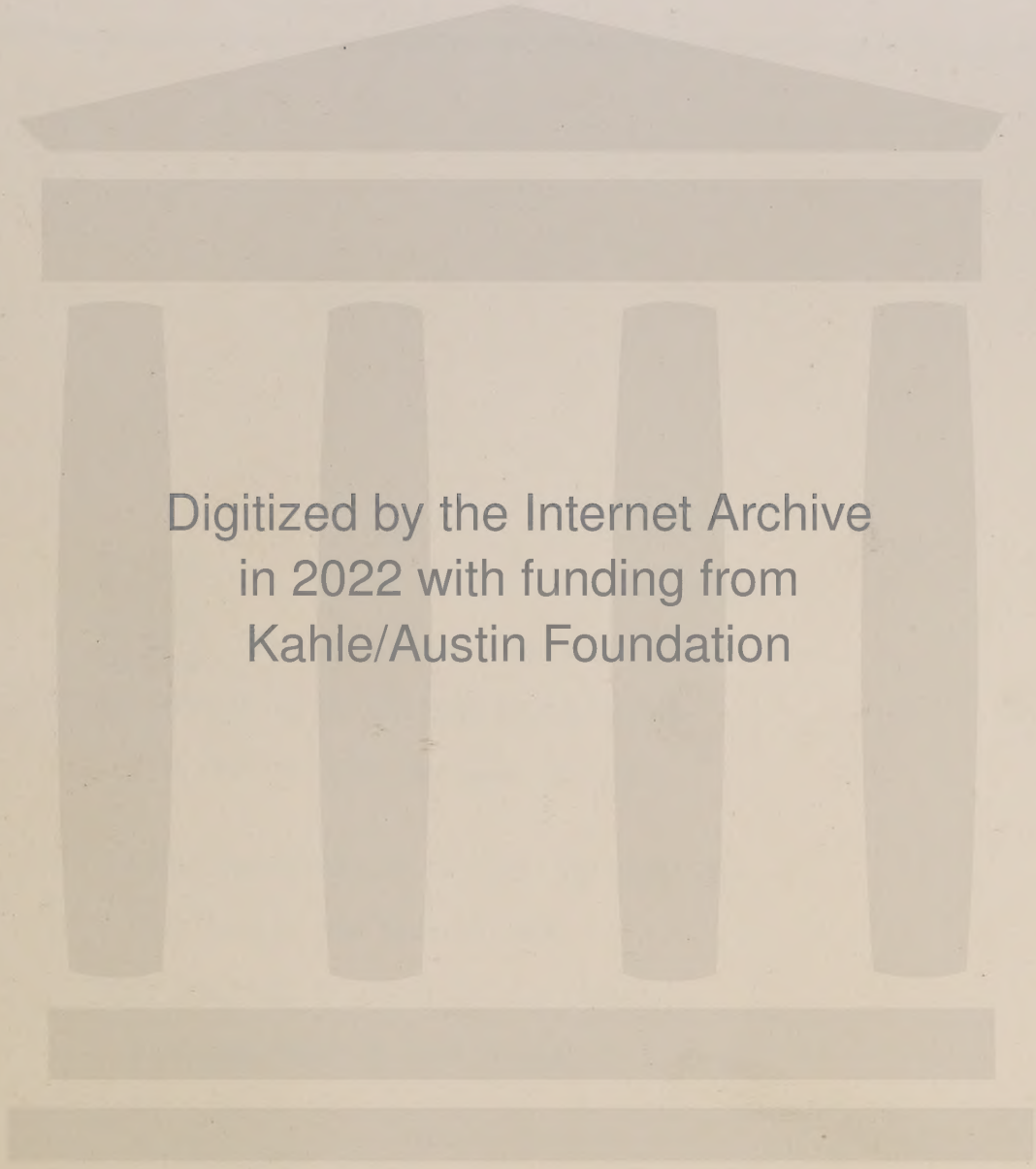
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A NATIONAL CHURCH PAPER FOR ALL THE FAMILY.

Southern Churchman

1835 NISI DOMINUS FRUSTRA

Vol. 92. RICHMOND, VA., JANUARY 1, 1927. No. 1.

AS the flame of our Yule log brightens,
The good from the year that is done
Is carried on in the old year's brand
Till the old and the new are one.

While the sparks of the fire fly upward,
Our hearts are knit in one.
May we look in faith to the future,
The year that is just begun.

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The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

Southern Churchman

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Our Christmas Feast.

F. B. Stone.

The compassion of Jesus is measured
By naught but the size of the need;
He gives without stint, o'erflowing the cup,
When He seeks the hungry to feed.

The sick were made whole, the lame leaped and ran,
And the multitude satisfied,
On fishes and bread as they sat by the sea,
Twelve baskets over beside.

In supplying their need, Christ gave of Himself,
For five thousand men He broke bread.
He blessed and He toiled the hungry to feed,
Shall we follow where Jesus has led?

'Tis our Christmas feast, let us send it forth
To the starving across the sea.
In the spirit of Him who ministered then
To the hungry in Galilee.

Jack Frost.

There's a funny little fellow
Who is dressed in shining white,
And with brushes dipped in silver
Paints my windowpanes at night.

Oh, he fashions fairy pictures:
Pretty trees and flowers gay—
But before I wake up mornings,
He has hastened far away!

I would like to watch him painting,
But I'm such a sleepyhead
I can't stay awake a minute
After I am tucked in bed!

And, though I like his pictures,
I'm afraid he will not know—
But I'm hoping that the fairies
Find a way to tell him so!

—Christian Observer.

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Thoughts For the Thoughtful

It is no use denouncing sin before you renounce it.

"Progress is essentially a religious conception," according to Dr. John Martin Thomas, president of Rutgers College. "It is not science that looks into the future. It is religion that looks into the future. Religion is the slow yet only means of progress."

Do you recognize Christ in the commonplaces—not in the great crises, but in the little things of life? The joyful people in the Church of Christ are those who see God in the commonplaces—in the breaking of bread, the giving of food and health and clothing, in the fresh air and the bright sunlight.—A. S. Dixon.

The man who believes in God and in His loving providence need not darken his days by fretful cares and dread of evil to come. Believing in God's purpose of love with him, he knows that the future cannot bring anything contrary to that.—Hugh Black.

"Sahib, teach me geography," said a native Christian preacher, who could not read or write.

"Why do you want to learn geography?"

"Your Honor, I want to know geography that I may learn the names of more places to pray for."

When we land on the bleak shore of disappointment we shall make the wonderful discovery that the Saviour has anticipated our coming and has made ample provision. There will be heavenly cordials, and there will be comforts of grace, and there will be the exhilarating wine of a new hope.—J. H. Jowett.

Oh, let us trust Him, let us take the comfort;
Oh, let us lean upon our Father's care;
Life may seem dark at times, events mysterious,
But once at home, all shadows vanish there.

Have faith in God! No enemy prevailing
Can reach you with the least of aught that harms.
Vain are their boasts, and ever doomed to failure,
Around you are the everlasting arms.
Your cause is His and He will see it through.
Have faith in God! His armies march for you.

—T. S. Hubert.

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EDITORIALS

Vol. 92. RICHMOND, VA., JANUARY 1, 1927. No. 1.

A MESSAGE TO THE PARISH OF MY PRAYERS

With this issue of the paper, my responsibilities as editor cease. To me it has been a wonderful experience. I entered upon it in a spirit of high adventure. For more than two years I have sought to find the soul beneath the form of things and to interpret the mind of the Master as God gave me power. The effort to interpret my aspirations has made increasingly plain to me that Christ is the one source of power and life and light; and that the one test of truth and worth is the likeness to Himself; that whenever a form or an organization or a dogma or the clamor of a cult builds a barrier before the open door of the Father's House, that the highest and holiest loyalty to Him Who calls Himself the Way, is to break the form, smash if necessary the organization, cast out the dogma, and strive to still the clamor of the cult, even at the cost of life itself, and with glad death as the reward of striving.

In these two years the boundaries of my faith in Christ have been enlarged until the ideals at least of that faith are clearly defined. They are these: Wide as the Father's love, tolerant as the wise pity of the Master, and loyal as is the love to One Who is at once an understanding Friend and an Almighty God.

JOSEPH B. DUNN.

Dr. Dunn tendered his resignation last September, on account of the ill health of his daughter. At the time it was hoped that he might be induced to resume his post. Although the immediate cause of his retirement has since been happily relieved, other developments have made it impossible for him to return to this work, although urged to do so.

He has rendered two years of faithful and efficient service to the Southern Churchman, with a success that is well known to its readers.

A man of charming personality, delightful humor and ripe scholarship, his controlling influence will be greatly missed, and his hosts of friends and admirers will deeply deplore the severance of his connection with the paper. His departure from the office breaks a relationship that has been of the pleasantest character, and leaves a gap in our official family circle that it will be difficult to fill.

At the request of Dr. Dunn I wrote the editorials through August; and by the authority of Mr. Lewis C. Williams, President of the Southern Churchman Company, I have had entire editorial control since September 15, and shall continue as acting editor for the present, in which capacity I bespeak the continued interest and support of our readers for the Southern Churchman.

R. CARY MONTAGUE.

LAW ENFORCEMENT A THOUSAND STRONG

Everything today is accomplished through committees. Whether it be a reduction of taxes brought about by national legislation from Washington, or the installation of a new parlor organ in the mission chapel, the first step necessary is action by a committee. If the proper committee is not already in existence, then one must be created forthwith.

That being the case, it is natural that so great a subject as the enforcement of law and order should require a large committee. Such a group, composed of no less than one thousand persons, is scheduled to meet in Washington, at the New Willard Hotel, on Thursday, January 6, at a luncheon at 1 P. M. While this gathering calls itself the "National Citizens' Committee of One Thousand for Law Observance", it will welcome representative persons, who are interested in this important matter from all parts of the country, and reservations should be made either through Mr. Hugh A. Thrift, Union Trust Building, Washington, D. C., or Mr. Carlton M. Sherwood, 66 Fifth Avenue, New York City, at $2 a plate.

After the luncheon, at 2:30, the business session will begin in the small banquet hall with a report of officers for the past year, followed by a report on the present situation, after which the election of officers for the coming year will take place. The afternoon session will be concluded with an address by Colonel Raymond Robins.

The sessions will continue in the evening with a banquet at 6:45, reservations for which should be made through Mr. William T. Galliher, Federal-American National Bank, Washington, D. C., at $4 per plate.

Colonel P. H. Callahan, of Louisville, Ky., will be toastmaster, and Senators William E. Borah and Morris Sheppard will be the principal speakers on the subject, "America and the Crisis in Law Observance and Enforcement".

Many distinguished men are expected to be present, among whom will be Secretary of Navy Wilbur and General Lincoln C. Andrews, Assistant Secretary of the Treasury, who is head of the National Prohibition Department.

Although it is proverbial that "talk is cheap", and this meeting consists chiefly of "talk", nevertheless, it is at least encouraging to see men of this calibre giving time and thought to a subject that is becoming one of the most disturbing elements in our national life. The more people think along these lines the more likelihood there is of awakening sufficient public sentiment to gain prestige for the present law that is necessary to require its support.

On this general subject the following words from President Coolidge's recent message to Congress are worthy of our consideration:

1926.

"Some people do not like the amendment, some do not like other parts of the Constitution, some do not like any of it. Those who entertain such sentiments have a perfect right to seek through legal methods for a change. But for any of our inhabitants to observe such parts of the Constitution as they like, while disregarding others, is a doctrine that would break down all protection of life and property and destroy the American system of ordered liberty."

LOOK BACK AND CHEER UP

"A glance at our country and its present moral condition fills the mind with alarming apprehensions.

"The moral desolation and flood sweep away not only the blessings of religion, but the boasted freedom of our republican institutions as well. Every candid person must admit that if ignorance, licentiousness, and a disregard of all moral laws prevail in our communities, then demagogues and spendthrifts will sit in the halls of legislation; ambition, self-aggrandizement and love of power will supplant patriotism, public spirit and attention to the best interests of the nation."

This sounds discouraging, doesn't it? And no doubt the situation looked so to good people just one hundred years ago when it was written, for in those days they were surrounded by all the unhappy conditions that confront us today with few of the encouraging evidences of healthy altruistic effort that we have to cheer us.

At that time the suffering throughout the world was much as it is at present.

The effects of the Napoleonic wars were still felt, but there was no Near East Relief Organization doing its utmost to feed the hungry and clothe the naked.

Here at home our Associated Charities was not known until many years later. The appeal of the Red Cross Roll Call was not heard in the land asking for funds to relieve the distressed and dying after such catastrophes as the Florida tornado.

It would look almost hopeless to us, too, and we should be tempted to write as pessimistically as the foregoing quotation, if we had around us all the suffering and other unhappy conditions that we have today without any of the well organized powers of good.

In the past society women did not drive around to deliver Christmas baskets to the needy, by the hundred.

When these discouraging words were written boys that are now trained to courtesy, and order in the Scout Troops, were on the streets, and the untamed gang spirit roamed at large, manifesting itself in "rock battles" that often resulted in broken heads, mutilated faces, and occasionally blinded eyes.

A hundred years ago an open barroom on almost every street corner in the cities, and at all the cross road stores in the country, invited the rich to intemperance and reduced the poor to pitiless penury. Perhaps the pessimist of today will here shake his head and say, "But in those good old days, people observed such laws as they were. It is only prohibition that has brought law into contempt". But this condition arrived just about eighty years ahead of prohibition, for in 1843, we find this statement, which might come from the pen of an anti-prohibitionist today, "A disregard for all laws, and feverish and foolish efforts to check crime by profuse legislation are common".

The bribery and corruption in politics today is indeed discouraging, but it is by no means a new thing. In 1824 after an unusually bitter contest with several presidential candidates in the field, the choice of a President had to be made by the House of Representatives, and later one of the leading candidates was accused of selling out in order to obtain a cabinet position from the winner.

Many think, however, that in the good old days, the Church and the clergy were the bulwarks of respectability and righteousness. To these this comment written in 1828 will come as a shock, "Our irreligious clergy! What can be done for the conversion of the many ministers of the Word who preach error for truth, because they themselves have never known salvation? What will become of Churches under such leadership?"

According to this quotation, the condition of the Church then was far worse than it is today and there was no Bishops' Crusade to arouse it to a greater effort.

These quotations are taken from an article published in the Atlantic Monthly for December, and condensed for the Reader's Digest, with the following brief preface: "Every essential fact in this paper is a direct quotation from exact paraphrase from the American periodicals published about a century ago".

In reciting these gloomy forebodings, and pointing out the improvements that are now apparent, it is not our purpose to lead our readers into a state of saturated self-complacency, as our New Year's message, but we do believe that the world is moving forward, lurching along by fits and starts, and with an occasional slip in the wrong direction, but on the whole, there is certainly an enormous improvement in many directions.

If each of us will recognize his own responsibility for and to the entire human family, and will act in accordance with the recognition of this relationship we can, day by day, contribute our bit toward making a better world in 1927.

EPIPHANY

It is hard to realize it today, but formerly the Feast of Epiphany, held a far more prominent place in the Christian character than did Christmas. Indeed, it is one of the oldest Church festivals, and is referred to by Clement of Alexandria, as far back as A. D. 194, although at that time it was only observed by a portion of the Church. At some periods it has been mentioned in the plural, and its celebration has often been linked with the baptism of our Lord, and the two miracles of the changing of water into wine and the feeding of the multitude after the Sermon on the Mount.

A comparison of the two Gospel accounts of our Saviour's birth, as recorded by Matthew and Luke, with the surrounding events in each case, gives us an impressive picture of the universality of the mission of Jesus.

St. Luke tells of an angelic announcement to humble shepherds, who find the Infant Saviour cradled in a manger, while St. Matthew records the leading of wise, and apparently wealthy, men to the palace of the King, where ancient records are consulted by learned men. So in the very first chapters of the Gospels we meet a Saviour for the poor, and for the wealthy; for the ignorant and for the learned; for the humble, and for the majestic.

It was natural that in the early days of the Church the birthday of Jesus should have been more or less ignored, and the illumination of His baptism emphasized, because all around the early Church was the setting of the Roman Empire, with the Emperor as a semi-god, his birthday being a legal holiday, and a great religious and civic festival. It might be expected, too, that a Church so largely made up of Gentile converts would stress every incident that demonstrated a Saviour for all mankind, in opposition to and contrast with the narrow view of the Judaizing Christians, who so bitterly opposed the breadth of Paul's message to all the world.

No incident of our Saviour's life has lent itself more readily to legend and fanciful traditions than the coming of the Wise Men out of the East.

According to a recent book by a native of Kurdistan (ancient Assyria), a tradition there asserts that these seekers after truth came from that country, and were inspired by a prophecy of Zoroaster made in the seventh century B. C. It is held that this ancient Persian mystic retired from the world at an early age, and while living alone

in a cave, received a Divine vision that unfolded to him great spiritual principles. A part of the prophecy subsequently put forth by him as revealed through these visions was, that from the East there should one day go forth Wise Men, members of the priestly cast among his followers who should be guided by Divine light "to that great One who was the ruler of the powers of the world".

In any case, the celebration of the manifestation of Christ to the Gentiles, of the wonders of His baptism, and the evidence of His control of such elements as water and food, make a fitting background for the renewed preaching of His Word, that will take place by the organized prosecution of the plans for the Bishops' Crusade, through which it is hoped that the whole Church will feel the power of a great spiritual awakening that will produce new manifestations of its vitality today.

THE PULPIT OF THE AMERICAN CHURCH

TIMELESSNESS

By the Rev. George Craig Stewart, D. D.

"One day is with the Lord as a thousand years, and a thousand years as one day."—2 Peter 3:8.

I SPEAK on the timelessness of the life of God, and of the timelessness of the life of the soul as united to the life of God. For when one comes to New Year's Day, as Charles Lamb once remarked, "it is impossible to disregard it". What shall a greeting and a message for the New Year be? A review of the past year or years? God forbid! As Carl Sandberg says—

"The past is a bucket of ashes,
I tell you yesterday is a wind gone down, a sun dropped in the West,
I tell you there is nothing in the world but an ocean of tomorrows—
A sky full of tomorrows."

I want to speak of the great mystery involved in the question of time.

"Some there are, great, thoughtless, active souls,
Can use the volvant circle of the year
Like a child's hoop, and flog it gleefully
Along the downward slope of busy days.

Some other thoughtful people are bound to probe this question:

"As a man tongues a tender concave tooth—
And see—all men bear this secret cicatrix,
This navel mark where we were ligatured
To great Eternity: and so they have
This knot of Time-sense in their angry hearts."

I.

I want to consider this thing called "time" in which you and I are snared. Once, when I was at Williams College sitting in the lounge, I took up a book on Geology and the first thing I saw was this figure: A foot represents a year; fifty feet, or a house lot, represents a man's life; a mile represents history, and all that we know of the past; and a geological age is twenty-five thousand miles, or the circumference of the earth.

A foot equals a year;
Fifty feet, a lifetime;
A mile, history;
Twenty-five thousand miles, the geological age of the earth.

We are but living in the dawn of this world's life. Away beyond us, so scientists tell us, stretch not thousands but millions of years. Think of it! On this earth will be living, if not creatures of our kind, something that evolves out of our kind, perhaps a superior kind, living here, creatures related to us—our blood in them, our lives somehow contributed to them—and they will be putting up a valiant and more or less futile fight to overcome and stay the inevitable forces of nature which finally will whirl the whole world into the abyss. Looking forward into the future, I cannot help being struck with time gorging away on nations and generations of nations—

"Thou hast devoured mammoth and mastodon,
And many a floating bank of fangs,
The scaly scourages of thy primal brine,
And the tower-crested plesiosaure.
Thou fillest thy mouth with nations, gorgest slow
On purple aeons of kings; man's hulking towers
Are carcase for thee, and to modern sun
Disglutt'st their splintered bones;
Rabble of Pharaohs and Arsacidae
Keep their cold house within thee: thou hast sucked down
How many Ninevahs and Hecatompyloi,
And buried cities whose great phantasmata
O'erbrow the silent citizens of Dis."

And I look forward into the future and I laugh—I am amused because I can see what is going to happen to you and me. You and I are going to become myths and legends. Why, the time will come of course, and inevitably, when with great difficulty the average person will be able to distinguish between Abraham of Ur of the Chaldees and Abraham of Springfield, Ill., between Ulysses of Ithaca and Ulysses of Galena, between the Coliseum of Rome and Coliseum of Chicago, between those who lived in far off days and we who live now. Things will be brought up close together, and in the long vista of time what difference will a few thousand years make? I shall be, what I have always longed to be, a contemporary of Hector and Priam, of wrathful Achilles and tawny-haired Menelaus. No one will know but that I was with that Jason on his quest for the golden fleece. And you and I will be figured among those who sat listening to the Delphic Oracle. That is not all.

This fantastic humorous thing called Time will force us back still farther. Doubtless they will scrape ledges to find traces of our vaunted civilization, and endow expeditions to seek out our thigh-bones and jaws—and they will make, as scientists do, mistakes of a few million years—and identify the flapper of today with her sister of the Mousterian age, confuse you and me with Pithecanthropus Erectus, our dear distant ancestor; we shall be play-fellows of the dinosaur and the moa: we shall turn out to be, we braggart twentieth centurians, mere trilobites and troglydytes.

And yet, when I think of this whole thing, I say, What of it? I am inclined to question this whole reality of time and whether it exists at all. I am inclined, like every other thinking person, to say, Time is the convenient method of noting subjectively certain recurrent motions in space. I watch and I see in space certain movements which recur again. It is that which gives me my idea of time.

But I am not so sure about the existence of time. Let me ask you something? Is the past existent? You say, No! Is the future existent? No! Well, what is existent? The present! But what is the present! The moment I begin to try and reach out to grasp the present it is gone. The very words that I speak are gone. I make a gesture to grasp it and the gesture belongs to the past. The very glance of my eye is gone as I make it. The sound of my voice is gone immediately, never to return again. I am inclined to think that this thing called "present", this sudden flash, this little instant of consciousness, is pretty much made up out of an echo from the past and a signal from the future, and what we call the "present", so far as I can judge from my own consciousness, is but a flavor of that which was (an echo) and an apprehension of that which is to be and is not yet, and these two coming together make the little circle of consciousness called present—a little lighted flash between two dark eternities. The timelessness there in you and me is in the life of God—the indifference to this thing called time, superiority to it, so that I think about it, analyze it, look at it, disregard it, consider myself greatly above it. "A thousand years is with the Lord as one day"—I think I can understand a little of that. I want to give you, at the risk of seeming to be dull, a little illustration from chemistry. You all took chemistry at school, and even if you have just a simple knowledge of chemistry, you know that a molecule of water means the coming together of two atoms of hydro-

gen and one atom of oxygen. Now when these atoms come together they come at a rate of four miles a second—but they do not hit; they graze each other as a comet grazes the sun, and go whirling round and round each other three million million times a second. Now think of it! Three million million times—and that makes three million million atomic years—if you will allow the expression; thus a second of our time is worth three million million atomic years. And there is going on in that little molecule of water in an atomic year just what is going on on this earth in what we call a year. Three million million years of our cosmic circling would seem a tremendous time, but it is no longer surely in the life of God than an atomic year is in our life. If, for instance, I had to live on that atom of oxygen, I would look upon its movement with practical indifference, and should not consider that there was anything great or extensive or catastrophic going on. So living on this earth I say, What is it all about? But to God, to whom a billion years seem but a second, the whole mighty universe must appear to be in the throes of a swift catastrophe which completes itself instantly. Man, with his empires and cities, to Him, Who inhabiteth eternity, seem but a momentary appearance, arising suddenly in the never-ending whirling abyss of time and then vanishing forever.

I realize, too, certain timeless elements in man's life. I can only mention a couple—one is imagination! Did you ever stop to think that your imagination travels a great deal faster than even light, which travels at one hundred and eighty-six thousand miles a second? I stand in my place here and, without moving, in an instant I am in London; I am in Paris; I am in New York. Who is that old man sitting there in his garden at Lausanne? Gibbon! Gibbon in Lausanne? Oh, no! Gibbon is in Rome a thousand, fifteen hundred, two thousand, years ago! His imagination is indifferent to time—centuries untold are rolled back. Or Mr. H. G. Wells sitting in his study by sheer imagination forecasts the future. Or Mr. Bernard Shaw by sheer imagination, in his book—Back to Methuselah—forecasts that invention which has been recorded in the papers.

Another thing I notice which marks you and me as superior to time and unites us to the Life of God, and that is our emotional life. You ask a mother who loves her child devotedly about this question of time. She sits all the night through and she holds in her arms her sick child, watching it intently, and you say to her, What patience! sitting here five hours watching that child. How do you stand it? Five hours! It doesn't seem like five hours to me! A person is watching down the railroad track for the train bringing some loved one, and time spreads out and out and out, lengthens until it becomes unendurable; a loved one is going away. My! how time speeds! Oh, time, if you will only wait! But it is gone before you know it. I say emotion, especially in the field of love, bears us above time, beyond time.

You say, Why don't you preach on something practical? We are tired business men, why do you talk to us about metaphysics? Give us something practical. But I tell you this is practical; it is important. You have a soul, an immortal soul, which is eternal, not temporal. Your spirit is not in time, but in eternity. We are not living here as animals merely; we are above the animals. We are eternal souls, and eternity is written in our hearts. I don't know of anything more important. Men! Don't make the mistake of thinking that time is money. Don't say, I must get money; time is money. Time is not money, or the getting of money. Let me give you this little verse by Christopher Morley—

"I who all my life had hurried
Came to Peter's crowded gate,
And as usual was worried,
Fearing that I might be late.
So when I began to jostle
(I forgot that I was dead),
Patient, smiled the old apostle,
Take your Eternity, he said."

Take your eternity! Time—Time is for apes and dogs; men live forever. We do not belong merely to time; we belong to eternity. When I read the New Testament I find they are indifferent to chronology; dates are nothing to them; they don't date their letters; they don't even tell you when Christ was born. Everybody acknowledges December 25 is inaccurate; it is as near as they could get. They don't care anything about dates nor about new years. What they are talking about is always a new life, a new man; putting off not the old year, but the old man; putting on not the new year, but the new man; renewing your minds. They are concerned with eternal and spiritual values, and these don't belong to time at all. So my greetings to you in the New Year is this—you belong to eternity! There be some people that are doing time: and some people who are killing time; and some people who are wasting time; the Christian's privilege is to improve time, in developing the eternal values within him which may be developed in time, so that he may be more fitted to carry on the great purposes of God in life within time and space. I want to give you this very simple prayer which Lecky wrote in his journal on the last day of the year 1868. It is the prayer of the old Breton sailors—

"Mon Dieu, Mon Dieu, aidez-moi, car le mer est si grand, et ma marque est si petite."

Help me, oh God, for the sea is so vast and my little boat is so very frail. And I hear Jesus saying, "Fear not! Lo, I am with you alway, even unto the ages of the ages—eis ton aionion—in saecula saeculorum."

THE BISHOP'S CRUSADE

By the Right Reverend Charles Henry Brent, D. D.

The object of the Crusade is to lift the whole level of Church life to a higher plane. This is a simple statement, but to achieve what it advocates will require the sustained effort of the entire Church. It is easy enough to stir people to exceptional effort, for a period of a week or two weeks. That, however, is exactly what we want to avoid. Our desire is to set a new pace that will be continued year in and year out. In many instances it will call for a thorough-going moral conversion on the part of those participating. In other instances, it will mean a completely new spiritual outlook. In still others, it will mean a broadening of moral, spiritual and social horizons. Therefore, we Crusaders must avoid anything that will tend to merely momentary emotion and must place all that we do upon a solid foundation, such as will endure the test of time and experience.

Today there is a great breach between our professions as Christians and our practice. We are so accustomed to use idealistic language that it has lost its force, in that we do not square our lives or even attempt to square our lives, with the lofty expressions of the ideal. Creed and character are so closely wrought that one cannot live without the other. Sunday religion is altogether too prominent in our religious life. While business ethics are improving, the Christian man must deliberately set himself to discover what is the Christian way of life in business. The politician must find out what is the Christian way of life in his political responsibilities. So with the professional man. The citizen, in all his relations with the nation, must bring to bear the teaching of Christ on his conception of his own nation and its relations to other nations. This is equally true relative to our domestic affairs.

I might go on until I had exhausted every department and phase of life. Unless our Christian belief shapes itself in Christian action, we cannot possibly create that body of "peculiar people who stand distinct as expressing the Christ's mind in the world". Our religion is a corporate thing, and it cannot be real unless it is made so in fact.

Now, all this indicates that in our preparation there must be continually kept in mind the permanence of the place to which we are endeavoring to rise. It must be impressed on the clergy that they are setting a new pace for the flock, and that there may be no abatement after the days of the Crusade lest our last state be worse than our first. I wish I had the tongue of angels to make this so definite, impressive and compelling as to burn up the souls of all Crusaders and all the people of the Church with the consuming desire to rediscover the Christian way of life for every moment of time. Conventions must be disregarded, customs scrutinized, traditions reviewed. Anything that is discovered that may be contrary to the way of Jesus Christ must be sacrificed and offered as a burnt offering.

CHURCH FINANCE

Some one perpetrated a fearful new word the other day, viewing with alarm the **financialization** of the Church. As with many new words, the meaning is not perfectly clear, and may be good or bad.

The wrong kind of "financialization" would mean that finance had become an end in itself and that every one viewed the getting and spending of money as the whole duty of every parish and Diocese and the National Council. Such an idea is too absurd to be worth repudiating.

The right kind of financialization is based on the sacramental principle, which knows that all matter is an instrument of spirit, and which sees money as a material means for carrying out spiritual purposes.

It follows that every Churchman, every Church treasurer, and the Church as a whole wants to use the best possible methods to accomplish these purposes. The Church accordingly has long since established its Board of Church Finance. The General Convention of 1913 appointed a Commission on Business Methods in the Church, which was charged "to examine the present business methods throughout the Church and to promote the establishment of modern systems". This Commission was "especially instructed to urge uniform systems of parish accounts" and "the annual auditing of all persons in the Church who handle funds received for its support, extension, charities and organizations".

The Board has made many suggestions in its reports, all of which have been unanimously adopted by the General Convention.

Financial Reforms Established by Canon.

1. Making a uniform fiscal year beginning January 1.
2. Requiring reports from Dioceses and parishes to be made on uniform blanks, and more complete details of conditions.
3. Requiring at the close of each year the auditing of all accounts "having to do with the receipts, expenditure or investments of money of all Church organizations".
4. Requiring the creation by each Diocesan Convention or Convocation of a Finance Committee and specifying its duties.
5. Requiring the custodians of all trust funds and permanent funds for Church purposes to deposit the same in trust with some trust company or bank.
6. Requiring the Finance Committee to "act as advisor of the Bishop in financial matters; and upon request as advisor to individual parishes".
7. Requiring adequate insurance on all Church property.
8. Requiring that the Budget System be introduced into all parishes.

Resolutions adopted by General Convention have authorized and urged the use of a uniform Parish Cash Book, which is now in its fourth edition, and have made other suggestions and recommendations, which may be read in the triennial report of the Board of Church Finance (obtainable from that Board at 281 Fourth Avenue, New York). This includes sample pages of the Cash Book.

The Parish Cash Book is no longer an experiment. The auditing of accounts is perhaps the item to which there is least response. The deposit of trust funds with some national bank or trust company is slowly but steadily increasing. It is difficult to understand the attitude of the Dioceses and Districts in not protecting funds for which they are trustees. The lack of care cannot help but influence the minds and the intentions of people who may be in position to assist in the establishment of permanent funds of the Dioceses and of the General Church. It is as unfair as it is unwise to leave trust funds in the hands of a committee where usually one man acts for the whole.

Concerning insurance, we go on year after year burning up our churches through carelessness and neglect only to find that the property is quite inadequately insured, resulting in the direct loss to the parishes and Dioceses of hundreds of thousands of dollars. It is of supreme importance that the vestry, whose responsibility it is to protect the property, sees to it that the property is adequately covered by insurance. So important is this matter that there is a pamphlet issued treating on "Church Fire Insurance".

The success or lack of success of the operation of the Canons and the resolutions of General Convention are very largely dependent upon the activities of the Diocesan Committee. It is distressing to learn from time to time that the Diocesan Committees are entirely inoperative. There is much for these committees to do.

The Board has called attention to the importance of using an adequate system in counting offerings. The moment an offering is dropped on the plate the parish becomes trustee for it. Every penny must be protected to insure its safety and right expenditure. General Convention by resolution recommends to every Diocese and Missionary District "that rules for counting offerings be established". The rule should be that two men shall count the offering and a record of the result filed. One of them at least should be a member of the vestry. The cash should be deposited in the bank on the following morning.

The Board invites the Diocesan Finance Committees and parish treasurers or rectors to correspond with it concerning financial methods and problems, and will do all in its power to assist, gladly giving the benefit of its experience and knowledge of the different Diocesan operations to solve whatever problems there may be, and in so doing better understanding can be had which will result in more uniform methods of operation. The secretary is Mr. Charles A. Tompkins, 281 Fourth Avenue, New York.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

BREADTH.

Mr. Editor:

On the cover of your issue for December 11 you ask the question, "Is our Church drifting towards Rome"? and answer it, "Many think so".

I am very young in the ranks of the clergy, hardly a fledgling as yet, with scarce a year's parochial experience behind me. There are others like me, many of us, just beginning, hardly worthy of an opinion; but we have recently been students (if not scholars); have already read our theology and our Church history and drawn our inferences from them, and upon these inferences we shall build our ministry. And upon the outcome of our ministry will depend the future of our Church. The younger generation of clergymen, of whom I number myself the least, come to their tasks not without having formed opinions in regard to the Church in which they have elected to take orders; so, in stating my own, I do so feeling that I have some ground for so doing, and feeling also that my own convictions voice the opinion of many of my own generation in the cloth.

Those who hold a like mind with me are not afraid that the Anglican Church will ever become Roman through the introduction into and use in Anglican churches of Roman terminology or ritual. Anglo-Catholics are turned into Romanists, not by any multiplicity of vestments or of ritual, not by the use of the term "mass", nor by the "reserved sacrament", nor by the practice of "confession", nor by any other "Catholic" or "Roman" practice; but rather, if you will allow me, by the, to them, dreadful conviction that their Church is not after all **really Catholic,** and the consequent belief that they must go to Rome to get such a Church. It is not that they love Rome, but that they must have—their very faith demands for its existence that they have—a really Catholic Church. If you will pardon such a statement from one whose experience is limited, it does seem (and although rather a "low churchman" myself, I have many rather "high church" friends, and know very well how they feel about it) that the easiest way in the world to cause a "drift", not only "towards", but actually **into** Rome, of quite a large party in our Church, is to keep on insisting that our Church is **not** Catholic, until some who should know better really begin to believe it. If the editors of the **Southern Churchman** would subscribe for a few weeks to a certain periodical called "Truth", published by the "International Catholic Truth Society", they would learn, after reading one or two lessons, I believe, that the Roman Church is more bitterly opposed to the Anglo-Catholic movement, and more afraid of it, than even the editors of the Southern Churchman are—more afraid of it than of any other religious movement in the world today. The "why of this is not hard to find. Anglo-Catholicism is the world's best weapon against Romanism. I have a friend who is rector of a church in Washington, D. C., who with the two and a half years of his encumbency there has added more than thirty names of former Romanists to his church

rolls. Now, if you want these thirty-odd to go back to Rome, and to do so in a hurry, all you have to do is to convince them that the Episcopal Church is not "Catholic". Personally, I believe that my Church is more Catholic than Rome, because in it I can be a fairly low churchman, and in it my friend can be a fairly high churchman, at the same time, each recognizing the validity of the other's orders, and his "right to be", each paying undying allegiance to the same glorious old Church, which has come down to us from the apostles themselves, who had the germ of it entrusted to them by our Lord Himself—the Church of the Creeds, the Councils, the Saints—One, Holy, Catholic and Apostolic—but **not** Roman.

WILLIAM R. MOODY,
Minister-in-Charge, St. Andrew's Church.
Lawrenceville, Va.

PESSIMISTIC.

Mr. Editor:

In view of the clear teaching of Scripture and the accepted faith of the Christian Church through the centuries, as expressed in the Nicene Creed in the words, "And He shall come again with glory", etc., it is distressing and amazing to find The Southern Churchman in its editorial of December 11, riddling this precious doctrine of the Second Coming of Christ. Granting that the truth has been abused, and what truth has not?, we must absolutely junk the Bible if we accept the following paragraph in that editorial: "Until the present the expectation has been that Our Saviour would return as He first came in His individual personality. Now a new and larger idea is beginning to dawn in the minds of thinking people. May not the Spirit of Christ rather than His person return and appear in the widespread and gradual universal acceptance of His standards of life?" In answer to this we say, "To the law and to the testimony if they speak not according to this word it is because there is no light in them". There is not a line of Scripture to support such a view. We ought to become accustomed to hearing the Bible contradicted; but some of us still prove all things by it even as Christ, Who often said, "Have you never read what the Scriptures say"; but did not appeal to the thinking minds of the day to establish truth. There are many today who spiritualize the resurrection, and yet Our Lord said to disciples, "Handle Me and see, for a spirit hath not flesh and bones as ye see Me have". Well, then, as He ascended it was said, "This same Jesus which is taken up from you into heaven SHALL SO COME IN LIKE MANNER as ye have seen Him go into heaven". If language means anything, that means that the same, personal, visible Lord Jesus Who ascended is to return. He went up with His resurrection body and He will come back with it. Zechariah says, "His feet shall stand on the Mount of Olives". Furthermore, the word for, "come", in the Greek is the same word that Paul uses for the "coming of Stephanas". If Jesus' Spirit rose it would not be a resurrection. So likewise if Jesus comes back spiritually, it would not be His return and what becomes of the language: "they shall see the Son of Man coming in the clouds of heaven with power and great glory".

While it is true that the Church is a part of the Kingdom, we cannot have the latter in the fullest sense without Him. Christ has gone to receive for Himself a Kingdom and to return. When He said the Kingdom of God is within you, He was speaking to wicked Pharisees and the proper translation really is, "In the midst of you". The King was present then. The early Church, the early fathers, and the purest branch of the Church in all its history has held the truth of the personal, visible, return of the Lord to inaugurate His Kingdom. The fact is, the Roman Church dislikes the truth of the Second Coming of Christ and has been the leader in influencing the world to disregard it. It naturally follows that if we suppress Scripture we must suppress this truth. So far from having a tendency to make star gazers of people, referring to the history of missions, such deeply spiritual movements as the Waldenses held the pre-millennial faith, also the Paulicians the Cathari, the reformers, Ridley, Latimer, Cramner, the Moravians, Wesley, and the great majority of evangelists and missionaries have held this view. The English Church has always held it and, until these days of tampering with the Bible, our beautiful prayer for missions expressed the very sinews of the missionary impulse in the words "accomplish the number of Thine elect and hasten Thy Kingdom". That ought to be foremost in the Crusade to put evangelism in the Church. Do you want a warless world and righteousness established? Then win souls for Christ, for when the elect number is made up, the Prince of Peace will come. Nobody who is true to Scrapture ever sets dates for this. But why be watchful for a process? Why the catastrophic events to precede His return, if the Church is to bring in the Kingdom without the return of the Lord, if this gradual, evolutionary, conquest of the evil, and triumph of the good is going on? A Church intended to be kept holy, by watching for an absent Lord, has grown weary of waiting and forgotten Him, as they settle down in the world to mend its broken order, no longer sitting as a widow, but satisfied that she is rich and increased with goods, etc., and ignorant like the Church of Laodicea of her need of eye salve. As when Moses was on the Mount, the people sat down to eat and drink and rose up to play, even to the point of most licentious dances.

We, too, believe that there are signs of the near return of the Lord and among them is the very apostate condition of the Church brought about largely by forgetting the second coming of Our Lord and Saviour. We throw up the sponge, if the work and influence of the Church in the world today is such as to give us hope for the coming of the Kingdom. We have just emerged from the spectacle of the whole world under arms. Now Lloyd George says unless a change is brought about civilization will be annihilated. Reliable authorities say that Europe is trembling for fear of another war. Some interpret the second and third vials in the Book of Revelation to mean a seal of blood, and the agencies now used for wealth and prosperity turned to agencies of destruction.

A society has been formed in New York for propagating atheism. Cults and isms denying the truth of God's Word abound and flourish to an alarming degree. Murders are increasing to such an extent that Chicago has to appeal to the Government for protection. A million are being maimed by automobiles every year. One in four marriages in many places ends in divorce, and there is a looseness in morals to such an extent that reputable authorities are practically advocating free love and jungle morals. Fred Smith, who has been over the world in the interest of world peace, said in Richmond that the outlook was most discouraging, and quoted authorities in England as saying God only knows what is going to happen. The sea and the waves are roaring. In five years it is predicted that China will be Red. Signs multiply of a great world conflict between the white and dark skin peoples. Such nostrums as the League and World Court are as likely to bring peace as a conference of wild beasts where they would mutually resolve to do away with claws and extract teeth, as Philip Mauro says. "Watchman, what of the night". The only hope is the coming of Christ and we should be "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ". "Even so come Lord Jesus."

We close with the beautiful lines of Dean Alford:

"They tell me that some have heard the mighty chariot wheels
Roar in the distance; that the world's salt tears
Are cleaving their last furrows in her cheeks.
It may be so— I know not.
Oft the ear attent and eager for some coming friend,
Construes each breeze among the vocal boughs
Into the tokens of His wished approach.
But this I know: He liveth and shall stand
Upon this earth; and round Him, thick as waves
That laugh at noon with light,
Uncounted hosts of His redeemed.
O dawn millennial day! Come blessed morn!
Appeal, Desire of Nations! Rend Thy heavens
And stand revealed upon Thy chosen hill."

PEMBROKE W. REED.
Richmond, Va.

(In the editorial referred to it was not our intention to be controversial, but suggestive, and the teaching of the leaven and the mustard seed bear out the suggestions made.—Ed. S. C.)

THE ORDER OF JAMESTOWN.

Mr. Editor:

I wonder if the "shut-ins", the isolated, or those who for any cause whatever are cut off from active participation in the work of their church, realize what a help and comfort belonging to the "Order of Jamestown" might be to them?

Perhaps many such already belong. I do not know. But to those who do not, I would like to speak. The cards of remembrance from time to time keep the idea for which the society stands before you; the birthday greeting gives the personal touch so often missed in these busy days, and often so sorely needed, particularly among those in the classes named. It warms the heart and gives a wonderful sense of unity to feel linked by sympathy with those who are banded together for a very worthy purpose. What member of the "Order", however distant, who did not

feel a thrill when reading of the presentation of a brick from the old church at Jamestown to the Washington Cathedral during the Bishop of London's visit?

May the "Order" help more and more to keep alive in the hearts of its members the ideals for which our beloved Church has stood in the past until she comes to a more glorious vision for the future of rededication to Jesus Christ in life and service.

Such is the earnest hope of one who has a very warm place in her heart for the "Order of Jamestown".

MAGGIE R. SMITH.

Manassas, Va.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

CHRISTMAS IN THE INSTITUTIONS.

Every day is a busy one in City Mission work, but, as with everything else, Christmas brings a special opportunity for offering the call of Christ to inmates of institutions, of serving these good people.

The following early report from New York is typical of what has been done on a greater or less scale throughout the country wherever there is a City Missionary Society:

For the great host of sick and troubled in city institutions to whom chaplains of the New York Protestant Episcopal City Mission Society minister, Christmas services at bedsides and in chapels were conducted throughout the holiday week-end. A distribution of fruit, tobacco and special remembrances were made as a result of gifts made by friends of the organization.

Thirty-three hundred packages of smoking tobacco, seven hundred and sixty packages of cigarettes, ninety-one hundred oranges, and two thousand eight hundred and twenty pounds of hard candy and chocolates were provided through City Mission friends for distribution by the chaplains. Nine hundred yards of roping and greens, one hundred wreaths and thirty Christmas trees were sent out from the City Mission headquarters to chapels in hospitals and prisons. To dependent families of patients and prisoners being served through the Social Service Department a hundred dinners were provided on Christmas Day.

Over at the City Home on Welfare Island, Chaplain Sydney N. Ussher celebrated Holy Communion at 9:30 for the old people who were able to attend chapel services. Among special gifts he distributed, with the assistance of Miss Jane S. Manahan, social worker, were one thousand warm scarfs for the old ladies made by the young women of St. Thomas' Church. Hundreds of aprons, comfort bags and bloomers were also provided through this group and others, including the Young Married Women's Society at the Chapel of the Incarnation. More than one thousand pair of gloves were distributed by Chaplain Ussher to the old men who are able to leave the wards.

At the Tombs, where Chaplain Joseph H. Ivie officiates, Holy Communion was celebrated on Christmas Day. Beginning with the Advent season, Chaplain Ivie prepares for baptism. Last year on Christmas Day, out of seventy-five inmates of the Tombs who attended his service, sixty-four made their communion.

At Metropolitan Hospital, on Welfare Island, where Chaplain Herbert C. Dana is in residence, there was a midnight service on Christmas Eve, beginning at 11:30 P. M. with celebration of Holy Communion and carol singing. For the service many tubercular patients received special permission to leave the wards. On Christmas morning Chaplain Dana celebrated Holy Communion at 8:30. For the children of Metropolitan Hospital, many of whom are suffering from acute bone diseases and chronic skin affections, there was a distribution of toys, gifts made by the children of Christ Church, Rye, to their manger service held earlier in the week.

An interesting carol service for the old people in St. Luke's Home for Aged Women occurred at 6:30 P. M. in the chapel on Christmas Eve, when Chaplain Lyman P. McDonald, D. D., officiated. Immediately after the service the Board of St. Luke's Home tendered a Christmas tree program and distribution of gifts to the home members. Chaplain McDonald celebrated communion on Christmas morning at 7:15 and 10 in the chapel, with private communions in the rooms for shut-ins.

At the Home for Old Men and Aged Couples, Dr. McDonald held a Christmas service at 9.

At Bedford Reformatory, Chaplain Annesley T. Young gave a special illustrated lecture on the Life of Christ on Christmas Eve and distributed special pound boxes of chocolates and Christmas cards to every girl, three hundred and sixty in number, regardless of race or creed. For the young mothers whose babies are in the nursery he distributed pink and blue baby blankets, provided through women of Grace Church, White Plains, and other interested friends. He will distribute all-wool sweaters to all men walking-patients at Riverside Hospital, as the result of a gift from the New York Altar Guild. On Christmas Day, Chaplain Young visited every dormitory and ward at Riker's Island, Riverside Hospital and Bedford Reformatory, holding chapel services in each institution and the celebration of Holy Communion. On Sunday he again held the regular services in these three institutions and celebrated Holy Communion at Bedford Reformatory on Monday morning.

In the City Mission Society's own chapels there was a special midnight service on Christmas Eve at the Italian Church of San Salvatore, 359 Broome Street, beginning at 11:15 with a carol service, and celebration of the midnight Eucharist and a midnight service at St. Barnabas' House, 304 Mulberry Street, at 11:45.

On Christmas Day, Holy Communion was celebrated at 9:30 and 11 at the Church of San Salvatore, and at 9 A. M. at St. Barnabas' House, for the women and children temporarily sheltered there.

At St. Cyprian's Colored Church, 173 West Sixty-third Street, the Rev. John W. Johnson and the Rev. John H. Johnson celebrated Holy Communion at 6, 8 and 11, and held a special service for children on December 26 at 8 o'clock. A special Christmas tree celebration for the children and their parents occurred on December 30 at 3 o'clock and for the older children in the evening at 8 o'clock.

CONSTRUCTIVE MISSION WORK.

We are glad to use on this page the account of Archdeacon Baskerville's work in South Carolina, which has the hearty approval of Bishop Guerry.

While in a sense it is local, being confined to one Diocese, yet we feel that the example of his efforts and the inspiration of his accomplishments is a large factor in Christianizing the community throughout the country.

After thanking his supporters at home, the Archdeacon writes:

"During the year we have had two severe setbacks: The loss by fire of Redeemer School House, Pineville, and the extremely low price of cotton.

"To maintain and extend our program of educational, industrial and religious work during the year of 1927, we must look to our friends within and without the Diocese for financial support. While our people, as a whole, are faithful and are making sacrifices in supporting the work, the load is too heavy for them to carry alone.

"Our schools and missions, for the most part, are among the country people in the very heart of the Black Belt in South Carolina, where the need of educational and religious training is tremendous.

"In our schools we are rendering a great service. We are taking the lead in doing what the public school system is not able to do at present, and the county authorities heartily approve our work. These schools are imperative. We are endeavoring to give a training of the head, of the hand and of the heart, which will make good citizens and not misfits.

"Furthermore, our mission schools are greatly needed to furnish leaders among our people in the country districts and also to furnish students for Voorhees School, Denmark, S. C., and for other schools for the training of leaders. The growth of our Church in the South will depend upon the reaching of the masses and giving them secular and religious training in keeping with the standards of the Church.

"To continue our program of development, we are in crying need of money for salaries for missionaries, nurses and industrial teachers, and to erect church and school buildings. Funds are also needed for rectories for Sumter and Summerville.

"The list of some of our most urgent needs follows:

$10,000	for salaries for industrial teachers, missionaries and maintaining and extending the work.
4,000	for four experienced trained nurses to work in the rural districts. One is at work.
3,000	for a rectory for Sumter.
1,000	towards rectory for Summerville.

6,000 for church building for Orangeburg (college center).
2,500 for church building on Edisto Island.
1,000 for scholarships for deserving and needy students.
1,000 toward equipment for mission schools.

"Please send whatever you may give to this urgent and most deserving mission work to E. L. Baskervill, Archdeacon, 54 Bogard Street, Charleston, S. C., or to Bishop William A. Guerry, 195 Broad Street, Charleston, S. C.

"Thanking you in advance for whatever you may send, and with deepest gratitude for past favors, I am,

Very gratefully yours,
E. L. BASKERVILL,
Archdeacon."

The Great Commission

TO THE WOMEN OF THE CHURCH.

Last May, when I reached America, I began at once to talk building plans. I had left 625 girls crowded into twelve class-rooms. These 625 girls had no gymnasium of any kind. Two class-rooms served as a standing-room only assembly hall. The library was jammed into the teachers' room, where forty patient teachers were already cramped for space. The growing music department was pushing its practice pianos into every available corner and Chinese classes had frequently to be taught to an accompaniment of Handel's Largo, or something equally uncongenial. It was quite unbearable. I knew that you would not want such conditions to continue in a school with as wide and fine an influence as St. Agnes'. The new academic building to contain gymnasium, assembly hall, library, teachers' room, practice rooms and class-rooms must be built at the earliest possible date.

This was the cry of all the teachers and pupils of St. Agnes' as I left. The cry was heard and felt on this side. Now I am going back. Plans are made—such beautiful plans. I wish you could all see them. Fifty thousand dollars of the necessary $75,000 is in hand. I am assured by Mrs. Robert Burkham, chairman, that $15,000 of the $25,000 of the Corporate Gift will be available by the first of the year. Will you not? Can you not let the other $10,000 come on out in the very near future? Those 625 Japanese girls of ours are awaiting my return with the eager question, "When can we begin to build"? Shall I answer, "Right away—now", and hear a shout of joy and thanksgiving? Or must I say, "I don't know—we must wait", and hear only a silence and see that sea of eager faces covered with disappointment?

It has been a joyful furlough. Your enthusiastic interest is like a great treasure house from which comes and will come during the next five years the blessing of your intelligent prayers. Then you here and we there shall surely be blessed with the infinite love and guidance of God the Father of us all.

With joyful gratitude,

Faithfully yours,
(Signed) HALLIE R. WILLIAMS,
Headmistress of St. Agnes' School, Kyoto, Japan.

CHRISTMAS GREETINGS TO IMMIGRANTS.

Five hundred English immigrants have received from the Presiding Bishop a letter of Christmas greetings. These are Anglican Churchmen who have landed in America during 1926 and, through the follow-up card system of the Foreign-Born Americans Division, have been passed on to our clergy, called on by them, and definitely attached to their parishes. There are of course a large number of others in like state, but the five hundred are those of whose conditions and addresses our office is sure. This efficient system was brought about and is under the charge of Mr. Raymond E. Cole, of the New York City Mission Society.

Bishop Murray has also sent Christmas greetings to the chief Bishops of the ancient Eastern Churches of Europe and the Near East, the Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem, the Primates of the Armenian, Syrian Jacobite and Nestorian Churches, and of the various National Churches, Greek, Roumanian, etc.

CHINESE AUXILIARY WORK.

The Chinese Woman's Auxiliary of the Diocese of Kiangsu (Shanghai), at its annual fall meeting, received reports from twenty-five branches, with two hundred and sixty-five delegates on the roll call. The offering for the year amounted to $1,180.02, the expenditure of which was voted as follows:

To the **Board of Missions of the General Synod** of the Chung Hua Sheng Kung Hui for its work in Shensi	$450.00
To St. Luke's Hospital in memory of Mrs. Pott	60.00
To St. Andrew's Hospital in memory of Mrs. Yen	60.00
To apportionment of this Diocese toward the expenses of the Woman's Missionary Band of the Chung Hut Sheng Kung Hui	50.00
Toward the expenses of the delegates to the Triennial of the Woman's Missionary Band of the Chung Hua Sheng Kung Hui	50.00
Foochow in May, 1927	100.00
To the United Thank Offering in the United States.	25.00
To the Treasurer for current expenses	47.20
The amount remaining after deducting the above was given for the work of the **Diocesan Board of Missions**, at Punchen and Quinsan	387.82

BETTER EQUIPMENT NEEDED AT WINSLOW, ARK.

The chief probation officer of Arkansas writes of our Church School at Winslow: "I took a young girl to the Dunlap Memorial School at Winslow. She was a very fine child who had been denied many of the privileges due children. Your Episcopal School offered her the training and the chance so long denied her. I found the Rev. and Mrs. W. S. Simpson-Atmore exceedingly charming and cultured people, but the buildings need repair and they need new furnishings very, very much. When I thought of the personal sacrifice that the Rev. and Mrs. W. S. Simpson-Atmore are making, and how they are struggling to give our Arkansas children an education and an appreciation of the fine things of life, it made me heartsick to think the Episcopalians do not stand behind their school better. It seems to me that the Church owes these people, who are giving their lives for our children, at least a decent building and equipment. . . . It is an Arkansas School and the Episcopal Church's School. As such it should be adequately financed and equipped."

JAPANESE CHURCH PUBLISHING SOCIETY.

The Bishops have appointed the Rev. R. D. M. Shaw, of the English District of South Tokyo, manager of the Church Publishing Society, in the place of the late Dr. Correll. Mr. Shaw has been managing the society ever since Dr. Correll left Japan, in the summer of 1925, and has proved himself so capable in the work that it is a satisfaction to all interested to know that it will continue to be under the same able management. Its work daily grows in importance, and in the demands upon the time of the manager. It is hoped that the Church at large will realize this more and more, and extend the help necessary to make it successful.—The Church in Japan.

FOR THE EPIPHANY SEASON.

As some one has remarked, life would be queer without wrapping paper. We are accustomed to Epiphany manger services, where neatly wrapped parcels are piled by the manger to be sent to far-away mission fields in time for the following Christmas. At Vevey, Switzerland, the chaplain of the English Colony each winter brings his people together at Christmas time for a somewhat similar purpose, but instead of a service in the church, the meeting takes place in an ordinary room, and the gifts, which are later sent to the children's hospital, are brought one by one by the donors and deposited, without any wrapping paper, on a table. It is a method which causes much entertainment. They all enjoy, for example, seeing a stately retired colonel march proudly up to deposit his gift of a prancing wooden horse.

THE GREAT LIFE.

If we like we can live the great life, play, as sportsmen say, "the great game". What God can do through an individual life when the vital self is in union with Him we know through the biographies of heroes and heroines of the Faith. We may see it also, in the every-day world, in the lovely though little known lives of the obscure great.

A man whose mind is set on an unworthy object comes to be in tune with it; he goes to sleep and wakes up thinking of it; the vibrations of his life are in harmony with it. But his spirit is unsatisfied; his spirit protests against the false allegiance, though he may not know it. He may call his unquiet "nerves".

Life is discordant till all parts of it are blended in one, all its energies set in one direction. Perfect harmony is achieved only by union with God. The great life is always the harmonious life. When we have been in the presence of a hero or heroine of God we come away hushed as if we had listened to beautiful music.

You must be "in tune" with something. Had it not better be with the greatest thing of all?—The Healer.

Church Intelligence

Provincial Meeting of the Social Service Commission.

An early celebration of Holy Communion Wednesday morning, December 15, in Immanuel Church, New Castle, Del., by Bishop George W. Davenport, of Easton, assisted by the Rev. Joseph H. Earp, rector of Immanuel, brought to a close the semi-annual two-day convention of the Commission on Social Service of the Province of Washington. Due to the extended and intensive business sessions, held Tuesday morning and afternoon, the work before the convention was virtually completed.

The Rev. Charles N. Lathrop, who made the concluding address at the public meeting in Immanuel parish house, said: "The reason that we have certain strong prejudices against the professional reformer is because he tries to tell us how to do the things we are doing when he never did them himself. He endeavors to pose as an expert and suggests that he is a little better than we are."

Dr. Lathrop described the basic doctrine of social service as recognition of the fact that all are children of God, and as such have a right to the full measure of life. He said that society that is going to be a Christian society must have woven into its fabric a human relationship so organized that each individual's life is a recognition of the fact that Christ underwent all His sufferings for all members of society, and it is up to the Church to see that this is brought about.

At the afternoon session Bishop Davenport, who presided at the convention; the Rev. George P. Mayo, of Charlottesville, Va., and R. D. Brown, of Philadelphia, were named on a committee to collect data and formulate general principles and policy for the guidance of the Dioceses composing the province in their social service work.

A motion was passed which created a Rural Work Council, to be composed of a clergyman from each Diocese who is actually engaged in rural work.

The formation of a contact with the rural survey embodied in the Purnell bill was suggested by the Rev. George P. Mayo. His suggestion was received by the commission. The Purnell bill has provided funds to be used by the various State agricultural colleges in gathering data on social, religious and young people's work in rural portions of the United States. The Church is in a position to give help to and receive help from a survey of this kind, conducted by the Federal Government.

In future meetings of the Provincial Commission on Social Service an invitation will be extended to the Commission on Social Service of the Diocese in which the meeting is being held to be present at part of the session. The purpose of this is to effect greater cooperation between the Provincial Commission, the Diocesan Commission and the parish for the carrying out of the social service program of the Episcopal Church.

While the Provincial Commission expressed itself in entire accord with the various secular and State agencies engaged in social service work and intends to cooperate with them, it urges all denominations to join in infusing this sort of work with the great motive force of Christianity.

The commission passed a motion offered by Rev. Thomas J. Bigham to secure uniformity in the courses in social service work laid out by the Department of Social Service Work of the Church for the training of parish leaders.

The Social Service Department of the parish was suggested as a very practical and ideal field for persons, whose desire to engage in Christian service will be engendered by the coming Bishops' Crusade.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Christmas In the National Capital.

Christmas Carols rang far and wide in Washington during the Christmas season and were heard in Church and School, pageant and community gatherings, on every side. They were of especial interest, perhaps in four places—a great community center gathering around a huge tree on government property near the White House, in which people of all the city were invited to join; a community tree in Georgetown, growing in Montrose Park and trimmed by school children; here a truly religious service of carols was held in which the singing was virtually led by children. A third carol service of beauty was heard at Epiphany Church on Sunday evening before Christmas, when the Mount Holyoke choir of ninety girl voices sang Christmas carols, some of rare origin, some used for the first time here, and all of interest and significance. Then, on the Sunday afternoon, after Christmas, the carol service at the Cathedral, drew large numbers of people, who have grown accustomed to this beautiful music as a natural part of Christmas in Washington. Carols popular, ancient, modern, foreign and American were sung by the Cathedral choir in their beautiful way, characteristic of music always heard at the Cathedral.

Window For New Church Dedicated.

A first step in the realization of the new church building for St. Columba's Parish was taken Christmas Eve when a beautiful window was dedicated immediately after services held in the temporary church building.

The window is approximately eighteen feet high. The central figure of Christ is large and majestic. The world is His footstool; about it are employed the symbols of the four evangelists, the winged man of St. Matthew, the winged ox of St. Luke, the winged lion of St. Mark and the eagle of St. John.

M. M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Testaments Presented City Mission Society.

Over three thousand Testaments and Diglots in practically every language were recently presented by the American Bible Society to Chaplains David Bowen and John G. Robinson of the New York Protestant Episcopal City Mission Society for use in Bellevue and Willard Parker Hospitals, and distributed in the wards. Greek, Russian, Swedish, Italian, Spanish, French, English, Chinese, German, Lithuanian, Armenian, and Esthonian are among the languages represented. This means that numbers of non-English speaking patients, many of whom are far from their native homes with no friends in this country who understand their language, may find comfort in Bibles written in their own tongue.

An Unusual Incident.

At the Church of the Heavenly Rest an unusual incident occurred on Sunday morning, December 19, when a Bishop and his three sons conducted the service.

They were the Rt. Rev. Dr. James Henry Darlington, Bishop of Harrisburg; the Rev. Gilbert Darlington, Treasurer of the American Bible Society; the Rev. Elliott Darlington, still in residence at Philadelphia Theological Seminary and the rector, the Rev. Dr. Henry V. Darlington.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D. Bishop.

Bishop Finlay to the Rescue.

The building of the Fairwold Industrial School for Delinquent Negro Girls was destroyed by fire on the morning of December 20. Immediately Bishop Finlay, of the Diocese of Upper South Carolina, placed at the disposal of those in charge and of the seventeen girls in the school the property of St. Mary's Mission for colored people. They will remain there until provision can be made for them.

Fairwold was established and is supported largely through the activities of the State Federation of Negro Women's Clubs. It serves in a public capacity, taking girls committed by the courts; no State appropriation has ever been made for its support. Bishop Finlay has repeatedly appeared before the legislative Ways and Means Committee in an effort to get such an appropriation, along with others who are interested in the work. A further attempt will now be made to obtain help from the State for this most important work so worthily carried on by the negro women for the girls of their own race.

A. R. M.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt. D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Crusade Preparations.

The Diocese of West Virginia has entered whole-heartedly into the preparation for the Bishops' Crucade. Since early fall the Rev. John L. Oldham, rector Trinity Church, Martinsburg, has presented the matter before each of the three Convocations and received their unanimous endorsement of the enterprise, and during the last month the two Bishops have met in sectional conferences, in the nature of Retreats, all the clergy of the Diocese, so that the Diocese is awaiting with interest the coming of the Crusaders, who are the Rt. Rev. Henry St. George Tucker, Coadjutor of Virginia; the Rev. Percy G. Kammerer, rector, Trinity Church, Pittsburgh; the Rev. Henry G. Lane, of Raleigh, N. C.; Mr. Robert S. Barrett, of Alexandria, Va., and Mrs. Charles R. Pancoast, of Germantown, Philadelphia, Pa., and Canon Anson

Phelps Stokes, of Washington Cathedral. The Crusade will be carried on from January 9 to 21 in the following places: Charles Town, Fairmont, Clarksburg, Wheeling, Parkersburg, Charleston, Huntington and Bluefield.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Candle Light Christmas Carol Service.

The candle light Christmas carol service held in the Church of the Ascension, Frankfort, the Rev. J. Howard Gibbons, rector, on the afternoon of the Sunday before Christmas, was by every one acclaimed to be the best and largest attended since the beginning of these services here three years ago. Between nine hundred and a thousand were in the church, and one hundred or more outside unable to get in.

The garlands of cedar with which the church was decorated, together with the candle light, added much to the beauty of the occasion, and with the service and music, left a deep impression of sacredness on the congregation.

The music for this service, rendered by a choir of thirty voices, members of the Frankfort Monday Music Club, besides the hymns from the hymnal, were sixteenth and seventeenth century carols, and selections from the following composers: Handel, Gaul, Mackinnon, Beach, Holst, Adams and Jungst.

The Crusade.

The following have been added to the Diocesan Commission on the Bishops' Crusade, by appointment of their respective organizations:

From the Woman's Auxiliary, Mrs. W. P. Wheeler, Ashland, Ky.; from the Girls' Friendly Society, Miss Bessie Dangerfield, Lexington, Ky., and Miss Henrietta Ross, Covington, Ky.

The dates and places for the three special Crusade Meetings are:

Ashland, Ky., January 9 to 14.
Lexington, Ky., January 16 to 21.
Covington, Ky., January 23 to 28.

The Crusaders for the Diocese of Lexington will be:

The Rt. Rev. Wm. M. Green, D. D., Bishop Coadjutor of Mississippi; the Rev. W. A. Brown, D. D., of Portsmouth, Va.; the Rev. J. L. Oldham, of Martinsburg, W. Va.; Mr. Samuel H. Seymour, of Chattanooga, Tenn.

It is the purpose of the diocese to hold other "Crusade" meetings in other parishes and missions of the diocese as can be arranged, and "Crusaders" within, or without, the diocese can be secured.

These are, of course, to take place after the general crusade meetings have been held.

J. H. G.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop.
Rt. Rev. T. I. Reese, D. D. Coadjutor.

The new chapel of the Church of the Advent, Walnut Hills, Cincinnati, the Rev. George C. Dunlop, rector, which has just been completed, is to have all of its windows filled with the finest stained glass commemorating the women Saints of the church. All memorials are to be made and placed by James Powell & Sons (Whitefriars), Ltd., London, Eng., internationally known as designers of the finest stained glass.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

News Items of Interest.

Mr. Calvin H. Barkow, of Minnesota, who has been accepted as a Postulant for Holy Orders in this District, has taken charge of the work at Langdon, Park River and Lakota. He makes his headquarters at the Y. M. C. A. in Grand Forks, and is pursuing his studies for the ministry under the guidance of the Rev. Charles H. Collett rector of St. Paul's Church.

Mr. A. L. Parcells, a candidate for Holy Orders, and in charge of the work at Wahpeton, is studying at Seabury Divinity School, Faribault, Minnesota, during the week, and returning to Wahpeton each Sunday for his work.

Miss Alice M. Bennett, after three years of successful work among the Indians on the Standing Rock Reservation, has resigned her position, and returned to her home in England. Under Miss Bennett's ministrations, the Mission Home for Indian Girls at St. James' Chapel, Cannon Ball, was begun. The new home, which was completed just before last Christmas, is largely due to Miss Bennett's faithful work.

Miss Aline Cronshey, Miss Bennett's assistant, has taken up for the third year her splendid work among the young Indians.

During August and September the work of the Home was carried on by the Rev. and Mrs. George H. Thom of Christ's Church, Mandan. Mr. Thom returned to Mandan each Sunday for his services there.

Mr. Peter M. Dennis, a Postulant for Holy Orders in this District, with Mrs. Dennis and their little son, William, came from New York City and took charge of the Mission Home for Indian Girls, at St. James, Cannon Ball, on the first of October.

All friends of this splendid work are asked to send their gifts of second-hand clothing for men, women and children, and donations for the household, such as sheets, blankets, pillow cases, etc., and also pantry supplies to Mr. Peter M. Dennis, Cannon Ball, N. D. All gifts of money should be sent to the Bishop to be placed in the treasury of the Home. It takes $125, at least, a year to support a child in the home.

The Preparation for the Bishops' Crusade is developing rapidly in the District of North Dakota under the fine leadership of the District Commission, the Rev. C. H. Collett, rector of St. Paul's Parish, Grand Forks, Chairman.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor

New Parish Organized.

Permission has been given for the organization of a St. Elizabeth's Parish, at Upper Ridgewood, within the parish at Ho-Ho-Kus. The development of this new community, with the building of a beautiful stone church and the purchase of a large piece of ground adjoining for the rectory and parish house under the Rev. Robert J. Thomson, of Ho-Ho-Kus, has been a remarkable accomplishment.

A Great Accomplishment.

The rector of St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, announces that the great debt assumed in the building of the $90,000 parish house has been provided for largely by an anonymous giver. A greater parish house was needed for the Church school and the activities of the parish, and with a wholly insufficient sum of money in sight for a $90,000 building. A responsible group of officers and parishioners determined to proceed and the outcome is an example of what a courageous and large minded course will accomplish.

The Crusade.

The six central large parish churches chosen for the mission in the Bishops' Crusade, January 16-23, are: Trinity, Newark; Grace, Orange; St. Paul's, Jersey City; St. Peter's, Morristown; St. Paul's, Paterson; Christ Church, Hackensack. The clergy of the Diocese met, December 2, for an address by Bishop Stearly and then for an afternoon conference, and the clergy in all the archdeaconries have met since, to prepare to make a thorough preparation for the Crusade.

New Church at Morris Plains.

A personal gift of $5,000 has made it possible to proceed with the construction of the new church at Morris Plains, the Rev. John C. Lord, rector. The plan contemplates the building of a high basement story first.

Calvary Church, Summit.

Two additional windows have been added to those already in Calvary Church, Summit, and were dedicated recently, by the rector, the Rev. W. O. Kinsolving.

The former windows were by the late Henry Holiday and the new ones are from the studios of James Powell and Sons (Whitefriars), Ltd., with whom Mr. Holiday in former days had often cooperated.

The new windows carry on the scheme already started of New Testament subjects, and the colors used in the glass are deep and rich.

The first window is a gift in memory of Elizabeth Stuart Cromwell, and the inscription on the other is "In memory of Mary Louise Sheppard Rogers, 10th April, 1925".

WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner, D. D., Bishop.

Christmas at Old Calvery, Fletcher.

The Christmas festivals at historic Calvary Church, Fletcher (near Asheville, the Rev. Clarence S. McClellan, Jr., rector, began on Christmas Eve, when the "Gift Tree Festival" was held in the church in the afternoon, with ancient and modern Christmas carols and a Christmas story by the rector. The "tree of lights", a living spruce tree sixty feet tall on the church lawn, was again for the third Christmas illuminated by myriads of red electric lights crowned by a white electric star, and about this tree the community singers, in costumes of the English Waits of the fifteenth century, gave a program of ancient English carols at twilight. At 11:30 P. M. special Christmas music featured and at midnight the Holy Communion service followed the Christmas music. The rector preached on "Jesus Christ and Santa

Claus". On Christmas Day there were another Christmas service with special music and sermon by the rector. During Christmas week the Girls' Friendly, Boy Scouts, Men's Club, Bible class, Church school, neighborhood clubs held Christmas parties at Calvary rectory. On New Year's Eve, beginning at 11 P. M., the "watch night" service will begin with special old year and New Year carols and the ceremony of opening the church door to welcome in the infant New Year. A "symbolic service of lights" to portray the dying of the old year and the birth of the New Year will be conducted by the rector, who will read selections from ancient and modern poets having to do with the old and New Year. Tennyson's "Ring Out the Old" will be accompanied by the ringing of the old church bell.

WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt Rev. D. L. Ferris, D. D., Coadjutor.

Bishop Brent's Anniversary.

The diocese celebrated the twenty-fifth anniversary of the consecration of the Rt. Rev. Charles Henry Brent, D. D., in Buffalo on Thursday, December 16, with a service at St. Paul's Cathedral at eleven o'clock, followed by a luncheon at the Statler Hotel.

In spite of the very severe storm which gripped the city during the whole day, the Cathedral was filled with people of the diocese who wished to pay tribute to their friend and bishop. All the clergy of the diocese, save those few who were prevented by the storm, were present and marched in the procession.

The Presiding Bishop of the Church, the Most Rev. John Gardner Murray, D. D., was celebrant, assisted by the Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey, and the Rt. Rev. William Andrew Leonard, D. D., Bishop of Ohio. Seven Bishops attended the service: the Rt. Rev. Drs. Charles Fiske, Bishop of Central New York; Theodore Irving Reese, Bishop Coadjutor of Southern Ohio; Edward H. Coley, Suffragran Bishop of Central New York; John C. Ward, Bishop of Erie; Wilson R. Stearly, Bishop Coadjutor of New Jersey; and the Bishops of New Jersey and Ohio. The Rev. Remsen B. Ogilby, D. D., President of Trinity College, was Chaplain to the Presiding Bishop. The Rev. William R. Wood, of St. Paul's Cathedral staff, was chaplain to Bishop Brent. The Rev. J. W. D. Cooper, of Geneseo, was Chaplain to the Rt. Rev. David L. Ferris, D. D., Bishop Coadjutor of Western New York.

In his address, Bishop Brent dealt with his ministry as deacon, priest, and bishop.

After the service at the church, the people gathered in the ball room at the Statler Hotel for the luncheon in honor of Bishop Brent. At this luncheon the toastmaster was the Bishop Coadjutor of the Diocese, who spoke of the splendid feeling of loyalty and friendship for Bishop Brent.

The first speaker was the Rev. Murray Bartlett, D. D., President of Hobart College, who spoke for the clergy and presented to Bishop Brent a grandfather clock, given by the clergy of the diocese. The Rev. Samuel V. V. Holmes, D. D., pastor of the Westminster Presbyterian Church, spoke for the sister Churches.

Following Dr. Holmes, Mrs. Kingman N. Robins, diocesan president of the Woman's Auxiliary, spoke for the women of the diocese.

The Presiding Bishop spoke for the House of Bishops.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

Florida and the Quota.

The Diocese of Florida reports, through Bishop Juhan, that, on December 1, the Diocese of Florida paid its full quota of $13,500 to the National Treasurer, and that before Christmas $2,000 had been paid on her Advance Work Quota. Practically every parish and mission has met its quota to the diocese and the General Church in 1926, and the Chairman of the Department of Stewardship and Service, the Rev. Charles A. Ashby, announces that the pledges for the Canvass for 1927 are most assuring, and that Florida thoroughly expects to sustain her full support to the General Church during the coming year.

Ready For The Crusade.

All is in readiness for the Bishops' Crusade, and the intensive period will begin on January 9, in St. John's Church, Jacksonville, the Rev. Menard Doswell, rector. The Chairman of the Diocesan Commission on Evangelism, the Rev. Charles W. Frazer, rector of St. Mary's Church, Jacksonville, has the Crusade plans well in hand and has arranged for four three-day Crusades, between January 9 and January 21, inclusive. The four important points chosen are as follows:

Jacksonville, St. John's Church, January 9-10-11.

Gainesville, Holy Trinity Church, January 12-133-14.

Pensacola, Christ Church, January 16-17-18.

Tallahassee, St. John's Church, January 19-20-21.

At each of these centers the schedule will be the same: Daily Celebration of the Holy Communion with special intention for the Crusade; Daily Morning Prayer Service for Women, Intercessions, Prayers and Conferences; Daily opportunity for private interviews with the Crusaders; Daily Conference for Young People; Daily Conference for Men; Supper for all men present; Mass Meeting of all congregations in the city.

The National Crusaders, assigned to the Diocese of Florida, are: the Rt. Rev. Henry Judah Mikell, D. D., Bishop of Atlanta; the Rev. Dennis Whittle, rector of Luray Parish, Virginia; Mr George B. Elliott, of Wilmington, N. C., first week; Mr. Edward H. Bonsell, of Philadelphia, Pa., second week.

During the month of February, Crusades are scheduled in every parish and mission of the diocese. Crusaders have already been selected and they will be present at the four points above mentioned, in order to receive their preparation for their work. It is planned to make the January issue of the Church Herald, the official organ of the Diocese of Florida, a special Crusade issue.

St. James' Church, Lake City, has recently completed the construction of a splendid little parish house. The church has also been thoroughly renovated and a new heating and lighting system installed.

Mercer-Mitchell Missions will be held during the month of February in St. John's Church, Jacksonville; Holy Trinity Church, Gainesville, and Christ Church, Pensacola.

St. James' Church, Perry, is building an attractive rectory for its new rector, the Rev. Walter S. Cain, who has recently taken up his residence in Florida.

Bishop Juhan recently blessed two very handsome altar vases in St. Agatha's Church, De Funiak Springs, given by Miss Julia J. Yonge, in memory of the late Bishop Edwin Gardner Weed. The Bishop was also present, on December 16, at the dedication of the House of the Nazarene, in St. Augustine.

Mr. Eldred Simkins, a student of the Du Bose Memorial Training School, in Monteagle, Tennessee, and a Postulant of the Diocese, is at home during the "non-resident" period of the School, and is doing mission work under the Bishop's direction.

St. John's Church, Tallahassee, the Rev. W. Jeffery Alfriend rector, has just bought a handsome new rectory, and has converted its old rectory, a huge colonial home, into Sunday-school quarters, in order to take care of its work among the girls of the State College for Women.

The Bishop of Florida has been assigned to the Diocese of Alabama from January 23 to February 6, as one of the National Crusaders.

J. O. M. C.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. G. Tucker, D. D., Coadjutor.

Death of Mrs. Kensey J. Hammond.

The whole Diocese sympathizes with the Rev. Kensey J. Hammond, rector of St. Stephen's Church, Culpeper, in the loss of his wife, whose death occurred on December 27, after an illness of a few weeks. Mrs Hammond was Miss Marchen of Fairfax County, Virginia.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Christmas at St. John's-in-the-Mountains.

On Thursday afternoon, December 23, there was an attractive Christmas tree celebration at this interesting mission in Franklin County. About two hundred and fifty of the people of the community were present; some having arrived early in the morning in order not to miss any of the festivities.

The hall had been decorated for the occasion and the exercises included songs and recitations by a number of the pupils of the school. Every one received a present from the tree; useful things, candy and spice cakes, warm things for the babies, dolls and balls for the girls and boys.

Miss Ora Harrison is the efficient missionary in charge at St. John's; being assisted by Miss Stella Baker of Bristol and Miss Maude Beheler of Rocky Mount. For more than a year Dr. E. Franc Morrill has been doing a wonderful work as a physician at the mis-

(Continued on page 22.)

Family Department

January.

1. Saturday. Circumcision. New Year's Day.
2. Second Sunday after Christmas.
6. Thursday. Epiphany.
9. First Sunday after Epiphany.
16. Second Sunday after Epiphany.
23. Third Sunday after Epiphany.
25. Tuesday. Conversion of S. Paul.
30. Fourth Sunday after Epiphany.
31. Monday.

Collect for the Circumcision of Christ.

Almighty God, Who madest Thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same, Thy Son, Jesus Christ Our Lord. Amen.

Collect for the Second Sunday After Christmas.

Almighty God, Who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; Grant that we being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same Our Lord Jesus Christ Who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

Collect for The Epiphany.

O God, Who by the leading of a star did manifest Thy only begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may after his life have the fruition of Thy glorious Godhead, through Jesus Christ our Lord. Amen.

The Quest Eternal.

Where go ye, singing angel-bands all robed in red and gold,
Hurrying in starry crowds along the snow-filled sky?
What seek ye, on this winter night, singing in the cold?
"We seek the Lord Christ Jesus in His lowly cattle-fold,
We sing of His white peace on earth, that shall not ever die."

Where go ye, kings of Orient in silk and gold and vair.
Pacing on your milk-white camels through the little town?
What look ye for more marvelous than all the earth's gifts ye bear?
"The Child most great and glorious, the Child most pure and fair!
We ride to find His stable floor and there kneel down."

Where go ye, simple shepherds all who haste so fast by night,
Leaving these your flocks and herds to wander as they will?
What thing can be more beautiful than this Star's perfect light?
"Nay, this fair Star but leads us to the world's most perfect Light;
We seek the radiant Son of God past starry vale and hill."

Where go ye, all ye weary folk so wise in this world's lore,
Hasting past your city streets so bright and wide and far?
What thing can be more glad than these, the joys ye knew before?
"O love that lives and Christ that lives, our God that we adore!
The joy that lives forever we have found who find His Star!"

—Margaret Widdemer.

Behold, I Make All Things New.

The present, unlike the past, is still ours. As God has been, and ever is, for all His children their common need in past, present, or future, let us be sure what response we are individually making now to His seeking. He never forces, but He gives a choice. He is perfect justice as well as perfect love; our choices, therefore, will be judged according to the powers we have from Him. The greater part of life consists in making choices, and we cannot escape them. Let us pray to be so surrendered in will that every choice made may be God-inspired. True peace will then be ours, for the response which our Father looks for will have begun.

Our future depends, in some degree, upon both past and present. A view of the future, with faith as the light which goes before each pilgrim, is one we may well try sometimes to cultivate. Love and hope will be the handmaids. Then will the vision of the future stretch before our eyes in all its greatness and its beauty. Sorrow, disease and sin will have been destroyed, for the kingdoms of this world will have become the kingdoms of the Christ. The outcast will have been brought home, the impure will have been made pure, the cruel will have had their hearts softened, and the proud will have put on the humility of their Lord.

Can we help towards such future by lifting up, ever so little, one suffering human being? Or by showing some shadow of the love and sympathy of our great Redeemer? Can one person say of one of us, "He shows me by his life what Christianity stands for?" Can we look less doubtfully into the dim future because of a burning hope in the power of Jesus Christ? Can we see our beloved Church healed of her divisions? And can we see her more fully realizing Christ's power to heal the sickness and the sorrow of the world by those channels through which flows around us and in us, unceasingly, the Life of the Word made Flesh, the Life which was once laid down?—E. A. S., in The Healer.

Room For The Saviour.

Egypt was busy shipping her tribute of grain to the world's conqueror and her own. Mesopotamia, the elder East, was still star-gazing from her temple roofs. Greece, the exquisite, was quibbling over the subtle significance of ordinary simple things. Imperial Rome, under the all-powerful Caesar Augustus, was resting on her arms, for at last for a brief period the doors of the Temple of Janus were shut and peace hovered over the earth. Then it was that one night, over 1900 years ago, a peasant Jewess gave birth to a Babe in a little wayside khan bordering on an old, provincial Judean village.

Beside that inn, Bethlehem lay fast asleep, indifferent alike to that young mother and her first-born Babe. In Jerusalem, priest and pseudo prophet, mad king and wily traitor were plotting amid counterplots, utterly regardless as to who was born or for that matter who died, so long as they succeeded. All heedless, the Roman was taking a census of his dependent subjects and we can not say whether he paused long enough in his work to include Mary's Child.

To all outward seeming that Babe differed not a whit from thousands of other children born that night. He was cradled in a rude manger and pillowed on cattle straw. Yet withal that Babe was God's greatest gift to mankind in all the long reaches of time.

"And she brought forth her first-born Son and wrapped Him in swaddling clothes and laid Him in a manger because there was no room for them in the inn."

How often this is true today, in our crowded, rushing, sinning world. How often we have no place, no room for Christ. For worldly success and fame the inn is illuminated; for social prestige and laurel-crowned success the inn doors are flung wide open and welcoming music fills the air. But struggles toward sublime attainment, heroic efforts to better the world, these generally mean the manger. Simple consecration of soul to a noble ideal means a lonely pathway, lit only by the torch of Truth, held high in the hand of Purpose.

Great truths must ever be born in the manger of poverty, or in sorrow, trial, suffering. They find no room at the inn till at last, it may be, they enter it in triumph, they honor the inn that never honored them in their hours of need, of struggle, and of darkness. This fact is written in the book of human nature; it is the chorus of the song of every great human effort; it epitomizes the life of Christ.

As a babe there was no room for Him at the inn; as a boy threatened by Herod, there was no room in Israel. "He came unto His own and His own received Him not." "Truly the foxes have holes and the birds of the air, nests; but the Son of Man, though maker of the world, while in it had not where to lay His head." Pilate gave Him no room. He was condemned, despised, rejected of men. There was little room in the whole world for Him, save the room on the cruel Cross. His life seemed a failure, yet today the world has countless thousands of churches, spiritual inns, built in His memory.

Right must ever fight its away against the world. Truth must often walk alone. Justice must bravely face its Calvary if it would still live in triumph after all efforts made to slay it. At the inn they inquire, "Will it pay?" Is it popular?" "Is it successful?" At the manger they ask, "Is it right?" "Is it true?" "Is it helpful?"

Wealth can not buy those things the world hungers most for today—love, kindness, calmness, peace, trust, truth, justice and salvation. If then we are confident we are right according to our highest light, the light that can make bright the darkest heart, let us care not for what the world says, "For if God be for us who shall be against us?"

Being conscious of work done with a right motive, of faithfulness in little things, of lives made sweeter, purer, better for our living, that is greater far to our highest self than the most elegant room at the inn. Living such a

life with the Master as our friend, our strength, our guide, before seeking rest at night we shall be able to feel His loving hands resting on our heads, and to hear His blessed words, "Well done today!" And then when our day on earth is over, the Heavenly Inn will swing wide its doors for us, and an eternal recognition will be ours in the welcoming words: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Follow then the Star. Open the door of your inside inn, the soul, to Christ. Do not hesitate because you have so little furniture, so few pictures of holy memories, so few tapestries of great beliefs, so scant a library of Divine knowledge—for it does not take much furniture. All that Christ wants is the room. He will bring His own furniture and His own friends and His own love and His own faith and He will dwell there and glorify the house. Give Him then the key, the key of loyalty and love. Let Him in today. Let Him in to stay. Let Him in day by day. Yes, give Him this welcome.

"Oh, come to my heart, Lord Jesus,
There is room in my heart for Thee."
—Rev. A. N. Porter.

Epiphany.

All's well! All's well! The city lies
Beneath the high, star-scattered skies,
Peaceful indeed. The hour is late
And I must hasten to the gate.

I have watched long; my hair is grey,
My feet grow slower on the way,
Yet never on a watch of yore
Saw I such brilliant stars before.

Hasten! a knocking on the gate.
"Who goes there, on the road so late?
The jewels gleam, the gold bells ring,
A messenger, a Lord, a King?"

"We are three Kings!" Ay, ye may pass,
I set my lantern on the grass."
"Is this the town of Bethlehem?"
They asked, and "Yea" I answered them.

"Where are they going, what their quests,
I asked myself—such noble guests—
And as they pass I see the fold
Of each silk garment sewn with gold.

As breezes round their garments stir,
The city seems to smell of myrrh,
And frankincense, like perfume rare,
Hangs dimly in the keen night air.

I long to follow where they go,
But nay, my feet are aged and slow.
What can be here to do with them
In this small town of Bethlehem?
—Freda Noble, in The Guardian.

For the Southern Churchman.

Recollections of a Minister's Daughter.

Chapter 5.

Anna Swan Reynolds.

In looking back I realize now that my Father had many cares, but we children never knew him otherwise than cheerful and kind—our best and most desirable companion.

He no doubt sought his garden where he labored by the sweat of his brow not only to help out a small income, but to find a change and restful respite of thought.

The boys—my brothers—were generally not far away with spade and hoe; and if they found the work hard they knew if faithful they would be rewarded for their labors by my Father taking them fishing, or a swim in the river that was our constant delight; for in the happy summer time we had many a gay picnic or fishing party on its banks, and in the winter time it was our delight to skate for miles upon its crystal ice.

After we all grew up and left the old brick house it had a strange fate, for it became the property of a community of nuns. I often wonder if the sweet-faced sisters whom I saw not long ago wandering in our old and still beautiful garden—full of the plants my darling Mother planted there—were not often haunted by the sound of gay, childish laughter.

Surely the old rooms where we used to romp and sing and play must sometimes resound again with our mirth: and did they sometimes, I wonder, in their quiet walks along our garden paths see flitting, childish figures? and again see, bending over beds of mignonette, larkspur and rose geraniums the figure of the children's beloved Mother as she stopped with their Father to gather a nosegay, as was their custom as they strolled at even-tide amid sweet smelling flowers long, long ago?

It seems to me we must come back from that far-off land sometimes; and wander amid the scenes of such great happiness, as had once been ours. Surely we do not leave the places that have known us so well, never to return, at least in spirit.

I asked a gray-eyed nun who walked with me around our old familiar places if she had known of the inmates and the happy lives spent behind their convent walls, and if no strange sounds were heard therein. She smiled and raised the crucifix that hung at her side to her pale lips, and murmured a prayer, doubtless, to be kept from ghostly visitants, but she answered back no word; but the stranger who walked with her beneath the cherry trees, now red with luscious fruit, saw in retrospect the past once more, and air was full of well-remembered voices—gay laughter—the snatch of a song, a long-forgotten melody. It was the nun at my side who seemed least real in her trailing black robes, for I was communing with my brothers and my sisters.

I saw myself again care-free, happy as the birds that seemed singing the same songs in the cedar tree by the gate: and later on, as I lingered as in a vision I saw standing at her bedroom window overlooking the garden my Mother, with the silver moonlight falling in white radiance around her. I heard the rich tones of my Father's deep voice as I had heard it in the old happy nights many a time, "Good-night, my well beloved, good-night!" and I closed the small green garden gate behind me—never to enter that beautiful garden again.

As I passed down the village street I heard in the distance the evening hymn of the nuns as they sang their solemn Benidicite. They did not know of the spirits around them listening to the music so different that filled the old house now, but I knew, for I can never forget that I had seen those flitting, shadowy figures that once had made the old red brick rectory a happy home.

What generous hospitality had been exerted by my Father and Mother to every one within the parish, to rich and poor alike, and always a royal welcome extended to the "stranger within the gate." My grandmother who lived with us, and was a wonderful housekeeper, used to wonder at the things expected as a matter of course of the master and mistress of the household; and this brings me to a very amusing—at one time a very important event in the life of the parish—now I am thankful to say an event no longer possible or permissible—the old-time Donation Party.

Japanese Church Life.

You may ask what the independent native Church of Japan is like, or what is the nature of the tree which has grown from English seed in a soil so different from that of England. Theologically and doctrinally speaking, we have no such thing as an independent or native Church apart from the one holy and Apostolic Church. The Church we have built in Japan is only a part of the one universal Church. There is no English or Japanese in the economy of God; we are all living in the same divine commonwealth. The Church in Japan is not a new creation, but a child of evolution. The fundamental idea of the Church is, I understand, a continuity of life and spirit. When we speak of the independence of the Church we only refer to the form and color in which the life manifests itself. We are all aware that the Church in Japan as a branch of the Holy and Apostolic Church must naturally have a certain type of organization and worship. We are all clear on this point. We are using the same Prayer Book, translated into Japanese with very slight modification; we are singing the same sort of hymns in the Japanese language with the English tunes. Our mode of worship is practically the same as yours. We have not created anything new in matters concerning the Church, with the exception of a few minor points, and they do not affect the spirit of worship in the services.

What we Japanese Churchmen are seriously thinking of is the advisability of revising our Prayer Book. We all feel that the spirit of prayer, such as you have in your Book, is beautiful and uplifting, but when it is translated into Japanese it does not convey to the people the same spirit of reverence and piety. Our order of thinking is different from yours. Our way of expressing our ideas is very often reversed. Therefore, the literal translation of prayers, however beautiful in the English language, does not appeal to the mind of the Japanese people, but we have not yet Japanese Christians who are scholars enough to give us forms of prayer in the good Japanese style with the same beautiful spirit. We are sincerely hoping to have them before long.

What I am hoping and praying for more than any other thing is the establishment of a cathedral in the heart of Tokyo, not of Norman architecture or of Gothic structure, but of Japanese architecture; not the Western style, but the Eastern, a style most suited to the Japanese idea of the beautiful; not so large as English cathedrals, but small and strong and beautiful, not to be shaken down by earthquake or typhoon, but standing for ever to the glory of God and as the Light of Asia.—Bishop Motoda, in an address made in England.

"Heavier the cross, the heartier prayer;
The bruised reeds most fragrant are;
If sky and wind were always fair
The sailor would not watch the star;
And David's psalms had ne'er been sung,
If grief his heart had never wrung.

For the Young Folks

Prayer.

Last night I crept across the snow,
Where only tracking rabbits go,
And then I waited quite alone
Until the Christmas radiance shone!

At midnight twenty angels came,
Each white and shining like a flame.
At midnight twenty angels sang,
The stars swung out like bells and rang.

They lifted me across the hill,
They bore me in their arms until
A great glory greeted them.
It was the town of Bethlehem.

And gently, then, they set me down,
All worshipping that holy town,
And gently, then, they bade me raise
My head to worship and to praise.

And gently, then, the Christ smiled down.
Ah! there was glory in that town!
It was as if the world were free
And glistening with purity.

And in that vault of crystal blue,
It was as if the world were new,
And myriad angels, file on file,
Gloried in the Christ-child's smile.

It was so beautiful to see
Such glory, for a child like me,
So beautiful, it does not seem
It could have been a Christmas dream

—Jean Farrar.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Faithfulness of Jesus.

New Year! You have heard the bells, the "happy bells across the snow", ring in the New Year. Perhaps Mother waked you at twelve o'clock on New Year's Eve, and you heard bells, and whistles and cannon-crackers, telling of the new year that has come in. God's way with Time is like His way with all His works. "He maketh all things new."

But One there is Who remains unchanged: "Jesus Christ, the same yesterday, today and forever". He loved little children in Galilee; be sure He loves them now. His great heart stirred with pity for the sorrowing and the sinful; it moves Him not less today. No trouble was too small for His caring nor too great for His curing; and His arm is not shortened now.

So when you hear of His gracious words and deeds, when you read, or Mother reads to you, these little talks about Him, and think to yourself, "Jesus was kind, merciful, brave"—say also, "Jesus is". He was so patient with Peter! Yes, and He is just as patient with every one of us. He was so careful of His Mother! But even now every aging Mother, every old pilgrim on the road of life is the object of His tender care. He was so gentle with Jairus' little maid, calling her softly back to earth, providing for food for her (because He knew a little girl waking up so well would be hungry), and He deals with every little child as gently.

He promised life to all who would come to Him, truth to all who would learn of Him, and His own presence in Heaven to all who become His friends. And these things are for us now as much as they were for Peter, Thomas, and the rest, for

He Is Faithful That Promised.

The First Christmas Roses.

Adapted From an Old Legend.

The sun had dropped below the western hills of Judea, and the stillness of night had covered the earth. The heavens were illumined only by numberless stars which shone the brighter for the darkness of the sky. No sound was heard but the occasional howl of a jackal or the bleat of a lamb in the sheepfold. Inside a tent on the hillside slept the Shepherd, Berachah, and his daughter, Madelon. The little girl lay restless, sleeping, waking, dreaming, until at last she roused herself and looked about her. "Father," she whispered, "oh, my father, awake. I fear for the sheep." The shepherd turned himself and reached for his staff. "What hearest thou, daughter? The dogs are asleep. Hast thou been burdened by an evil dream?" "Nay, but father," she answered, "seest thou the light? Hearest thou not the voice?"

Berachah gathered his mantle about him, arose, looked over the hills toward Bethlehem and listened. The olive trees on yonder slope were casting their shadows in a marvelous light, unlike daybreak or sunset, or even the light of the moon. By the campfire, below on the hillside, the shepherds on watch were rousing themselves. Berachah waited and wondered, while Madelon clung to his side. Suddenly a sound rang out in the stillness. Madelon pressed still closer.

"It is the voice of an angel, my daughter. What it means I know not. Neither understand I this light." Berachah fell on his knees and prayed. "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ, the Lord. And this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes lying in a manger."

The voice of the angel died away, and the air was filled with music. Berachah raised Madelon to her feet. "Ah, daughter," said he, "It is the wonder night so long expected. To us hath it been given to see the sign. It is the Messiah whose name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace. He it is who shall reign on the throne of David, he it is who shall redeem Israel."

Slowly up the hillside toiled the shepherds to the tent of Berachah, their chief, who arose to greet them eagerly. "What think you of the wonder night and of the sign?" he queried. "Are we not above all others honored, thus to learn of the Messiah's coming?"

"Yea, and Berachah," replied their spokesman, Simon, "Believest thou not that we should worship the infant King? Let us now go to Bethlehem, and see this thing which has come to pass."

A murmur of protest came from the edge of the circle, and one or two turned impatiently away, whispering of duty toward flocks, and the folly of searching for a new born baby in the city of Bethlehem. Hardheaded, practical men were these, whose hearts had not been touched by vision or by song. The others, however turned expectantly toward Berachah, awaiting his decision.

"Truly," said Jude, "the angel of the Lord hath given us the sign in order that we might go to worship Him. How then can we do otherwise? We shall find him as we have heard lying in a manger. Let us not tarry, but let us gather our choicest treasures to lay at His feet, and set out without delay across the hills toward Bethlehem."

"Oh, my Father," whispered Madelon, "Permit me to go with thee." Berachah did not hear her, but turned and bade the men gather together their gifts.

"I, too, father?" asked Madelon. Still Berachah said nothing. Madelon slipped back into the tent, and throwing her arms around Melampo, her shepherd dog, whispered in his ear.

Soon the shepherds returned with their gifts. Simple treasures they were—a pair of doves, a fine wool blanket, some eggs, some honey, some late autumn fruits. Berachah had searched for the finest of his flock, a snow white lamb. Across the hills toward Bethlehem in the quiet, star-lit night they journeyd. As they moved silently along, the snow beneath their feet was changed to grass and flowers, and the icicles which had dropped from the trees covered their pathway like stars in the milky way.

Following at a distance, yet close enough to see them, came Madelon with Melampo at her heels. Over the hills they traveled on until Madelon lost sight of their own hillside. Farther and farther the shepherds went until they passed David's well, and entered the city. Berachah led the way.

"How shall we know?" whispered Simon. And the others answered, "Hush. We must await the sign".

When at last they had compassed the crescent of Bethlehem's hills, they halted by an open doorway at a signal from their leader. "The manger" they joyfully murmured, "the manger! We have found the new born King!" One by one the shepherds entered. One by one they fell on their knees. Away in the shadow stood the little girl, her hand on Melampo's head. In wonder she gazed while the shepherds presented their gifts, and were permitted each to hold for a moment the new-born Saviour.

Melampo, the shepherd dog, crouched on the ground as if he, too, like the ox and the ass within, would worship the Child. Madelon turned toward the darkness weeping. Then lifting her face to heaven, she prayed that God would bless Mother and Baby. Melampo moved closer to her, dumbly offering his companionship, and, raising his head, seemed to join in her petition. Once more she looked at the worshipping circle.

"Alas," she grieved, "no gift have I for the infant Saviour. Would that I had but a flower to place in His hand."

Suddenly Melampo stirred by her side, and as she turned again from the manger she saw before her an angel, the light from whose face illuminated the darkness and whose look of tenderness rested on her tear-stained eyes.

"Why grievest thou, maiden?" asked the angel.

"That I come empty-handed to the cradle of the Saviour—that I bring no gift to greet Him," she murmured.

"The gift of thine heart, that is the best of all," answered the angel. "But

that thou mayest carry something to the manger, see I will strike with my staff upon the ground."

Wonderingly Madelon waited. From the dry earth wherever the angel's staff had touched sprang fair, white roses. Timidly she stretched out the hand toward the nearest one. In the light of the angel's smile she gathered them, until her arms were filled with flowers. Again she turned toward the manger and quietly slipped to the circle of kneeling shepherds.

Closer she crept to the Child, longing, yet fearing, to offer her gift.

"How shall I know?" she pondered, "whether He will receive this my gift as His own?"

Berachah gazed in amazement at Madelon and the roses which she held. How came his child there, his child whom he had left safe on the hillside? And whence came such flowers? Truly this was a wonder night.

Step by step she neared the manger, knelt and placed a rose in the Baby's hand. As the shepherds watched in silence, Mary bent over her child, and Madelon waited for a sign. "Will He accept them?" she questioned. "How, oh, how shall I know?" As she prayed in humble silence the baby's eyes opened slowly and over his face spread a smile.

How Far Is It To Bethlehem?

How far is it to Bethlehem?
Not very far.
Shall we find the stable-room
Lit by a star?

Can we see the little Child,
Is He within?
If we lift the wooden latch,
May we go in?

May we stroke the creatures there,
Ox, ass, or sheep?
May we peep like them and see
Jesus asleep?

If we touch His tiny hand
Will He awake?
Will He know we've come so far
Just for His sake?

Great Kings have precious gifts,
And we have naught;
Little smiles and little tears
Are all we brought.

For all weary children
Mary must weep.
Here, on His bed of straw,
Sleep, children, sleep.

God, in His Mother's arms
Babes in the byre,
Sleep, as they sleep who find
Their heart's desire.

Frances Chesterton.

WISE GREEN.

The editor of the Children's Page has a treat in store for the Southern Churchman's big family of children. Dr. Louis Tucker has told for us some stories of animal people, which he says he used to tell to his own children. His own children had many a good laugh with these funny people, and so shall we. And here is the first laugh, in the story of

Wise Green.

Wise Green was a little crippled monkey who lived with Otherwise Green in a bungalow in a rubber plantation on the seventh bend of the biggest river in British Guiana. He was crippled because he was bob-tailed, and Guiana monkeys use their tails as a fifth hand. He was not really green, but a sort of greenish-gray; but when the Indians killed his mother and brought him to the men's club for sale he jumped into Otherwise's arms and clung there. So they lived together in the bungalow with several servants and a green snake about two feet long named Reptilius Pernambuco.

Wise had a horror of Pernambuco and even Otherwise did not like her, but any one in British Guiana who can get a green house snake to live in his bungalow is lucky. Houses there are roofed with palm thatch, much like a small haystack; and spiders and wasps and lizards and mice and roaches, particularly cockroaches, live in the thatch and drop on your table when you are writing and eating and on your nose when you sleep. Green house snakes are harmless, and catch and drive away such things. So Beptilius Pernambuco was let alone and made herself very much at home everywhere.

Wise Green had a favorite chair. It was an armchair with slat back and broad arms and a spring seat that was very soft and springy. Whenever he could, Wise sat in it; but often he had to get out, for it was Otherwise's favorite chair also. When it was empty and Reptilius Pernambuco wanted to get from the ceiling to the floor by some quicker way than crawling down a corner she sometimes dropped into it because of its softness, but she slid to the floor at once, so no one paid much attention to that.

Every one had some weakness. With Wise it was inkstands. He longed for inkstands as a thirsty man longs for water. He did not drink them. He dipped one finger in them like Bill the Lizard, and wrote on anything in sight, but preferably books of engravings. Any inkstand would do, as the carpet could testify, but his greatest and most unholy joy was Otherwise's patent traveling inkstand with a spring top. The top made such a nice noise when it opened and closed suddenly. Therefore Otherwise had to keep his inkstand locked up.

One day he forgot. The launch that takes the rubber down the river stuck in the mud and he had to hurry out to see about it. Wise was particularly mischievous that day. He had had two switchings already, one for turning over a vase of flowers and one for pulling a handful of feathers out of the parrot's tail. But when Otherwise left, Wise must have jumped for the inkstand at once, for a copy of the Graphic on the desk had every picture scribbled on with inky fingers. Otherwise wore tennis shoes that day and he always moved softly and quickly, and Wise was chuckling to himself and writing too hard to notice little things anyhow, so the first he knew about Otherwise's return was a cut on the back with the switch. Really it was not hard, but it was so horribly unexpected that Wise went up into the air backward, turned a somersault and landed sitting in the big chair on Reptilius Pernambuco, who had just dropped there from the ceiling.

Reptilius was a good-natured snake, not venomous, but this was so sudden that she struck without thinking and fastened on the stump of Wise's tail. She could not let go, for house-snake's teeth are not retractible. So Wise at last had a tail, a long green tail. He twisted round to look at it—Reptilius was tying knots in herself trying to get loose—and then, quite suddenly, he went crazy. He ran up all the walls. He knocked everything off the tables. He swept everything off the shelves. He screamed like a policeman's whistle. When Otherwise tried to catch him, he bit; and then he rolled down the front steps, flashed across the yard and took to the tall trees with his long green tail knotting and coiling behind him.

A week later he came back at nightfall—tailless. Otherwise, who had given him up for lost, took him in his arms, and Wise told him all about it in little croons and chatters; but from that time on he left inkstands alone; he abhorred literature; he never wrote again.

For the Southern Churchman.

The Great Desire.

F. B. Stone.

There's a power that is giving more light than a star,
That is leading the wise men to Christ from afar,
'Tis the light of the Spirit that kindles a fire,
In the hearts of His people, for Christ great desire.

As the Shepherds sought Jesus that first Christmas morn,
When they heard from the angels of Christ newly-born,
So the hearts that are stirred with the love from above,
Are seeking their Saviour this Christmas in love.

O prepare Him a song such as earth ne'er has sung,
Born of faith and of love, unto man a new tongue,
Such a love for the Saviour, such a faith in His name,
As will girdle the earth that new love to proclaim.

Of the birthday of Jesus let all join and sing,
When the Saviour to earth our salvation did bring;
Let us watch for His coming, as precious to earth
As when He came first to the earth at His birth.

Oh! His glorious appearing when He shall come soon,
At the cock-crow, at midnight, or bright sunny noon!
He is coming to all and no wish can delay;
Let us watch for and long for that soon coming day.

An All-Winter Christmas Tree.

"Oh, it's snowing! It's snowing!" shouted the children joyously, as they looked out of the window one morning.

"I'm glad," said Alice, jumping up and down. "Won't we have fun with our sleds?"

"Yes, and snowballing, too," shouted Robert. "Hurrah for the snow!"

"Oh, see that dear little bird!" said Alice. "Do you suppose it likes the snow? Will the snow cover up all its food, mother, so that it can't find anything to eat?"

"My text at Sunday school yesterday was, 'Your heavenly Father feedeth them'," said Robert thoughtfully. "It must be a lot of work to feed so many birds, and feed them every day."

"Maybe He wants us to help Him," said Alice. "But the birds are so afraid that only a few come to pick up crumbs when we put them out."

"How would you like a birds' Christmas tree?" suggested mother.

"They'd starve before Christmas got here," objected Alice.

"A birds' Christmas tree should last all winter," answered mother. "The tree by the kitchen window would be a good tree."

"It's all bare," objected Robert.

"Yes, I know, but the birds wouldn't mind, and the evergreen trees are too far away," said mother. "You want a tree where you can see the birds."

After breakfast they all set to work to trim the tree—not with candy and tops and candles, but with beef bones, bits of suet, little boxes of crumbs and grain, and an apple or two. Then they went back into the house and watched from the window.

Mr. Blue Jay was the first guest, and a handsome bird he was. He perched on a big beef bone and began to pull at the meat.

"Jay, jay, jay,
Is it Christmas Day?"

he chirped in surprise. Then he flew away.

"He wasn't very hungry," said Robert. "Oh, there's a brown sparrow!"

"Yes, and three dear little chickadees!" answered his sister. "They seem to want the grain, and the sparrow is eating cake crumbs. Oh, they do like our tree!"

Pretty soon Mr. Blue Jay returned. He had only gone to bring Mrs. Blue Jay to the feast.

By the end of the first half-hour the children had counted thirty-one birds, most of them juncos.

All day they came, and the next, and the next. The squirrels came, too, and the children added nuts to the grain for them. It was such fun to watch them.

All winter the children kept gifts on the birds' tree. The birds became tame, and repaid them with happy songs of thanks.—The Sunbeam.

How Christmas Stockings Came.

Once upon a time in the Land of Make-Believe there was a kind little elf who started out on a journey one cold winter day. This elf belonged to a very old and honorable family, and it had been the custom of his family to make this journey every Christmas time with a wreath of red berries and greens for the child who needed it most in the village. There had been such a child every season for many years, the child in so small a house that the toyman passed it by. On this child's door an elf hung a wreath on Christmas Eve for a happy surprise.

Before he started out this particular elf was made ready for the journey by his mother. She pulled his little red cap down over his ears, and his little red stockings up over his knees. A very kind old sheep had given the elf the wool cap and stockings, and indeed he needed their warmth for his journey. His elfin mother tied a muffler of woven moss about his neck and helped him into the pair of stout little boots that the deer had given him. She filled his pockets with dried rose-leaf sandwiches and peppermint cookies, and then she hung the beautiful Christmas wreath over his back.

"Good-by, and good luck, my dear!" said his little mother as the elf started out through the deep, cold forest. "I don't think you will meet with danger on the road, for the animals are all asleep for the winter."

The elf set his brave, wee feet in the snow of the woods path, and he whistled to keep up his courage. He was small indeed among the great Christmas trees that stood so tall beside him. The wind roared in his ears, and Jack Frost flung ice darts in the elf's face, but on he trudged, carrying his heavy Christmas wreath on his back. It bent him almost double, it was so heavy.

"I'm glad there's nobody except me on the road," he thought, but just then what should he meet but a very large old squirrel that looked like a bandit. The squirrel's fur coat was thin and ragged, and his eyes glared wildly at the elf. He looked ferocious indeed, but that was because he was hungry.

"There were no nuts left by the time I could gather my harvest," the squirrel said to the elf. "The younger squirrels were there first.. I am starving."

The elf stopped and turned out his pockets. His mother had slipped in some nut cakes, which he gave to the squirrel, and also his peppermint cookies, which would be warming. The squirrel ate and then pointed to the elf's wool cap and boots. "If I had those," he said, "I might be able to get on to a cousin of mine who has a nest well stocked with food a few groves farther on."

There seemed nothing to do but give the stout deerskin boots and the wool cap to the squirrel. He looked warm and ready for the weather as he thanked the elf and started on, but the elf had to jump and hop to keep warm; and he was still a long way from the village. He was about to nibble the dried rose-leaf sandwiches when he saw a strange-looking creature approaching. Its legs were long and thin, and it spoke in a trembling voice.

"Nobody thinks of a grandfather grasshopper at Christmas, a very old grasshopper that was not able to prepare for the winter. If only I had a bite of a leaf and something to cover my legs from the cold now, I might be able to keep up my courage and go to some friendly cricket's hole."

The elf hid his surprise and the fear he had felt at first at seeing this many-legged tramp in the forest, and he offered him his sandwiches. The grasshopper ate the rose leaves with great relish. As he ate, the elf looked at his two stockings and then at the grasshopper's legs. Still a pair of stockings would be better than none at all, he thought. The grandfather grasshopper thought so also, for he reached out one long, hairy foot and touched the elf's warm red stockings. "Fine wool those!" he said enviously.

The elf pulled off his little stockings, and the grandfather grasshopper put them on the two legs he used the most. He thanked the elf and started off cheerfully, waving a free leg or two to the elf. Dear me, the elf would have to hurry now! He could hear the bells in the village. But he had no shoes or stockings, and the road was sharp with ice, and the wreath very heavy on his back.

On, on went this Christmas elf, not once losing his courage. His feet were cut and bleeding, but wherever they left a drop of blood a bright Christmas berry showed gay and crimson. On, on he ran until he came to the streets of the village where the toyman and the sweetsman and the shoppers were so busy that not one saw him, barefooted and tiny. And soon he left the Christmas streets behind him, for he had come to the small house that Christmas had forgotten. He crept under the wall. He hung his wreath of greens on the door, and then he curled up a moment to rest on the window sill. He peered inside.

The elf saw something wonderful. There were his warm red stockings the kind sheep had given him and he in turn had given away, but they had stretched to giant size. They were large enough for a child! They hung on either side of the fireplace, and they were bulging and spilling over with gifts. Those magic stockings must have held apples and oranges and candy toys and a jackknife and a rubber ball at the very least. They were Christmas stockings hung and crammed for a child's happiness.

The elf tapped gayly on the windowpane and left a pretty picture on it done with a frost pencil, and then he started home. Remembering what he had seen, he did not seem to feel the lack of shoes and cap and stockings. All the way through the forest the icicles tinkled like bells, and a reindeer drawing a strange, toy-filled sled dashed by, and the elf could hardly wait to spread the news.

"Christmas stockings for the children who have need of cheer," he said to his mother. And whether or not a house cricket had arranged it, or it had been just a bit of Christmas magic, did not matter; the family of the elves took the credit, and Christmas stockings became the fashion from that time to this.—Youth's Companion.

A Christmas Brother.

Horace had been visiting Donald and John, who were brothers, and were planning a happy Christmas together, buying gifts and hiding them from one another and making surprise gifts for father and mother.

"I wish I had a brother," sighed Horace at bedtime.

"You might borrow a brother for Christmas," suggested his mother.

"How?" asked Horace.

"There are ever so many boys and girls who will not have a happy Christmas," explained mother. "Just for this week you might play that one of those boys is your brother."

"Oh, I know a boy right now!" cried Horace, "the boy who lives in the little house in the woods near the farm where we went last summer. He didn't have any Christmas presents at all last Christmas. He told me so. Couldn't he by my brother?"

Mother remembered the lonely little house where they had stopped for two hours one day while the automobile was being repaired. She remembered the ragged, lonely little boy who had been so happy to have Horace for a visitor. But she wondered how any one from the town could get five miles over the rough, snowy roads with a Christmas box. "We will ask father," she said, and father came upstairs to help plan.

"I will write a letter to the postmaster at the town," said father. "I am sure that he can find a way to get a box to the boy if you will get the box to the postmaster."

All the next day Horace talked about his "brother", and he wanted to buy so many things that the money in his savings bank was not nearly enough. He spent most of the afternoon looking over his books and playthings and picking out those he wanted to share with the other boy. Mother helped him to choose some of his own warm clothing for him, and together they had quite a pile.

How exciting it was to pack the box with nuts and candy, and to fill up all the corners with raisins. Then off it went to the train. In the letter that went with it was a dollar bill for the postmaster as a Christmas gift for seeing that the box reached the new brother in time.

The day before Christmas a lonely little boy looking out of his window in a lonely little house, saw a horse and sleigh coming through the drifts. How he did fly to open the door and how surprised he was to have a great big Christmas box for his own!

"From your Christmas brother Horace," was written on the card in the box. In all the world there were not two happier boys on Christmas Day than these two adopted brothers.—The Sunbeam.

What More Can I Do?

Have I exhausted every means to prevent the curtailment of the Church's Missionary Work?

The Every Member Canvass has been held in all parishes and missions, with a few exceptions, throughout the Church.

Through the number and size of their pledges the people of the Church have expressed themselves in what was really

A REFERENDUM

The question involved was, and still is: Shall the action of the National Council and the General Convention in refusing to curtail the national work be endorsed, or shall the National Council be ordered to retreat for lack of sufficient support?

The results of the Every Member Canvass are not yet known. They may prove to be insufficient, because the parish quotas have the effect of limiting the pledges of many interested givers.

The verdict is not fully rendered, therefore, until the larger givers have taken

SECOND THOUGHT

To every member of the Church who is able and willing to give largely for the work of the Church we would put these questions:

Does the pledge you have given for your parish quota represent all you will be able to do as a member of the diocese and of the national Church for the diocesan and general work?

Are you willing to see missionary schools, hospitals, and churches closed for lack of support?

What is your verdict on second thought? Tell your Bishop

PUT THE CROSS INTO YOUR GIVING

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281 FOURTH AVENUE - - - NEW YORK CITY

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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CHURCH WORKER.
INFORMATION DESIRED CONCERNING an opportunity in Church work where the services of a trained and educated layman are needed. No objection to traveling. Subscriber is at liberty to refer to the Bishop of the Diocese. Address "S-4" care of Southern Churchman

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HELP WANTED

WANTED, A GENTLEWOMAN TO TAKE charge of linen room in a Southern Institution. Address "C-4," care of Southern Churchman.

WANTED, FOR A NEW YORK CITY CHURCH an experienced and well tested woman, qualified to do the usual parish work in tenement houses, instructing an Adult Bible Class, presiding over a Social Club of young men and women, and otherwise helpful. She must be an educated and cultured woman, a Communicant of the Church, and preferably a Deaconess. Excellent home provided and liberal compensation. Apply to "M-2," care of Southern Churchman

CHURCH INTELLIGENCE

(Continued from page 15.)

sion. She recently found it necessary to give this up and to accept an important position with an organization in the Middle West.

Though Dr. Morrill is greatly missed and the medical work curtailed by her departure, the activities at St. John's are flourishing. The school was never so large before and a certain prejudice against the mission that has been felt by some of the people is gradually disappearing. Over one hundred and twenty-five children are enrolled and when, as often happens, bad weather prevents some of them from reaching their homes they are taken care of at the mission.

It is planned to introduce a course in weaving in the near future. Two looms have been provided by the Woman's Auxiliary in the Diocese and by an individual and one of the teachers has taken special training in this industry which it is hoped will prove a valuable activity in this neighborhood.

The value of the work being done at St. John's is becoming more and more evident day by day; being attested by the changing attitude of the people of the community, their increasing ambition and appreciation of the educational and spiritual advantages offered at the mission and their growing cooperation in its work.

T. A. S.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

A Rare Privilege.

The Diocesan Commission on the Bishops' Crusade has made arrangements for a day of prayer, meditation and instruction on Monday, January 3, 1927, in St. Mark's Church, Mauch Chunk, Pa.

The program is as follows:

10:30 A. M., Holy Communion and Meditation by Bishop Sterrett.

11:30 to 12:45 P. M., The Bishops' Crusade by the Rt. Rev. Philip H. Cook, D. D., Bishop of Delaware.

1:00 P. M., Luncheon at hotel.

The three short addresses will be:

(a) How St. Stephen's Prepared for the Bishops' Crusade, Dr. Flinchbaugh.

(b) What St. Peter's, Hazleton Did, the Rev. Mr. Dickinson.

(c) What is Planned for the Diocese, by the Archdeacon.

The services will be over so that the clergy can go home on the afternoon trains. Through the generosity of a layman on the Diocesan Commission the fares of all the clergy will be paid; Luncheon is free; Any who cannot return home the same day will be entertained for the night.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

The Church of the Holy Comforter, Sumter, the Rev. J. Bentham Walker, rector, has received the gift of a beautiful new organ built by the Austin Organ Company, of Hartford, Conn. It was used for the first time on Sunday, October 24. It is the gift of Mrs. Thomas Wilson and of her daughter, Miss Mary Wilson.

St. Philip's, Charleston, the Rev. S. C. Beckwith, rector, has received three notable gifts recently. The first of these is a memorial window of stained glass, given by the members of the congregation as an "All Saints" window in loving memory of those who have gone before.

The second gift was a handsome altar of a soft buff marble, designed to harmonize with the general architectural lines of the church. The altar was given by Mr. and Mrs. Henry C. Cheves as a memorial to their youngest son, Langdon McCord Cheves.

The third addition to the church was a memorial tablet to the late rector of St. Philip's, the Rev. John Johnson, D. D.

Good Shepherd, North Charleston, the Rev. John H. Morgan, rector: The number of members in this little congregation is steadily increasing, and the Church School enrollment has advanced to forty-five pupils. The quota assigned to this mission by the diocese is $80 for 1926; $160 was pledged and in all likelihood even more than that will be paid in. All local expenses have been met each month, and in addition $200 has been raised to be paid to the Church Building Fund. When the building Fund debt has been entirely discharged the Church of the Good Shepherd will be in readiness to be consecrated. Much of the work has been done by the ladies of the local branch of the Woman's Auxiliary.

St. Peter's-by-the-Sea, Navy Yard, Charleston: There are now one hundred and twenty-one pupils enrolled in the Church School at St. Peter's, the Rev. J. H. Morgan, rector. The Young People's Service League has been organized this year and is getting along splendidly. A branch of the Woman's Auxiliary has also been organized here this year and the members are very active.

The diocesan quota for this Church for 1926 was $150; it pledged $160.

St. Jude's Walterboro, the Rev. A. W. Skardon, rector, has been the recipient of a new altar and reredos given by Mrs. W. A. Robeling, and they have added much to the dignity of the church. Besides these a brass cross and Eucharistic lights have been put in place.

R. H. J.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

The Detroit Episcopal City Mission, among the many services it renders in the community, is a clearing-house of information relative to persons who go from parson to parson soliciting immediate money with harrowing tales. So useful has this service proved among the Episcopal clergy of Detroit that the Detroit Council of Churches recently recognized the mission, by a resolution, as their agency for similar purposes.

At St. Paul's Cathedral the Detroit Chapter of the Guild of St. Barnabas for Nurses entertained one hundred and thirty student nurses at dinner. Addresses were given by Bishop and Mrs. Herman Page, and by Dean Johnson, chaplain of the Guild. After-dinner games were played in the lounge room of the Cathedral House. A questionnaire revealed that of the total, forty-five were Methodist, twenty-seven Episcopalian, twenty-three Presbyterian and eleven Roman Catholic. Practically all had come from outside Detroit. Curiously enough, apparently none of them had been commended to Detroit churches by the ministers of their home towns.

St. Columba's, Detroit, is not a wealthy parish, but it is a generous one. For some years the church has had a tiny wooden church, a large parish house and a considerable, although decreasing debt. Recently it completed a successful drive for $100,000 for the commencement of a new church. On top of that, the parish oversubscribed its missionary quota by $500. On top of that, it took the said $500, and in token of its thankfulness to God, sent $250 towards the erection of the new St. Matthew's parish house, $100 towards the rebuilding of the church at

Dexter, and $150 to the Archdeacon, to be used at his discretion.

A religious census of the University of Michigan showed the following religious preferences among the 9,390 students reached (the total enrollment is a little over 10,000). No preference, 2,027; Methodist, 1,156; Presbyterian, 1,205; Episcopalian, 841; Roman Catholic, 736; Jewish, 653; Baptist, 421; Lutheran, 386; Christian Science, 179. Small numbers of various other groups make up the remainder.

The Diocese, in accordance with a resolution passed at the last convention, will try this year the experiment of holding its annual convention in the winter season. With pre-convention gatherings and social features the dates occupied will be from January 28 to February 3.

At the annual election of officers of the Detroit Clericus, the following were named as officers for 1927: President, the Rev. N. J. Pearson; Vice-President, the Rev. P. C. Bailey; Secretary-Treasurer, the Rev. John W. Ashlee.

Mc. E.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

An Important Conference.

An important conference of the Bishop and clergy of the diocese was held in St. Mark's Pro-Cathedral, Grand Rapids, December 15. In spite of the blizzard there was a good attendance. The Rev. Frederick B. Bartlett, Field Secretary of the National Council, was present, representing the Bishops' Crusade.

The purpose of the conference was to discuss the Bishops' Crusade, and the plans necessary for carrying on. Owing to various causes Western Michigan is not to have outside crusaders, and is to depend on itself in doing the work.

Mr. Bartlett spoke at length on the Crusade. His address was encouraging; and in the discussion following Mr. Bartlett was full of helpful suggestions.

In addition to the work being done by the parish clergy in carrying out the plans from headquarters, it was decided to have a day—January 7—for the final training of those priests who are to hold preaching missions in different parts of the diocese. The Bishop has arranged for a general exchange of the clergy of the diocese for January 30, when substantially the same message will be delivered to the people of the various parishes and missions.

Farewell to Mr. and Mrs. Sargent.

On the evening of December 15 a delightful affair was arranged for in the parish house of the Pro-Cathedral. Dean Jackson and the vestry invited the Rev. G. P. T. Sargent, Mrs. Sargent, and the vestry of Grace Church to supper; and included the clergy and their wives in the invitation. The supper was in the nature of a farewell to Mr. and Mrs. Sargent, who, after thirteen years in Grand Rapids, and eighteen in the diocese, are leaving to go to Garden City, Long Island, where Mr. Sargent has been called to be Dean of the Cathedral.

Mr. Sargent has been very active in the Diocese, and is well known through its length and breadth. Bishop McCormick in his speech gave figures which showed the remarkable work done in Grace Parish by Mr. Sargent. Other speakers also paid tribute to Mr. Sargent's work, and also to Mrs. Sargent, who has been a large factor in the parish life of Grace Church. The good wishes of the whole diocese go with them to their new work.

J. E. W.

Personal Notes

The Rev. H. Cowley-Carroll has left the District of North Dakota for his new work as rector of St. Andrew's Church, Livingston, Mont.

The Rev. Roland J. Moncure, of Plaquemine, Louisiana, has accepted a call to the rectorship of St. Paul's Church at Salem, in the Diocese of Southwestern Virginia, and expects to take up his new work about February 15.

On December 10 the General Theological Seminary conferred the degree of Doctor of Sacred Theology upon the Rt. Rev. Campbell Gray, D. D., Bishop of Northern Indiana.

The Rev. J. H. A. Bamberger, formerly assistant rector of the Church of the Epiphany, Washington, D. C., enters upon his duties as rector of St. Matthew's Church, Wheeling, W. Va., January 1.

The Rev. F. Elliott Baker, formerly curate of St. Michael and All Angels Church, Toronto, Canada, has taken charge as rector of Calvary Church, Louisville, Kentucky.

The Rev. Harry S. Cobey, formerly rector of Grace Church, Gainesville, Ga., is now rector of St. Paul's, Albany, Ga.

The Rev. E. B. Wood has accepted the rectorship of St. Mark's, Clark Mills, N. Y., effective January 1.

Bishop Fiske of the Diocese of Central New York has appointed the Rev. A. A. Jaynes, D. D., to succeed the Rev. H. W. Foreman as archdeacon. Dr. Jaynes has resigned his parish, Trinity Church, Syracuse, effective January 1, when he begins his work as archdeacon.

The Rev. Frederick S. Arnold of the Diocese of New York succeeds the Rev. Condit N. Eddy as rector of St. John's Church, Auburn, N. Y. Mr. Eddy also has become student pastor at Princeton University.

The Rev. D. Charles White, rector of St. John's, Ogdensburg, N. Y., in the Diocese of Albany and Archdeacon of Ogdensburg, has accepted a call to become rector of Calvary Church, Utica, N. Y., and begins his work January 1.

The Rev. E. S. Tabor, formerly rector of St. Luke's Church, Utica, N. Y., has accepted the rectorship of St. Andrew's Church, Clearfield, Pa.

ORDINATIONS.

On St. Thomas' Day, in St. Andrew's Church, Alcoa, Tenn., the Rev. Jesse Roy Gregg was advanced to the priesthood by the Rt. Rev. James M. Maxon, D. D., Bishop Coadjutor of Tennessee. The candidate was presented by the Rev. Walter C. Whitaker, D. D., Dean of the Convocation of Knoxville, and the sermon was preached by the Rev. Charles L. Wells, Ph. D., Dean of the Theological School at Sewanee. The Rev. Eugene N. Hopper read the Litany, the Rev. George B. Kirwan the Epistle, and the Ven. Henry J. Geiger the Gospel, while the Rev. James R. Sharp acted as chaplain to the Bishop. All the priests named united in the Imposition of Hands. The Rev. Mr. Gregg continues in charge of the mission at Alcoa, where he has spent his diaconate.

On Tuesday, November 9, in All Saints' Church, Valley City, N. D., the Rt. Rev. J. Poyntz Tyler, D. D., Bishop of North Dakota, ordained the Rev. Thomas A. Simpson to the Priesthood of the Church. Mr. Simpson was presented by the Rev. N. E. Elsworth of Jamestown, and the Rev. C. H. Collett of Grand Forks preached the sermon. The Rev. Mr. Simpson will continue his work as priest in charge of All Saints' Church, Valley City.

On November 14, Twenty-fourth Sunday after Trinity, in Christ Church, Mandan, N. D., the Rt. Rev. J. Poyntz Tyler, D. D., Bishop of North Dakota, ordained the Rev. George W. Thom to the priesthood of the Church. The Rev. F. H. Davenport of Bismarck presented the candidate and preached the sermon. The Rev. H. H. Welsh, a Sioux Indian clergyman, read the Litany. The Rev. Mr. Thom will continue in charge of the Missions at Mandan and Linton.

On December 21, 1926, St. Thomas' Day, in St. George's Church, Flushing N. Y., the Bishop of Long Island advanced to the priesthood the Rev. Roscoe Thornton Foust. The Rev. Benjamin Mottram acted as Master of Ceremonies, and the Rev. William J. Dietrich as the Bishops' Chaplain. The Litany was read by the Rev. William A. Sparks, thee Epistle by the Rev. Lester Leake Riley, and the Gospel by the Rev. George F. Taylor, rector of St. George's. The sermon was preached by Bishop Stires.

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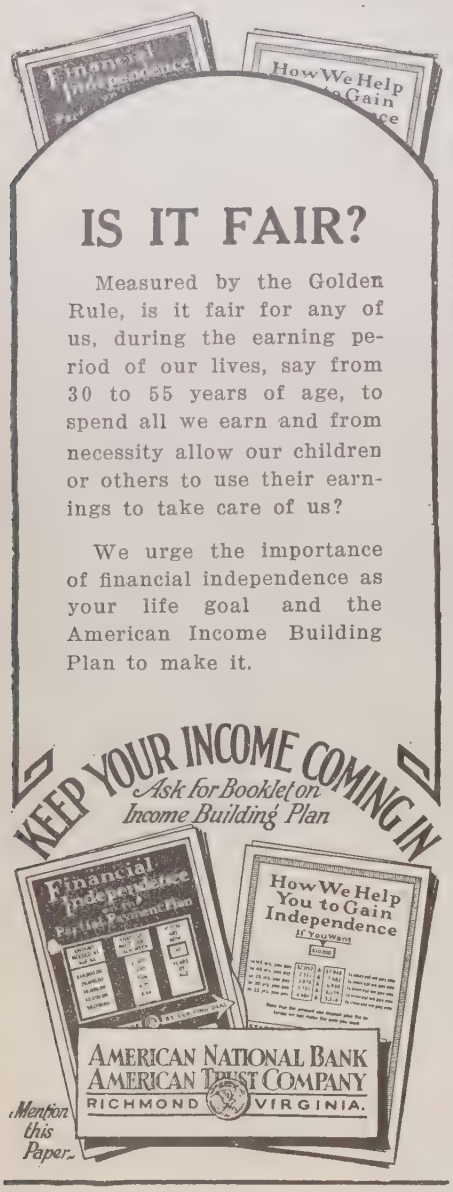
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The Magi.

No temple minarets loom white
Against the steel blue vaulted night,
They hear no tones of solemn choir,
Nor stand they by an altar fire;
Their frankincense, with myrrh and gold,
No sanctuary chest doth hold;
The holy courts are closed to them,
But aliens in Jerusalem.

In Bethlehem among the poor,
Balthasar, Gaspar, Melchior,
Found Christ, while in the city near
Men worshipped God—in pride and fear.

A star shines out—a temple light
Amid the steel blue vault of night,
The sacred chants to God arise
In Mary's soft sung lullabies;
They worship by a crib of straw,
Their treasury a stable floor,
Yet freely here is opened them
The court of heaven in Bethlehem.

In Bethlehem among the poor,
Balthasar, Gaspar, Melchior,
Found Christ the King, and e'en mayst thou
Find Him in lowly places now!

—Rev. G. H. Williams.

Advent Lessons From Bethlehem.

He was the first Christmas present. That He should be born of a virgin was wonderful, but not so wonderful as the fact that He should be incarnated at all. When we question the Virgin Birth of Christ we question the veracity of Matthew and Luke, deny the fulfillment of prophecy (Genesis 3:15, Isaiah 7:14) and consequently assail the inspiration of the Bible, strip Christ of His spotlessness and His Deity, and thereby nullify the atoning work on the cross.

The greatest lesson to be learned is the purpose of His coming into this world of sin. "He was manifested to take away our sins; and in Him is no sin . . . . For this purpose the Son of God was manifested, that He might destroy the works of the devil."—1 John 3:5-8.

"But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Galatians 4:4-5.

"Forasmuch then as the children are partakers of flesh and blood, he also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil."—Hebrews 2:14.—Rev. V. V. Morgan.

A Christmas Story.

Not long ago there lived in the city of Marseilles an old shoemaker, loved and honored by all his neighbors who called him "Father Martin". One Christmas Eve Father Martin, who had been reading the story of the three wise men who brought gifts to the infant Jesus, said to himself:

"If only tomorrow were the first Christmas Day and the Saviour were coming to this world tonight, how I would serve and adore him! I know very well what I would give him."

He arose and took from a shelf two little shoes, "Here is what I would give him, my finest work. How pleased his mother would be! But what am I thinking of?" he continued, smiling. "Does the Saviour need my poor shop and my shoes?"

But that night Father Martin had a dream. He thought that the voice of Jesus Himself said to him, "Martin, you have wished to see me. Watch the street tomorrow from morning until evening, for I shall pass your window. But you must try your best to recognize me for I shall not make myself known to you."

When he awoke the next morning Father Martin, convinced that what he had dreamed would surely take place, hastened to put his shop in order, lighted his fire, drank his coffee, and then seated himself at the winow to watch the passersby. He had often seen the picture of Jesus in the churches, so he felt sure he would know him when he went by.

The first person he saw was a poor street sweeper who was trying to warm himself, for it was bitter cold.

"Poor man," said Martin to himself. "He must be very cold. Suppose I offer him a cup of coffee."

He tapped on the window and called to the man, who did not have to be urged to accept the steaming coffee.

After watching in vain for an hour, Father Martin saw a young woman miserably clothed, carrying a baby. She was so pale and thin that the heart of the poor cobbler was touched, and he called to her, "You don't look very well", he said.

"I am going to the hospital," replied the woman. "I hope they will take me in with my child. My husband is at sea, and I've been expecting him home for three months. I am sick and haven't a cent."

"Poor thing!" said the old man. "You must eat some bread while you are getting warm. No? Well, take a cup of milk for the little one. Come, warm yourself and let me take the baby. Why! You haven't put his shoes on."

"He hasn't any," sighed the woman. "Wait a minute. I have a pair."

And the old man brought the shoes which he had looked at the evening before, and put them on the child's feet. They fitted perfectly. The young woman went away full of gratitude, and Father Martin went back to his post.

Hour after hour went by, and although many people passed the window, the Master did not come. When it grew dark the old man sadly began to prepare his humble supper. "It was a dream," he murmured. "Well, I did hope. But He has not come." After supper he fell asleep in his chair. Suddenly the room seemed full of people whom he had aided during the day, and each one asked of him in turn, "Have you not seen me?"

"But who are you?" cried the shoemaker to all these visions.

Then the little child pointed to the Bible on the table, and his rosy finger showed the old man this passage:

"Whosoever shall receive one of these little ones reveiveth me." "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in. . . . Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

—The Yeoman Shield.

An Ideal Prayer.

Not more of light I ask, O God,
But eyes to see what is;
Not sweeter songs, but ears to hear
The present melodies.

Not more of sterngth, but how to use
The power that I possess;
Not more of love, but skill to turn
A frown to a caress.

Not more of joy, but how to feel
Its kindling presence near,
To give to others all I have
Of courage and of cheer.

No other gifts, dear God, I ask,
But only sense to see
How best those precious gifts to use
Thou hast bestowed on me.

Give me all fears to dominate,
All holy joys to know,
To be the friend I wish to be,
To speak the truth I know.

To love the pure, to seek the good,
To lift with all my might
All souls to dwell in harmony
In Freedom's perfect Light.

—Author unknown.

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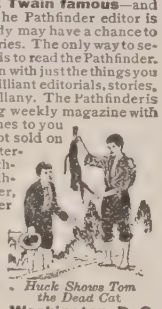
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Thoughts For the Thoughtful

Every wayside flower bears a smile from Heaven.

The man who knows the real value of time will never be niggardly in spending it for God.—Rev. Wm. Porkess.

Speakest thou for God? Speak well;
Nor slight the mission of the King;
Spare no eloquence to tell
The vital message which you bring.

Of the one million people in Buenos Aires there are probably a few hundred men on any given Sunday at religious services.—Missionary Review.

"No deathly angel 'twixt my face and Thine;
But stoop Thyself to gather this life's rose,
And smile away my mortal to divine."

We have each of us a chapter to supply in the biography of Christ, and until each believer has written down what the Lord has done for his soul the biography is still incomplete.—The Rev. J. D. Jones, D. D.

In the service of God is "perfect freedom"; let us remember that this means among many other gifts, freedom from sadness, from depression, from gloomy forebodings. To "serve the Lord with gladness" is to do Him honor, to commend His service to others.

"A bright New Year and a sunny track
Along an upward way,
And a song of praise on looking back
When the year has passed away,
And golden sheaves not small nor few,
This is my New Year's wish for you!"

He is near to those who want Him, within touch of those that cry to Him on account of their pain and necessity and penitence. How much we lose by imagining that God will come at some incalculated and immeasurable period, and do wonders in the world. He comes now; arrives with the dawn, morning by morning.—Joseph Parker.

Seen from this side, the ministry of Death parts a man from dear ones, but, oh! if we could see round the turn in the corridor, we should see that the solitude is but for a moment, and that the true office of Death is not so much to part from those beloved on earth as to carry to, and unite with, Him that is best beloved in the heavens, and in Him with all His saints.—Alexander McLaren.

In the East is found a wood so fragrant that when buried a foot deep in the earth it yet continues to fill the air with sweetness; the Christian's Spirit must similarly make itself felt, however hidden and silent. But we are not only to make ourselves felt in suggestion and insinuation, we must stand prepared on occasion to avow Christ at all risks, to witness for Him whatever it costs. For our sake, our brother's sake, for Christ's sake, we must tell what a Saviour we have found, or the subtle truth will be revenged upon us in subtle and painful ways.—W. L. Watkinson.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

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PARAGRAPHIC RELIGION

"A HAPPY AND PROSPEROUS NEW YEAR TO YOU!" So runs the conventional New Year's Greeting. The two words "happy" and "prosperous" are always inseparably linked, as though they were synonymous. It creates the wrong emphasis. Prosperity does not make happiness, it only contributes to it. Poverty undoubtedly creates much misery, and wealth can do much toward acquiring the necessities and luxuries that add to physical comfort, but true happiness is built up from within the individual, coming from the heart, and cannot be bought with a price. On December 28, a man with $29,000 in his pockets, all his own and honestly acquired, was so unhappy that he committed suicide.

It is true of a nation as well as an individual. Today our Congressmen are pondering over the problem of the mounting millions of surplus in the treasury. It will be well for us all to take as our New Year's message the wise words of warning of the great author of the Book of Deuteronomy, chapter 8, verses 11-12-13, and half of 14, "Beware that thou forget not the Lord thy God, in keeping his commandments, and his judgments, and his statutes, which I command thee this day; Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; And when thy herds and thy flocks multiply and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thy heart be lifted up, and thou forget the Lord thy God".

THREE HUNDRED CRUSADERS are now assigned to eighty-five dioceses and missionary districts. What of your parish? Have you chosen your missioner? Let vestries, as well as clergy, take a part in this movement, and give thought to this great Crusade. Committees on organization, attendance and follow-up should be appointed at once. Delegates, no doubt, have already been selected to attend the mass meeting of the diocese. The more men who attend these preliminary gatherings, the greater will be the spread of the inspiration from the assembling of many persons with a common purpose. The first thing necessary to the success of this great effort is the spread of a feeling of confidence in its triumphant outcome. Literature on the subject is as follows: Bulletin No. 14, Suggestions for Intercessions; No. 15, List of Books Relating to Evangelism; Form No. 1, Decision Cards; Bulletin No. 20, The Follow up of the Crusade. The Crusade Hymnal including Litany and Prayers, and material for private devotions, can be obtained from each diocesan chairman at $3.20 per hundred.

THE NICKELS AND DIMES collected from all sorts of people at moving picture shows, and in theatres throughout the country for the completion of the Cathedral of St. John the Divine, produced some real dividends on December 5, when a great mass meeting was held in the Cathedral for the benefit of the American Christian Committee for Jewish Relief. The speakers were Bishop Manning, Major-General O'Ryan (Roman Catholic), Lewis Marshall (Hebrew), the Rev. S. Parkes Cadman, D. D. (Congregational), and General Pershing. There were hymns and prayers between the speeches. In spite of very inclement weather more than fifteen hundred persons were present to listen to the pleas for contributions to suffering Jews in Russia, Poland and other parts of Europe. The writer well remembers when he was requested by the Jewish manager of a large theatre, owned by a Roman Catholic, to make "a three-minute talk for the New York Cathedral for which a collection would be taken by the theatre ushers". The character of the meeting held on December 5 will justify the universal appeal that was made for funds. Long may this beautiful building continue to offer hospitality to such cosmopolitan gatherings to inspire sympathy and help for God's suffering children throughout the world, of all creeds and faiths.

THE RELIABLE BOOTLEGGER is abroad in the land. Very much abroad he is here today, and gone tomorrow. The more business he builds up the greater the necessity for him to move on. The very nature of his trade makes him a migratory character. He deals with all the protection of an illegal transaction. If he sells poisoned whiskey, as he often does, there is no recourse, because the purchase was contributing to the violation of the law in buying. Yet this mythical being, this impossible person, has a real existence in the imagination of some people. We heard the other day of a good woman, a leader in Church and society activities saying perfectly seriously, "I have a very reliable bootlegger, from whom I get my supply, but I caution my family not to drink anything away from home". It is good people of this sort who help to make necessary the printing of such newspaper headlines as these, "Eleven Die in New York From Poison Liquor", "Four Fatalities In Des Moines From Bad Whiskey". These tragedies occur in all parts of the country, largely because the "best people" refuse to take seriously the Constitution of the United States, and create a market for illegal trade.

STATIC FROM MARS is interfering with our radio communications is the view expressed recently by an eminent scientist. In his opinion the inhabitants of Mars, or some other planet have far more powerful radio apparatus than anything we have yet produced, and in trying to communicate with us they smother our feeble efforts.

Years ago any man making such a statement would have been considered a candidate for the lunatic asylum, but

today strange things are happening so rapidly that it is merely noticed as a possible solution of perplexing problems and we hold our breath and wait for the next amazing discovery.

Some may feel that science will supersede religion, but there is no cause for such alarm. The more wonderful the resources of earth, air and water that are discovered, the more extraordinary is the God behind them all. So far from minimizing religion these things only enlarge the scope of God's power, and, since "God is Love", how great, how infinitely tender is that surrounding care and protection that enwraps us, His children!

THE PULPIT OF THE AMERICAN CHURCH

RADIO RELIGION

By The Reverend Edwin J. van Etten, D. D.,

Rector of Calvary Church, Pittsburgh.

"*The wind bloweth where it listeth.*"—St. John 33:8.

I SUPPOSE that every great value has its corresponding dangers. Every gain seems to be offset by certain losses. Every change means a certain readjustment. This is the way it is with every new discovery and invention. Every improvement of machinery means changed conditions and necessary readjustments. So it was with the steam engine. So it was in the textile industry. So it is with all the forms of electricity and the invention of the telephone and telegraph. There has been a revolution in the various fields of industry due to these new inventions. Many men have been thrown out of work. Many forms of business have had to "go under". Conditions of living have been greatly changed. More than half of our people are now living in cities. With the great gains of centralization and efficiency have come also great losses and many inevitable readjustments.

We are thinking about the case of radio in connection with the broadcasting of church services. The marvelous development of this new invention, especially during the last few years, brings us face to face with certain very real problems. It is absolutely certain that we face many changes and readjustments in connection with church services. It would of course take a prophet or the son of a prophet to say exactly what these changes are going to be. Yet any one today thinking earnestly on the subject, can perhaps note certain lines of inevitable change. We want if possible, to guard against losses and dangers and at the same time make fullest use of the possibilities of this new invention.

First of all as to some of the dangers. It may be that the radio broadcasting of church services will prove something of a disintegrating force to the church organizations themselves. People may stay home from church and "listen in" at home. There may be a decrease in the church attendance and of course a corresponding decrease in the churches' financial support. I should hate to see the day when radio were in any way used for collections or financial appeals. If the radio keeps people away from church to any large extent, it seems likely that certain results will follow.

The day will come when every parson will not be a preacher. Of course this does not mean that he will leave the ministry. He may do something very much better along the lines of education and pastoral work, but people will "listen in" to the sermons they like the best. Some one has ventured the rather surprising guess that ninety per cent of the present preachers will quit preaching. The preaching business faces a tremendous economic conflict and perhaps many preachers will be "out of a job". There is no way to avoid this fundamental sifting process in the economic field. The fittest preachers will survive. Many others will quit preaching and do something else.

It may be that the churches will learn the lesson of the automobile and the moving pictures and will themselves use the radio services in such a way as to hold their people. When all is said however, it may be true that many struggling churches will more or less go to the wall. Their people will prefer the better city church's services. It seems to me very likely that we are facing days of greater centralization and indeed competition in church services. I do not see what is gained by blinking these almost inevitable results. We may deplore them. To a certain extent we may prevent them, but they would seem to be part of the price of this new development.

On the other hand I want to speak of certain advantages. There are advantages to particular persons.

Think of the parson himself. When a man realizes that he is speaking to a vast unseen congregation, there comes a certain broadening of view and a certain access of spiritual force. He simply must look out beyond his own four walls and realize that the life of the spirit is not confined by any such barrier. If religion is anything at all, it is something common to all men. He must meet it and speak of it in this way.

When I go down the street Monday morning I can realize as never before a great sense of common humanity. The newspaper boy, the policeman on the corner, the man in the automobile garage, the clerks in the shops, the cashier in the bank, all greet one with a friendly comment on the last night's sermon. Many of them are people who at present could not be induced to go to church. I think that it is good for us parsons to have our horizon extended even though the growing pains may be somewhat painful.

Every week I get dozens of letters. They are mostly from people who are sick and shut-in. They are pathetic letters and yet they shine with a new interest and a new hope. Sometimes persons have beeu shut off from church services for years and never expected to hear another service. Many of them are in hospitals. Some of them are in remote country districts, in coal mining villages and distant farms, snowbound by impassable sable country roads. Some of them are boys and young people staying at home with this new and wonderful interest in the radio instead of hanging around the street corners. There are many family groups sitting around their table or fireplace. There is the possibility of a rediscovered family altar in some very real sense. If the family could again be made the source of moral and religious teaching, I venture to say that this gain alone would compensate for every loss to the churches.

There are advantages to the churches. I believe that the radio offers a wholesome challenge to the churches themselves. I rejoice that at last in this way we may perhaps be compelled to "make good" or to go out of business. I accept the challenge with great enthusiasm and trust to the underlying values in the Church to win the day. When I remember that more than fifty per cent of our American people have no connection with the Churches or with organized religion, it seems to me high time that we confronted some kind of a challenge. Maybe we must change our methods and our manner of work. Perhaps I can sum up what I feel the Churches should do by saying that we must speak a language better understood by the people. Our own Church has an incomparable liturgy written in the most beautiful and wonderful English. I do not suppose that one person out of three can really understand or appreciate it. Even worse are the formal and set phrases which come to be used in extempore prayer and extempore worship. They are every bit as formal and simply lack the beauty of a liturgical form of worship. Many of our words are hollow and unreal. We speak in set phrases, we repeat old words. I mean such words as "sin" and "salvation" and "grace". I do not say there are no such realities. I say that we do not put any real meaning into them. This danger in antiquated and meaningless phrases is to me far more real than any dangers of the radio. If the radio can help to "show us up" and drive us to something better it will indeed serve a real turn. I hear with dismay the repetition of age-worn words which can no longer hold the stirrings and aspirations and point of view of the men of today. I hear with even greater dismay the manifestations of ignorance and fear and ill will which seem to greet any departure from the old and meaningless conventionalities. Cries of "Heretic", "Radical", "Bolshevist", "Red" seem all too ready to fly at the head of any one who dares suggest any new departure. I think it is high time to develop a new manner of speech and to break down old walls of pride and prejudice.

As I speak these words I suppose there are tens of thousands of people listening in. The fact that you have radio receiving sets probably disposes you somewhat in favor of the radio services. You are not predisposed to think that you are doing the "work of the devil" in listening in tonight! I want to tell you as plain as I can two things: **radio religion is not a substitute for public worship.** You can hear the spoken words and the music, but I doubt if one in ten of you can really enter into the spirit of worship. You are sermon tasters, and service tasters. Many of our churches have put false emphasis on the sermon. That is one reason why they are already half empty. You can read better sermons at home. Two of my old grandfather ancestors were parsons in little New England towns. The word "parson" really means "person". They were indeed the persons of the town. Most of the people did not have newspapers or books in any wide extent. They came to Church for information. That day has largely gone. Many persons in the pews are far better informed than the parson in the pulpit. But listening to a sermon or to a service is not religion. Religion is always a matter of the second person, singular. Boys and girls in grammar school will know what I mean. The first person is the speaker, I. The second person is the person spoken to, you. The third person is the person spoken of, he, she or it. Radio religion makes the mistake of being a religion of the third person. You are listening to me talk about religion. You are listening to the choir sing about it. You are not yourself engaging in a religious service. Worship is a matter between you and God. Unless you yourself are trying to speak to God or "listen in" for God to speak to you, you are not religious. You are missing the essential part of a Church service. I do not mean the collection! I mean the whole atmosphere of common prayer to God and praise to His Holy Name. "Listening in" over the wireless can never take the place of the Church service because it utterly fails to provide the real nub of the matter. I remember when the phonograph first came into general use, people said it would mark the end of musical concerts. They were quite wrong. It simply advertised music far and wide. It could not produce personality and the atmosphere of a real human occasion. Of course radio religion omits entirely the sacraments of the Church. You can not be baptized over the radio, nor can you come to the Holy Table by means of wireless. I have heard of a case of marriage, so-called, by radio. One is so sorry to hear of so solemn an occasion made the vehicle of a cheap sensationalism. Dozens of persons speak to me after Church service and say they thought they would come round to see what the Church was like. There is a human personal touch in the fellowship of people meeting together which cannot possibly be provided over the wireless.

The second thing I want to say is this: **radio religion must become active and not passive.** It is all very well for you to sit at home smoking your cigar in your big arm chair. It may be very pleasant on a cold winter night to sit there in front of the fire. There is always a danger in the easier way. To slouch back in one's seat in matters of religion is just as distressing as to slouch back in one's seat in society. It is distressing, if I may say so, not so much to God as to yourself. It is disrespectful not so much to God as to your own spirit. The vital things of life and of the spirit require effort and constant sacrifice. You cannot be a "stay-at-home" religious man. You may stay at home but you will grow less and less religious. I am speaking now not so much for the sake of the Churches as for your own sake. Of course I am not referring to those who are ill or shut-in by sickness or by distance. I am not speaking to those who have gone to some place of public worship on this Sunday morning. I am talking to those who may be tempted to rest satisfied with an armchair sort of religion. You will admit that I have spoken with some frankness and I hope with fairness to the short-comings of the Churches. I feel it is a fifty-fifty matter. Half of the fault may be with the Churches. Where is the other fifty per cent?

Why don't you come and help us make the Churches what they ought to be? In any case you must see to it that there is some definite and regular response in your life to the suggestions and the inspirations which come to you by means of the radio religion.

AN EPIPHANY STORY

By the Reverend Joseph T. Ware

WE ARE all familiar with the story of the Wise Men, who brought gifts of gold and frankincense and myrrh to the Infant Jesus. Ordinarily, we assume that there were three of these Wise Men; but, when we read our Bibles carefully, we see that nowhere are we told just how many there were.

One story has it that there were not three, but six, of these Wise Men, who, led in some mysterious way by God, met at a lonely desert cross-roads to journey together to worship the Infant Saviour. Three brought gold and frankincense and myrrh; but the others brought also, the one a pearl of priceless value; the other a rich treasure of silver; and the last an alabaster box filled with precious perfume.

So these six men traveled on their camels, lurching along under the torrid desert sun, hot and dusty and thirsty often, but counting it well worth-while that they might follow the leading of God.

One day, however, they came to a well in the desert. By this well stood a beautiful young woman with a water pitcher. "Sirs," she said, "the well is deep; ye have nothing wherewith to draw; let me, I pray you, give to you and to your camels to drink." The men accepted her courteous offer: and, as they moistened their parched throats with the clear, cool water, they talked with the young woman. "My father's tent," she told them, "is but a short distance away, just beyond that nearest dune: ye must come with me, and he will receive and entertain you."

"Nay," replied the Wise Men, "but we are led of God on a holy mission. We may not tarry." Nevertheless, as the maiden urged them, one of the Wise Men, observing her to be very charming and graceful, said to the others, "It would be churlish to decline this hospitality: do ye go your way: I will abide with this worthy man: and on the morrow, mounted upon my fleet camel, I will speedily overtake you".

But the next day, although the five Wise Men often shaded their eyes and peered into the East, they never again saw their companion; for he had fallen in love, and given to the woman he met at the well the priceless pearl.

So the five Wise Men journeyed on until they came to the great city of Damascus. Here they determined to spend a night at the inn. Four of the Wise Men retired shortly after dinner, desiring to enjoy a much-needed sleep, and to depart upon their mission at the earliest hour possible upon the morrow. But the fifth Wise Man strolled out among the bazaars; at first he merely peered at the curiously wrought products of many lands; but soon he realized that here were wonderful opportunities of using his silver in trade, thereby enriching himself, and opening up a profitable commerce for his native land in the Far East. So he sent back word to the inn—he had not quite the courage to go himself—that he must needs spend a few hours next day in private business, but that he would certainly overtake his companions before they had ridden many leagues to the south and west.

So the Four Wise Men journeyed on; but, although they often shaded their eyes and looked behind them, they never again saw the Wise Man who had stayed behind at Damascus; for he had spent all his silver, and, besides, was too engrossed in business to spare time to continue his search for the Infant King.

The four Wise Men came at length to Jericho. In those days, this was a very pleasant city, noted for the culture, luxury, and hospitality of its inhabitants. No sooner were the Wise Men established in their hostel, than a certain citizen of the town sent his servant inviting them to be his guests at an evening of singing and dancing, and to partake of a sumptuous banquet which he had caused to be prepared in their honor. Three of the Wise Men pleaded excuses; but the fourth insisted upon accepting the invitation. Early next morning, however, when the others were about to begin their journey, this man could not be found. He had not returned to the hostel; and his companions were told by the town crier that there had been a drunken revel at his host's home throughout the night. So the three journeyed on; and although they often shaded their eyes and looked back, never again did they see the fourth Wise Man, for he had poured out the alabaster box of precious perfume upon his host, and had no offering to lay at the feet of the Infant King.

So the Child Jesus received only gold and frankincense and myrrh, and not the priceless pearl, and the treasure

of silver. and the alabaster box of precious perfume. So there were three Wise Men only who came to reverence Him; and there were three foolish Wise Men who did not come because, the one, of an earthly love, the other, of business, and the third, of pleasure.

Have you ever thought that Christ means either nothing —or everything? If there is a Good God; if honor and duty are abiding realities; if love and sacrifice are the laws of life; if our years on earth are a journey Godward whereby we may attain eternal blessedness—if what Jesus stood for is true, then there is nothing else of comparable importance, then we are senseless and stupid as were the foolish Wise Men if we let anything—loves or businesses or pleasures—interfere with our coming to Him.

THE NEED, POSSIBILITY AND METHOD OF A UNITED CHURCH

By the Reverend David A. MacMurray, D. D.

By The Reverend David A. MacMurray, D. D.

THERE cannot but be deep appreciation among Protestant Christians for the movement of these days in behalf of formal Christian Unity. A host of Christians of every Communion believe in Christian Unity and work for it. The Conference on "Faith and Order", which is to meet at Lausanne in 1927, will afford an opportunity to every Christian Communion to be represented there and thus to show its Faith in this greatly desired end, a United Church.

It is not something foreign to the trend of the times, but one in harmony with what is everywhere being sought. We see this in the education of today, which is seeking a "more comprehensive plan"; we see it in business with its Chambers of Commerce, as a sort of national and international exchange; we see it in industry with its workingmen's union and its international bureau of labor; and we see it in political government with its League of Nations. Years of effort in thought and prayer and committee conferences, both here and in England and elsewhere, by leading representatives of many Communions, have been given to what this coming conference seeks to bring about. It will be international in its scope and most impressive in its deep spiritual desire to have answered the prayer of our Lord: "That they all may be one as Thou Father art in me and I in Thee, that they may be one in Us." And the purpose of it as stated in its agenda is in harmony with that of the Master: "That through His Church, the non-Christian world should be converted and all human society purified and inspired, a purpose which cannot be fulfilled but by a United Church."

The need for a "United Church" is evident. The Churches of our day have caught a vision of world-needs and because of that vision the movement for formal Christian Unity has been stimulated. We are seeing that a United Church is necessary to meet those needs and to be jointly responsible for them. The very needs, both at home and abroad, are causing many thinkers among us to despair of the future of civilization. But this is certain that there are in every Communion those who believe that "the gigantic problems" of our time cannot be met through the efforts of separate denominations alone, however strong and aggressive they be, but require a united phalanx of all of them working together, unitedly undertaking the one great task of bringing on earth the Kingdom of God, so happily phrased by Dr. Peabody as "a spiritual fellowship of consecrated lives". This conference at Lausanne will be a great opportunity to every Communion in Christendom so to come together. It will be no uprush of a sudden emotionalism, but the result of a process that has been going forward steadily for years. And evidences are on every hand of the practicableness of closer denominational contacts, such as the Community Churches already functioning, the Federation of Churches, both local and national, and the Inter-Church Conference on Missions. These are steps toward the greater unity contemplated and show that what is contemplated can be neither foolish nor impossible, neither merely idealistic nor quixotic.

If we look thoughtfully at this Conference and its purpose in the light of the world's needs of our time surely it will make a reasonably strong appeal to us; but when we see it in the light of the needs of the foreign field alone, it will become to us an urgent necessity. Away back in 1900, we are told, that necessity was felt. Then and long before that year, it was realized that there were not only "needless duplication and expense" on the foreign field, but also that "denominational forms of Christianity cast serious reproach upon the Kingdom of God" in the minds of those among whom our missionaries did their evangelistic and educational work. There is comity on the foreign field now but that is not enough. An arresting portrayal of the need for a present-day united interdenominational approach to the mission problem may be had by consulting an article by Professor A. G. Baker in the **Journal of Religion**, July, 1926, on a survey of the thought concerning Foreign Missions for the last twenty-five years. There is no doubt but that a pressing need on the Foreign field calls for a United Church movement to win India and China and Africa for Christ. Can we not then unite our denominational forces for the sake of that need?

I believe that such a union of denominational forces is possible. There are many differences among us and some of these are a part of our deepest convictions. As Baptists, for example, we have certain convictions, "first principles" of our Christian faith, we call them, which appear to us to be needed still in our world and to be faithfully adhered to and proclaimed. This Conference has in its agenda a place and time for consideration of a creed for the United Church. It is a Conference on "Faith". What "Faith" or creed shall be adopted? Now Baptists would resist strongly any fixed statement of belief to be received as authoritatively binding. They look upon the great creeds of the Church with reverence and, perhaps, "as aids to the religious life", but never to be "imposed upon the individual Christian, the local Church, or the denomination, as externally authoritative and binding".

These last words are those of Dr. Douglas Clyde Macintosh, Dwight Professor of Theology, in Yale University, taken from his article on "The Baptists and Church Union" and to be found in the **Crozier Quarterly** of July 1926. The whole statement is worth repeating. He writes: "Historically Baptists have constantly maintained that no fixed form of creedal statement should be imposed upon the individual Christian, the local Church, or the denomination, as externally authoritative and binding". And I find that Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, at Louisville, Kentucky, is in agreement with Dr. Macintosh on this point. Dr. Mullins writes in the **Hibbert Journal**: "That no such thing as an authoritative creed was ever promulgated by any group of Baptists . . . . Sometimes Confessions of Faith", he continues, "were adopted by certain Baptist groups, but they have no binding authority whatever".

The reason of this Baptist attitude to a credo is found in their acceptance of the New Testament as the sufficient rule of faith and practice and with this, as the very core of it, "loyalty to Christ". Dr. Macintosh is a Baptist and a member of the Northern Baptist Convention through his Church representation, while Dr. Mullins is a representative of the Southern Baptist Convention, and these two leading teachers confirm our view that strong resistance would be made by Baptists against a fixed creed. But would this difference form a barrier to Christian Unity? Or any other difference as to the so-called "Sacraments", or "order" of the ministry, or "Church polity?" These differences show the necessity of getting together around a Conference table and, face to face, understandingly and appreciatively, obtaining other points of view.

Besides unity would not mean uniformity. We can never all be of one mind. But we can all be of one purpose. "We may still differ," says Professor William Adams Brown, "in much and feel bound to defend our differences, but we shall differ as fellow-disciples and as fellow-worshippers". And Professor George Cross, of the University of Rochester, writes of a "unity in which all values of the free and unimpeded life and thought of the Churches cooperating will be preserved". A united Church, therefore, would seek to make room in its institutional expression for differences and dearly held convictions. There would be variety but not uniformity. Uniformity would destroy the Christian freedom of the individual. The united Church would function through "unity in variety".

It should be a unity, therefore, that would include individual religious freedom in relation to God and His

Word, variety of attitudes and experience, and room for progress in Christian truth and life under the guidance of the Holy Spirit of truth. Speaking of unity and liberty in regard to Christian unity, Dr. Mullins says that "both are spiritual principles of the highest value. Liberty is possible without formal unity. But unity without liberty is a contradiction". Any kind of unity without either variety or liberty would be disastrous to the whole Protestant movement for Christian unity. There need be no sacrifice of convictions. If we have certain convictions that serve us as a barbed-wire barrier against worshipping and fellowshipping with other Christians then we would better re-examine them in the light that lighteneth every one that cometh into the world.

"See the Christ Stand!
He gazes—tears are in His eyes, and in His ears
The murmur of one thousand years!"

Waiting until we Christians see more in Him than in Christology, more in His Spirit than words or names, more in His redemptive love than in "orders", or in statements of belief. Do you ask what is the mission of a Church? Let Father Tyrrell, whatever his like or dislikes, answer: "The Church's Commission was to teach and propagate a new life, a new love, a new hope, a new Spirit—to teach what Christ taught and no more and in the way He taught it, and not otherwise". Christian unity which will recognize that kind of a mission will center around Christ and cannot but be a dynamic of the Christ will and motive.

Why then should not every Christian denomination be represented at Lausanne? There will be much to gain and nothing of value to lose on the part of any representative at that conference. It will have no power to pledge or commit those Churches participating in it. Its way is the way of understanding and of love. Old prejudices will be dissolved. New appreciations will be stirred and there will be felt a joint responsibility for the welfare of a world. "If I knew all, I would love all." Love never separates. It always unites. The story is familiar in regard to Charles Lamb how when a friend sought the privilege of introducing him to a man for whom Lamb had a preconceived dislike, he said: "I don't know him; I don't want to know him. I can never hate a man I know." The round table at Lausanne will react on all who participate in it in a better understanding of those from whom they may differ and that will mean more Christian love. Some one may say: "See how much we are One in Spirit now. See how closely we live together now. See how well we work together and the many good things we do together now." Yes, but the one baffling reply is as it has been repeated again and again: "We do not worship together" and the non-Church world passes by and says: "We have no use for a divided Church or the Sectarian Christianity it represents". What did the non-Church world say of the early Christians? "Behold how these Christians love one another." And may not the latter be what shall be said of the Conference at Lausanne in 1927?

These thoughts on the need for a United Church, and on the possibility of it through unity in variety and the method of the Conference at Lausanne as the method of understanding and of love, should combine to show us that the unity sought is not "unity of machinery". "We do not want unity by machinery any more than we want truth by machinery or prayers by machinery." There are great problems before our Churches and it is strongly believed that corporate action is needed to solve them. The spirits of men are yearning for the solution of them as the spirit of Christ guides them into the greater vision of the world's needs. We have suggested how differences may exist in a great organization of the Churches and yet unity obtain. And one reason of this would be the transcending purpose for the coming on earth of the Kingdom of God. "A common purpose in a great business—" that is Christian Unity when expressed consistently in an institutional form. And we, as Baptists, believe that all questions in regard to faith and order, government and worship, should be something like these: "Are they in harmony with the teachings of Christ?" "That is, Are they true?" "Does the New Testament endorse them?" "Are they in keeping with the revealing spirit of Christ?" That kind of unity I believe in with all my being, and that kind of unity will be productive of rich fruitage in the years as they come. Here is the new apologetic to a world—a United Church. Here will be found every follower of the lowly Nazarene with "one Master, one will and one motive". Why should it be longer delayed—this unity? Is it because "we will not hold out the hand of co-equal fellowship to all whom God has blessed?" Have we all one Father? And are we all serving the One Lord? Listen to what He might say:

"I will take them all under my wings, endow them with my spirit, illumine them with my light,
Till all nations shall serve One God, Speak one language, and sing one song."

And shall the Church, His body, fail its Lord, in cooperating with Him in that great work through a union of the Churches so greatly needed in Our World today?

(This is one of a series of articles written for The Southern Churchman by representative men of several different denominations discussing Christian Unity and the World Conference on Faith and Order to be held during August, 1927, at Lausanne, Switzerland. Literature on this subject may be had free on application to the Secretariat, World Conference on Faith and Order, P. O. Box 226, Boston, Mass.)

A MESSAGE FROM THE PRESIDING BISHOP

THE BISHOPS CRUSADE

"Who then is willing to consecrate Himself this day unto the Lord?"

On January 9, the Bishops' Crusade begins. Three hundred bishops, priests, laymen and women of the Church are to carry to the people throughout the land, a call to rededication to Christ and renewal of allegiance to His Cause.

The Crusade is a spiritual movement. It unites the whole Church in pursuit of a single aim: that our own people may put Christ first in their lives and come to "know the love of Christ which passeth all knowledge", and "be filled with all the fullness of God".

The General Convention conceived and authorized the Crusade; the National Commission on Evangelism planned it; diocesan commissions have organized it locally; Crusaders are going forth to carry its message; results now depend upon all the people of the Church.

The Crusade will succeed if the people will prayerfully seek, not only that it may do something for them, but that **through** them "the work of God should be made manifest" to others.

May the whole Church rally to the colors! May all of us desire and earnestly strive, by prayer and personal effort, for the "renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour".

(Signed) **John G. Murray.**

January 1, 1927.

THE LETTER AND THE SPIRIT.

Today we are paying a little too much attention to the letter. There is need for a more daring spirit which will send us on into new and untried methods and experiences. The Church pauses and consults the past a little too much; we need to go apart from the busy whir of life and listen to the voice of the Spirit and have the courage to adventure.

Religion and business are doing somewhat the same thing, laying emphasis on methods, rather than ends. We need to have our vision of the ends of life clarified and made more compelling. Organization has robbed us of individual responsibleness and the sense of individual usefulness, and this creates strange outbreaks on the part of many people to satisfy their suppressed individuality.

We need to open wide the doors of our souls and let the wind of the Spirit blow through. We need a real conversion, a real turning to the vision of God as it is in Christ for the souls of men. We need to understand His waiting for us, His belief in us, His love for us.—Bishop Bennett, in The Duluth Churchman.

BOOK REVIEWS

GETHSEMANE IN OUR LIVES. By B. A. M. Schapiro. Foreword by the Rt. Rev. Ernest M. Stires, D. D., Bishop of Long Island. Hebrew Christian Publication Society, 405 Bible House, New York.

In this illustrated pamphlet, Mr. Schapiro has written a plea for brotherhood in the Church and Synagogue. With simplicity, Mr. Schapiro tells the story of his own conversion as a boy in his teens from orthodox Judaism to Christianity, and of the work which steadily he has been doing since to carry the Christian Gospel to his own people of Israel. His has not been an easy experience. On the one hand he has had to pay the cost of scorn and hostility from many of those of his own blood who consider him as an outcast; and on the other hand he is not always met with cordial understanding and help upon the part of Christians. Christianity has meant for Mr. Schapiro a hard, high choice which only devotion could maintain.

From the background of this experience Mr. Schapiro writes his "Gethsemane In Our Lives". He tries to make plain mistakes both on the part of Jews and of Christians which prevent a kindly understanding between them and block the appeal which the Gospel of Jesus Christ ought to have to those from whom He Himself came. To the Christians he says: "It must also be remembered that the Jew, like the educated Chinese and Indian, brings to bear on the Christian Church what has been called 'the fresh eye'. He takes at face value the claim of the Church to express the mind of Christ. And when he finds that 'they are not all Israel which are of Israel', it comes to him as a shock. From his youth he has read of the voice that was Jacob's voice, while the hands were the hands of Esau, but it did not occur to him that, in Christ's own fold, the harvest would include tares, as well as wheat; not only sheep, but here and there, a wolf in sheep's clothing. Of course, it takes all sorts to make a world. But, in this sense, ought there to be all sorts in the Church?"

And to his own race of Israel he makes this appeal: "Why do you prefer to live in a Christian, in preference to a heathen or a Mohammedan country? Why are you in peaceful possession of your property in the midst of a law-abiding citizenship? Why are you anxious to be entertained during the outing season in Gentile hostelries, where Christian guests predominate, or to send your children to Christian schools? The answer is, because Christian influence, Christian manners and customs are instinctively preferred by you to all others. Nothing but antiquated prejudice prevents you from coming forward and saying boldly, 'Yes, we love Christ, we must follow His teachings, we hate to be separated from all mankind. We desire to take the place which is justly our own'. For He is not only the Saviour of the world, but also the Son of David, and the Son of Abraham. He came out of Bethlehem Ephratah, a Jewish town. He was brought up among our people. He was the Messiah foretold and expected, the 'desire of the Gentiles' (Haggai 11:7). He taught in Galilee and Judea, and over His cross the words were written, 'Jesus, the King of the Jews'—not merely for a certain period, but for all the ages, as long as this earth stands, and the sun, moon and the stars endure."

At the end of the pamphlet besides over a hundred comments of many leaders in our and other Churches there is an exceedingly striking compilation of several hundred names with twenty-six illustrations of such men as Bishops, Alexander, Helmuth, and Shereshewski. Dr. Edersheim, author of "Life and Times of Jesus the Messiah"; Felix B. Mendelssohn, the composer; Professor Augustus Neander, the Church historian, and others of like calibre. All converts to Christianity from Judaism.

This pamphlet contains about one hundred and sixty pages.

The Hebrew-Christian Publication Society does not sell this booklet, all its literature is free; but it greatly needs voluntary contributions. It would be well for our people to become acquainted with this Society and its commendable endeavor. Send for this booklet. It may lead to the wish for other publications, of which nearly twenty have already been published by this Society. They were all written by the author of "Gethsemane In Our Lives".

W. R. B.

CAN A MAN BE A CHRISTIAN TODAY? By William Louis Poteat. The University of North Carolina Press. Chapel Hill, N. C. Pp. 110.

The views on religion of a professor of Biology might not be expected to be inspiring, but this little volume will be found to hold so clear a vision of the cooperation between science and religion, that it will lead many to a firmer faith and a broader vision. The material here presented was used in the McNair Lectures, delivered at the University of North Carolina in 1925. Being addressed to students by one who has had long association with them from a professor's chair, one might expect to find really live material, and this anticipation is well borne out. The author is a Baptist preacher, as well as a teacher of Biology, and with all his scientific knowledge, he has kept a firm hold upon the fervent evangelism of that group of Christians. The three lectures composing the book are entitled: "Today," "Baggage" and "Peace."

The material is broken up into numerous subdivisions, so that it has not the appearance of heavy reading, although it contains material of the highest scholarship. We commend it strongly as one of the best examples of progress in harmonizing religion and science.

R. C. M.

ONE THOUSAND CITY CHURCHES. Phases of Adaptation to Urban Environment: By H. Paul Douglass. George H. Doran, New York. Pp. 380.

It is impossible to give more than the merest outline of the purpose and contents of such a book as this in the space at our disposal. It has occupied a large part of the time and attention of several workers from the Institute of Social and Religious Research since the early summer of 1922. The survey method has been used in other professions and sciences for some time, but it is rather a novelty to apply it to religion. The results of examinations of 1,044 churches are given in this book, under a variety of headings and measured by definite standards. These surveys were made by trained workers in cities all over the country, containing between 100,000 and 200,000 population.

The churches so examined were all Protestant, and included all the leading denominations and some Colored groups.

Any city rector will find helpful suggestions that are applicable to his work from the study of this volume, though at first it gives one the impression of a mass of detail statistics. It is illustrated with numerous charts and drawings, showing the proportionate adaptation of churches to their environments. We believe the book will be found useful by any clergyman or layman who has the interest of his Church sufficiently at heart, to be willing to devote considerable time to a real study of its problems.

R. C. M.

FICTION FROM E. P. DUTTON & CO., NEW YORK.

The Lunatic In Charge: By J. Storer Clanston.

"The Lunatic In Charge" is just as clever and delightfully written as it can be. One should read it aloud, for it deserves a big audience, for peals of laughter would follow the absurd adventures of the hero. We hope the lunatic may wander for years, dispelling gloomy uneventful days, with dare-devil pranks. Gay, irresponsible, romantic—one turns each page for new witty orginal ideas, and closes the book with a laugh.

M.

Anne's Crime": By R. T. M. Scott: When one is tired and over-worked, "Anne's Crime" will prove delightful reading—restful, refreshing and entertaining is the story. There is not a dull page in the book, the plot is cleverly woven and dramatically told. The story is ended with regret.

The heroine's love for her fiance is their ruin and in bitter remorse, her outlook on life is poisoned by the knowledge that her selfishness has wrecked his life. He leaves his post in time of battle, to answer her summons—is courtmartialed and ordered to be shot—and his escape is miraculous. Our detective is responsible for reuniting these lovers and bringing them in happiness together.

"The Red House Mystery": By A. A. Milne: This book will appeal to the lover of mystery and high class detective stories, for it is attractively written and holds one's interest to the end. The plot is unusual, and the scene laid in a manor house in an English village. The hero lives with his friend and to the world they are as David and Jonathan, but in reality they are plotting and scheming against each other, with fatal results.

To while away a dull afternoon, we recommend this book.

M.

Devices and Desires: By Vera Wheatley: This book is delightful, because it is so human. There is only one strong character drawn, "Mul", but if we look around us how few there are with whom we come in contact, that we can put on a pedestal and overlook their faults. The characters are so vivid, that we feel we can almost look into their homes and picture their thoughts and deeds.

Propinquity and restlessness are the causes of many marriages, and these lines are often true:

"Wanderers in the middle mist,
Who cry for shadows, clutch and cannot tell,
Whether they love at all, or, loving whom."

Dickie's opinions were resolute, and assured, no hesitations in his life. There were but two roads—the right road and the wrong road. He deplored Eve's extravagance of feeling, as wasting—yet he knew he could not alter a disposition. That with her, here "sense is with the senses are mixed in". While she struggled with the problem of their existence together he could not imagine he was not all that his wife could wish. His thoughts were centered on his work; her thoughts on herself, and so she allows an old beau to monopolize her time.

The picture of her as a girl, then married and her joy and grief over her delicate child, is far more attractive than the sordid, disgusting creature she develops into. If the last half of the story were comparable to the first, the book could be heartily recommended, but there is no excuse for such coarseness.

M.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

A NEW DEPARTURE.

We are beginning this week a series of articles on Child Training, by Dr. Mary Evelyn Brydon, director of the Bureau of Child Welfare with the Virginia State Board of Health. She has had considerable experience in holding Mothers' Institutes and various kinds of conferences on Public Health, and we believe that her short articles on this subject will prove interesting and helpful to our readers. Although scientifically trained, and holding an M. D. Degree from one of the best Medical Colleges in this country, she is a devout Church worker, and a firm believer in the efficacy of spiritual power in the development of life. It will be noticed that she invited correspondence, and we suggest that letters on this subject be addressed to her, personally in care of the Southern Churchman.

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

I have a message for Christian mothers. My experience with the Parents' Institutes that I have held in the State during the past two years convinces me that there are many mothers who are utterly confused in their ideas in regard to Child Training. There are some who seem to understand their job better than the average mother, and many of these wonderful mothers have talked to me about their methods. It is such methods that seemed to us in conference to have been productive of the best results that I desire to bring to you here.

This is not a new way that I am using to broadcast a message. It is being used by all sorts of people in all sorts of papers and magazines. Some there are who discuss health only; some behavior; some psychology; and some home making. My message will concern the whole child; his mental, moral, physical, social and spiritual training. It sounds like a large order. But I desire to discuss with you the subject of Training the Child for Life in this Generation and shall make comments from time to time under the heading "Comments on Child Training" in this corner as long as the Editor will give me room, which means as long as you are interested. I shall endeavor to answer questions which may arise in your mind concerning the points that I bring up. I shall not do this alone. There are several sources to which I can go to clear up doubtful points. Right here in the office I have nurses, ers, and doctors available, who are at your service. Some of them, in fact most of them, are fathers and mothers. Then I have a splendid rector who is well known throughout the Church. Therefore, you see that when I say I will answer your questions, I mean that I shall see that they are answered by calling on experts in the various fields of thought and life.

My message to you each week will be short. I am a busy mother myself. I have nearly a million children in my State. It is my job to keep them healthy. And I have much to tell you about their health later on. Only first I must discuss an exceedingly important subject with you before we go into the subject of their health or habits or any other of the important matters.

This first most important matter is about their spiritual development. This is the most important thing of all, because it has to do with their soul welfare, and as they are in your care, and are in trust for you to train, I believe the spiritual side of training must be made clear to you. So the first thing is to get straight in your mind what is meant by the spiritual development of a child.

The Source of the Spirit who lives in us is our dear Lord Jesus Christ. Between now and next week will you give some very definite consideration of the Love of Christ which I know you want to come into your little child's heart, and which can enter most surely if you plan for it with the same zest that you plan to supply his material needs, and between now and next week, in order that you may be ready with an open mind for our discussion, I am going to ask that every one of us Episcopal mothers read the daily portion of Scripture arranged for us to read by the Churchman's Kalendar. Do not tell me you have not time. The longest passage is for January. I read it and timed myself. It took just three minutes, and I did not skip a word. You can spare three of the 1,440 minutes in your day to spend with God's word. Now, can't you? A few extra minutes and you can think about what you are reading. Try it and see.

Jan. 1, Romans 4:1-18.	Jan. 8, Eph. 6:10-8.
Jan. 2, Gal. 4:1-7.	Jan. 9, Rom. 12:1-5.
Jan. 3, Rom. 6:16-23.	Jan. 10, Phil. 4:1-9.
Jan. 4, Heb. 2:1-18.	Jan. 11, John 14:15-31.
Jan. 5, Rom. 8:1-15.	Jan. 13, Phil. 3:1-11.
Jan. 6, Eph. 1-12.	Jan. 14, Luke 18:18-30.
Jan. 7, 1 John 3:1-24.	Jan. 15, Heb. 10:1-25.

AN IMPARTIAL OPINION.

Bishop Lawrence is recognized throughout the country as one of the sanest and most practical of Church leaders; therefore, what he has to say at this time on the subject of prohibition is of special interest to everybody interested in this matter and all the more so since it is not written in a spirit of controversy, but is taken from his autobiography, from which we quote as follows:

"Drink was the curse of Lawrence in my day. Young people whose memories do not go back beyond beginning of War Prohibition can have no conception of the power of liquor under license system in a city like Lawrence. Thousands of men and some women wasted a large fraction of their wages in drink; hundreds, if not thousands, were 'beery' a good deal of the time. The waste of child life, the privation of wives, and the personal degradation were unspeakable. But the influence of liquor was pervasive; it represented big money. The patrons of grocers, butchers, and banks, the clients of lawyers and doctors, had some relation with drink or its finances; the City Hall was a centre of liquor and its political influence. Men have got to support their families, and when a man, be he tradesman, banker, or of a profession, sees that by active opposition to the liquor interest he loses his trade, clients, or patients, and his income which feeds his children falls off, he, being human, has not the courage to stand up in the fight for temperance or the enforcement of law; for law under the license system was never thoroughly enforced. Whatever the police might be ready to do, there were the influences higher up that forbade. I mention these things because in these days some people assume that evasions and infractions of the law did not exist under the license system. They were rife, and bribery was frequent.

When I moved from Lawrence to Cambridge, I found a body of men of independent income who without fear for their children's bread could stand firm. Cambridge became a no-license city in 1887. But in Lawrence aggressive ac-

tion took tenfold courage. A very few men and women dared to act, but of many of the high-minded citizens it was too much to expect. Hence a vigorous, healthy public sentiment against the power of liquor could not be marshalled.

The temperance crusades were left to earnest women. I had been brought up to a moderate use of wine, and believed in local option. Soon after my coming to Lawrence, a temperance revival took place.

Halls were crowded to hear the orators: then came the campaign for pledges, and an earnest, white-faced woman approached me in an office, saying, 'Mr. Lawrence, I have here a pledge which I am getting the ministers to sign, and then I am going out to get the poor drunkards to sign after them. Will you please sign?' The method seemed to me so preposterous, and the woman looked so guileless, that I reacted and said, 'Unfortunately, madam, I am a drinking man, I cannot sign'. Seeing her dismay, I explained my position, but it was no use. She said she 'would not tell on me'. I then said, 'My dear madam, I have in my pocket a pledge signed by a man a month ago. In a drunken frenzy he tore a fistful of hair from his wife's scalp. When sobered, I got him to sign the pledge for thirty days. I have kept an eye on him, and now I am going to get him to renew it. He will not care whether I sign the pledge or not; it would not affect him'.

The question of wine-drinking did not exist in Lawrence; nobody could afford wine. The only issue of temperance was drinking whiskey or beer at the bar or drinking not at all. The most disappointing feature of my eight years in Lawrence was the slight impression that those who stood for high standards could make in the drink problem in a mill city. Of personal work, helping the wife to keep her man from drink, or the husband his wife, to hold together the families of well-meaning drinking people, there was no end, and amidst many failures there were occasional redemptions which paid for all the time and strength.

Since those days I have lived in Cambridge and Boston and have watched a generation of men pass through college and beyond middle life. The great majority of them have, of course, been temperate. I have, however, seen many enter college alert, fresh, and vigorous; then gradually become full-faced and later bloated; some of them dying twenty or thirty years before their time, others heavy and soggy in body and character. I have sometimes been appalled at the moral and physical waste, and the apparent indifference of those closest to them. The cocktail habit, which has come in since my day, champagne, then whiskey, strike at the mental and physical vitality of some of our most promising young men. Starting life I believe without prejudice, and a moderate drinker of wine and beer, I have been driven by facts to think things through; and although I never signed a pledge, I gradually ceased taking even a little wine, and for some fifteen or twenty years have touched nothing. It made me uneasy to feel that my slight example should give any man excuse for abusing his liberty."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

WANTED A DISTINCTION.

Mr. Editor:

Your readers are indebted to Mr. Minnegerode for his recent contribution, as it goes to the gist of the differences between the members of the Catholic Party and the regular Protestant Episcopalians. The former desire not only a change in the nomenclature of our ritual, but also in the doctrines and practices of our Church.

For Protestant they would substitute Catholic—a name now thoroughly and irretrievably identified with another denomination.

For the Holy Communion they would have "Mass' and "Eucharist". They summon our Presiding Bishop and call their meeting a "Pontifical Congress".

Having borrowed the names common to the Roman Catholic Church, they then propose to adopt its practices and teachings. Although cautious they are gradually coming out into the open. It is difficult to understand why our brethren of the Catholic Party should cling to the Protestant Episcopal Church, which condemns in no uncertain terms certain doctrines of the Roman Church, while the latter offers them all they long for and desire.

It would be enlightening for some spokesman of this Party to tell us what principle or practice of the Roman Church is objectionable to them. The letter of the Rev. M. Johnston contains this true statement: "The English Church has lost the idea of sacrifice in connection with the Holy Eucharist". But God grant that we are not coming to the "better days" of the "bloodless sacrifice" that he predicts.

No doubt the word Mass means sacrifice and for this very reason this term has been forever discarded from the Prayer Book. Sacrifice to appease the anger of a god were the earliest forms of religious worship. Until a degree of civilization was attained, the sacrifice of human beings was common, and is still practiced among savage people. It was probably a common practice when Abraham prepared to murder his only son, Isaac.

Afterwards animals provided a sweet smelling savor to the Lord. The religion of Jesus nowhere requires such a practice. His indignation when He drove the money-changers from the temple was probably aroused by the animal sacrifices being made. His tender mercies reached to the dumb creation.

He nowhere sanctioned such legerdermain as some of our brethren desire adopted in His Church with reference to the elements in the Holy Communion. When Christ said, "This is my body", did any of His disciples think they were eating human flesh? It symbolizes His suffering body. Likewise the wine was symbolical. These words were no more literally meant than when He said, "I am the Vine". No one thinks He meant that He was a grape vine. The Holy Communion is not a "Mass". It is the great service of the Church established by Christ Himself, whereby our spirits may commune with His spirit in perpetual remembrance not only of His death, but of His Life, for it is not solely because Christ died, but because He lived that mankind is redeemed.

The greatest truth Jesus gave the world was spoken to the Samaritan woman, "God is Spirit and they that worship Him must worship Him in spirit and in truth".

The deification of material things is repugnant to Christ's teachings and reverts to the cannibalistic practices of the savage.

Some of our moderns are developing like atavistic tendencies.

Cedertown, Ga. JOHN L. TISEN.

WHO IS THE AGGRESSOR?

Mr. Editor:

My attention has been directed to the very excellent letter of the Rev. George L. Barnes, in your issue of December 18, under the very appropriate title, "Neronian Fiddling".

But does Mr. Barnes' letter state the situation with which the Church is confronted?

The suggestion that controversy in the Church cease is one which must instantly appeal to every loyal member of it, but will it not occur to any thinking person that, had there never been any "Catholic", or "Back to Rome", movement in the Church, there would never have been any National Church League, nor would there have been any occasion for such an organization?

Will it not immediately occur to any reflective mind that the whole unhappy contest has been brought about by the "Catholic" effort to subvert the Constitution, Doctrine, Discipline and Worship of the Church by the introduction into it of the Mass, Reservation and Adoration of the Sacrament, Worship of the Virgin Mary, Invocation of Saints, Auricular Confession, etc.?

Does the fact, as stated by Mr. Barnes, "that year before last the Episcopal Church gained but 12,000 members," suggest anything? And Mr. Barnes might have stated without fear of successful contradiction that, in consequence of the "Catholic" invasion of the Church, there have been many secessions in various parts of the country.

Were the National Church League and all in sympathy with it to cease opposition to those who would destroy the Protestant Episcopal Church and leave the field to the destroyer, would that solve the difficulty?

Let the issue be kept accurately and squarely in mind —the Protestant Episcopal Church as it is, or a medieval Church, with strangely attired clergy muttering Masses, intercessions to the Saints, Worship of the Virgin Mary and demanding confession to a priest as a prerequisite to the Lord's Supper.

Which is it to be? It will very soon be one or the other; it cannot be both.

Let us think in a straight line.

Memphis, Tenn. C. L. MARSILLIOT.

Church Intelligence

Plans of The Next Church Congress.

The Church Congress will meet in San Francisco on the evening of June 14, 1927, and will close on the afternoon of Friday, June 17. The tentative program includes the following topics: "Moral Standards in an Age of Change," "How Can Christianity Satisfy the Religious Needs of All Races?" "The Relation of Christianity to Political and Industrial Democracy," "Do the New Thought and Health Cults Contribute Anything to Christianity," "Some Aids to Personal Religion—(1) Prayer, (2) The Sacraments, (3) The Bible," "In What Sense Our Church Should Be Catholic," "In What Sense Our Church Should be Protestant," "Evangelism (Its Aims and Methods)."

Several speakers have already accepted: Professor Gowen of Seattle, the Rev. Leslie Learned of Los Angeles, Dean Chalmers of Dallas, Texas; Bishop Sumner of Oregon, Dr. Guthrie of New York, Bishop Thomas of Wyoming.

Bishop Parsons, who invited the Congress to San Francisco, is enthusiastic over its coming; and other Bishops of the Pacific Coast have expressed their hearty interest and desire to do all in their power to further the success of the undertaking.

St. Stephen's Seeking Expression: A Public Statement from the Trustees of St. Stephen's College.

St. Stephen's College feels obliged, by the challenge of opportunity and its own fitness to meet that opportunity, to devote itself to the supplying, in part at least, of three educational needs:

1. The need for a country residence college in the Metropolitan area centering about New York City. The metropolis is seriously undersupplied with collegiate opportunity for men.

2. The need of a college for men in the lower Hudson Valley. Between New York City and Schenectady and between the Connecticut and the Delaware Rivers is a district of over ten thousand square miles—with a rapidly growing population, mostly in tiny towns and villages and a few moderate sized cities—in which St. Stephen's College is the only undergraduate college for men.

3. The need of a college free from enforced conformity to type in educational methods, which can face the problems of higher education realistically. St. Stephen's College wishes to help in freeing collegiate methods from conventionalities which have grown up in America, partly from inertia and partly from the pressure of undue numbers of students.

The needs mentioned above are so vital and immediate that the College feels it must attempt to meet them. It is purposed to place St. Stephen's College wholeheartedly at the service of the community at large, and in particular to take at once the following steps:

1. To select its students hereafter with no denominational or racial preferences, but primarily on the ground of intellectual ability and character:

2. To retain in its student body in the junior and senior years only those who have shown in the first two years definite intellectual ability and enthusiasm for learning and to give to these selected and tested men such individual guidance as shall develop fully their potentialities.

3. To continue, as at present, to seek its instructors solely on the basis of teaching ability, scholarship, character, and a desire to work with and for the individual student.

4. To enlarge its housing facilities and endowment so that it may accept two hundred and fifty students, the best number, it is believed, for an undergraduate residence college unit. The amount of money needed to finance this development is $2,000,000.

5. To enlarge its Board of Trustees, by including representatives of important phases of life and thought within the metropolitan vicinity, without regard to religious affiliation. In order that the intention of the founders may be conserved, the President and a majority of the Trustees are to be members of the Episcopal Church and the chapel services are to remain as now in accord with the customs of that communion; but other religious convictions and affiliations are to have sufficient representation to insure breadth of policy and untramelled community service, both now and for the future.

Seamen's Institute Hut in San Francisco Completes Tenth Year.

The men at the United States Marine Hospital in San Francisco, far away from home, if they still have a home, and more often they haven't, these men come from the Seven Seas. Americans, Dutch, Swedes, Danes, Norwegians, Russians, Filipinos, Portuguese—sailors of all nations—are there due to accident or sickness, the incapacity often lasting for months.

They get good care, good food, and splendid medical attention, but of course no institution can provide relatives and friends. Time hangs heavy on the hands of the convalescent. Entertainment and occupation are his greatest needs.

To supply this deficiency, the Seamen's Church Institute of San Francisco established a recreation hut at the hospital in 1917. Today, says The Seafarer, the San Francisco Institute's paper, it is the most popular spot on the grounds, the resort of all who are well enough to come to it.

Mrs. Nelson, who is in charge, is a real mother to the boys. The hut has one large room with a stage, a small library, a small kitchen, and a workroom devoted to occupational therapy. One corner of the main room has been partitioned off for a barber-shop, which is conducted for the convalescent patients.

The large room boasts a fireplace, a pool table, a phonograph, also tables for games and reading or writing. In the library is a fair collection of fiction and reference works, and magazines.

Worsted bags are made by the convalescents, the men receiving a portion of the proceeds. This provides them with much-needed pocket money when they leave the hospital.

English Lecturer at Berkeley Divinity School.

The English Lecturer at Berkeley Divinity School this year will be the Rev. S. C. Carpenter, Vicar of Bolton. He arrives early in January and will stay until Easter. Beside his work at the School, where he will teach Homiletics and Pastoral Theology, and give special courses on Christian Doctrine and Missions, he will do a certain amount of outside preaching and lecturing. Mrs. Carpenter accompanies him and will be available as a speaker.

An English correspondent writes: "The Rev. S. C. Carpenter is rector of the large Lancashire manufacturing town of Bolton, one of the most important posts in the Diocese of Manchester, having been specially selected for this responsible position four years ago by Dr. William Temple, Bishop of Manchester. He is a thoughtful and effective speaker and writer. The subjects he has particularly made his own are the relations between democracy and Christianity, and the reconciliation of faith and modern learning.

"Mrs. Carpenter has had much experience in work among women and girls. She is a member of the Central Committee of the Mothers' Union and the Girls' Friendly Society. She has been a very successful producer of Nativity Plays, having for many years filled the Guildhall at Cambridge night after night with her play, 'The Christmas Mystery'; she has also produced religious plays with great success in the Cathedral at Manchester. Mrs. Carpenter is an effective speaker with a wide range of interests and knowledge of human nature, and she faces promlems in a fresh way."

Dr. Helfenstein Consecrated Bishop-Coadjutor of Maryland.

The consecration of the Rt. Rev. Edward Trail Helfenstein, D. D., to be Bishop Coadjutor of the Diocese of Maryland, took place on Tuesday, December 28, in Memorial Church, Baltimore, the Rt. Rev. John G. Murray, D. D., presiding. The co-consecrators were the Rt. Rev. Philip Cook, D. D., Bishop of Delaware, and the Rt. Revfl Frederick Focke Reese, D. D., Bishop of Georgia.

Dr. Helfenstein was presented by the Rt. Rev. Henry St. George Tucker, D. D., Bishop-Coadputor of Virginia, and the Rt. Rev. Robert Carter Jett, D. D., Bishop of Southwestern Virginia, and his attending presbyters were the Rev. John I. Yellott, D. D., of Emmanuel Church, Bel Air, Maryland, and the Rev. Thomas K. Nelson, D. D., of the Theological Seminary, Alexandria, Virginia.

The sermon was preached by the Rt. Rev. Charles Fiske, D. D., Bishop of Central New York, in which he declared that personal allegiance and loyalty to Christ are not sufficient, but that a Church organization and membership are absolutely necessary, unless Christians are to be "a mere amorphous aggregation of individual souls with a set of views to be promulgated, and a more or less incoherent and unstable set of views at that".

"One thing the modern interpreter of the iLfe of Christ almost invariably omits. He does not see that it is a vital part of Christ's teaching that His religion is always to be lived in fellowship and, therefore, is necessarily corporate.

The Church is not the afterthought men, it is the forethought of Christ. Individual attachment and allegiance is kept strong and steady through the Church. More than that, the Church not only safeguards the individual, but it moves out into the community and redeems the wolrd'.'

"One of the troubles with our modern American type of Christianity is that men readily fall into idiocyncracies and individual extravagances, because

their religion does not through corporate fellowship call upon the individual to check up his own conclusions with the thought and experiences of others."

Bishop Fiske showed that the Church was something towards which the thought of Christ moved from the beginning and that was established that it might bear witness to Christ's truth as "a way of salvation for individuals, for communities, and for the world.

"Don't be afraid that the freshness and charm and simplicity of faith will be lost if we try to combine personal allegiance with corporate witness. The Church is as necessary for the perpetuation of religion as government is necessary for the safeguarding of society. In union there is strength for the followers of Christ, just as for believers in modern democracy."

The Rev. Romilly F. Humphries, D. D., Archdeacon of Baltimore, was master of ceremonies, and the registrar was the Rev. Charles L. Pardee, D. D., New York City.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Unusual Meetings Planned For Lenten Season.

Under the leadership of the American Board of Applied Christianity, ten New York organizations, all engaged in different forms of evangelistic, social, educational and relief work, have voted to hold, in the Hotel Iroquois, in the Grand Central District, weekly meetings throughout Lent. These meetings are believed to be of a type never before held in any city in any Lent. There will be no addresses. While spiritual messages are being given in all Churches, the Applied Christianity Board will offer work that begins where lectures and sermons end, and the best methods for the performance of that work.

Announcement is made that tasks can be assigned to all comers, no matter how busy, how limited in ability or financial resources, that all can do —if they are willing to do anything. Reports of best methods for work are now being prepared, and will be submitted in advance of these meetings.

To the effort to supply the need for workers, will be added also one meeting to stress Church unity, and tell of the approaching World Conference on Faith and Order. There will also be suggestions for definite work on the part of all men to advance each Church unity.

The Hotel Iroquois meetings are to close just before Holy Week, to leave that week solely to spiritual things, but it is hoped that daily meetings will be held during the week just preceding Holy Week. Prominent Episcopal, Presbyterian, Methodist and Lutheran pastors, one each, are to preach sermons on Sundays in February on the subject of service by laymen and women, and by arrangements invitations are to be sent to men and women who are leaders to attend them. Cooperation at all points, and not in any sense opposition, will be offered by these unusual meetings. Leaders will be present, but the program of the Hotel Iroquois meetings is a graduate one. That is, men and women will be sought who, in turn, can assign tasks to others. Organizations already agreeing to cooperate include the Big Brother Movement, the National Bible Class Movement, the Rescue Society, the Evangelistic Committee, the Publicity Engineers, the educational, social service, and other agencies where unofficial, and Episcopal, Presbyterian, Methodist, Lutheran lay people. The Board in question formerly was the Seabury Society of New York, an Episcopal organization, but was changed that it might work with all religious bodies. The foundations are being laid for the New York Serbon of Cultural Engineering, and it is hoped to announce its details as the outcome of the Lenten meetings.

Altar Cloth Presented To the Cathedral.

An exquisite altar cloth of lace mosaic, valued at more than $10,000, became a possession of the Cathedral of St. John the Divine on St. John's Day, when it was blessed by Bishop Manning.

Made up of delicate lace heirlooms, contributed by seventy-one women, the altar piece is the gift of the Women's Auxiliary.

Following the service the members of the Women's Auxiliary held their annual meeting in the Synod House, with Mrs. Henry W. Munroe presiding. Delegates were present from more than a hundred parishes in the diocese. Bishop Manning told them that "in all its work the cathedral has had no more faithful and unfailing helpers than the members of this Diocesan Auxiliary."

Dr. Carstensen Honored.

The Rev. Dr. Gustav A. Carstensen, after just fifty years since his ordination, has retired from Holy Road rectorship at the age of seventy-five, and will spend a year abroad. He was given by his friends, who are many, a luncheon and a purse of $2,500, together with many words of praise for a long life well spent. Those who attended the luncheon and joined in the testimonials were some of the foremost men of the city, and by no means all Churchmen.

Dr. Carstensen was many years ago rector of St. Paul's Church, Erie, and later a rector in Indianapolis, and was voted for for Bishop of Indiana when last a Bishop was elected for that Diocese. His work in New York, first at Christ Church, Riverdale, next at Holy Rood, and many summers in speaking in Wall Street, caused him to be an outstanding figure, always honored, and steadily gaining in influence.

C.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. G. Tucker, D. D., Coadjutor.

Bishops' Crusade Meetings.

The mass meeting beginning the Bishops' Crusade in Richmond, which will include the congregation of all the Episcopal Churches in the city, will be held on Sunday evening, January 16, in the City Auditorium. An effort will be made to have a full attendance of all the choirs of the various churches, and every clergyman is expected to be present in vestments. The speakers will be the Rt. Rev. Philip Cooke, D. D., of Delaware, the Rev. D. Wilmot Gateson, of Bethlehem, Pa., and Dr. Larkin W. Glazebrook, of Washington, D. C. Subsequent meetings will be held throughout the entire week in the various churches in the city. It is expected to make this a week of concentrated effort.

The Bishops' Crusade in Alexandria will be conducted by the Rev. Dr. Kirk B. O'Ferrall, of Cleveland, Ohio, and the Rev. George Floyd Rogers, of Asheville, N. C., in St. PaPul's Church, the Rev. P. F. Hall, rector, February 6-11.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

Opening of New Church.

An interesting service was held in Galilee Church, Virginia Beach, on Sunday, December 26, at 4:30 P. M., when the new church was formally opened for worship. This church is built as a tribute to the labors of Bishop Tucker in Southern Virginia. The service was in charge of the rector, the Rev. Thomas L. Ridout. Mr. W. W. Robinson, lay reader, read the first lesson. The second lesson was read by the Rev. George S. Gresham, rector of the Church of the Advent, Ocean View, and Emmanuel, Cradock. The sermon was preached by the Rev. Beverley D. Tucker, Jr., D. D., rector of St. Paul's Church, Richmond. A memorial tablet was unveiled by Beverley, III., the eight-year-old grandson of the Bishop of Southern Virginia. The Bishop made a brief address of appreciation.

The inscription on the tablet is as follows:

"Erected in loving recognition of the services and godly leadership of our beloved Bishop, the Rt. Rev. Beverley D. Tucker, D. D., LL. D."

Galilee Church has been in process of erection since May and was built to meet the growing demands of the congregation, which has been steadily increasing with the development of this popular resort.

Norfolk Clericus.

At the regular meeting of the Norfolk Clericus, held in the parish house of Old St. Paul's Church, December 20, the following persons were elected officers for next year:

Chairman, the Rev. Charles H. Holmead, rector of Trinity Church, Portsmouth; secretary-treasurer, the Rev. George S. Gresham, rector of Church of the Advent. Ocean View, and Emmanuel, Cradock.

The Rev. Mr. Holmead read an interesting review of the book, "Essays Catholic and Critical", by Selwyn. Considerable time was spent in discussing plans for the approaching meetings of the Crusade, which are to be held in Norfolk.

Plans for the Crusade in Southern Virginia are nearly completed. Bishop Ward, of Erie, and the Rev. John Gass, of Charleston, W. Virginia, will conduct the Crusade in Norfolk, Danville and Petersburg; beginning February 6. Immediately following the message of the Crusaders, preaching missions will be held by the clergy of Southern Virginia in every church in the Diocese, each clergyman having been assigned to some congregation outside of his own parish. The Rev. E. R. Carter, D. D., rector of Grace Church, Petersburg, is Chairman of the Diocesan Committee on Evangelism.

The Council: The Bishop of Southern Virginia has changed the place of meeting of the thirty-fifth annual Council of the Diocese from Trinity Church, South Boston, to Grace and St. Paul's Churches, Petersburg, Va. The date set for opening of Council, Tuesday, January 25, 1927 is unchanged.

N. E. T.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Ohio Valley Sunday School Institute.

This Institute met in St. Luke's Church, Wheeling, the Rev. C. W. Sydnor, rector, on St. Andrew's Day, November 30. At the opening service and business meeting, the subject for discussion, was "Methods for Increasing Church School Attendance", and the leaders, the Rev. E. N. Maconomy, Trinity Church, Moundsville, and Mr. S. P. Hicks, Wheeling,. Reports were made from schools of the district. An address on "Church School Administration", was given by Mr. Robert Lee Boyd, Wheeling, and one on "The Ideals of the Teacher", Miss Etta Ambler, Field Secretary for Religious Education, of the Diocese.

Kanawha Convocation.

The ninety-fifth semi-annual meeting of the Kanawha Convocation met in the Church of the Ascension, the Rev. W. M. Purce, rector. The first sermon was preached by the Rev. Frank K. Hughes of St. Albans. The Rev. Churchill J. Gibson, of Lexington, Va., representing the National Council, spoke on the Presiding Bishop's Parish, the Bishop's Parish and the Rector's Parish. Miss Etta Ambler, Diocesan Field Secretary of Religious Education, spoke on her work and the Rev. J. L. Oldham on the Bishops' Crusade. The Rev. H. M. Brown was elected dean and the Rev. J. E. Thompson, Secretary-Treasurer. At Evening Prayer the sermon was preached by Bishop Gravatt. After this service the Convocation assembled for a book review by the Rev. H. B. McC. Jamison. He discussed Religion and Life, Foundations of Personal Religion. The subjects treated were Faith and Reason, Inge; God the Father, Cairns; Man's Need, Halladay; Christ, Talbott; Practice of Prayer, Brown; and Christianity and Fellowship, Frere. The next meeting will be held in St. Luke's Church, Charleston, in February.

Bishops' Crusade in Wheeling Clericus: At the December meeting of the Wheeling Clericus in St. Matthew's Church, Wheeling, Bishop Strider conducted a Regional Retreat in relation to the Bishops' Crusade. The Bishop celebrated the Holy Communion and gave three meditations on the subjects, "Enthusiasm", "Realization of God's Presence" and "The Mind That Is In Christ". He interspersed these with prayers, silent prayer and Bible readings. After luncheon Bishop Strider unfolded the plans for the Crusade in West Virginia and called upon the Rev. John L. Oldham, Chairman of "The Commission on Evangelism", to display and explain the literature for the Crusade. Besides the regular members of the clericus, there were present the Rev. John Ridout, Parkersburg; the Rev. Guy Crook, Williamstown; the Rev. M. W. Derr, Sisterville, and Archdeacon William Meade.

C. G. C.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

The Bishop Harding Memorial Chapel.

St. Paul's Day, January 25, has been designated as the time for the presentation of the offering of the Diocese of Washington for the Memorial to the late Bishop Harding, according to an announcement by the Bishop of Washington, the Rt. Rev. James E. Freeman, D. D. The memorial to Bishop Harding is the Chapel of the Resurrection in Washington Cathedral and is believed to be the first example of Norman structure erected since the eleventh century. Bishop Freeman, in a letter, describes it as "A beautifully appropriate monument to Bishop Harding's devotional life."

The Norman Chapel of the Resurrection is structurally complete and is open to pilgrims visiting Mount Saint Alban. At the southwest corner of the chancel arch of this chapel a vault has been prepared for the reception of the body of Bishop Harding, which now rests temporarily in the Bethlehem Chapel, and that of Justine Prindle, his wife. Here will be placed a beautiful sarcophagus, designs for which are now being prepared by W. D. Caroe, resident architect of Canterbury Cathedral, England, who designed and executed the tomb of the late Rt. Rev. Henry Yates Satterlee, first Bishop of Washington, which stands in the ambulatory of the Bethlehem Chapel.

Meeting of The Woman's Auxiliary.

The annual meeting of the Woman's Auxiliary of the Diocese of Washington was held at St. John's Church, on January 4, beginning with a celebration of the Holy Communion. The Bishop of Washington was the celebrant and preached the sermon. This was followed by luncheon and a business meeting when election of officers took place. On Wednesday, the following day, the Woman's Auxiliary gave a reception at Diocesan House, when all interested women and Church people generally were invited to meet Miss Mary E. Wood, librarian of Boone University, Wuchang, China. Miss Wood gave an address at this meeting.

M. M. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Church Activities at Wytheville.

A number of improvements have recently been made at St. John's Church, Wytheville, the Rev. Devall L. Gwathmey, rector, and on Christmas Day the congregation had the privilege of worshipping in the church again. There were two celebrations of the Holy Communion. By vote of the vestry the offerings at both services, amounting to more than $100. were designated for the Advance Work of the Diocese and the General Church.

The interior of the church has been beautified by the new features, which include new pews and chancel furniture, amber toned glass in the non-memorial windows, new lighting fixtures, the rearrangement of the vestibule and a rearrangement of the doors of the sacristy. The cost of the improvements amounted to more than $6,000, and was made possible by an anonymous gift of $5,000 last spring for this purpose, two other gifts amounting to $700 and contributions of the Parish Aid Society. Mr. Hobart Upjohn of New York drew the plans for the new chancel and made recommendations for the treatment of the rest of the building and rendered invaluable assistance to the committee in charge of the work. The contractor was Mr. Morris C. Miller of Christiansburg, Virginia, who, like Mr. Upjohn, is an Episcopalian.

There were three Christmas entertainments in the parish. The Church (Sunday) School had its celebration in the parish hall on Christmas Eve. The rector opened the program with the creed and prayers. The singing was led by a vested choir of boys and girls and a pageant, "Christmas Everywhere" was presented before the distribution of gifts from the Christmas Tree. A second entertainment was held at St. John's Chapel (a mission of St. John's Church) on the afternoon of St. Stephen's Day and in the evening of the same day the Young People's Society of St. John's Church had its meeting. As is their custom, the people of St. John's distributed baskets of eatables, clothing and toys among the needy families of the town.

The congregation held its annual meeting on December 6. The members of the former vestry were reelected and one new member was added, bringing the total number to twelve. At a meeting of the vestry the following afternoon a pledge of $2,250 was made on behalf of the parish for the Field Department (Nation-Wide Campaign) in 1927. This is a result of the recent Every Member Canvass and is $100 greater than the pledge for 1926 which, by the way, will have been overpaid when the books of the diocesan treasurer are closed for 1926.

T. A. S.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop
Rt. Rev. T. J. Reese, D. D. Coadjutor.

Christmas Services In Cincinnati.

Four years ago the custom of having a midnight celebration of the Holy Communion on Christmas Day was commenced at St. Stephen's Church, Winton Place, Cincinnati, the Rev. C. G. Reade, rector. The attendance has grown steadily each year and this Christmas more than three-fourths of the whole number of communicants were in attendance.

The Sunday following Christmas being this year the feast of St. Stephen was marked by a special musical service by the vested choir directed by Mr. J. Raymond Baker, with an excellent attendance and offering.

The Church School has collected over $30 for the Advent offering for the Children's Hospital and the Junior Choir on Christmas Day accompanied their rector to the Home for Incurables and gave to these poor shut-ins the first Christmas Day service they had enjoyed in years. This junior choir also on Christmas Eve, visited the shut-ins in the village of Winton Place and sang carols. Miss Augusta Williams has trained this choir of young folks with great success. Both this choir and the regular choir of the church will take part in the Community Christmas celebration.

The Cincinnati City Mission, assisted by the Kiwanis Club, Christ Church, several choirs, and a host of volunteer workers held Christmas services in ten

(Continued on page 22.)

Family Department

January.

1. Saturday. Circumcision. New Year's Day.
2. Second Sunday after Christmas.
6. Thursday. Epiphany.
9. First Sunday after Epiphany.
16. Second Sunday after Epiphany.
23. Third Sunday after Epiphany.
25. Tuesday. Conversion of S. Paul.
30. Fourth Sunday after Epiphany.
31. Monday.

Collect for First Sunday After Epiphany.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

Epiphany.

Touching grace, we Princes three
Firstlings of the Gentiles be:
Pledge hereby of mercy free
For the heathen ye may see.

We beheld a star full bright,
Sign of Christ, the very Light:
Fared we hither, day and night,
Unto God our truth to plight.

Triple gifts in hand have we,
Worthy a Babe of high degree:
Yonder Child on Mary's knee
Ruleth heaven, and earth and sea.

Gold our comely King doth show,
Incense, Priest for evermo;
But the gift of myrrh thereto
Bodeth death of bitter woe.

Bright of yonder star the ray:
We, with you, good kings, today
Tune the lute and raise the lay,
Homage to this Babe to pay.

—Twelfth Century Carol.

Why Do We Not Tell Men So?

During the War the French poilu loved to tell a story against his English ally. Two Englishmen from Oxford University were shipwrecked upon a desert island. One rescued from the ship's store a tub of butter, the other a sack of flour. They were, however, never destined to eat bread and butter together. They had not been formally introduced, and so were unable to meet.

The Rev. H. R. L. Shepherd, familiarly known to many Church people as "Dick Shepherd", comments upon this story in St. Martin's Review. He considers the story to be out of date. It might have happened once upon a time, but in recent years the Anglo-Saxon has become more approachable. Two Englishmen so situated, as the story describes, would enjoy their bread and butter while it lasted, and if they could find other means of subsistence, they might live together in great good-will for many years. But it is quite possible that neither one would ever know whether or not the other had any religious convictions. There is a clause in the Anglo-Saxon's unwritten creed of convention which decrees, "Thou shalt not refer to thy religion".

We have no desire that men talk lightly or become garrulous on the subject of their faith. There are some people who like to ram their religious ideas down the throats of others at every conceivable opportunity.

Sometimes this is the outcome of a misapplied evangelistic fervour. We know a lady who hesitates to invite a friend to tea, because, when she does so, her husband insists upon enquiring whether or not her guest is "saved". Such zeal is commendable, no doubt, but there are those who seem to object to it.

There is also the religious controversialist. Like a roaring lion he prowls about seeking whom he may devour in the interests of his own particular way of thinking. He writes voluminous letters to the newspapers, discussing exhaustively minute points of ritual and doctrine. His zeal also is most laudable, when it is according to knowledge. But we cannot help feeling that a little of it goes a long way.

We are not surprised that our realers do not wish to be classed with some types of religious enthusiasts we have known. Nor do we ask them to join forces with religious cranks.

But what we would like to see is this. We would like to see simple and humble men and women of God ready and eager to tell what power and joy the Lord Jesus Christ can give to life. We would like to put an end to the tradition of silence, which makes it appear as though the average layman of our Church "would rather give his body to be tortured than allow his tongue to testify to the faith that is in him".

The fear of seeming to be a hypocrite often prevents a man from mentioning his religion to others. Much as we respect this attitude we would ask if it is a reasonable one. Men do not refrain from discussing politics, business, or sports on the grounds that they have not yet attained perfection in these spheres of activity. We make a sad mistake if we confine the advocacy of the Christian Faith with any implication of personal goodness on the part of the advocate. What we ask is that men will let it be known that, in spite of their failures and shortcomings, they believe that Christ's way of living is worth attempting.

It is sometimes said that the Anglo-Saxon is constitutionally unable to speak about those things which concern him most deeply. We find it difficult to believe this. We have a friend who is an enthusiastic golfer. At this time of year he spends most of his time on the links. No one can doubt that he is deeply interested in golf. Yet he can talk eloquently, even passionately, about the game.

Another friend loves his home, and especially his small daughter. It is difficult to imagine any one feeling more deeply than this man does for his little girl. But he seems to be able to talk about her to his friends and acquaintances. Indeed, it never seems to have occurred to him that the whole world is not thirsting to know all about his wee child. There appears to be ample evidence that strong men can speak freely about matters which concern them deeply without breaking down.

But there does seem to be a real question whether we English-speaking people want the cause of Christ to prevail or not. If we do, why not tell men so?—Canadian Churchman.

For the Southern Churchman.

A Little Child of God.

M. M. Claiborne.

Some years ago I was doing missionary work in the mountains of Tennessee among the people known in that part of the world as Coveties, or "poor whites". The mission stations of which I was in charge were sometimes situated on the mountain top, and again in the little "coves" or valleys, and I had also chapels in the small towns or villages. These last were my greatest problem, for the people there had come in contact with the outside world, to an extent just enough to enable them to acquire the vices of civilization, without profiting by its virtures.

At the time of which I write, there lived in one of these villages an old woman who was called "Aunt Jane" by every one. She was a social outcast, her life so vile and degraded and her character so hardened that even by the inferior classes in the village, she was shunned and despised. So for years she lived alone on the mountainside, with her only companions, the beasts of the wild, for which she seemed to have a fondness.

One day there come along a company of strolling vagabonds—not gypsies, but people of her type. In their company was a young woman to whom a little child was born—a girl. The mother, ill and neglected, died at the child's birth and left the little one in a world which neither wanted her nor had a place for her. The nomade tried to give her to various people, but no one wanted such a child.

Then, to the surprise of her acquaintance, Aunt Jane came forward and begged to be allowed to keep the waif. Protests arose at once—she was not fit to keep even such a child as that—she would neglect her, and so forth; but Aunt Jane persisted, and others, really caring little what became of the child, so that they were rid of her, turned her over to Aunt Jane, and forgot her.

From that time, a change came over the outcast woman. She now centered upon the child the love she had once lavished upon dumb creatures. She watched over her carefully, giving her such attention and nourishment as she could afford, and when she was old enough, she brought her to the little school which I had established for the poor of that village. This school was in charge of a faithful young woman, devoted to the task of helping these most needy souls.

Here the little Elizabeth came day after day, not only learning her lesson, but having instilled into her principles of love and goodness, and a knowledge the Gospel of Jesus Christ. She was always sweet, lovable, and dutiful; attentive to her lessons and devoted to the kind teacher who represented to her all there was of true kindness and beauty in her life. At twelve years, Elizabeth was brought to confirmation, and was given a little gold cross to remind her that she was now full member in that body which is the hope of mankind in this world.

Soon afterwards, alas! the doctor discovered that tuberculosis had developed, and it was soon evident that Elizabeth was not long for this world. Day after day she lay, patient and uncomplaining, in her poor bed in the rude little hut, her chief joy a doll which she had always longed for, and which

some kind soul who knew her wish had given her the preceding Christmas.

Aunt Jane hung over her in grief and despair. Kind visitors came daily with messages of hope and cheer, and love, and always with something to tell Elizabeth about the little chapel to which she was so devoted, and to which she so longed to go whenever the bell called for services.

It was evident that the end of her short life was near. I had been absent in the North, but upon my return some one met me at the train and asked me to come over, as Elizabeth was almost gone. There in the little cabin, with poor mourning Aunt Jane weeping on one side of the bed, I gave the child her last communion. She died that night, with the cross on her breast and the beloved doll clasped in her arms.

Aunt Jane wept bitterly, and told the teacher that she wanted Elizabeth to be buried from the Chapel, as all the time she was sick she had been "just honin' to go, and now she's dead, I want her to go there for the last time". Elizabeth was taken to the little chapel and the Church gave its beloved child its last rite. She is buried on the hillside within sight of the home where her short life was spent, and in the shelter of the eternal hills.

Does this seem to you a sad story, and perhaps a useless life? Not so, for by that little life even Aunt Jane was brought to love and know the Saviour of all of us. Never did the church bell ring, but that Aunt Jane was there among the worshippers—always with her tiny offering—always ready to help in any way she could; and when her turn came to die she was buried by the side of the child whose innocent hands had led her to her Saviour Jesus Christ.

Some day I hope to put over Elizabeth's grave a simple cross, with these words only: "Elizabeth a little child of God."

For the Southern Churchman.

Recollections of a Minister's Daughter.

Chapter Six.

Anna Swan Reynolds.

I wonder if all ministers' families have such a mixture of circumstances as was the case in ours. My recollections of my childhood in regard to my mother and my father somehow are tinged with sadness and pathos. I think the beauty of their love must have made this, for it was so profound and so wonderful—creating a deep and lasting impression on my childish heart.

These next few pages will tell some of the humorous lines that were drawn around us; for our life had many vicissitudes; months of peaceful wandering in the green lanes of our lovely garden; days of joy and sweet communion and wise counsel; sad and cold and rainy days when we sought the big old rooms of our dear old home; firelit winter evenings, when my father rested from his more profound study, and sermon writing (for he truly made his own sermons) when he read a novel or book of poems to my mother, who sat beside him listening eagerly to every word.

The day of the donation party had dawned. It was an event that was to pass away soon. Perhaps some rejoice and some regret the old-time means of succour that was in the case of my father and mother a most dreaded visitation. It was expected by the parishioners, who hailed it as one of the social events of the village life—although it was also the custom in the large city parishes; but the village parishes held out longer naturally, because there was so little to call people together, and they were always craving an occasion in which to meet in a social, neighborly way.

Perhaps more influence for good came in the old days by people being more simple and innocent in their amusements—only this donation party was not of the simple, innocent kind in its results, so far as I can recollect.

I recall distinctly the Sunday morning at church the very expression on my father's face—very serious, yet with a great cordiality in his strong voice, when he said from the chancel, "The parishioners of this parish have kindly decided to give a Donation Party Saturday evening next at the rectory". I also remember my mother's serene face—the beautiful mouth wearing an expression of sweetness, and the smile in her blue eyes, while the children in the ministerial pew, and we were all in, exchanged the quick telegraphic message: "A party!" and each one of us saw ice cream and cake—cake and ice cream—in large letters mentally, and huge helpings, figuratively, to be devoured at supper.

We children knew nothing of that feeling perhaps that our parents had that was so constantly in those days pressed down on the minister, his wife and family, dependence on so meagre a salary that had to be helped out with a Donation Party to provide the needs of the hard winter.

The village social life was just opening up for the winter, the weather was cold and sunny in the day, and bright, dazzling moonlight made a silver pathway leading over the low hills or bluffs along the great, gleaming frozen river leading from nearby farms and from all the countryside for twenty miles, embracing my father's parish.

The Later Opportunity.

I cannot sit with Christ this later day
Beside some restful modern Jacob's well,
And hear Him, ere I turn to go my way,
Of water of life and of my wanderings tell;
And yet by any stream or well or rill
I meet the Spirit Christ whene'er I will.

As did that long-ill woman, I can't press
My way to Christ through crowds in city street,
To give His healing garment hem caress
And feel in me my healing is complete;
But I can stretch to Him today faith's hand
And hear His spirit voice give glad command.

I cannot lay a tired and trusting head
Upon Christ's breast in great love grown o'erbold,
As John the loving did—so I have read
With rapture in a book that's true and old;
But at another supper I can kneel,
And there in His dear Church my love reveal.

Alas, I cannot serve Him as I might
If I could see Him walk on earth with men!
But if I lead a wanderer to the Light
And bravely bear His cross, I'll serve Him then;
And with His spirit ever in my heart,
The Christ and I need never dwell apart!

—Young People.

What Makes It Rain?

Lucy Chandler Fuller.

Dan, aged five, was given to asking questions. When something that he wanted to know came into his head out popped the question and the nearest adult was at his mercy. One morning in the kindergarten when the other children were modeling, he sat watching the rain splash against the window pane. Suddenly he called to his teacher, "Miss Rutherford, what makes it rain?"

"This is quiet time," remonstrated Miss Rutherford. "I'll tell you after kindergarten."

After kindergarten Dan's big brother was in too much of a hurry to get home to lunch to wait for Dan to ask any of his question. "Will you tell me, then, George," begged Dan as he tried to keep step with the long strides of his brother, "what makes it rain?"

"Oh, I'm too wet and hungry to answer questions," replied George in a lordly manner. "Hurry along, kid, or you will be soaked."

When Dan reached home he ran up to his mother's room. "Mother," he began, "what makes . . . ."

"Danny!" exclaimed the child's mother, "take those wet things right downstairs."

Dan obediently shed his wraps below. When he returned his mother was putting on her hat. In one breath he shouted, "Mother, please tell me what makes it rain!"

"I can't stop, dear, I'm late for my party now. Run down to Pearl and she will give you your lunch."

Dan found Pearl dishing up his soup. "Say, Pearl," he began, "do you know what makes it rain?"

"The Lo'd, I suppose, honey. Now come git yo' lunch." And that was all Dan could get out of Pearl.

All the afternoon it rained, and Dan wandered from the nursery to the kitchen and back again. At the sound of the door bell he peeped over the bannisters and spying the visitor rushed down-stairs with a joyous cry, "Aunt Grace!" He patted the wet mackintosh. "Auntie," he began before his aunt had time to drop her wet things, "what makes it rain?"

His aunt laughed knowing that Dan knew that she was an easy victim. "Well, Dan," she replied, "let's see if we can find out." Leading the excited child over to the bookcase, she took down the Century Dictionary, and, turning to "rain" began reading aloud.

"Tell me," interrupted Dan.

"I'll tell you, dear, but I just wanted to show you where we have to go to find out things that we don't know." And letting the little fellow climb up into her lap, Aunt Grace began a laborious explanation in child language, about evaporation, atmospheric saturation, condensation and so forth. In the midst of it, Dan's mother came home. "Poor Grace!" she exclaimed, "has he cornered you again?"

"Yes," laughed the aunt, "but we've had a fine time, haven't we Dan?" she asked, giving the child a hug.

"You bet," said Dan, returning the hug, and jumping to the floor he began to tell his mother what makes it rain.

"Why, he really understands it," commented the boy's mother.

"Of course he understands it," replied the aunt. "If we grown people would only take the trouble to inform ourselves first and then answer a child's difficult questions in his own language, we could not only give him some back-

ground information, but could also excite his desire for further knowledge. Don't you think so? It seems to me the more we encourage a child's natural desire to know things of this nature the more we are going to help that child to grow into a well informed man or woman."

"As usual, Grace, you're right, but it does take so much time and energy," replied Dan's mother.

The Story the Euphrates Told.

By a Relief Worker in the Near East.

Palu-on-the-Euphrates is an Oriental city, hot and unhealthful in summer, but picturesquely situated, whether in summer's heat or winter's splendor. The houses stand as if they had been pushed down from the top of the hill, while the streets and alleys form terraces above the market with its colorful life and activity.

In the early morning I pass through streets resounding to the hammers of the copper-smiths, and up the steep hillside till I reach at length the palisade, standing stiff and proud, rather disdainful of the small, low houses. High up on its summit stands the ancient citadel into whose stones an Armenian king of long ago chiseled his laments. Wonderful old walls; quite too steep to be scaled! I sit down on the rock precipice. What magnificence meets my eyes!

In pure, glistening white lies the mountain chain of the Tauruz; behind it the several lofty summits stand bathed in soft colors of blue and lilac tints. Contrast, and yet a symmetrical picture. Great dark trees lift themselves magnificently from the valley to the opposite walls of stone that stand, saturated with golden light. Beyond them, like a veil, the haze of the still distance spreads itself out.

"O God, Thou art great!" I exclaim, involuntarily. "Great, as one sees Thee in the wide spaces, great in the smallest atom! But never narrow and little as men in their strife have imagined Thee."

Between me and the sheer mountain wall over there runs like a silver ribbon my old friend, the Euphrates. Not gentle and quiet, as is his custom. He seems to have something to tell. Is he speaking of the mountains that press in upon him, now from the right, now from the left? What secret is he disclosing, now softly, now with such impatience that he trembles? Is he talking about the old Roman bridge that lifts itself over him? or of the Kurdish wedding procession which, with brilliant colors and curious music, with wagons and horses and loudly-singing people, has just moved over the bridge? Is it of the song which the Armenian up there on the old fortress is singing, "All is still; the clouds have spread themselves out as a cover?"

No, today my friend the Euphrates tells me very plainly a story about Miriam Chanugian, a girl from Palu. He speaks so impressively that I can not but listen. Yes, there stand the ruins of her home, the house with the broad veranda, high up above all the others —the house in which she lived.

"Miriam! Her parents' greatest pride, the only girl among many boys. I see her still," murmured the river. "The long black braid, the rose in her hair, just as she looked when she played with her friends on my banks. I remember when she came to tell me goodbye, and to say that she must go to college, for she wished to become a wise maiden. And then she would come back and tell me all about Constantinople. It seemed to me then that I needs must weep over some sorrow that lay in wait in the distance.

"Years passed, and again she was there. What joy there was in the house. She stood on the veranda in the moonlight, the same Miriam in spite of all her womanly beauty and all the wisdom she had gained, and in spite of the fact that that day she had become a bride. She waved to me as her childhood friend, and told me the name of him who had become her husband. Oh, I had already known it, long before, when he had come to my banks and asked me impatiently, 'When are you going to bring her back to me?' Now she was so full of joy, it seemed somehow all the more painful to me."

The voice ceased for a time, then began again.

"A few weeks passed—and my waters were red with the blood of the many Armenians that were thrown into my bed. Children of my Creator, who clung to Him, whom they saw not, as if they saw Him, and from whom they would not be separated. Faithful unto death! Reverently I covered them over —the children of God—but I called out to the Power of Darkness, 'Conquered, and yet not conquered'.

"Then from the house up there the flames burst, and there were wild cries. They would not accept the religion of the false prophet and they all died—all but Miriam. And she—oh, what cruelty! She hung as lifeless, bound to the trunk of a tree. She was rich, young and beautiful. 'She must be kept to grace a harem!' they had said. And then they had gone away without her. Night came on. Something stirred the bushes. Some one came under cover of the darkness. Wounded and weak, he crept toward her, and tremblingly loosened the cords which bound her. It was her husband, and taking her in his arms he crept silently away.

"The weeks passed by. Quiet seemed to have been restored, and the hunted Christian people who survived came from their hiding-places. Among these were Miriam and her husband.

"The house of her parents was rebuilt, and in the course of time patient industry brought comforts and happiness. Once again children played on my banks as Miriam had done in her childhood. Then suddenly the war-cry resounded through the land, and one evening the husband and father hurried into the house. 'Miriam, beloved, they are crying for the blood of the Christians!' No sound was uttered. Each member of the family spoke with God—knowing full well that it was perhaps the last time on earth. Oh! Let me forget the picture!" pleaded the river.

"I saw them die," he proceeded, "—all but Miriam, who, like a hunted wild creature, hid herself in a cleft of this rock, and all the night through I listened to her prayer. But they were on her track, seeking her with glowing torches, and they found her hiding-place. 'Christ or Mohammed?' they asked her. 'You need not speak, only lift your finger'. But she feared not those who could kill the body but not the soul. And they struck her with the sword, making a deep wound. She dropped from the cleft which had been her hiding-place, into my bed, and all day she lay there while I cooled the burning wound with my waters. Finally, when she slipped away, there was a look in her eyes as if night had settled over her soul. Without tears, but with burning cheeks and feverish body, and with a heart wounded unto death, She wandered forth. I called after her a parting word. 'He dwells even in darkness and will lead you forth.' But she only laughed, and it was a hard, ringing laugh, as of a soul that had been hunted to death."

"Is that all? Is there nothing more?" I cried.

"You tell the rest," pleaded the river. "You know. Did she conquer? Did she come back to life?"

"You know, old friend," I answered, "that it is far from the beginning to the end, even of a river. And it is so with human life."

. . . . . .

Miriam? How did she happen to come to our city of Aleppo? I know not, and our friend, the Euphrates, knows not. We found her in a half-destroyed shed, a woman, crippled and old, not in years but in suffering. There in a corner, protected a little from the snow and the rain, lay her bed. Her bed? Oh, it was just a handful of straw, papers, and rags that she had gathered together. Typhus, one day, knocked at the door of her dwelling, and entered, not waiting to be invited in. He remained for weeks as her guest, but did not carry her away as his prey. "Even he did not want me," she remarked later.

. . . . . .

It is Christmas-time in the homeland, and also in this land to which the Christmas light first came. "Unto us a Child is born, unto us a Son is given, and He shall be called Wonderful, the Prince of Peace". Believest thou this?

Deep snow, icy north winds! Life gone out, everything dead, frozen. In vain the longing, the dreams of the variegated flower-covered plains. Those lie behind me, those wishes and longings, with the struggles of so many human hearts; even as with that woman coming up this way through the snow with bare and bleeding feet, covered with rags, through which the wind whistles its icy song. She seems to feel nothing, neither cold nor physical pain. She raises her tearless face to the heavens, and asks, "Oh, God, why?" She knows only that one word, poor soul, and sees not the lights, nor the bright eyes of the children that cannot remove their gaze from the Christmas tree. She notices not the savory odors of the food for the poor, prepared by the children of the orphanage, and knows not that across the seas in my homeland the love of God has revealed itself in expressions of sympathy and service for these homeless, suffering ones, and that a more comfortable shelter awaits her. But she hears one sentence of the Christmas carols—"God is love. He loveth me." The warmth penetrates to her hard heart; the ice melts, and Miriam weeps—her first tears for many months.

"The recruiting officer, if he wants to get the pick of a nation, does not promise soft beds and good pay and an easy time: he appeals to the heroic, he promises hardships and pains and the risk of death, 'but', he says, 'the cause is glorious'. My call is to that same spirit of heroism in the more glorious cause of peace."—Mr. J. Corner Spokes in the Crusader.

For the Young Folks

The Dawn of the New Year.

Among the shadows of Time gone by,
Now does the Old Year hide and die.
The New Year dawns, with its hopes and fears,
Its joys and gladness, its griefs and tears.
Who may guess—of its gifts to all—
To whom the joys or the griefs may fall?

Oh, God, who knowest the hearts of those
Who in Thy Fatherly love repose,
Pay heed to Thy children who cry each day—
Dear Father in heaven, send strife away!
Send down upon earth the gift of peace!
Let hate, and warring among us, cease!

And grant that the New Year's gifts may be
Love and charity—blessed by Thee!
"Peace on earth, good-will toward men!"
And a surer trust in Thee—and then—
We will hope for all that is sweet and dear
With the dawn—God grant—of a Happy New Year.

—Mary D. Brine.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Courtesy of Jesus.

M. L. G.

It is hard to remember good manners, isn't it? To be quiet because there are older people about, to wait one's turn at the table, to listen without interrupting, to say please and thank you and excuse me, these things sometimes put a tax on people that not all the Ten Commandments do! But love is the fulfilling of these lesser rules as well as of the great law for courtesy, as one has said, is love in small things.

It will help us to be careful about courtesy if we remember that the Best Friend was careful about it. It was easy to ask a favor of Him; he seemed always to have time to be kind. When He was on the way to heal Jairus' daughter, He stopped to find what more He could do for the poor woman who had found healing even in the touch of His garment. We have no record that He ever declined an invitation, nor failed to hear to the end any story of need that was brought to Him.

Sometimes it is easier to do a kind act than to receive one. But how graciously Jesus could show His appreciation of a kindness! Once He went to dine with a man who received Him rudely, meaning plainly to show Him that the host did not consider Him one to be honored. Then there crept in a poor sinful woman, and, for the water that should have bathed His tired feet, she gave her tears; and for the towel, her hair. And in return He gave a reward none other could—He washed her dark soul clean, and wiped her sins away.

Would you not like to have been in the place of the one of whom He asked, "Give me to drink?" Or of the lad who could supply His need of a few loaves and fishes, or of him whose part it was to hold the reed with the sponge that slaked His dying thirst? We cannot do those things, but there are other deeds to do for Him:

"——little kindnesses
Which most leave undone or despise."

Every little kindness, every gentle deed, every little self-denial for the sake of others, yes, even ordinary courtesy and politeness, helps to make us more like Him Who has been called

The Greatest Gentleman that ever lived.

The Wild Blue Jabby.

The clock struck twelve, and the jabby gave himself a little shake. The haughty brown velvet camel, against which he had been leaning, moved away and the jabby fell over on the floor.

"My friend, who is this person?" Annette, the French doll, asked curly black Cho-Cho, who had only one bead eye left in his woolen face. Cho-Cho grinned and shook his head.

"I'm afraid he doesn't look very honest," said the swan in the Japanese garden.

"No more he does, thin," exclaimed Bridget from beneath her huge mobcap, "though's he's a pretty enough fellow if you look at his collar."

But now all the toys leaned forward eagerly, for the queer thing opened his red crayon lips and said, in a soft, ravelly voice, "f you please, would you help me stand up again, and lean me against something that will not walk off?"

The brown velvet camel gave a sulky snort and moved a step farther away. But good-natured Bridget began to tug at the jabby, and presently she had him leaning against the red rocker.

"What are you?" asked Annette at last.

"I am a wild blue jabby," answered the beast, rolling his triangular, yellow crayon eye at Annette in her silk frills.

"But what is that?" persisted Annette, in her high, shrill voice.

"Charles made me," said the jabby, "and he said I was a wild blue jabby."

"So you're some sort of homemade arrangement," sniffed Annette. "Do you know that I was made in Paris? And Miss Estelee saw me and sent me clear across the ocean to Sister."

"There are others of distinction," bubbled the camel haughtily. "I myself was constructed of the best silk velvet in New York, by the most famous toy-maker. The largest toy store in Chicago purchased me, and Mother herself selected me as a present for Charles."

"Oh, shure, an' we're all a fine comp'ny," said Bridget. "Miss Estelle's class at school dressed dozens of me, and the teacher said I was the best made of all."

"I, too, do not feel that I disgrace your honorable company," said the swan. "It is true that I was made in a little Japanese store in Los Angeles, but Kuroki himself arranged my garden, and Aunt Grace had a dreadful time bringing me safely to Charles."

Only Cho-Cho said nothing. He remembered very clearly that Grandma had made him out of an old stocking.

The wild blue jabby looked wistful. He could not boast of a journey across the sea, nor of coming from any great city. "I only know that I was made yesterday afternoon," he said. "However," he added brightening, "I heard Charles say I had a beautiful tail and Mother and Sister agreed with him. It is a braided yarn tail, and it is tied on so it will never, never come off. Have any of the rest of you braided yarn tails that will never, never, never come off?"

He looked around triumphantly, but his pride did not last long.

"Indeed, none of us has," said Annette witheringly. "And I dare say we are all thankful. Imagine a genuine Paris doll with a braided yarn tail!" She gave a little shudder.

But though she had just hurt the jabby's feelings, Annette was so curious that she had to ask more questions. "What makes your complexion such a very bright blue?"

"I am a wild blue jabby," he answered. "Charles himself said so, and he made me."

"How did he make you, pray?" sniffed Annette.

"I don't know," said the jabby sadly. "He didn't give me my eye until the very last thing, so I could not see him make any of me except my tail."

"I know how he was made," said Cho-Cho. "I was sitting right there and I saw every bit of it. Charles came into the sewing-room while Sister was having her new dress fitted. And he turned the sewing-machine the buttonhole scissors, and poked all the needles 'way down in the cushion, and upset the pin tray, and after a while Mother picked up a piece of blue cloth and said, 'Charles, suppose you sit down there beside Cho-Cho and do some sewing. If folks want to stay in the sewing-room they must sew'.

"So Charles crawled under the sewing machine and got a great big darning needle and a spool of thread. Mother was using the scissors, so he couldn't cut anything. He had to sew the piece of cloth the way it was. So he folded it together and sewed almost all the way around, in sort of points and scallops. Then he turned it inside out and stuffed it with snips and ravelings until it was nice and fat. And then he took a box of crayons and made a red mouth and a triangular yellow eye. And then he showed the thing to Mother.

" 'What is it, dear?' she asked.

" 'He's a wildblue jabby,' said Charles. 'Isn't he nice?'

" 'He's a beautiful beast," said Mother. 'But shouldn't he have a tail?' So Mother went to the cupboard and got down the yarn bag. Charles put all the yarn on the floor and tried to choose one color for a tail. But he liked the red and the orange so well he couldn't decide between them. He asked Mother which she thought would make the best tail.

" 'Why don't you use them both?' she said. 'Put a piece of that black angora with them and let Sister hold the ends. You can make a long braided tail. I think braided tails are lovely.'

"So Charles braided the tail. Then he tied it on tight, and that's how he made the jabby."

"But what is the jabby for?" bubbled the camel. "He has a great many humps, almost too many, if there can be too many humps. But he could not cross the desert because he cannot walk."

"He has a beautiful blue complexion," Annette admitted. "But I do not think anyone could call him handsome."

The toys were so interested in the jabby that they had not seen the morning come creeping into the playroom. They all started with surprise at the

sound of little feet in the hall, and they were hardly settled into their daytime appearance when the playroom door flew open and Charles and Sister appeared.

"Hello, old jabby!" shouted Charles, and plumped down on the floor by the red rocker. He picked the jabby up by the tail. "Doesn't that hurt him?" asked Sister.

"Nope. I didn't put any feelings in him, just snips and ravelings," said Charles. "He's the only wild blue jabby in the world, and the nicest boy in the playroom.

And of course the other toys never said a word!—Beulah Amidon Ratliff.

My Folks.

I think my folks are very queer—
You'd be surprised at things I hear.
Sometimes it seems I'm very small,
And then again I'm big and tall.

At night I tease to stay up late,
But mother says: "No, no, it's eight.
Go right upstairs, and hurry, too!
Indeed, a little boy like you!"

At six next morning from the hall
She wakes me with this funny call:
"Come, come, get up, and hurry, too!
For shame, a great big boy like you!"

When through the night I grow so fast,
How strange it doesn't last!
I shrink and shrink till eight, and then
I'm just a little boy again.

—Anne Porter Johnson, in Harper's Magazine.

"I'd Rather Fail Than Cheat."

Frank saw the teacher write the ten questions on the blackboard. They were all easy and he was soon finished.

He was about to fold his paper to hand in when he glanced across the aisle and noticed that Henry's answer to No. 5 was 68, and his own—58.

He began re-checking this question and sure enough he had made a slight mistake, which had made the answer ten less than it now came out—68, the same as Henry's.

Satisfied now that every answer was correct, Frank folded his paper, took it to the teacher's desk and returned to his seat.

When class was over he began to wonder if he had done the right thing, and he wondered still more the next day when his paper came back with a mark of one hundred upon it.

"Well, I really didn't cheat, for I didn't copy from any one. I just found out I made a mistake and corrected it. That was all."

Still, something seemed to say that if he had not seen Henry's—slow plodding Henry's—paper, he would have turned in his own, with the wrong answer to No. 5, his grade would not have been one hundred, but ninety.

The more he thought about it, the more uncomfortable he became, and along with this he had a low, mean, sneaking feeling that he had done something which he wouldn't be proud to have his parents or friends know—nor was he proud to know it himself.

On the way home that evening he fell in with Philip. "Say, Phil," Frank remarked, trying to assume a careless off-hand manner, "what do you think of cheating, anyway?"

"I never have cheated yet either in examination or class. In fact, I'd rather fail in every examination, than have to cheat to raise my grade even one point."

That remark settled the matter for Frank. Next morning before classes began he took his examination paper to his teacher, and though the task was one of the hardest he had ever undertaken, he told exactly what had happened, and when she changed his grade ten points lower, he was prouder of that ninety—for it meant a well-earned victory for his better self—than if he had made ten hundreds in a row.

"From now on," he said to himself as he came away, "one of my rules of life is, that I would rather fail in every examination, than have to cheat to raise my grade even one point."

And it was a rule that Frank never broke.—Selected.

THE CHRISTMAS WREATH.

By Carolyn Sherwin Bailey.

All in the woods was ready for Christmas. The little fir tree stood, straight and green, with its branches spread out like arms. It could scarcely wait for the dolls, and the red drum, and the candy sticks that it would hold when it went to the village. And it was even looking forward to having a Santa Claus figure on its very tiptop.

Every time the wind blew the icicle chimes rang a twinkling Christmas tune. A few green shoots of young trees and bushes pushed their way up through the snow to give the hare a Christmas dinner. There were red berries, too, for the winter birds, and some cones for the squirrel.

Way up in the top of a bare tree was a bunch of green leaves trimmed with tiny white balls, like fairy snowballs. That was the mistletoe, very proud indeed; for was it not going to a Christmas party? And the holly tree was dressed in red and green, all ready to go to the party. All the woods expected to keep Christmas—all but the creeping pine.

The creeping pine grew close to the earth in which its roots were set. It was slender and green and very beautiful, but it could not stand up as the rest of the evergreens did. It tried to climb, but back it fell, always to the ground again, and so it decided at last not to try to be a bush or a tree. It crept along the ground, green and curving, spreading a lovely carpet over the earth wherever it went. But the autumn had covered the creeping pipe with leaves and now the winter had covered it with snow. It was buried deep, and although it was the most beautiful evergreen in the woods, nobody had invited it to keep Christmas. Deep down, close to its mother earth, the creeping pine waited, with the roots of the violets and the May flowers and all other lovely growing things that one must hunt for to find in the woods.

The little fir tree was cut and went away merrily on a sledge. The mistletoe and holly were gathered, and dragged in big bunches along the ground. The snow birds chirped joyfully to see their feast of Christmas berries, and the cones clicked as the wind blew them toward the old stump where the squirrel would keep Christmas.

Then it was the day before Christmas, and the woods heard footsteps in the creaking snow.

"I wonder if I shall be able to find any. Grandfather said that he wanted some very much indeed," some one said.

Everything in the woods became still because a little boy had come. He wore a red cap and muffler and mittens, and he had a basket on his arm. He went in and out among the trees, looking down low as he went. At last he saw something green where the wind had blown the snow away, and he shouted with happiness. "Here it is!" he said. "Here is the creeping pine that my grandfather wants to make the Christmas wreath!"

"The Christmas pine had been asked to keep Christmas!" the chime of icicles rang out as the wind blew through the woods. "It has been favored above us all. It will be the Christmas wreath that hangs in the church door!"—The Outdoor Story Book.

A Concentrating Plant.

Martha Ralston came home from school one night with a determined look and more books than usual.

"We learned a new word at school today, mother," she exclaimed. "It's a long, hard one—Con-cen-tra-tion. It means putting your whole mind on what you are doing till it is done. Miss Mason says if we would do that we could do our work in half the time it takes now, and have the rest of the time for other things. It is true; I know it is. I spend two hours on home study and waste half of it talking or playing. Tonight I'm going to concentrate, and then maybe I'll have an hour more to work on my party dress."

The Ralstons were such a comfortable family to live with. When one had a new plan, the others all tried to help it along. So when Martha spread out her books and set to work, the rest let her quite alone.

"It's so easy, mother," whispered Martha, delightedly, when she changed books at the end of fifteen minutes; but almost at that same instant there was a clatter of feet outside the front door flew open, and in rushed a gay party of young people who wanted to take big sister May to a concert.

One of the young men, who was fond of children, tilted Martha's chair until she rolled out of it, and in the romp that followed she forgot there was such a thing as concentration. When it was all over she glanced at the clock in dismay.

"Oh, mother, twenty minutes wasted!" she cried, and flew to her books again.

All went well for ten minutes more, then there was a shriek from the kitchen that struck terror to every heart. As one person, the Ralston family hurried out to see what had happened.

"I told them to send me sliced bacon, and they sent me a big, ugly chunk. I thought I'd slice it tonight in case I should over sleep, and look at that!" wailed Katie, flourishing her wounded forefinger. "It's a piece of my mind they'll get in the morning."

When Katie's finger was safely tied up, Martha ran back to the living-room to find ten more minutes gone. She was working hard to make up the lost time when a tiny draft from somewhere struck the light globe over her head, and it flew, Fred said, "into a million pieces". Not near so many as that, of course, but it took a long time to find them all and to put on a new globe.

Martha gazed at the clock despairingly. A whole hour gone and very little done.

"Mother, I ask you, how could any one concentrate in a place like this?" she exclaimed.

"It isn't always so bad as this; but there will be many interruptions. Do the best you can tonight, and I will

put my thinking cap on," said mother soothingly.

Martha had great confidence in mother's thinking-cap; so she was not at all surprised when she came home the next night to find the new concentrating plant all ready. The old piano nobody ever played on had been moved out of the alcove into the attic, where it was just as well off and not at all in the way. The old dining-table had been moved into the vacant place and covered with felt; and the big student lamp had been brought down and polished and filled. It had a green shade; gave a soft, clear light; and was warranted not to explode without warning. The alcove curtains shut this cozy corner quite away from the rest of the living-room.

"This is to be the children's study," said mother, smiling, "and there will be just one rule. Anybody that wants to talk must get up and get outside at once. Visitors won't disturb you if you keep still, for they won't know you are here, and if there is any unusual noise outside, you must not notice it. That is partly what concentration means—paying no attention to what doesn't concern you."

"That's what Miss Mason said," Martha agreed; "but when people roll around and things explode on you, you can't help being disturbed. I shan't mind just noise. If it gets too bad, I'll put my fingers in my ears."

It was Father Ralston who first called the new study a concentrating-plant. A concentrating-plant, he explained, is a place where ores are crushed and worked over and valuable metals taken out of them. The young Ralstons, he said, were getting something more valuable than gold out of their "plant"—precious knowledge and precious time. Martha agreed with him. Her lessons were better prepared; and yet she easily saved an extra hour for other things. —Selected.



Santa Claus and the Spiders.

There was once a most lovely Christmas tree. At the top of it there was a shining silver star, and on the branches there were golden and silver bells, and chains of paper, and colored candies, and flags, and packets of sweets, and presents of all kinds. It was so lovely that Mother called every one in to look at it. Father and the children came in to look at it, and the house-dog with his big brown eyes, and pussy with her big green eyes, and kitty with her little blue eyes, and even the mice looked at it with their little black eyes. Every one looked at the lovely Christmas tree except the spiders, because Mother had said, "This is Christmas, and the house must have an extra clean". And the consequence was that Mother got her broom, and the children got their dusters, and they began to clean in all the corners, so that there was no room for the spiders to sleep: and off they crawled up the wall, father and mother, and uncle and aunt spiders, and the little spiders with their curly legs, and they all sat round the ceiling in a row with their little legs tucked under them feeling most miserable because they could not see the Christmas tree.

Well, they stayed there until Christmas Eve. When Santa Claus came to look at the Christmas tree he heard some little voices calling him. And looking up he saw the spiders round the ceiling, looking most miserable. "Santa Claus," they said, "we do want to see the Christmas tree. May we come down?" And Santa Claus said they could. Down they came, and then they asked Santa Claus if they might walk up the Christmas tree. "Yes," said Santa Claus. So they walked up to the top of the tree, and looked at the shining star, and then they walked along the branches, and looked at the silver and golden bells, and the candles, and the presents. Presently they came down, they said, "Thank you very much, Santa Claus". Then they climbed up the wall again, and sat all round the ceiling, but they were not at all unhappy now because they had seen the Christmas tree. And when Mother came down in the morning, what do you think she saw? Where every little spider had walked on the tree, there was a shining thread of gold. And ever since then all really nice Christmas trees have threads of gold or silver on them.—Selected.

The Lights On the Christmas Tree.

Once the Christmas Tree lights were not lights at all. They were the colors of the rainbow. Just a perfectly good rainbow—the kind you see in the sky after a rain! And when Santa Claus made the very first Christmas Tree, it was easy to see that he needed a rainbow for a decoration. Because all the decorations he had were white. He lived at the North Pole then, you know, as he does now, and when he had powdered the tree with snow and hung icicles all over it and tied snowballs on the ends of the branches, he looked at it and said.

"No—it's pretty, but it ought to have some color on it. It needs some red and green and blue and gold—"

"Oh, Santa Claus," said the Littlest White Bear. "Let's put a rainbow on it!"

"That's just what it needs," Santa Claus agreed. "I'll send the Biggest White Bear to get one."

"Oh!" said the Littlest White Bear. He was so disappointed that the tears came to his eyes. "I was the one who thought of the rainbow. I think you might let me find it!"

"All right, then," Santa Claus said kindly, "but you must be very careful. Rainbows are easy to break you know, and really you are the clumsiest, funny little bear."

"Oh, I will be careful," promised the Littlest Bear, and he ran and ran on his fat little legs till he found the most beautiful rainbow. Then he picked it, and hung it over his back and went home to Santa Claus, walking very carefully. He walked safely past the snow fields and safety past the icebergs and safely past the slippery slides, and at last he came to Santa Claus' steps, and saw Santa Claus in the doorway, waiting for him.

"Hurray!" he laughed, waving his little front paws in triumph. "Here it is!"

And just then both his back feet slipped and—boom! He fell on his back, and the rainbow was broken into a thousand pieces.

"Don't cry, don't cry," said Santa Claus, hurrying down the steps. "You aren't hurt!"

"No, but the rainbow is," sobbed the Littlest White Bear. "And I tried so hard to be careful!"

"Never mind," Santa Claus patted him gently. "We'll put the pieces of the rainbow on the trees."

So they picked up a blue piece and put it here, and they picked up a red piece and put it there, and the Christmas Tree was prettier than if the rainbow had been all together.

"Oh," said the Littlest White Bear, "I'm glad I fell down!"

And ever since then we have had beautiful rainbow colored lights on the Christmas Tree.—Child Life.

Keep me from turning back!
My hand is on the plough, my faltering hand,
But all in front of me is untilled land,
The wilderness and solitary place,
The lonely desert and its interspace,
The handles of my plough with tears are wet,
My God! my God! Keep me from turning back.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

TO "HIM THAT HATH TWO COATS".

Christmas, the great joy season throughout the whole Christian world, had a very dark shadow thrown over it for our rural mail carrier at Holy Cross Mission. On Christmas night some vandals broke open his garage and stole his car, and he has been unable to get any trace of it whatever. As he must go over a twenty-mile route every day, over steep and rough roads and in all weathers, this loss of his "Lizzie" is a very serious trouble. Uncle Sam's rural mail carriers do not feed on the fatness of the land, and this one of ours has had much sickness in his young family during the past year which has handicapped him very seriously and he is quite unable to buy another car, so must plod over those long miles in all weathers in a light uncovered buggy with one horse. We workers at the Mission owe much to our kindly "mail-man", but our sympathies are not purely disinterested. We have absolutely no means of transportation from our remote station, either wheels or hoofs and by special permit obtained from Richmond by the treasurer of the Archdeaconry, the mail-carrier has done all our personal "hauling", and now, what are we to do? Ten miles from the station, four from a doctor, twelve from a drug-store or a market, two from a telephone!

Who will extend a helping hand to us and to our faithful friend and mail-carrier? What better way to begin the year?

"He that hath two coats, let him impart to him that hath none."

MARGARET JAMES,
Deaconess-in-charge Holy Cross Mission,
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SPECIAL NOTICES.

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WANTED, POSITION BY SOCIAL EXECutive worker, wide experience, institution, field and church work. Address E. E., care of Southern Churchman.

CHURCHWOMAN DESIRES POSITION in church school during summer term as teacher of history and mathematics. Normal College graduate. State salary. Address Maryette Ellen Wheelock, 613 Elisabeth St., Petoskey, Michigan.

LADY OF EXPERIENCE DESIRES POSition as companion, matron, managing housekeeper, or chaperon. Willing to travel. Address Mrs. E. H. Seabrook, Box 356, Hendersonville, N. C.

WANTED, BY REFINED, EDUCATED woman, with fifteen year old daughter, position in office, or home department, of some good accredited school, beginning September 1st, where daughter could enter until she graduates. Address 72341, care of Southern Churchman.

Deaths

DUFFEY: Died, at his home in Middleburg, Virginia, December 23, 1926, EDWARD S. DUFFEY, aged eighty-five years.

MRS. KENSEY J. HAMMOND.

MRS. CARRIE MACHEN, wife of the Rev. Kensey Johns Hammond, rector of St. Marks Parish, Culpeper, Virginia, was born in Fairfax County July 16, 1867. She was the eldest daughter and child of James Patterson Machen and Georgie Chichester, and sister of Hon. Lewis H. Machen, Assistant Attorney General of Richmond, Va. Thanksgiving Eve, 1896, in Emmanuel Church, Baltimore, she was married to the Rev. Kensey Johns Hammond, then rector of Immanuel Church, Wilmington, Del. During her life in the two parishes she made many friendships of ever deepening strength, and exerted a widening influence for good. Her husband found her ever a wise helpmeet, as she seconded his efforts in the work of the parish; and her children a devoted mother and counsellor. On the Sunday after Christmas, December 26, 1926, as the church bells were calling God's children to their Father's earthly House, she heard His call to the Heavenly Home. The interment was in Spring Hill Cemetery at Easton, Md., on Holy Innocents Day.

DEACONESS RUTH WILDS.

November 15, 1926, will ever be remembered as a day of sadness at Grace Hospital, Morganton, N. C. For on that date Deaconess RUTH WILDS, Secretary and Assistant Treasurer of Grace Hospital, entered into eternal rest. As Secretary and Assistant Treasurer of Grace Hospital Miss Wilds' efficiency was unexcelled. Since the death of Mrs. Walter Houghson Miss Wilds shouldered much of the responsibility of the business end of the institution.

Deaconess Ruth Wilds will be long remembered as a devoted and consecrated servant of the Master in Grace Hospital. Few women possessed the business ability or the knowledge of Hospital Management as did the Deaconess, which was to her credit. She was one of those self-sacrificing women whose aim in life was to give to the Master's service, finding no task too difficult for her frail body.

Deaconess Ruth Wilds was born in Schenectady, N. Y., November 2, 1861. She attended the Schenectady public school and was graduated from the High School of that city in 1901. She was connected with the Schenectady Public Library until she decided to take training at the Deaconess Training School, Philadelphia, Pa., where she completed her course and became Deaconess in 1910. Since that date she has worked in various fields of service for the Master. For a time she worked in Houston, Va., then at the Good Shepherd Mission, near Morganton, later at Trinity Church, Asheville, N. C. Then she came to Grace Hospital under Mrs. Walter Hughson, where she grew in the love and devotion of many friends.

Miss Wilds' work among the Morganton Missions and in Grace Hospital will be noted in the future history of this community and she will live in the lives of several Mountain Girls she assisted in their education.

May her soul rest in peace and perpetual light shine upon her.

CHURCH INTELLIGENCE

(Continued from page 15.)

public and semi-public institutions, including two large hospitals, and came in touch with over 1,600 persons. About 2,000 Christmas cards were distributed, many pounds of candy and all sorts of useful and pleasing reminders of the day. Six clergymen, a Deaconess, two lay readers and a host of volunteers made this possible.

C. G. R.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Epiphanytide Missions.

So far the arrangements for the Epiphanytide Missions for the Crusade to be held by the National Commission are as follows:

The Church of the Nativity, Bethlehem, Pa., missioners, the Rev. Floyd W. Tomkins, D. D., and the Rev. Thomas Semmes of Richmond, Va. From January 9 to 14, inclusive.

St. Stephen's, Wilkes-Barre: missioners, the Rev. K. B. O'Ferrall from Cleveland, Ohio, and the Rev. Thomas Semmes from January 16 to 21, inclusive.

Christ Church, Reading, Pa.: Bishop Sterrett from January 16 to 21, inclusive.

St. Luke's, Scranton, Bishop J. M. Francis, Febuary 8 to 13, inclusive, with a presbyter to be named later.

The Diocesan Commission has arranged for and has accepted private arrangements which had been made previously for missions to be held in various places, dates to be selected by the missioner and parish or parishes concerned.

H. P. W.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

Mercer-Mitchell Mission Services.

St. Simeon's Episcopal Church, Philadelphia, is joining this week with four other churches in the Lehigh Avenue District, in a week of services. The four are: Leigh Avenue Baptist, Grace Reformed, Gaston Presbyterian, and Cookman Methodist. "Ted" Mercer, a descendant of General Hugh Mercer, of General Washington's staff, and Elliott C. Mitchell, a former Philadelphia newspaper man, are conducting the services.

Next week their services will be held at the University of Pennsylvania. The Rev. John R. Hart, Episcopal student chaplain, has arranged that they be held in the Chapel of the Transfiguration. There will also be campus meetings designed particularly to attract the students.

Processional Cross Dedicated.

In the Episcopal Chapel of the Transfiguration at the University of Pennsyl-

vania, on Sunday, January 2, the Rev. John R. Hart, Episcopal Student Chaplain, dedicated a processional cross in memory of Margaret Frankenberger, who was a member of the class of 1922. She was president of the Women's Undergraduate Association. The cross is the gift of Elizabeth Rhoades, a fraternity sister.

Christmas Services and Entertainment.

The annual Christmas entertainment given by the Seaman's Church Institute, Philadelphia, was held Thursday evening, December 30, in the auditorium of the Institute. The entertainment was under the direction of the Rev. Percy R. Stockman, superintendent and chaplain, who made an address of welcome to the seamen. After his address he presented gifts to Pat English, of Dublin, Ireland, who is spending his first Christmas on land in twenty years; F. Harvey, of Port Elizabeth, New Zealand, the man farthest away from home; J. Hart, the tallest man present; Robert Benham, apprentice boy on the Westlake, the smallest seaman present, and John Struthers, Scotchman, aged seventy-eight, the oldest off shore man of the gathering.

The annual service and dinner was held Christmas Day at the Galilee Mission, Philadelphia. The superintendent, Mr. George W. Wilkins, conducted the service. One hundred and forty dinners were served. This rescue mission for down and out men has a service every night in the year.

R. R. W.

CENTRAL NEW YORK.

Rt. Rev. Chas. Fiske, D. D., Bishop.
Rt. Rev. E. H. Coley, D. D., Suffragan.

The Rev. John T. Rose Leaves Cazenovia.

After an unusually long rectorship, thirty-five years, the Rev. John Taylor Rose has resigned the charge of St. Peter's Church, Cazenovia, N. Y., effective January 1, 1927, when he will go upon the retired list.

The first year of his ministry, Mr. Rose served as assistant in St. Paul's Boston, then after a ministry in the Diocese of Southern Ohio, and a short ministry in New York City, he was called from New York to Grace Church, Syracuse. After serving in Grace Church for three years he was called to St. Peter's, Cazenovia, and has been the rector here for the past thirty-five years.

Mr. and Mrs. Rose will spend the rest of this winter in Washington.

Personal Notes

The Rev. Henry Scott Miller begins work on January 1 as assistant priest at Trinity Chapel, New York City. Mr. Miller is a graduate of the General Theological Seminary. For the past two years he has been Vicar of the Chapel of the Epiphany, in Washington. From 1922 to 1924 he was on the staff of Trinity Church, New York.

The Rev. George P. Hoster, D. D., former rector of Emmanuel Church, Champaign, Ill., has been placed in charge of St. Mark's Church, Chester, Ill., beginning the first Sunday in January.

Archdeacon W. M. Walton (Retired) has changed his address from Vicksburg, Miss., to No. 378 South Orange Grove Avenue, Pasadena, Calif.

The address of the Rev. Erskine Wright is changed from Rockland, Me., to Franklin, Tenn.

The address of the Rev. S. S. Ware is changed from Berryville, Va., to McLean, Va.

ORDINATIONS.

In the Church of the Atonement, Chicago, Ill., on Sunday, November 28, the Rev. John Harry Scambler, deacon, was advanced to the priesthood by the Bishop of the Diocese of Chicago. The ordinand was presented by the rector, the Rev. Dr. Fleming, who also preached the sermon. The service was a very happy occasion, as Mr. Scambler was ordained in his own parish church, where his family have long been identified. Moreover, he is the first candidate for the sacred ministry to come from this parish.

On Sunday, December 19, the Rt. Rev. Hugh L. Burleson, D. D., of South Dakota, ordained the Rev. Arthur James Melbourne to the priesthood in the Church of the Redeemer, Flandreau, South Dakota. The sermon was preached by the Rev. Charles A. Weed of Mitchell, South Dakota; the presentor was the Rev. Valentine Junker of Madison, South Dakota, and the Rev. George B. Scriven read the Litany. Mr. Melbourne is a 1926 graduate of Berkeley Divinity School, Middletown, Conn., and came to South Dakota in September as minister-in-charge at Flandreau.

On the fourth Sunday in Advent, December 26, the Rev. John W. Smallsteig was advanced to the priesthood and the Rev. Frederick Thomas Trafford, formerly a Moravian minister, was made a deacon in the Pro-Cathedral Church of the Nativity, Bethlehem, Pa.

Bishop Sterrett, the Coadjutor of the Diocese, ordained the men. The Very Rev. George G. Bartlett, D. D., Dean of the Philadelphia Divinity School, preached the sermon on the text, "As the Father hath sent me even so send I you".

Mr. Smallsteig is a graduate of Lafayette College and of the General Theological Seminary. He served as the Bishop's Chaplain during his diaconate. On December 15 he became the curate of the Pro-Cathedral, the Very Rev. D. Wilmot Gateson, Dean, who presented the men ordained to the Bishop.

Mr. Trafford for some years was minister of the First Moravian Church in Bethlehem. For several years now he has been the Director of the Lehigh University Y. M. C. A. He will continue in his present work.

Dr. T. Edgar Shields, the musical director of the Pro-Cathedral, had prepared a very fine musical program in connection with the Ordination. A special feature was the presence of the children of the Church School until after the laying on of hands.

The Rev. Leslie Charles Bacon Hill was advanced to the priesthood in the Church at Holy Trinity Church, Spokane, Washington, on December 27. This was Bishop Cross' first ordination and he was perceptibly affected by it. Mr. Hill was made deacon about two years ago by Bishop Herman Page.

The Rev. J. A. Palmer presented the candidate; the Rev. B. A. Warren, of Walla Walla, was the preacher, the Very Rev. H. G. Hennessy read the Litany; the Rev. Messrs. T. A. Daughters and Fred W. Pratt read Morning Prayer; the Rev. M. J. Stevens and the Rev. H. J. Gurr read the Epistle and Gospel, respectively.

Following the service, Mr. Hill's parents were hosts at a breakfast at the Davenport Hotel. Included were the clergy, relatives and immediate friends, about thirty being present. The Rev. Mr. Hill has not as yet been assigned to any field.

In the Cathedral of All Saints, Albany, N. Y., on December 15, 1926, the Rt. Rev. G. Ashton Oldham, D. D., Bishop Coadjutor of Albany, ordained to the priesthood the Rev. William Martin Tilton and the Rev. John James Paulsen.

Dr. Fleming James, of Berkeley Divinity School, was the preacher and also presented Mr. Tilton. The Rev. Dr. J. Wilson Sutton, of Trinity Chapel, New York, presented Mr. Paulsen. Assisting them in the laying on of hands were the Rev. Messrs. N. M. Burroughs, of Syracuse, and the Rev. W. J. Brown, of Manchester, Vermont. The Rev. J. Lee Roney, canon of the Cathedral, was the Bishop's chaplain.

The Rev. Mr. Tilton has been in charge of the Church of Our Saviour, Lebanon Springs, and of St. Luke's, Chatham, for more than a year. The Rev. Mr. Paulsen was recently appointed to St. Thomas' Church, Tupper Lake.

In All Saints' Church, Chicago, on Tuesday, December 21, St. Thomas' Day, the Rt. Rev. S. N. Griswold, D. D., Suffragan Bishop of Chicago, ordained to the diaconate Karl Johan William Tullberg. The candidate was presented by the rector, the Rev. F. E. Bernard, and the Liany was read by the Rev. W. S. Pond, rector of St. Barnabas' Church. Bishop Griswold was the preacher.

DEATHS.

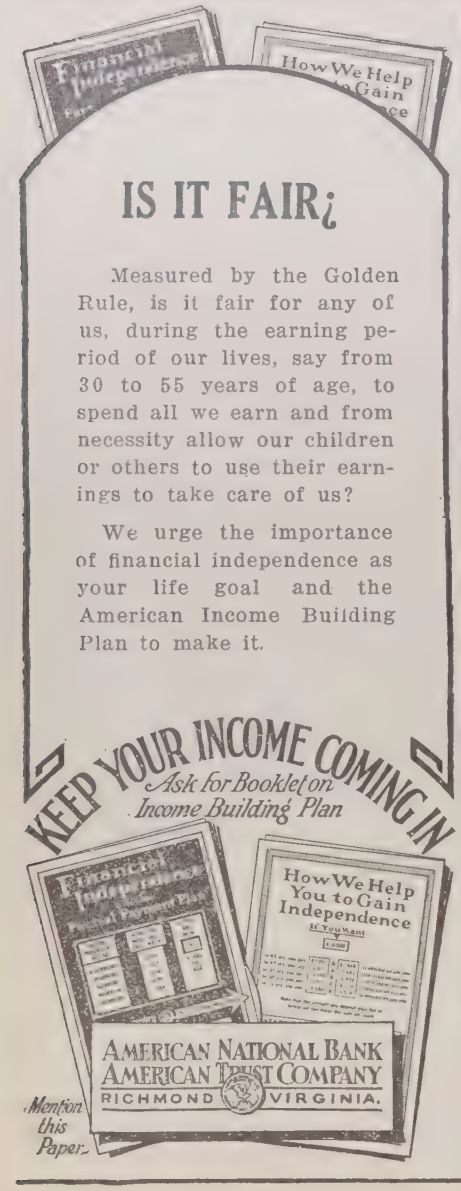
The Rev. Myron G. Argus, chaplain at the Milwaukee Soldiers' Home, Milwaukee, Wis., died Tuesday afternoon, December 21, of penumonia.

The Rt. Rev. Benjamin F. P. Ivins, D. D., conducted the funeral services at All Saints' Cathedral, Milwaukee, Friday morning, in the presence of the clergy of the diocese.

The Rev. G. A. Chambers, rector emeritus of Grace Church, Jefferson City, Mo., died suddenly in Boston, December 17, 1926. Mr. Chambers graduated from the General Theological Seminary in 1873, was ordered deacon the same year and priest in 1874 by Bishop Potter. He held numerous charges both in the Eastern and Western dioceses; and in North Dakota was secretary of the standing committee as well as examining chaplain from 1892 to 1895. In 1908 he was a delegate to the Pan Anglican Convention in London.

On December 19, the Rev. March Chase, who for thirty-three years was rector of Trinity Parish, Mineral Point, Wis., and who had retired from active work several years ago, died at his home in Hammond, Ind.

The funeral services were held on Wednesday, December 22, at St. Paul's Church, Hammond, Ind., the rector officiating. The burial was at Rose Hill Cemetery, Chicago.



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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 92. RICHMOND, VA., JANUARY 15, 1927. No. 3.

The Bishop's Crusade

The hermit Peter called to arms
The Christian soldiery to win
Good Jesus and King David's Tomb
From sword of Saracen.

Mailed knights, men of the bow
Before God's altar made
Their solemn vows . . . and liege and lord
Went to the great Crusade.

A glory lights that holy past . . .
Who knows to-day, perchance,
God's soldiery may launch at last
Crusades of new advance?

Cannot we seek new fires of faith
As now our shepherds bring
God's grace of zeal, new strength to know
Their holy shepherding?

—*Sagittarius.*

Contributors for 1927

The Rt. Rev. Charles L. Slattery, D. D., Boston, Mass.; James H. Dillard, LL. D., Charlottesville, Va.; the Rev. Robert Norwood, D. D., New York City; the Rt. Rev. Henry St. George Tucker, D. D., Alexandria, Va.; the Rt. Rev. Theodore I. Reese, D. D., Columbus, Ohio; Miss Margaret Prescott Montague, White Sulphur Springs, W. Va.; the Rev. Joseph Fort Newton, D. D., Philadelphia, Pa.; Mary Evelyn Brydon, M. D., Richmond, Va.; the Rt. Rev. Edward L. Parsons, D. D., San Francisco, Cal.

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Snow.

"Stepney."

'Tis nearing eve; the sun is low;
His parting rays if light
Cast a golden trail across the snow
That pales as he sinks from sight.

The Earth in her robe has wrapped her well,
The downy shrubs and pine,
Are beauteous bowers where fairies dwell
Since touched by the hand divine.

Ere long beneath moon's silvery beam
And twinkling stars so bright,
A hallowed place will the old world seem
In her pearly gown tonight.

The world is old, and man was crude
Who saw the snows of yore,
And those who pitched their tents so rude
Sleep on 'neath many a snow.

For thousands of years it may come or go
When we have long passed away,
The sun's last flame will gild the snow
Just as it has today.

This beautiful thing that's sent in love,
This emblem of One that's pure,
Wings swift our thoughts to the realms above
To Him who sends the snow!

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Old Christmas Evans tells us in his diary, "I tethered my horse and went to a sequestered spot, where I walked to and fro in an agony as I reviewed my life. I waited three hours before God, broken in sorrow, until there stole over me a sweet sense of His forgiving love". And then he went and preached to a great concourse of people with such power that they too knew that God was both near and friendly. —Selected.

Thoughts For the Thoughtful

An inspiration is better than an agreement.

Brains and religion make a combination hard to beat.

Love's old method is good enough for modern needs.

The power that comes down is the only one that will lift up.

The more a man knows himself the less he says about it.

Give our Lord your confidence and He will keep your character.

Life more than anything else is companionship, friendship, fellowship. Given a man's associations, and we know the man.—James L. Snowden.

Oh, as the years go by us,
As year by year they wave.
And many trials try us,
And everything is vain—
If God doth not deny us,
How can our hearts complain?
—Harriet Kimball.

Here seasons change, leaves fade, roses pale, mountains crumble, friends die, but the victory which God gives His people is an everlasting victory. It is a triumph that places its possessors on thrones that never shall fall, where they shall reign for ever and ever.—M. W. Knapp.

God is able to open the iron gate for you and for me even as He caused the great iron gate of the prison to open of its own accord. Let us expect everything from God, and He will do it if it is for His glory, and our good and profit! He can do miraculous things in these days as well as He could in the middle of the first century.—George Muller.

Worry is the antithesis of prayer. Prayer is an acknowledgment of faith; worry is a denial of faith. In prayer I tell God of my needs; by worry I cut myself off from the help which He would give. Prayer is putting my hand in God's, trusting to His loving guidance. Worry is withdrawing my hand and denying His power to lead me. Prayer leads, through the door of faith, into the presence of God. Worry leads, through the door of anxiety, into the darkness of loneliness and discouragement. If prayer does not cancel worry, worry will cancel prayer.

Creation is Thy symphony, O Lord,
And in it each of us a tone
Sentient with will to choose a happy chord,
To play our part within Thy score—
Or else—to sing our Psalm of Pride—alone.
Then trembling, throbbing, our untuned soul
Travailing, walks atonement's way,
And, fainting, sees attunement, its for Goal
Flicker—then flare bright again.
But now—through anguish—it learns to pray.
—Selected.

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EDITORIALS

Vol. 92. RICHMOND, VA., JANUARY 15, 1927. No. 3.

SHALL WE RESPOND?

Let everyone bring somebody else to the Crusade mass meetings. It is only through the personal work of all our people that this movement can become the success it should be, and will be, if it is enthusiastically entered into. There is no reason why any one should hesitate to invite a friend to attend one of these gatherings. They are of a purely inspirational character. There is no financial drive in the background. This whole effort is to advance the spiritual life of our Church.

From its very beginning Christianity has spread through communication, one to another. Let us get back to first principles. A glance at the first chapter of St. John's Gospel will show that it was the testimony of St. John the Baptist that caused Andrew and "the beloved disciple" to follow Jesus, and spend the night with Him. "One of the two who heard John speak and followed Him was Andrew, Simon Peter's brother. He first findeth Simon, his own brother, and brought him to Jesus."

A few verses further on we read of the calling of Philip, and then, "Philip findeth Nathaniel . . . and saith unto him, 'come and see'." There in the record of a few verses is shown that the number of the disciples jumped from two to five, by the power of personal contact, and the spreading of the great news.

So it should grow now. If Christianity means anything to us, His followers today, it surely means enough to make it worth while to tell others about it, to induce them to come and hear its message.

Why not break down the conventional reserve of Episcopalians, and put that enthusiasm behind this effort that a great cause deserves? It is not the purpose of this movement to proselyte, or bring in people from other churches, but to arouse our own people to a new nearness to God, and a keener appreciation of the value of His presence in the heart, and to seek those who are not now in any church.

Every congregation should be organized by companies of twenty, or fifty, according to its size, sub-divided into groups of ten or five, with captains, and leaders, each of whom will pledge themselves to reach from five to ten persons, either with a letter, or a personal message.

Some one will object to this plan, saying that they don't like to make a nuisance of themselves to others. How much life insurance would be sold in the business world, if all the agents were to assume that attitude toward their work? Of course, a few people will be disagreeable about being reminded to go to a church service, but if all God's work were pleasant, what credit would there be in doing it?

If the Bishops' Crusade is to be a success, and we believe it surely will be, it must be through the cooperation of the men and women of the Church. No amount of eloquent preaching can touch the people if they are not present to hear it.

The clarion call is going out to our people. The Protestant Episcopal Church will be on trial before the eyes of the country for the next three or four months. Shall she call in vain? The answer is with the laity of this Church.

PRACTICING PEACE

Christians of all branches, and the religious press of the world have been exerting all the influence they have to bring about a warless world. Now in the present Mexican situation we have an opportunity to practice what has been preached.

Already the agencies of evil are busy. It is one of the chief activities of the Devil to use a good quality for an evil purpose. The feeling of patriotism is one of those emotions, which in itself is most laudable, but can be easily turned to the uses of serious harm. Nothing is more gratifying to the Powers of Darkness than to stir up the fires of patriotism, and then turn on a strong wind from the wrong direction. That very thing is happening today in our neighbor republic.

They have had an enthusiastic meeting of their Congress, and there are other gatherings being held to denounce American aggression and sing patriotic songs. Even in this country some writers, like the witty Brisbane, with whom we mostly disagree, but who has an enormous following, are beginning to refer to a war with Mexico.

Why should we think of war in connection with the adjustment of matters with Mexico any more than two perfectly respectable business men should think of a club, or a pistol in arranging the settlement of some business difficulty?

There is no issue of that wonderful inflamable influence, heretofore poured into international disputes at critical moments by the Devil and labelled "International Honor". The whole world knows that the United States is not afraid of Mexico, and so we can afford to treat her with the utmost magnanimity and generosity.

If she has decided to adopt a new and different policy with regard to mines and oil fields within her own boundaries, which will involve taking over by the government of such properties, we must remember that, after all, Mexico belongs to the Mexicans, and that those Americans who have gone into another country to make money, should have taken into account the chaotic conditions which have

existed there for more than a decade, and so have figured upon this possibility before they made their investments.

Of course, there is, unfortunately, the religious issue, which is always a dangerous one, and apt to be full of irreligious bitterness (another use the Devil makes of pious implements) and the K. C.'s (Knights of Columbus) have been supplying the K. K. K.'s with just the sort of food that is needed to keep that mischievous organization alive, by carrying petitions to the President. But again it will be well to keep in mind the fact that not only is it strictly the Mexicons own business what kind of religion they want, and what brand of education, but further; that so far as the Roman Catholic Church is concerned this little dispute is strictly a family affair, and if good Roman Catholics in Mexico have decided that they are a trifle overpriested that is a matter to settle within the nation and their own Church.

Finally this is a matter of the utmost importance to Christian people and it should be approached in the Spirit of Christ. He did not think in the terms of armies and navies, or dollars and cents, but on the broad basis of human welfare and love.

Some may think that all of this is the affair of our statesmen and national leaders, but the psychology of a nation is a curious thing, and every individual contributes his share, and it is the Christian duty of each reader of the Southern Churchman to think on this subject as though we had no army or navy to enforce our demands, and so to "Practice Peace".

CURRENT COMMENT

MORE THAN TWO HUNDRED THEOLOGICAL STUDENTS, representing over fifty seminaries of Christian Communions, ranging from the silent Quakers, without any forms or sacraments to ritualistic high Church Episcopalians, gathered at the Inter-Seminary Conference in Milwaukee, on December 27-28. They met to confer upon the great work of the ministry, whether carried on by an unemotional Lutheran, or a Methodist with all his traditions of spontaneous conversion.

Addresses were delivered by such Christian leaders as Dr. Henry Sloan Coffin, president of the Union Theological Seminary of New York, and Dr. Glenn Clark, of McAllister College, St. Paul, Minn.

Dr. Studdert-Kennedy was another of the speakers, and, as usual, he gave inspiration and went to the meat of the matter, summing up the purpose of the Christian ministry in one sentence, when he said, "Our business, as Christians, is to reproduce the love of Jesus".

Such gatherings as these make the best possible preparation for the coming Conference on Faith and Order at Lausanne next summer.

THE HIGH COST OF WEATHER IN 1926," is the title of a very interesting article in the "Review of Reviews" for January. It gives lists of the havoc wrought by the freaks of the weather in various parts of the world, and the losses, and sometimes the profits, caused thereby.

But the thing that interests us about this High Cost of Weather, is the fact that wherever calamity may occur, and whatever may be the sums necessary to repair the damage, and prevent suffering, the means to do so is always ready in the person of the Red Cross organization, which stands behind the cyclone, or follows the subsiding waters of the flood, on its errands of mercy and relief. Some people may think this agency is just the natural product of our modern spirit of cooperation, but, as a matter of fact, it is the direct result of the operation of the teachings of Jesus. To find the record of the first Red Cross expedition, we have only to turn to the eleventh chapter of The Acts of the Apostles, where we read in verses 27-30, "And in these days came prophets from Jerusalem to Antioch. And there stood up one of them named Agaus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Paul".

SOLEMN PONTIFICAL HIGH MASS and Requiem Masses were said in the Roman Catholic Cathedral of the Sacred Heart, Richmond, Va., recently on account of the death and burial of the Rt. Rev. Dennis J. O'Connell, Bishop of the Diocese of Richmond. The late Bishop was a real Christian leader, who took an active part in all civic matters, and was respected and beloved by all who knew him. Among the honorary pall-bearers were Protestant clergymen and a Jewish Rabbi, who considered it a privilege to pay respect to the memory of a worthy citizen.

On occasions of this kind, at the departure of a good soldier of the Cross, for the other life, we are drawn to a fuller realization of the Fatherhood of the Almighty, and that we are all struggling to attain the same end under the mighty leadership of His Son, our Saviour Jesus Christ.

THIS WEEK'S CONTRIBUTORS

MARGARET PRESCOTT MONTAGUE, born at White Sulphur Springs, West Virginia, has written several novels, and is a regular contributor to the Atlantic Monthly. She is best known for her short stories. "England to America" won the O. Henry Memorial prize in 1920 for the best short story written during 1919. "Twenty Minutes of Reality" first published anonymously in the Atlantic Monthly, as a religious experience, created considerable comment. In the past two or three years she has devoted a large part of her time to the study of Mysticism (the development of the inner self), and has promised to contribute some articles on this subject to the Southern Churchman during the coming year.

RT. REV. CHARLES LEWIS SLATTERY, D. D., Bishop Coadjutor of Massachusetts, was born in Pittsburgh. He went through Harvard and took his theological training in Cambridge Seminary. After teaching for a short time in St. Mark's School, and serving in the Diocese of Minnesota, he began a notable rectorate at Grace Church, New York, from which he was elected Bishop Coadjutor. He is a writer of distinction and charm. Some of his best known books are "Why Men Pray", the "Gift of Immortality", and his Life of Bishop Greer. The article by him in this week's issue is the first of a series on Character Building to be written by different authors and published during the next few months in the Southern Churchman.

RT. REV. JAMES E. FREEMAN, D. D., Bishop of Washington, is one of the most outstanding figures in the Episcopal Church of America. Born in New York City, he won distinction as rector of St. Mark's Church, Minneapolis. After building that parish up to an unusual state of efficiency, he accepted a call to Epiphany, Washington, from which he was elected Bishop of that Diocese, in the course of a few years. He is a virile and versatile speaker

a man of tremendous energy and force. His book, "Every Day Religion", is of a practical nature, at the same time written in an attractive style.

MARY EVELYN BRYDON, M. D., born in Danville, Va., is a graduate of the Women's Medical College of Philadelphia, and has for a number of years been director of the Bureau of Child Welfare of the Virginia State Board of Health. She has written a number of articles for Medical Journals, and had wide experience in the conduct of Mothers' Institutes. Her series of articles on Child Training will continue to appear on the Christianity and Community page in the Southern Churchman during the coming months.

THE INDIVIDUAL'S PART IN THE BISHOP'S CRUSADE

By Margaret Prescott Montague

WHAT may the individual, the average Church member, do to further the Bishops' Crusade? What may you and I do?

In attempting to suggest an answer to this question, let me pause a moment and recall an experience of a few weeks ago; an experience which I do not doubt may happen to any of us.

During the Christmas holidays I lunched one day in a large public restaurant. My table was surrounded by a number of other tables, at which Christmas shoppers were laughing and chattering while they snatched a hasty meal. The whole picture was vivid with the excitement and gaiety of the sason. It was probably this spirit of gaiety and good fellowship running from heart to heart, like unseen quick-silver, or a secret messenger, which intensified my emotions, and cleared my perceptions, so that I was ravished by the beauty of humanity, and by the value and importance of life. One person after another leaped forth in vivid beauty. There was a little boy at a nearby table, so keen and alert, so bird-like with his bright eyes and cocked head, that it seemed he should have been flitting through summer trees, rather than perched at a city table. Across the way was a man drinking a glass of milk. A very ordinary act, certainly, performed by an every-day man, yet the slant of that white milk in the glass was on the verge of the miraculous. The young girls here and there, the waitresses whisking about with trays, the sunshine, the music, the flowing gaiety, all "were parts of an eternal glory", as Masefield has put it. With that insight came another, the lifting delight in the realization that all these human beings were in some hidden manner related to me, that there was a tie which bound us all together. This realization was a fleeting insight into the relationship which should draw all humanity together. Most of us believe in the brotherhood of man, or at least pretend to, but every now and then in moments of exhultation, we are vouchsafed a clearing of the inner vision so that we actually see the truth of our belief. The great spiritual instructors of the race have had full knowledge of this truth, but the average ones of us cannot hold the vision, and do not indeed brush more than the hem of its garment; nevertheless, even these half-sights make one extraordinarily happy, and pour the heart out in affection toward all the world.

This small experience is, I dare say, common enough, and would hardly be worth recording now, if it were not for the thoughts it engendered in connection with the individual's part in the Bishops' Crusade. These thoughts came as I pondered the experience afterwards. First, I wondered why a sudden realization of my kinship with all that Christmas crowd, should have made me so astonishingly happy. Why should I be glad, for instance, that there was some unseen bond between myself, and a plump woman eating spinach? There seemed to be no reason to rejoice over it on the surface of life, and yet down underneath, the thought made me so happy, that I felt sure if the others had seen the same thing, they, too, would have been so infected with joy, that it would hardly have been astonishing, if we had all with one accord, picked up our plates of bright-colored fruit salad, or more sober ones of pie and mutton chops, and gone off into a mad dance of joy. Yet again, I questioned, why an insight into the brotherhood of mankind should be so fraught with ecstasy? Then I realized that this scene of kinship, which extends not only to humanity, but to animals, birds, flowers, and sunshine, indeed to every aspect of life, is what is sometimes called "Cosmic Consciousness", and that Cosmic Consciousness translated into religious phraseology is the consciousness of the presence of God in every manifestation of life, and is perhaps what the Christian means when he speaks of the mysitcal Body of Christ. So indeed there was good reason for joy in what I had seen; for the bond that united all of us Christmas shoppers, was the actual presence of the Holy Spirit in the midst of us. When that revelation comes, one finds that the command to love one's neighbor as oneself, is not a difficult one, but that, on the contrary, not to love one's neighbor is well-nigh impossible. Pondering further, it seemed to me that the best service which the individual could render as his contribution to the Bishop's Crusade, would be a vivid belief in this fact of the actual presence of God in the world, and that the Kingdom of Heaven is already here. It is here! It is here! The Kingdom of Heaven is with us, and what we have to do—every Christian in the world—is not to bring it from some far-off remote place of the spirit; not to be looking back wistfully into a dim past, nor straining our eyes peering into the future for a hoped-for millennium, but rather to clear our vision to the overwhelmingly joyful fact that the Kingdom is already here.

> "O world invisible, we view thee,
> O world intangible, we touch thee!
> Yea in the night, my soul, my daughter,
> Cry—clinging Heaven by the hems;
> And lo, Christ walking on the water
> Not of Genmesareth, but Thames!"

Our temptation has been to look back too much, or to look forward dreamily, whereas "Now is the appointed time", "Now are we the sons of God", and now are we the inheritors of the Kingdom of Heaven, which is already in our very midst. What greater gift to the world may a Christian make at the present moment—or indeed at any moment—than to consecrate his heart, and clear his inner vision, so that he may actually perceive that "World invisible" so clearly that the knowledge of it not only informs the whole of his own life, but through him bursts forth vividly for the other human beings as well?

When the Psalmist sings "Lift up your heads, O ye Gates, and be ye lift up ye everlasting doors, that the King of Glory may come in", I believe that by the gates and everlasting doors, He means the gate of the human heart, and the door of the mind, which if lifted up—that is cleansed and purified by an ardent consecration—do literally make a pathway through which the King of Glory, the Holy Spirit, comes into the world, or rather becomes manifest to the world, for He is already in it.

How may we do it? How may we every-day people consecrate ourselves so that through the gate of our personalities the King of Glory may reveal Himself. Well, innumerable books have been written on methods by which the spirit may be dedicated, and the vision cleared, but for us ordinary every-day people, the whole method is summed up in eleven words in our Communion Service. in the Priest's command, "Lift up your hearts", and the people's response, "We lift them up unto the Lord". For the finding of the Kingdom of Heaven, there is nothing else necessary than the lifting of our hearts up unto God, that is, the eager turning of our whole personality toward God, adoring Him, purifying ourselves for His service, listening for His commands, and faithfully and joyfully carrying them out. Loving God, and serving man—it sounds simple, but we know that to do it properly requires all that a personality has to offer.

This, then, may be the individual's part in the Bishops' Crusade, and not alone in the present effort, but in the whole crusade of the spirit which lasts as long as we are here; to take home to our whole being the fact that the Kingdom is already present, and believing this wholeheartedly, see what we can do to open our inner eyes to a sight of it, for when one seeks and finds the Kingdom of Heaven all things are added unto one—all things that is not alone of material gifts, but also of love and kindness one to another, and vivid joy in the service of God. Shall we not, therefore, as our response to this Crusade, lift up the gates of our hearts, and the doors of our minds that the King of Glory may come in?

THE BOY AND HIS CHURCH

THE MINISTRY

By the Right Reverend Charles Lewis Slattery, D. L

PEOPLE are apt to say that the ministry has not its former prestige. By this is meant that no cast-iron public opinion forces a man to go to Church. There was a time when, in Spain, for example, if a man did not go to Church once in so often, thumb-screws were applied, his joints were pulled from their sockets, he was pierced, beaten, scalded, burned. Even in our Puritan New England, the man who absented himself from the meeting-house for several Sundays had a bitter time of it. Of course, the clergy in such conditions were, in a sense, masters of the situation. They could dictate foolishly, perhaps even basely, and people were obliged to listen. Now it is all changed. Men come to Church or not, as they are inwardly moved to do so. The prestige of that old time is gone.

And who is not glad that it is gone? The ministry of today cannot be inefficient and still look for followers. The ministry of today is the most exacting of vocations. It demands of a man that he be his best in every direction—in training of mind, in soundness of body, in cleanness of character. We, who are in the ministry must expect to fail just in so far as we are not our best. Every year the man who is not willing to submit to long and strenuous education, who is not willing to cultivate his physical strength, who is not willing to refine and ennoble his character, is of less and less use in the ministry. He may float from parish to parish, he may even be a bishop; but his use to himself or to the world must be trifling. I do not for a moment wish to intimate that a man must be a Solomon, Hercules, and Galahad, all in one; no superhuman brilliance or strength is demanded. But a man must strive most tremendously to be his best, or go to the wall, a criminal failure.

You will say at once: "This is strange encouragement to give in urging men to come into the ministry. You begin by telling its exactions." Yes, I do. First, because I am sure that I speak the truth. And, secondly, because I think our young men of today have enough fibre and fire to be undismayed before such a prospect. I do not invite you to a life that is easy; I do not invite you to a haphazard sort of life, intellectually, morally, spiritually, physically—in the expectation that, by hook or by crook, you will get on in this supposedly easy vocation called the ministry. This is not the age of the Eighteenth Century English parson; it is the age when to get on at all in the minsitry you must live with all your might. Every year you will feel the demands more bewildering, more enticing. Every atom of your nature will be called upon to yield its highest excellence. The ministry, in a word, calls on you to be your strongest, wisest, best. That to my mind, is grave cause for desiring a place in its ranks. It calls for everything you have—and everything at its best.

"But," you question, "does the ministry of today do any especial good in the world?" I shall pass over certain greatest benefits which the ministry holds in trust for all ages, not because I esteem them lightly, but because you are quite familiar with them. By such greatest benefits I mean the preaching of the Gospel of Christ, the administration of the Sacraments, the strengthening of feeble wills, the formation of sturdy Christ-like characters in the lives of the young. What I wish to do is to point out the peculiar uses which the ministry has for our own day.

1. In the first place, the minister belongs to every class. Being a member of every class, he has the opportunity to keep the classes of society together, in mutual understanding and love.

It takes no large gift of insight to tell that the most serious menace to the stability of modern civilization is the bitterness and suspicion that lie between class and class. The rich distrust the poor, and the poor envy the rich, and wonder how they got their money. The learned despise the ignorant, and the ignorant are afraid of the wiles of the learned. The governing forces first cajole and then hoodwink the people; and the mob cries out for anarchy rather than submit to what it believes to be despotism. One does not need to say that there is no cause for distrust; yet one may rightly be alarmed when some demagogue tries to kindle the flames of discontent. He is the most dangerous man in the nation who, appealing to bitterness and prejudice, attempts to array class against class. No true reform can be done by invective, calumny, fury.

Now the minister of Jesus is of necessity a bond between classes in the community. He is a servant of that Christ who was at one time so poor that He had not where to lay His head. Still, the power and riches of the universe were at His command. When a minister of Christ says that he cares just as much for the ignorant parishioner as for the learned, as much for the poor as for the rich, he is not schooling himself to say it. It is part of his very life to feel it, as well as to say it. These people are all in some way his. Other persons may divide people into classes and draw distinctions. He cannot. He not only does not wish to do so; it is impossible for him. For remember whose minister he is—not man's, not the world's—but Christ's. How did Christ treat men?—that is, his measure. A man is a man, no more, no less. If you fall to serving Christ in earnest, the outer distinctions drop away with startling rapidity. Perhaps the man to whom your heart goes out with truest affection has a million dollars, perhaps he has nothing but his daily wage. You don't think about that. It's the man you think about—what he is and is to be.

If some time, in loneliness or distress, people think the particular minister they happen to know best is more interested in one class of men than in another, I wish they might know what experience teaches me to be an assured fact; namely, that in a round of afternoon calls, for example, the minister has as keen pleasure in meeting his friends in one place as another; the outward trappings make singularly little difference. God's sunshine and the friendly heart of a man are the same in a king's palace and in the most remote cottage of the little village.

I hate to talk of classes. I wish the word and the idea could be abolished. Both are foreign to Christianity and to a free republic. But it is something that there is one vocation, the Christian ministry, pledged by the life of the Galilean King—at once the poorest and the richest of mankind—to break down all artificial barriers and to look at men and to value men for what they really are in themselves. Men pledged to war against such distinctions in any and every direction, can, if they will be true, do vast service in this age of envy and contempt.

2. Let me now pass to a second reason why the ministry has peculiar use today. It has the opportunity to answer questions, in a convincing way, upon vital subjects. One high function of the ministry is to teach. You sometimes hear that this is not an age of faith. People do not listen so calmly as once they listened to the voice of authority. They insist on knowing why, and how, and wherefore. The questions they ask are frightfully difficult. The weakling in the ministry cries out that it is all too bad; these incredulous people are, to his thinking, an insufferable nuisance—O that the age of so-called faith would return! I suppose no vigorous minister would wish to have that age of unquestioning faith (if it ever existed) back again. For it is not the highest sort of faith. A real faith is so serious that it puts itself to infinite trouble to know what it undertakes to believe. Sometimes this confidence comes as naturally and easily as it seems to have come to St. John; sometimes it comes with as hot a conflict as it came to St. Paul. In any case, it is not cause for complaint or regret that our age throws out question after question, asking persistently why it is that we dare to put our faith in so sublime a master as Christ.

The Christian minister of today, to be efficient, must, however modestly, be a student. I have no patience with the man who says that we need a ministry of trained intelligence in Massachusetts or New York, but a ministry of little or no education will do for the village in Idaho or Montana. I feel that the school-mistress who sits in the last pew of some mission school in Idaho can ask as keen and perplexing questions as any parishioner of Trinity Church, Boston, or Grace Church, New York; and I am surer still that it as much more important for her to get a sane and satisfactory answer from her minister. The minister is not expected to know more than his parishioner about business, or medicine, or geology, or law, or engineering—he ought to be excelled in all these departments

by many of his congregation. But he ought to know more than they know of the present stage of knowledge about the Bible and about evidences for the truth of Christianity; and he ought to know the modern ways of meeting difficult questions. I may be wrong, but I cannot see how a man can meet these questions satisfactorily till he has had the intellectual contact and training of a great university or college. A man of rare power may get the training some other way, but most of us need the drill and the intellectual incentive which comes from facing pitiless critics who make us fight for our faith and so fortify us with impregnable conviction—not with a few glib shibboleths, which are apt to come tumbling about our ears the very day we try to build them into a real and solid faith.

The minister need not be what we technically call a scholar. Indeed, he rarely can become a scholar. But he must know the current thought of his day. He must read. He must know. Then his faith will be a bulwark for those who count upon his integrity and honesty. People will know that to the authority which he has from the Church, he adds a reasonable conviction. If some one has told them a startling modern theory, and the news makes them pale and trembling, it is wonderful relief to find that the minister knows all about it, is able to unwrap the truth from the falsehood, and is able to give that truth its place in the noble house of unshaken faith.

It is one of the glories of the ministry today that it dares to obey the old command, and, with all the modern implements and weapons, stands ready to give a reason for the faith which is in it, and which it has received from the past. Is it not then a high function for any class of men in the community to aim at least to be an authority on the vital facts of life and eternity—just as the physician aims to be an authority on the vital laws of health—and to try to bring assurance and conviction to men, whether they find faith easy or difficult? Tell me, does not the world very much need men who will make themselves sure of these supreme realities, and who will interpret them in the language of this generation?

3. I have only one other reason to give why the ministry has peculiar use today. That is because it offers a field for heroism. The crusades are over. Perhaps, among civilized nations, wars are over; certainly war is no longer the only way to settle a dispute. True, in order to get rich quickly, men brave the Arctic cold and the tropic heat; but someway the sane old world refuses to attach the name of heroism to such selfish hazard. Heroism, by its nature, must be unselfish, as well as adventurous. Now, strange to say, the ministry which often seems tame, offers today the one preeminent crusade of the hour. It sounds just as ringing an appeal as ever Peter the Hermit made—and it is a thousand times more rational. It cries: "Young and strong men, would you do hard things, great things? Then, off to the corners of the earth, and tell men of Christ! The climate is dangerous, the loneliness is unspeakable, the distance from home will seem unbearable, the obstacles to success are almost insuperable. You must learn a language of amazing intricacy, you must learn to think as if you were of another race of men, your whole life must be turned upside down. It is heroism to the last degree—it is hard, hard, very hard! But the battle-cry is "The world for Christ—will you enlist?" The men who say, "Yes," to such an invitation must be of finer stuff than the anxious people who trudge through bitter cold to get the gold of Alaska. They must even be of finer stuff than the best soldiers who go off to fight their country's war. No ancient crusade ever had half the splendor of this modern appeal. And it is rational, practical, sensible, real.

The men who are going, one by one, to India and China and Japan have better minds, stronger bodies, whiter souls than most of the best of us at home—and they are not fanatics. Their eyes shine with a clear-seen purpose. They are building so carefully, so strongly, that empires yet unborn shall bless their work, though these empires may never know their names. You should read of their schools, their colleges, their orphanages, their hospitals, their churches. You should read of their patience as they wait for prejudice to turn to trust, and trust, at last, to love. We say—through smiles, through tears, our hearts swelling with pride—"It seems as if it were going to be dawn in a little while". They shout, "The day has come—the Kingdom of Christ is to be everywhere—every heart shall own Him!"

I am only a prosaic person in a pleasant Massachusetts city, but I can tell you that my heart beats fast when I think that the most heroic heroes of this generation are my brothers in the Christian ministry who have sought out the hardest places in the world, to give all they have, without count of cost, to bring in the beautiful Kingdom of Christ. Other vocations can boast their heroes, too; but, I make bold to say, no other can show so many who by a fixed purpose make a business of heroism—though, with the perfection of devotion, they do not know it.

So it is that I have no apologies to make for the ministry. The Church is not begging people to come into the ministry, because, as people sometimes suppose, anybody will do. Anybody will **not** do. The Church wants only such men—not geniuses, mark you—as are willing to be their best. Any straight, intelligent man who honestly will be his best, and will submit to long scholastic training, will find that this particular time has use for him. He may help the world by breaking down class-spirit; he may help the perplexed by giving them a reasonable faith; he may help himself by giving his life to a complete heroism.

The ministry was never so attractive as it is today. May God keep out of it those who think that it is easy—for they will fail. May God bring into it those who know that it is hard—for they will be the happiest of mortals, and they will help the world to be glad, in the light of Jesus Christ.

THE CHURCH IN THE WORLD TODAY.

We need a Christianity which keeps prominently before the attention of men its genuinely spiritual quality. We need not so many wheels, but "the spirit within the wheels". The tendency of recent years, particularly since the craze for efficiency came in with the war, has been to make the machinery of religion more and more complicated and to have that machinery driven by technically trained men and women who keep it going by humanly generated forces, such as are often startlingly foreign to the Spirit of Christ. The craze for up-to-date Church organization, with a multitude of societies to enlist the energies of men, women, and children, ramifying in every direction from the congregation to the nation, claiming the attention of hosts of secretaries and business agents, turning the pastor into a bewilderered director of an administrative system, perpetually engaged in inaugurating, sustaining, reviving, and galvanizing into appearance of life a multiplicity of unnecessary organizatons, has done not a little, while stimulating the physical energies of the Church, to diminish its real power and influence in the community. . . . .

Not a little of the disbelief of the world today comes from the consciousness of a Church which in its lust for competitive organization, in its foolish habit of depending upon the reputation for statisticalized greatness, in its employment of methods more ingenious than religious to entrap men to the hearing of sensational pieces of self-advertisement, must surely be an offense against God and a blasphemy against Christ.

As soon as we turn the whole force of our ministry and the love and activity of our congregations into the task of spiritualizing the atmosphere of the communities in which we dwell, men will not be slow to appreciate the savor of our witness. To withdraw from the noisier world into the secret place wherein power is generated for the whole world's uses is not to relinquish the service of an active life. It is rather to manifest that new and higher type of activity which is not the less real for being primarily spiritual.—H. H. Gowen, in The Universal Faith.

GIVE, AND IT SHALL BE GIVEN UNTO YOU.

We are a part of what we gather to ourselves day by day, a part of the lives that touch ours. Whether we will it or not, contact works a subtle change; we may choose whether it shall be for the better or the worse, but change of some sort there will assurely be. We receive and give unconsciously, but we attract to ourselves only that which in some sense belongs to us. The magnet may pass through many substances, but it gathers and holds only the metal for which it has a mysterious affinity. If we draw out the best that is in others it is because there is something in ourselves to which it responds. If we find ourselves gathering opinions, ways, habits that are unworthy, let us not blame any one's influence, but look within to find what makes such accretions possible.

Mind is a magnet, that which it continually thinks it will draw to itself. Keep the mind fixed on strength, power, and love, and you will draw strength, power, and love to you.—P. Mulford.

LAST APPEAL TO CRUSADERS

By the Right Reverend James E. Freeman, D. D.

WITH the beginning of a New Year we undertake our crusade for Christ and His Church. It is not a crusade going forth in search of the Holy Grail, but a crusade for that which the Grail symbolizes. It is not a crusade to recover some holy sepulchre, but a crusade to make evident to men a living Christ whom death and the grave could not hold.

There is a call, a tragic and persistent call, for that which the Master alone has the power to give. The present age is characterized by strife and confusion. The spiritual ideals that challenged men during a World War have for the while been obscured to their vision. Materialism arrogantly claims the place of supremacy. The siren call of worldly pursuits and pleasures that disclose no consciousness either of propriety or reasonable limitations is rendering the appeal of Christian faith that imposes restraints and discipline futile and impotent. Sinister forces that openly defy and affront our Christian institutions, and seek to destroy our existing Christian order, are more clamorous and emboldened today than they have ever been.

The shadow of distrust and disbelief falls across the very threshold of the Church itself and halts those who seek it for sanctuary and repose. The oracles of the faith are questioned and challenged by an age of speculation, bewitched by new and strange doctrines that rob it of its balanced judgment and sense of repose. It is true that we have fallen upon a time wherein "men's hearts (are) failing them for fear, and for looking for those things that are coming on the earth". It seems like a new "fullness of time", yes, a "fullness of time" weighted with responsibility and rich with ever-increasing opportunities for broader and more consecrated service. The mightiest epochs in human history have been those when the courage of the Church disclosed itself through the challenging voice of the prophet, the prophet who dared in the name of the Lord to resist the tendencies of a vice-ridden age. History and civilization itself have witnessed revolutions in thought and practice that have lifted men to new levels of thinking and living, because a voice was heard speaking with an authority that would not reckon with opposition and would not countenance defeat. In a commonplace world uncommon men, empowered by God, have scattered the shadows, overcome the forces of entrenched evil, silenced the scoffer and set men on the way of truth and holiness. These have been the golden ages of mankind. Seeing with increasing clearness the trend of the age, a dying president of the Republic declared: "Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ and being made free and happy by the practices which spring out of that Spirit". Another great president maintained that "people educated in intellect, but not educated in morals and religion will become a menace to the nation".

The situation that confronts us is one that calls for all that we have of intellect and devotion. We believe that religion, the religion of Jesus Christ, is indispensable to our security, our peace and our permanence in this world, and the only guarantee of happiness and peace in the world to be. We take up arms against the invader in defense of home and fireside; we are challenged today to call into action all our forces in defense of the faith by which we live. We need to be solemnly reminded of the dangers of a conceited security, and an arrogance that grows out of an unchastened pride. We turn with humility to Him who from the cross has moved the world. We lay aside our poor, man-made instrumentalities and systems and seek to be the inspired channels of His reviving and renewing Holy Spirit. We forget our little successes, our parochial and diocesan agencies and mechanisms, and with humility pray to be made His ambassadors, clothed with a power that He alone can give. We would substitute for a passion for organization and machinery, a passion for souls. To go forth in the power of His might and to feel the thrilling consciousness of our ambassadorhood, means to kindle a flame throughout the land that by His grace shall never be put out. Let us dare to challenge the evils of our time, however entrenched and strong they may be. We are hedged about with social, economic and political forces that would subvert the teachings of a Christian Church and render it quiescent and obedient to their selfish designs and purposes. We would be diverted from our quest for souls by a record of prosperity and affluence unprecedented and incomparable. We would be advised by those who are enjoying their selfish ease and prosperity that there is no need for aggressive action or an undue stressing of the claims of a Christ whose teachings impose self-discipline and restraints. Even within the sacred confines of the Church we would be admonished to leave undisturbed conditions as they are. It is to a world of sin and indifference we are called to go. To "make the indifferent different", to boldly rebuke vice, to assail and take the strongholds of evil, to show the folly and fallacy of nostrums that alleviate, but do not cure, to bring the whole Gospel of Christ to bear upon modern problems, this is the high and solemn challenge of this Crusade. It must not be another kind of mechanism whose power we invoke for a brief space, only to discard it as new mechanisms engage our interest. It must not be one more feeble and ephemeral effort designed for a brief period to arouse a lethargic Church. It might better not have been than to be so regarded.

To your hands we commit this high and holy task; to your lips we pray may be given an utterance inspired by His mighty Spirit; to your labors we trust may be given that measure of success that shall issue in lives redeemed. To His Church we believe shall come, in fulfillment of His promise, that grace and power that shall make it the compelling force to give new hope to an age that is wistfully seeking for light on its darkened pathways. May His grace be sufficient for you.

GOD IS KIND.

Surely the world has no greater need than to gain the assurance that God is absolutely kind; and, furthermore, to learn to look for the reflection of this kindness among men. In the simple acts of neighborliness, self-forgetfulness, and forgiveness, we may gain a true sense of God's kindness if we recognize these as manifestations of His love.

How patiently Jesus taught of the heavenly Father's care, using for illustrations the smaller things—the ravens, the sparrows—none so small, however, that it was not cared for by Him who reigns over all. And He brought home His teaching by the statement, "Wherefore, if God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?" More than this, He proved that God is kind to the children of men, by healing all manner of sickness, lifting up the fallen, and healing grief. He was continually admonishing His hearers to be kind one to another; to forgive as they would be forgiven; and to do unto others as they would have others do unto them. Thus He taught that God is blessing abundantly, pouring His blessings continually on the evil and on the good, the just and the unjust alike.

The erroneous teaching which has made us regard God as a limited, corporeal person rather than as infinite divine Love, has also led us into believing man to be a mortal with a finite mind capable of hating, given to envy and strife, liable to sin and disease. So generally have we accepted this as the true status of man that all too frequently we fail to see much else in our brother than the qualities which are the exact opposite of Godlikeness.

Pause to consider the fact that the kindness of God must be expressed in kindness, and that this is the function of man, the real man. Whatever the creator is, man, the created, must be like; for man is image, reflection. Even as music must have notes to express the harmony of sound, so infinite Love must have ideas to show forth His qualities or nature. The Principle of man's being is divine Love, infinite, tender, true, kind. Every loving, unselfish thought and deed, therefore, has its origin and life in Love, the Father of all. What loads of fear would be lifted from mankind if they would ponder more earnestly these truths; what malice and strife would be stifled! God's idea, man, is at one with divine Love.

That Life is most holy in which there is not only petition and desire, but most of waiting upon God; that in which petition most often passes into thanksgiving.—F. W. Robertson.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

MORE HELP NEEDED.

A calamity has overtaken the Colored work in South Carolina. In a letter just received from Archdeacon Baskervill, after thanking us for the publicity given him on this page, says:

"Since sending you our appeal our missionary work has received another severe blow. The bank in which all of our Colored missionary fund was placed on deposit has failed and we are now without money to pay salaries to the clergy, lay reader teachers and women teachers on February 1. We had to make special arrangements to meet our pay roll for December. We respectfully appeal to our friends within and without the Diocese to help us in this emergency. It would be lamentable to close the doors of our missions and schools in the country districts for lack of money to meet the payroll of our workers. The candle of opportunity must be keep burning in the Black Belt f South Carolina.

"Money for this most worthy cause may be sent to E. L. Baskervill, Archdeacon, 54 Bogard Street, Charleston,S. C., or the Rt. Rev. Wm. A. Guerry, D. D., Bishop of South Carolina, 195 Broad Street, Charleston, S. C."

We again commend this very worthy cause to our readers.

ARTICLE II.—COMMENTS ON CHILD TRAINING.

My Mary Evelyn Brydon, M. D.

Child training in habit formation involves three factors; subject-matter, methods and result. By subject-matter I mean those things or habits you wish to teach the child. Methods is the means you use to teach him. Result means success or failure, the checking up part—whether you taught him or not. Here it is in brief:

Subject-matter—what to train in
Methods—how to train
Result—whether trained or not trained.

This summary is for your convenience, keep it in mind.

Telling a child over and over to do a thing is not training of the kind I mean. Such a method is excellent for making your child dependent upon you for memory, initiative and resourcefulness. However, if you want him to possess these qualities in a way he can always use them whether you are present or not—well this method is about the worst in the world. He never will form the habit until he learns to do it without a reminder.

Here is an incident that will show you what I mean:

Mary was a charming, well-bred girl. I knew her well as a patient in the college infirmary. One day I inspected some rooms in her dormitory. Then I sent for her.

"Have you any idea," I asked her, "why your mother taught you to keep your clothes on the floor?"

"But she didn't teach me to keep them on the floor; she taught me to hang them up," she exclaimed indignantly.

"Oh, no, she could not have taught you that for I have just come from your room and find the floor littered with your clothes. Your roommate's clothes hang in her closet, but yours lie upon the floor."

"But my mother did teach me! She did! From the time I was born until I went off to college she never missed a single day to remind me to pick up my clothes!"

That girl is doubtless still depending upon her mother for reminders; and incidentally, she is not trained. Let us sum it up briefly for the mother:

1. Subject-matter: Teach Mary to pick up her clothes after using

2. Methods: Remind Mary daily to pick up her clothes

3. Result: At eighteen years of age, Mary is not trained to pick up her clothes.

Shall we look at Mary's mother a moment? Why did she fail? She wanted to teach neatness, conservation of wearing apparel, orderliness, thoughtfulness for others, property rights—possibly also, obedience. Out of these years of training, Mary possibly was well trained in obedience. She probably respected her mother's wishes, and on each reminder promptly picked up the clothes in question. She was loyal to the point of fighting resentfully any aspersions seemingly cast upon her mother. Loyalty, love, and obedience. You may say she came through splendidly equipped as regards those qualities. I agree with you, but I repeat; she was not trained in the habit her mother set out to train her in; the result was negative. Do you imagine this mother is satisfied with this result of her years of patient training?

To properly train a child, or any one, to do a thing until the habit becomes automatic, requires something on the part of the mother which we might call, for lack of a better name, impersonal viewpoint.

Sometimes a mother's love for her child obscures her vision and she finds it difficult to think about the child's habits as they may or may not affect other people. Her point of view is naturally personal. This is not a criticism. All mothers are naturally personal in their treatment of their children and we would not have them otherwise. But I insist that the mother, or whoever is going to train the child, in her training process must also treat the child impersonally. Think of him, if you will, as a bundle of instincts, uncoordinated activities, and insatiable curiosity. These are personal angles. This point of view is necessary, but it isn't all. Think also of him as one who must live for the rest of his life with and among other people. The process of preparing him to live with and among other people requires a plan of a kind, call it orderly thinking about the problem of child training; call it organizing the training process; call it what you will, it involves an impersonal attitude of mind which you must use in operating this life business of yours. You use it unconsciously.

This impersonal program is what I have already enumerated above, but before we go into these matters with any degree of thoroughness we need to clarify our thinking in regard to values. Were we to set down on paper a list of the things, habits and traits, etc., we would like our child to possess, we would see a list of words running up into the dozens or even scores. Of all these things to teach, which is most important? We cannot decide this alone, so before we go much further we must call for help. But before you go into what to train in, that is, your subject-matter, or into how to train, that is, methods, or result that is success or failure let us get back to fundamental principles and get certain things straight in our minds: First—It is the Holy Spirit which is in you (if you have surrendered to Christ and have asked Him to come in), who will guide you in these matters. Second—That He can teach (and no one else except those whom He commissions) you everything you need to know in your job of child training. Third—That all the belief in the world that the Spirit is right now in you and that He can teach you all things will not help you in the slightest degree

unless you take yourself to Him for instructions. A teacher cannot teach unless the pupil comes to him in a receptive mood. You will get nothing from reading this unless you are willing to learn.

This is such an important point that we shall have to discuss it a little further before we can get on to subjects and methods. Therefore, next week we will talk about "Keeping our Communications Open", and between now and then in order that you may be ready with an open mind for our discussion, I am going to ask that every one of us continue to read the daily portion of Scripture arranged for us to read below:

Jan. 15, Heb. 10:1-25.
Jan. 16, Rom. 12:6-16.
Jan. 17, James 1:19-27.
Jan. 18, Col. 3:12-25.
Jan. 19, Mark 12:28-34.
Jan. 20, James 2:19-26.
Jan. 21, 1 Cor. 3:1-17.
Jan. 22, Titus 3:1-8.
Jan. 23, Rom. 12:16-21.
Jan. 24, Exodus 23:1-8.
Jan. 25, Acts 9:1-22.
Jan 26, Mark 9:38-50.
Jan. 27, Genesis 45:1-15.
Jan. 28, Heb. 3:1-13.
Jan. 29, Romans 8:28-39.
Jan. 30, Romans 13:1-7.
Jan. 31, Psalm 4.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

A BOOK EVERY CRUSADER SHOULD READ.

Mr. Editor:

Let me recommend to every Crusader, through your columns, as a preparation of the first rank for his high task of crusading for Christ and His Church, the quiet, thoughtful, meditative reading of the little book by E. Stanley Jones, "The Christ of the Indian Road". Bishop, Priest, Layman, Laywoman, read "The Christ of the Indian Road" before you go out on the Bishops' Crusade. If you have already read it, read it again—especially with a view to getting spiritual meat and drink to carry you through this great movement. This book is a schooling in evangelism that I would not have missed for any consideration.

"Christianity must be defined as Christ." Christianity is not an argument but a life. Christianity is not a Church or a sect—but the life of Jesus in the human soul, and mind and conduct. Christianity is not sacramentarianism, or modernism, or fundamentalism—but Christianity is Christ!

"Christ must be interpreted in terms of Christian experience, rather than through mere argument." Ah, so many of us have no real and vital "experience" of Christ —there's the rub. Christianity needs no verbal defense—it needs Christian conduct and Christian character and the reproducing of the Life of Jesus!

"Christendom is 'finding a precarious living by washing each other's clothes'." There is a sermon in a sentence! Denominationalists, sectarians, "I-am-holier-than-thou" men, modernists and fundamentalists, ritualists, High Churchmen, Low Churchmen—these are all too busy "washing the other party's clothes". We are all too much concerned with the spiritual cleanliness of the other group—and too little concerned with our own spiritual "uncleanness!" This is the worst kind of paganism—and it is no Christianity at all! THINK ON THESE THINGS.

THOS. F. OPIE.

Burlington, N. C.

CHURCH EXTENSION AMONG COLORED PEOPLE.

Mr. Editor:

Evangelism is our present great theme. For forty years, as a minister of this Church, has the same subject been dear to my heart, with special respect to the people of the group of which I am a part. I say it rather with a feeling of sadness, our Church seems more than a half century behind in aggressive earnestness with respect to Church extension among the Colored people. When I recall such familiar names as Messrs. John L. Williams, Lewis Ginter, Joseph Bryan, Joseph Wilmer, Mann Page, and Drs. Dashiell, Pike Powers, Weddell, and others, and remember their activity and zeal in this department of the Church's work, in the presence of the present indifference, I marvel.

We have not kept pace with the material and intellectual progress of the Colored group. The Episcopal Church is yet practically unknown to them. We are failing to effectively touch the advancing life of the Colored race. We are, indeed, helping on the education of that race, but we are not **extending the Church among them.** I have the courage to plead for a General Missionary in every Province of the Church, where Colored people are numerously settled.

Three or four of the very best Negro priests that we have should be called into this larger service of the Church in making known her gifts and blessings for the Colored race. And, of course, these men should be neither deaf nor dumb. We must send forth to this people men who can talk, who have a live message, and who are so well acquainted with Negro life, conditions, and organizations, as to gain a ready hearing before the masses of the race. Men who will not hold themselves aloof from their denominational brethren, but who will go in among them, and, by virtue of their superior equipment, and sympathetic concern for their race, easily take their rightful place of leadership.

The Church must soon make a bold and aggressive effort in this field, or else, I verily believe that the opportunity will be lost.

GEORGE F. BRAGG, JR.

New Year's Day, 1927.
Baltimore, Md.

The Great Commission

THE NATIONAL CHURCH MISSION IN JAPAN.

By The Rt. Rev. John Cale McKim, D. D.

The Church in Japan at its 1926 General Convention decided to celebrate the fortieth anniversary of its founding in 1927 by holding a National Church Mission throughout Japan. The Missionary Council of the Church in Japan has requested the cooperation of the Press Evangelistic Bureau. The Press Evangelistic Bureau has been engaged in the past few years in doing what is called "newspaper evangelism", or the putting of Christian articles in the Japanese press and following them up by inviting correspondence with those interested. To such correspondents suitable literature is sent, together with information about the "New Life Society", for those who want to go further in their studies. As paying members of this Society they are entitled to certain privilege, e. g., the use of a Christian Circulating Library, a monthly magazine, a Bible study course, Church introductions where possible, and where impossible a correspondence course.

As a result of these weekly articles in the secular press, the Press Evangelistic Bureau has had over 10,000 applications from all over the Japanese Empire; it has enrolled over 1,600 members in the New Life Society, and it has lent over 10,000 books, ninety per cent in non-Christian homes. Over three hundred persons are taking this Bible study course, and over two hundred have been introduced, at their own expressed wish, to local churches, and news of baptisms comes nearly every week. This work is something more than mere publicity, it is definite evangelism. This bureau is asked by the Missionary Council of the Church in Japan to cooperate with it in the National Church Mission by placing in the local press Christian articles, both before and during the Mission in every one of the one hundred and fifty centers where the National Church Mission is to be held. By this means a tremendous number of people will have been reached by the written word, and through it it is hoped many of them will be attracted to hear the spoken word at the time the Mission is held in each one of these centers.

The Japanese Church is shouldering the greater part of the general expenses of the Mission, and they now invite the assistance of the Mother Churches of America, Canada and England in this supplementary but vital Press Evangelistic Campaign. This campaign in each Mission station, as outlined above, will cost from fifty to one hundred dollars, according to the number of insertions of Christian articles before and during the time of the Mission. There

are fifty or more central stations in the three districts for which the American Church Mission is responsible. Are there not individuals, or groups of individuals, who may care to adopt one or more stations and bear the expense for this Press Evangelistic Campaign of the National Church Mission, so that all may realize their share in the National Church Mission?

ST. BARNABAS' HOSPITAL, OSAKA.

Work of More Than Fifty Years Interrupted by Lack of Equipment.

There are only two mission hospitals in Japan, St. Luke's Tokyo, and St. Barnabas, Osaka. St. Barnabas' is less familiar than St. Luke's, but it has been there for more than fifty years, starting as a dispensary in 1874. The fine work of Dr. Henry Laning is known to all who are familiar with the Church's Mission in Japan. He began work there in 1873, built the hospital in 1883, and continued as its director until his retirement in 1915, less than two years before his death. Dr. McSparran was in charge until 1924. St. Barnabas' is now under the directorship of Dr. Teuesler, head of St. Luke's, Tokyo, with Dr. J. D. Southworth as resident vice-director.

The Advance Work program contains an item of $25,000 for surgical equipment, plumbing, electrical installation, beds and other furniture.

The new building, whose erection was interrupted by the earthquake of 1923 and by other delays, is finished, but not yet equipped. A dispensary is open, and plans go forward for developing a demonstration hospital, small but valuable in a special field of immense need in Japan, the care of women and children, with follow-up social welfare work.

To appreciate at all the need for and the value of such an institution it must be realized that Osaka is no picturesque Japanese village, but a huge industrial city of more than two million population. And in Osaka there are fewer than two hundred free beds in maternity hospitals. There are fifty-two beds in a children's hospital, none free. The death rate of babies under one year of age was over sixty-seven per cent in Osaka in 1925; 42,502 babies died.

Much is heard of Japan's advance in the medical profession and much is true, but the fact remains that the average Japanese physician cannot be rated at more than a fair standard, and the functioning of Japanese hospitals leaves much to be desired. Imposing buildings with beautiful entrances reveal dirt, soiled uniforms, crowded, dark wards, where friends and relatives carry on both conversation and cooking. Rooms where the experimental animals are kept have been seen in better condition than those of charity patients.

The standing of nurses in Japan is pitiably low. Ordinarily, they are justly described as the slaves of the doctors, as different in position as can be imagined from the high-minded women of the nursing profession as we know it, or as mission hospitals are revealing it to the Orient, where, for example it bears such fruit as our own Araki San in Tokyo.

Recognition of the need for social service work done in connection with a hospital is in many cases making lamentably slow progress here at home. In Japan it is all but unknown.

It is hoped that support already long delayed may enable St. Barnabas' to become a small but model demonstration hospital for maternity care and for work with women's and children's diseases, together with all the follow-up instruction and home care that is included in the best standards of hospital social service.

Furthermore, "to us missionaries", writes Dr. Southworth in The Church in Japan, "the religious influence of St. Barnbas' is the all-important side. This is under the direction of the Rev. P. A. Smith, aided in every possible way by myself. Under his immediate supervision is the hospital chaplain, the Rev. Mr. Tanaka.

"The hospital will in every way possible cast its Christian influence on all who come within its doors. Its social service department will carry its Christian influence into thousands of home. . . .

"Old St. Barnabas' Hospital was a tremendous power in the spread of Christianity in Osaka. God grant that with His divine guidance and assistance we may make our new St. Barnabas', with its so much greater facilities and increased opportunities, such a force in the Christianizing of Osaka and Japan, that long after our humble efforts have been forgotten, St. Barnabas' Hospital, still carrying on the ideals of its founder, Dr. Laning, will live in the memory of the Japanese people."

Church Intelligence

To Move Berkeley Divinity School to New Haven.

Decision of the Trustees of Berkeley Divinity School, located since 1854 at Middletown, Conn., to move the institution to New Haven in close proximity to Yale University, was announced at a dinner at the Hotel Commodore, January 5, given in honor of the Rev. G. A. Studdert-Kennedy, by the Berkeley Associates. The announcement was made by Henry Goddard Leach, editor of the "Forum". Other speakers were Canon Anson Phelps Stokes, of Washington Cathedral, President James R. Angell of Yale University, and Dr. Studdert-Kennedy. About three hundred guests were present.

The following evening, January 6, the announcement was made to a large gathering of the Connecticut clergy and many prominent lay men and women by the Rt. Rev. Chauncey B. Brewster, Bishop of Connecticut, at a public meeting in Woolsey Hall, New Haven. Dean Clarence Mendell, of Yale, and Dean Charles R. Brown, of Yale Divinity School, spoke in addition to Dr. Studdert-Kennedy.

It was made clear that Berkeley Divinity School had no intention whatever of losing its identity by moving to New Haven. The School would not become connected with Yale in any way other than that of becoming a neighbor and thus gaining use of libraries, other facilities of a great university and the possibility of Berkeley's students' taking certain courses valuable to their work. Dean Brown welcomed the move as beneficial to all concerned and said Yale Divinity School looked forward eagerly to the new association. President Angell and Dean Mendell were equally cordial in endorsing the plan.

Dr. Stokes, in his New York address, declared that never before was there a greater need of training ministers than today. He cited the number of Congressional investigations into graft in politics, the crime records in America, the ratio of one divorce to eight marriages, the low moral tone of the theatre and popular literature as evidence of something wrong in the country. He then contrasted such a condition with the Kingdom of Christ wherein every man was brother to his neighbor and righteousness and justice prevail. To bridge the gap a trained ministry is needed.

Dr. Stokes said that there were precedents in great number for Berkeley undertaking to move to a seat of learning. The best medical school in the country, he said, was located at Litchfield, Conn., a century ago. Today it is not possible to find a medical school of importance standing outside a large city or a university center. A similar trend exists in the legal world. Why not in the theological world? He said he wished wealthy persons would become as much interested in this phase of education as they have become in the growth of other professional schools. Otherwise, without a ministry trained to the full, Dr. Stokes said he "despaired of the future".

Intercessions for the Bishops' Crusade.

In response to the request of the Commission, January 7 was observed as a Day of Special Prayer and Intercession for the Crusade at the Church Missions House, New York, from 9 A. M. to 4 P. M.

The Holy Communion was celebrated at 9 A. M., as usual, and the remainder of the day was divided into fifteen minute periods.

At the opening period of each hour a brief address was given on the seven objectives of the Crusade; the other periods were for silent prayer.

Missionaries In China Safe.

A cable signed by Bishop Roots from Hankow was received at the Church Missions House on January 6:

"Staff in Hankow and Wuchang all safe and well. No violence reported from out-stations."

Through our Shanghai office we have received the following cable from Bishop Roots:

"Have accepted the assurance of the Minister of Foreign Affairs of the Cantonese Government that missionaries will be protected. All missionaries are therefore remaining at their stations."

John W. Wood.

January 10, 1927.

Field Department Secretary Gdes to St. Paul's, Albany.

The Presiding Bishop has accepted with regret the resignation of the Rev. A. R. McKinstry, who has been elected rector of St. Paul's Church, Albany, N. Y., succeeding the Rev. Roelif H. Brooks, now rector of St. Thomas', New York City. Mr. McKinstry, who assumes his new duties on the first Sun-

day in February, has been corresponding secretary of the Field Department since 1924.

Since 1924 Mr. McKinstry has rendered conspicuous service in the administration of the affairs of the Field Department and in developing certain aspects of the work which have enabled the Department to render more effective service to the parishes.

While his going will be a great loss to the Field Department staff, the ripe experience he has had in the past three years will always be an asset to the Church's work wherever he may be.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. G. Tucker, D. D., Coadjutor.

Appointed Chaplain at West Point.

The Rev. Arthur Barksdale Kinsolving, assistant minister at St. Paul's Memorial Church, University of Virginia, has been appointed chaplain at the U. S. Military Academy at West Point, N. Y. He reported for duty on Friday, January 7.

Mr. Kinsolving is a son of the Rt. Rev. L. L. Kinsolving, Bishop of Southern Brazil. He was educated at the Episcopal High School, near Alexandria, and at the University of Virginia. He saw service abroad during the World War and upon his return to this country was engaged in business in Philadelphia for some time.

Old Prayer Book Presented to the Church House.

Miss Kinnie E. Smith, of Parkersburg, W. Va., has presented an ancestral Prayer Book dated 1739, printed in Old English, to the Church House in Richmond.

It is in a fine state of preservation, and belonged to Colonel James Goodwin, one of Virginia's earliest settlers.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Bishops' Crusade in Southwestern Virginia Begins at Roanoke.

Sunday, January 9, was the opening day of the Bishops' Crusade in Roanoke, and the various services of the day inaugurated in a fitting manner this great movement in the Protestant Episcopal Church.

Holy Communion was celebrated at St. John's Church at eight o'clock in the morning.

The Rev. G. Otis Mead, rector of Christ Church, being ill, the Rt. Rev. George W. Davenport, D. D., of Easton, Md., preached an inspiring sermon in that church from Revelations 3:15—"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot".

At the morning service in St. John's Church, of which the Rev. Alfred Rives Berkeley is rector, the Rev. Jennings Wise Hobson, who is assisting Bishop Davenport in the Crusade, was the preacher, taking his text from Jeremiah 50:4-5—"In those days, and in that time, saith the Lord, the Children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward . . ."

In the afternoon there was a special service at Christ Church for the young people of the Roanoke and Salem Churches. This was conducted by the Rev. Mr. Hobson, taking as his subject that stirring statement of Saint Paul, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision".

The Crusade opened officially with the evening service in St. John's Church. Christ and St. Peter's Churches were closed and St. John's was filled to its capacity. In the chancel were Bishop Jett, Bishop Davenport, the Rev. Alfred R. Berkeley of St. John's and the Rev. Alfred C. Bussingham of St. Peter's. The music was rendered by the choir of Christ Church.

Bishop Jett discussed briefly the Crusade and its objectives and introduced the visiting Crusaders. Bishop Davenport preached the sermon from the text, "Repent ye, for the Kingdom of Heaven is at hand".

Each morning from Monday to Friday, there will be a celebration of Holy Communion at 7:30 A. M., at both St. John's and Christ Churches. Each afternoon at three o'clock, from Monday to Thursday, inclusive, the Rev. Mr. Hobson will lead a series of congregational conferences, in St. John's Church. The subjects of these, from day to day, will be: 1, The place of the Bible in Christian Living; 2, Prayer and the Devotional Life (including worship and the sacraments); 3, Personal Evangelism, and 4, Combatting Worldliness Through Consistent Christian Living.

On Tuesday and Thursday afternoons there will be special services for young people; the Rev. Claudius F. Smith of Big Stone Gap being the speaker on Tuesday and the Rev. Devall L. Gwathmey, of Wytheville, on Thursday. These services will be held at Christ Church, and will be conducted under the auspices of the Young People's Leagues of the Roanoke and Salem Churches.

The feature services of the week will be the mass meetings at eight o'clock each evening from Monday to Friday, inclusive, in St. John's Church. The public generally will be cordially welcomed at these and the various other services of the Crusade.

A number of clergymen from various points in Southwest Virginia will be the guests of friends in Roanoke during the week and it is expected that there will also be many visitors from Buchanan, Fincastle, Bedford and other nearby points.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomsen, D. D., Coadjutor

Death of Mrs. B. D. Tucker.

Mrs. Anna Maria Washington Tucker, wife of the Bishop of Southern Virginia, passed away quietly Friday morning, January 7, at her home in Norfolk, Virginia. Funeral services were held from Old St. Paul's Church, Norfolk, Saturday afternoon, by the rector, the Rev. Dr. Covington, assisted by the Rt. Rev. A. C. Thomson, D. D., and Bishop A. S. Lloyd, a former rector of St. Luke's. Interment was in Charles Town, W. Va., where Mrs. Tucker lived before her marriage.

Mrs. Tucker was a grandniece of George Washington, the daughter of Col. John Augustine Washington. Her father was the last owner of Mount Vernon before it was sold for preservation as a historic shrine and Mrs. Tucker made her home there until the War Between the States.

She was married to Bishop Tucker, who was then rector of Zion Church, Charles Town, W. Va., on July 22, 1873.

Besides Bishop Tucker, Mrs. Tucker is survived by thirteen children, all of whom were at her bedside at the time of her death, with the exception of two sons who are missionaries in China. These two are Dr. Augustine Tucker, of St. Luke's Hospital, Shanghai, and Prof. Ellis N. Tucker, of St. John's College, Shanghai.

Mrs. Tucker also leaves two sisters, Mrs. R. P. Chew, of Charles Town, W. Va., and Mrs. Eleanor Selden Washington Howard, of Washington.

N. E. T.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

An Unusual Carol Service.

The District of Columbia Chapter of the American Guild of Organists was the guest of the Chesapeake Chapter of the Guild in Baltimore on Tuesday evening of January 4. Dinner for the two chapters was served, when Mr. John DeNues, dean of the Chesapeake Chapter and organist of Grace and St. Peter's Church, presided. Mr. Frank Sealy, Warden of the A. G. O., was the guest of honor. After dinner, the members of the two chapters took seats reserved for them in Emmanuel Church, where a beautiful and unusual service of carols was held. The choir of Emmanuel Church, under the direction of Mr. Frederick Ericsen, organist, rendered in a finished and masterful style this service, singing a capplia throughout the service. The Rev. Hugh Birckhead, D. D., rector of the church, gave a short address, explanatory of each group of carols sung, the groups representing German, English, French, Russian and Spanish carols. The two neighbor chapters of the A. G. O. have entertained each other several times in the past and in every case a musical service or organ recital has been a special feature of the occasion.

The dean of the local Chapter of the A. G. O. is Mr. Adolf Torovsky, A. A. G. O., organist of Epiphany Church, and the Rev. Z. B. Phillips is chaplain of the District Chapter.

St. John's Church, Georgetown, will be the mission church for the Bishops' Crusade in Georgetown, instead of Christ Church, as previously announced. Dean Massie of Lexington, Kentucky, will be the Crusader. Other churches to be used for the Crusade are Epiphany, St. Mark's and St. Margaret's. The Rev. C. E. Kinckle, of Mount Joy, Pa., has been added to the list of Crusaders for Epiphany Church and noonday services will be held every day during the period of the Crusade at Epiphany Church. The Woman's Auxiliary of Christ Church, Georgetown, held a meeting on Monday afternoon, January 10, when Auxiliary members of the neighboring churches, St. John's, Grace and St. Alban's, were invited to be present. Mr. Leon C. Palmer, Executive Secretary of the Commission on Evangelism, was the speaker, taking for his subject the Bishops' Crusade.

The Twelfth Anniversary of the consecration of the Rt. Rev. Thomas Campbell Darst, D. D., Bishop of East Carolina, was celebrated on the Feast of the Epiphany in Bethlehem Chapel, when Bishop Darst was the celebrant of the Holy Communion for staff members of the National Commission on Evangelism. Bishop Darst is chairman of the

Commission, with offices in the Cathedral Close, where he has been directing the activities preparatory to the Bishops' Crusade.

Mr. Ernest Stires, son of Bishop Stires of Long Island and a student at the Virginia Theological Seminary, will take charge of the services at Epiphany Chapel, until June, and perhaps until a new vicar is appointed, to succeed the Rev. Mr. Miller, who has lately left to take work elsewhere. Mr. Stires expects to receive his ordination in June.

The Episcopal Home for Children, through the Board of Lady Managers, made a special appeal at Christmas to all members of the Diocese of Washington, and all lovers of little children to give something, much or little, to the funds that must be raised for the new buildings to be erected on the tract of nine acres of land, given a year ago by a lover of little children who is neither a resident of Washington nor a member of the Episcopal Church. The land is splendidly located and the new buildings are urgently needed for the care of the children brought to the Home.

M. M. W.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

The Crusade.

For "The Bishops' Crusade" in the Diocese of Pennsylvania, which includes Philadelphia and the four contiguous counties of the state, arrangements have been made for three six-day missions to be conducted during the week of January 16-21, and during the subsequent week, January 23-28, there will be eighteen two-day missions conducted in as many centres through the diocese.

Crusaders who have been assigned to the Philadelphia area, include the Rev. James M. Owens, Shreveport, La.; the Rev. George Davidson, Los Angeles, Cal.; the Rev. William Smith, Worcester, Mass.; the Rev. Hiram R. Bennett, Williamsport, Pa.; the Rev. Karl M. Block, St. Louis, Mo.; the Rev. A. T. Young, New York City, and Mr. C. W. Brickman, Yonkers, N. Y.

The Rev. Floyd W. Tomkins, rector of Holy Trinity Church, Rittenhouse Square, is chairman of the Commission on The Bishops' Crusade in the Diocese of Pennsylvania.

Visiting Crusaders will conduct the six-day missions January 16-21 in Holy Trinity Church, Rittenhouse Square, St. Luke's Church, Germantown, and the Mediator, West Philadelphia. Sunday night services in all other churches will be suspended on the night of January 16, so that virtually all attention may be directed to the three larger mission centres.

Presentation of the Advent Offering.

Upwards of 1,500 children representing the Episcopal Church Sunday Schools of the Diocese on Saturday afternoon, January 9, took part in the Annual Presentation Service of the Advent Offering and the Bishop's Bricks Fund at the Chapel of the Mediator, West Philadelphia.

Bishop Garland officiated and received the combined offerings. The Bishop was assisted by the Rev. Granville Taylor, Vicar of the Mediator; the Rev. Frederick E. Seymour, Diocesan Director of Religious Education, and the Rev. Paul Micou, rector of St. Luke's, Bustletown, who is also in charge of the new mission at Rhawnhurst. The proceeds of the combined offerings this year have been designated for the Rhawnhurst Mission. For a number of years this children's offering has been an annual feature in the Diocese.

The Rev. Dr. Joseph Fort Newton, rector of the Memorial Church of St. Paul, Overbrook, began a series of talks Sunday evening on the subject of telling the story of Jesus, His life, times and teachings. The series will end on February 6.

The subjects are as follows:

January 9—The World Into Which Jesus Came;

January 23—The Four Gospels;

January 30—The Birth and Boyhood of Jesus;

February 6—Eighteen Hidden Years.

R. R. W.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop.
Rt. Rev. T. I. Reese, D. D. Coadjutor.

Columbus Clericus Elects Officers.

The Columbus Clericus met at the Church of the Good Shepherd on Tuesday, December 21. In the absence of the President, the Rev. Maurice Clarke presided.

The report of the nominating committee was approved and the following officers elected for the year 1927—The Rev. S. E. Sweet, President; the Rev. A. I. E. Boss, Secretary-Treasurer; and the Rev. F. C. F. Randolph, Chairman of the Program Committee. The next meeting of the Clericus will be held at the home of the Rev. F. O. Granniss on Thursday, January 20.

The London Prison Farm.

The Christmas Spirit was carried out in the life of the men at the London Prison Farm in a wonderful way. The State spent considerable extra money in a real dinner for the prisoners and chicken was cooked and served together with all of the other Christmas dinner side dishes. At the plate of each prisoner was a Christmas greeting card. These cards were made possible by the Church Periodical Club of the Protestant Episcopal Church in Columbus.

After dinner an hour was spent in rest and relaxation and the Church call was blown by the farm bugler and out of the population of four hundred and ninety-seven that day, four hundred and seventy-five men were in attendance, the largest attendance at any service of a voluntary nature given at the Prison Farm. There were a few men who were on special detail, such as the boiler room, kitchen, tailor shop, hospital, etc., that could not attend.

The program in the chapel was opened by the orchestra. The orchestra is composed entirely of men in the Prison Farm and their training has for the most part been given by Chaplain Utts of Trinity Episcopal Church, London, Ohio.

The Christmas story as found in the Version of St. Luke, was read, after which prayer was offered. The program was then turned over to the men.

There are still a few needs that the men have been requesting, such as a saxaphone, Eighth Grade Reader, mending materials for the books in the library, Spanish Lessons and History of the United States. If anybody would care to contribute any of this material, it would be greatly appreciated. A piano is also needed for the honor camp. This could be placed as a memorial for some person or organization and would be under the supervision of the guards. It would not need to be a new one, but one that could be played on for religious and similar services.

Church's Program Made Real.

For three weeks in November the Field Department of the Diocese was supplemented by the addition of two fine representatives of the Field force of the National Council; the Rt. Rev. E. Cecil Seaman, Bishop of North Texas, and the Rev. John G. Magee of the Mission Church at Nanking, China. In the course of three weeks, these two speakers covered the larger number of the parishes and missions of the diocese and spoke to hundreds of interested Churchmen.

B. H. R.

ARIZONA.

Rt. Rev. Walter Mitchell, D. D., Bishop.

Trinity Cathedral's Fortieth Anniversary.

On Sunday morning, December 19, Trinity Cathedral commemorated the fortieth anniversary of the holding of the first regular services of the Episcopal Church in Phoenix and the founding of what was known as Trinity Mission.

In the fall of 1886, Dr. G. H. Mitchell, a lay reader, started the services in Pythian Hall, under the leadership of a committee composed of Messrs. N. A. Morford, E. J. Bennitt, W. R. Morris, Colonel Hatch and Dr. R. E. Lightburne. At occasional intervals previous to this, services of baptism and confirmation had been held in Phoenix by the Rt. Rev. George Kelly Dunlop, the second Bishop of the combined territories of Arizona and New Mexico. In 1883 Bishop Dunlop reported that there were five communicants of the Episcopal Church in the town of Phoenix.

At the anniversary service special congratulations were given to those who have been members of the Cathedral during this forty year period and also to those who have been connected with the Church twenty-five years or more. The Dean, the Rev. E. S. Lane, preached on "The Early History of Trinity Church".

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

New Year Sermons.

Two sermons preached in New York on the first Sunday of the year are typical of most others on that day, and also of the watch night addresses. In Grace Church, the Rev. Dr. Bowie said American has stood for years before an open door of opportunity, and has neither profited herself, nor helped others to profit. Europe entertained hopes, and America dashed them. Good will has been changed to ill will, and he feared the latter is justified. In the Cathedral of St. John the Divine, the Rev. Dr. Carstensen was caustic in criticism of conditions. He warned against the dangers of prosperity, as did a score of other preachers on the same Sunday. He said America has not kept pace in

culture with its money profits. Slacker voters he scored, and he called for companies of men among Protestants similar to the Holy Name men among Catholics. There is a growing feeling in New York, he believed, that will insist upon changes for the better, not by talk, but by work.

Old French Church Sold.

More than two centuries ago there was founded a French Protestant Church in New York, and it later became Episcopal. A quarter of a century ago it sold its property just south of Twenty-Third Street, and astonished most people interested in its prosperity, but not members of its congregation, by erecting a handsome edifice right under the eaves of Madison Square Garden, and near to the rear entrance of that famous institution. In the street in front of the church elephants and tigers were often seen, on their way in and out of the Garden. So also horses innumerable. The Garden is gone, and now the church has been sold and used for the last time. The congregation will worship in a French institution's hall up town, and will erect a new edifice. A loft building is to occupy the old site. The present rector is the Rev. J. A. Maynard.

C.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Memorial Services For Former Rector at Hoboken.

On the fourth Sunday in Advent at Trinity Church, Hoboken, the Rev. M. A. Shipley, rector, a memorial service for a former rector, the Rev. James Clayton Mitchell, whose ten years of service began on that day in 1898, was held. In memory of Mr. Mitchell his widow presented the Title Deeds of a three-story brick house, standing next to the rectory and the parish house, to make part of the endowment of the Church. As an income-producing property, it will greatly strengthen the parish. Mr. Mitchell became the rector of Calvary Church, Germantown, and died some years ago. He left in Hoboken an abiding remembrance of his gentleness, goodness and devotion to the care of his people and the interests of the community, of which Bishop Lines spoke in his sermon.

One Hundredth Anniversary of St. Peter's, Morristown.

A remarkable anniversary service was held in St. Peter's Church, Morristown, on the second Sunday after Christmas, marking the completion of a century of the organized life of the parish. Services had been held and the congregation gathered in the last decade of the Eighteenth Century. The service was that of the Holy Communion, preceded by very brief addresses by Bishop Lines and Bishop Stearly, the Rev. Mr. Attridge, rector of the Church of the Redeemer, and Dean Philemon F. Sturgess of Boston, the immediate predecessor of the present rector, the Rev. Dr. D. M. Brookman. A message came from the Rev. Dr. Merritt, the only other former rector living. Several former curates of St. Peter's, the Rev. Messrs. W. P. Taylor, R. S. Nichols, John C. Lord, in charge of St. Paul's, Morris Plains, V. W. Mori, R. R. Upjohn and V. T. Sutphan, were present and assisting. The mid-day services at the Church of the Redeemer and St. Paul's, Morris Plains, were suspended, that the congregations might be present at St. Peter's. The offerings were divided between the new parish house of the Church of the Redeemer and the new Mission Church at Morris Plains. It was a remarkable day and service in one of the historic parishes of the country and one of the most beautiful of churches, with everything done to make the service reverent and beautiful. It was a bright winter day and as the congregation and friends from all about came together the strains of, "Oh, Come All Ye Faithful", from the carillon fell like a benediction over the whole community.

The Parish House of St. Paul's, Jersey City, is being greatly enlarged and equipped for the increasing needs of the parish. The Rev. Edgar L. Cook is the rector.

WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt Rev. D. L. Ferris, D. D., Coadjutor.

Dr. Smith Celebrates Fifty-First Anniversary.

The Rev. Dr. Charles H. Smith, eldest of the clergymen in active service in Western New York, conducted services on Sunday, January 2, that marked the opening of his fifty-second year as rector of St. James' Church, Buffalo. Scores of old parishioners and old friends attended, congratulated Dr. Smith on his anniversary and wished him continued health and success.

More than a half century ago he came to Buffalo and began his Church work in Saint Peter's free mission. He became rector of Saint James' Church fifty-one years ago. In his many years as a minister, he has been instrumental in the founding of a number of missions that afterward became churches.

Dr. Smith is one of the oldest living graduates of Hobart College and of the General Theological Seminary, New York. For many years he was chaplain of the Sixty-fifth Regiment.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjustor.

Preliminary Preparation For The Crusade.

The preliminary preparation for the Bishops' Crusade in the central territory of the diocese, began on Saint Andrew's Day, with the celebration of the Holy Communion and continued with intercessory prayer throughout the day. An interesting feature of these intercessory services was, that six men, members of the Rector's Bible Class served as intercessors, leading the devotions at the hours assigned them. The rector, the Rev. Dr. Capers, has used his Bible Class as an opportunity for training its members in the conduct of the services of the Church, and as leaders in devotional and group meetings. Within the past two years Bishop Bratton has licensed eight lay readers in Saint Andrew's, and there are at present one postulant and one candidate for Holy Orders from the Parish.

On Wednesday, January 5, the intensive preparation for the Crusade began in Saint Andrew's for this part of the Diocese. The Crusaders are the Rt. Rev. Wm. G. McDowell, of Alabama; the Rev. John M. B. Gill, of Petersburg, Virginia, and the Rev. L. N. Caley, D. D., of Philadelphia. The date will be January 23-28, inclusive.

The program followed in Saint Andrew's in directing the thought and preparing the mind of the people for the reception of the Crusade message is: Conferences led by the rector each Wednesday afternoon, on the subjects assigned by the Commission, The Place of the Bible in Christian Living; Prayer and the Devotional Life; Worship and the Sacraments.

It has been arranged by the membership of the Parish, to hold group meetings daily throughout the intervening weeks before the Crusade for the study and discussion of such subjects as: Personal Evangelism, Combatting Wordliness Through Consistent Living, etc.

The Rev. Walter B. Capers, D. D., has been assigned with Bishop Finlay, of South Carolina, and Dean MacDonald, of Fresno, California, to conduct the Crusade in the Diocese of Western Missouri. The Crusade to cover the date February 13-25, inclusive. The centers in which this Crusade is to be conducted in this Diocese are Kansas City, Saint Joseph, Springfield, and Sedalia.

M. W.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Bishops' Crusade Notes.

The opening service of the Bishops' Crusade in the Diocese of Lexington was held in the Church of the Nativity, Maysville, January 9. The Crusaders will be the Rev. John L. Oldham, rector of Trinity Church, Martinsburg, W. Va., and Mr. Samuel H. Seymour, of Chattanooga, Tenn.

From Maysville, the same Crusaders will go to the Church of the Ascension, Frankfort, Ky., the Rev. J. Howard Gibbons, rector. The services here will be from Sunday, January 16, to Friday, January 21.

Beginning January 16, in Christ Church Cathedral, Lexington, the Crusade services will be conducted by Bishop Green of Mississippi, and the Rev. Dr. Mercer P. Logan of Monteagle, Tenn. Mr. Walker, a layman, will also be a Crusader in Lexington.

From Lexington Bishop Green and Dr. Logan, together with Mr. Samuel H. Seymour, will go to Trinity Church, Covington, Ky., to hold a Crusade meeting, from January 23 to 28.

The Rev. C. S. Hale, rector of Calvary Church, Ashland, Ky., will conduct in February a Crusade meeting in Mary's Church, Middlesboro, Ky.

The Rev. W. S. Blackshear, rector of St. John's Church, Versailles, Ky., held Crusade services in St. Andrew's Church, Lexington, the mission for the Colored people, beginning January 9.

Calvary Church, Ashland, Damaged by Fire.

Calvary Church, Ashland, on the night of Wednesday, December 29, 1926, was damaged by fire to the amount of $3,000. The damage was fully covered by insurance.

It is thought that the fire originated from defective wiring. It will be about a month or more before services can be resumed in the church.

Because of the fire the Bishops' Cru-

(Continued on Page 22.)

Family Department

January.

1. Saturday. Circumcision. New Year's Day.
2. Second Sunday after Christmas.
6. Thursday. Epiphany.
9. First Sunday after Epiphany.
16. Second Sunday after Epiphany.
23. Third Sunday after Epiphany.
25. Tuesday. Conversion of S. Paul.
30. Fourth Sunday after Epiphany.
31. Monday.

Collect for Second Sunday After the Epiphany.

Almighty and everlasting God, Who dost govern all things in Heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

God's Kingdom.

F. B. Stone.

Sweet beyond words is the sense of Thy presence,
Healing Thy touch to the body, the soul,
As Thou dost straighten the threads tangled, knotted,
Weaving them into Thy one perfect whole.

Into Thy kingdom as threads or as pebbles,
Place in the structure Thou givest to all,
If we but yield to the hand of the Builder,
As for each pebble, each thread comes the call.

We do not know the design of the Builder,
And cannot fashion ourselves to His need,
If we but yield to His will He can use us,
In His great building so wondrous indeed.

If we but yield to His will, there's the trial,
Test of our faith, of our love for our King;
Yielded, we open Heaven's treasures to others,
And to His children God's kingdom we bring.

For the Southern Churchman.

How Can the Bishops' Crusade Be a Success?

The Rev. Thos. F. Opie, D. D.

If the success of the Bishops' Crusade depends solely upon the two hundred and seventy-five Bishops, priests and laymen who have enrolled for service, then this success will be only relative, at best. This great movement cannot be a real success, unless the great mass of Episcopalians all through the Church take it seriously and give themselves to it without reserve.

Without man's cooperation, even God is powerless to lift humanity. If you will not, God cannot. Long enough have we waited for the Almighty to destroy this old world and usher in a new order. If there is ever to be a new and better order, called the Kingdom of God, men, women and children have got to show themselves children of the Father and live as a family in love.

All down the ages men have been God's instruments for making a better world-condition. From Abraham to Isaiah and from Paul to Savanorola; from St. Alban to Wycliffe, and from Calvin to Cadman, God and man have cooperated in world-building. God's message must be delivered not only by the Bishop and priest and chosen layman—but by every soul signed with the sign of the Cross—by word of mouth and by life and by love; by action and deed, of friendliness; by faith, hope and charity; by attitude, relationship and conduct. "Ye are epistles read of all men." Your sermon is the life you live.

There is an ancient story that when Christ went back into heaven after His resurrection, He was asked what plan He had laid down for the salvation and re-making of the world. He replied, so the story goes, that He had put His message of love into the hearts and lives and mouths of men—and that they were to live and teach and act this message until it had encircled the globe and transformed men everywhere. "But suppose these men fail you?" He was asked. "I have no other plan," was His instant reply. That plan has carried the gospel all over the world, and has won for it more members and more devotees than any other religion boasts today. It is this plan that will be further intensified and vitalized during the coming crusade, when bishops, clergymen and lay men and women will go everywhere, calling men to Christ and His Church.

If the Crusade is to succeed, men and women everywhere in the Church will be needed to make it so. First, the best of us have got to repent. What have we done—that we should repent? "We have done nothing," I seem to hear many self-righteous people declaring indignantly. In the name of Christ and of His Church, what could be worse than that—doing nothing! In this age when the world is frantically active luring thousands with the glitter of material things and with the lust of pleasure and excitement—the Church and all Christian people must be up and doing. Prayer is not enough. Sermons are not enough. Worship is not enough. If these do not lead to purity, to service, to holy example—to the very life of Christ expressing itself through Christ's people, the Crusade itself must fail!

Mahatma Gandhi, the famous Hindu, who is said to be the most Christ-like man on earth, though himself not a Christian, declares at least three things to be necessary on the part of Christians, if they are to impress the world and lead it to Jesus: (1) "All of you Christians must begin to live more like Jesus Christ" (note: "BEGIN" to live like Jesus!); (2) "You must practice your religion without toning it down"; (3) "You must put your emphasis on love—for love is the center and soul of Christianity."

If we all set ourselves to this high task and seriously undertake to live daily lives of love and of sacrifice and of service such as characterized the life of Jesus—then we shall make the Crusade a tremendous and arresting success. If we do less than this, we are not worthy the name Christian—and we are a reproach to God, to Christ and to the Church. God grant that the Bishops' Crusade may make a few real Christ-men and Christ-women and set them forward in the service of the King!

For the Southern Churchman.

Recollections of a Minister's Daughter.

Chapter Seven.

Anna Swan Reynolds.

The day of the Donation Party was full of excitement, for the inmates of the rectory.

We children were simply wild with excited interest, and in our efforts to help were more or less in everybody's way, and under everybody's feet.

Whenever the door bell rang the whole crowd of younger members of the family rushed to respond to the call, and help to carry in the numerous bundles, baskets and bags.

My mother and eldest sister and my most important eldest brother were busy in the dining-room arranging flowers and evergreens—for even in winter my mother had every window where the sun shone full of beautiful, blooming house plants that were for this occasion scattered about on mantle and table and book case.

The rectory was furnished in a rather unusual way for a western village parish, as my mother had lived in the east, and had brought from her old home beautiful, quaint pieces of furniture, and a great deal of china, crystal, cutglass and silver—her marriage portion.

Our little maid of all work, Eliza, was busy fixing up her kitchen for the close and, as she insisted, impudent inspection of Mrs. X. Y. and Z., who would in all likelihood want to make the coffee in her big wash boiler in order to have enough for all the guests.

We had all been cautioned many times sternly by my eldest brother and sister, that if seen, at least we were not to be heard; while my gentle mother quietly answered all our questions as to what we were to wear, how long we were to sit up, and a thousand other things to our satisfaction.

My father was most of the day pushing his books and papers out of the way in his study with many a sigh—making way and room for the coming of Vandals into his sanctum sanctorum.

A long table had been set in the dining-room; and in the firelit room of early evening was beautiful with its satin-smooth damask—silver and cut-glass, with a lovely centerpiece of flowers arranged by the fingers of my eldest sister, while the "little curate" close by, insisted that she was an "artist", and other remarks, absurd to our childish, scornful "long and listening ears"—for we knew his flattery would spoil her for a week. I remember we all took a hasty lunch in the nursery school room (and it was well we did) of bread anda cup of tea. Of course we were joined by the "little curate". Our anticipations of a feast of good things—cake and cold ham and pickles—were not as abundant and forthcoming as we had looked for at our Donation Party. The first ladies who arrived went to the dining room and kitchen to see that there had been

plenty sent for their supper that night. (We were beginning to have grave fears for other meals than supper by the way they unpacked the various hampers of cooked food, canned fruit and cake for the delectation of the evening's guests. Bob whispered to me that if he saw the opportunity he would secrete one box that he knew held cake (no doubt he had already sampled it), so as to insure our having some left for our Sunday night supper.

My beautiful mother, dressed in one of her gowns of past-time prosperity, and my father in his least shiny clerical suit, were chatting with the members of the Dorcas Society, who had the party in hand.

My eldest sister and brother stood just inside the door-way to receive the young people—my sister lovely in her dainty blue merino with rare old lace in neck and sleeves—my brother holding his head high, and speaking in a deep spulchral voice not natural to him, but caused by his wearing an unusually high collar.

Of course, the "little curate" was not far off, and looked unlike himself in a second-best clerical suit of my father's. Now the "little curate" was almost as round as his eyes, and my father was six feet tall, and somewhat slim at this time, so our "little curate" was almost afraid to move even his eyes on account of his somewhat compressed condition, and Bob said we ought to be thankful that he was restrained in his movements, for there was great danger some of the buttons might give way to rash pressure. Nothing of the sort happened that I know of, however, rather to Bob's disappointment.

There was a great "turning out of the parish", as the Senior Warden said, and promised well for the sound interest of the parishioners and the popularity of the rector and his wife. I don't think he paid any compliment to the minister's children. My mother was kept busy thanking this lady and that, one lady for a piece of flannel, which mother thought was intended to make a bed comforter of, but the lady said she had thought it would make the little girls such sweet dresses. Alas! Girlie and I had to wear those dresses, when we were bad, made of that Donation Party flannel. To this day when I recall them I rub my poor neck where they scratched it red!

The New Star.

Today a star shines in the East
For us from out the dark,
Where warfare's stern, relentless hand
Upon a dreary, wasted land
Has left its cruel mark.

There many little starving ones
In anguish plead for aid;
Their fragile forms before us rise
In fancy, and we hear their cries,
Forlorn and sore afraid.

O let us then this Christmastide
Hark to that call afar,
And in the Christ-Child's name shall we
Present our gifts that we may be
Like followers of the Star
—Eroll Hay Colcock.

Robert E. Lee, the Christian.

The Duke of Wellington is reported to have said, "A man of fine Christian sensibilities is totally unfit for the position of a soldier". But no one doubts that Robert E. Lee, the great soldier, was also a great Christian.

Dr. J. William Jones, who knew him well in peace and in war, said: "If I have ever come in contact with a sincere and devout Christian—one who, seeing himself to be a sinner, trusted alone in the merits of Christ—who humbly tried to walk the path of duty, 'looking unto Jesus, the author and finisher of our faith', and whose piety was constantly exemplified in his daily life, that man was the world's great soldier, and model man, Robert Edward Lee."

In discussing the question as to whether Lee was approachable and had near and intimate friends, Dr. Gamaliel Bradford closes his discussion of the subject by saying: "Lee had one intimate Friend—God." That short sentence is worth a whole chapter in giving us an insight into Lee's religious life. Dr. Bradford's comment is so illuminating that we quote a paragraph:

"So I think we may conclude that the cardinal fact of Lee's life was God. . . . . Everywhere and always he had God in his heart, not so much the God of power, or the God of justice, or even the God of beauty, but the God of love, tempering the austerity of virtue, sweetening the bitterness of failure, above all, breathing loving kindness into the intolerable hell of war. There have been fierce saints who were fighters. There have been gentle saints who were martyrs. It is rare to find a soldier making war—stern war—with the pity, the tendernes, the sympathy of a true follower of Christ."

R. E. Lee, Jr., bears this testimony to his father's religious life. "His was a practical, every-day religion, which supported him all through his life, enabled him to bear with equanimity every reverse of fortune, and to accept her gifts without undue elation." A better description of the spiritual life of Lee, perhaps, has never been given than that.

Writing of his army to President Davis, just after Gettysburg, he said: "Though reduced in numbers by hardships and battles through which it has passed since leaving the Rappahannock, its condition is good, and its confidence unimpaired. I hope your excellency will understand that I am not in the least discouraged, or that my faith in the protection of an all-merciful Providence, or in the fortitude of this army, is at all shaken."

Referring to these words, Thomas Nelson Page says: "When was that constant soul ever shaken! God had established it beyond the power of adversity to touch, much less to shake it."

Here is another example of how his religion sustained him in the hour of trial: His son, Fitzhugh Lee, had been captured while wounded, and carried off a prisoner. Writing to his wife, he said: "But we must bear this additional affliction with fortitude and resignation, and not repine at the will of God. It will eventuate in some good that we know not of now. We must all bear our labors and hardships manfully."

He expressed preference for those sermons that were "simple, earnest, and contained 'the very marrow of the Gospel'."

It was due in large measure to Lee's influence as a Christian commander that great revivals often occurred in the army. Dr. Jones speaks of a great revival among the troops in which over 15,000 men in Lee's army professed conversion, and says: "It is believed that no army in the world's history ever had in it so much of genuine, devout piety so much of active work for Christ, as the Army of Northern Virginia, under the commond of our noble Christian leader."

So concerned was Lee for the spiritual welfare of his soldiers that one of his biographers says: "One almost feels as if he cared more for winning souls than battles, and for supplying his army with Bibles than with bullets and powder."

One of the chaplains of the army, while calling at the General's tent, said: "I think it right that I should say to you, General, that the chaplains of this army have a deep interest in your welfare, and that some of the most fervent prayers we offer are in your behalf." The old hero's face flushed, tears started in his eyes, and he replied, with choked utterance and deep emotion: "Please thank them for that, sir—I warmly appreciate it. And I can only say that I am nothing but a poor sinner, trusting in Christ alone for salvation, and need all of the prayers they can offer for me."—Rev. H. H. Smith, in Christian Advocate.

For the Southern Churchman.

Darning.

Helen Bayley Davis.

Tiny stockings of yellow, pink and blue,
Sturdy ones of tan and grey—
I wonder where the little feet
You clothe will stray?

As I darn each hole with colored silk,
I draw, first under then above,
Another thread unseen and spun
From Mother-love,—

A thread as strong as tempered steel, to guide
My children's footsteps up the grim
Steep path of life and then to bind
Them close to Him.

The Word "Amen" Is One of the Oldest in the World.

The word "Amen" which we all pronounce at the end of prayers and hymns is one of the oldest used in the world. A clergyman in London said the following about it:

"On Friday, at the Mohammedan mosques, millions of devout worshippers prayed the prayer which is their equivalent for the Lord's Prayer; and the full-toned Doxology rang out from the throats of Islam, Amen.

"Yesterday, the Jewish congregations in the synagogues responded to their ministers who, at the close of the great Chumish Prayer, said, 'Say ye, Amen', and they all said, 'Amen'. Today, throughout the Christian Church this word closes our prayers and praise.

"Few words in the vocabulary of religion are more widely used than the word 'Amen', and few, to my mind, are less intelligently uttered. This short word is repeated continually, until I fear it has become blurred and blunted by usage.

"It is a Hebrew term which has passed unchanged into Greek, Arabic, Latin and English. Wherever the soul of man, Jewish, Mohammedan, or Christian, bows before God, the one 'Amen' comes to the lips. It means 'Truly' —'So be it'. We commonly say Amen in worship to some statement by another person if it is a term of response, meaning that if a statement of God's truth is made in our presence, we say Amen to it if we agree with it.

"In the Early Church, in the fourth century, we are told the word Amen rang from the congregation sometimes like a clap of thunder; people poured their hearts into it. In a number of our congregations today, I mean in some churches, the use of Amen at the end of prayers has been discontinued, which is a real loss."—Canadian Churchman.

For the Young Folks

"Come Unto Me."

A friend to you I'll gladly be;
A friend is what you need, I see:
The burden pressing hard on you,
Could not have stayed, had there been two.

I'll share your sorrow and your pain,
And soon you will be well again:
The trouble could not thus have grown:
Had we as friends been better known.

Our fellowship shall never cease,
Our love will dipen and increase,
Until your heart is one with Mine,
Until My strength is wholly thine.
—The Rev. John Maillard.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Truthfulness of Jesus.

M. L. G.

Do you think it was easy for Jesus to be truthful? "He was Himself the Truth," we say, "and He could not have been false." Yet so really was He a man, so perfectly did He take our nature upon Him, that some of His most severe temptations were to be—perhaps only a little—untruthful. "Throw yourself down from the Temple," suggested the Spirit of Evil, "God's Angels will care for you, and the people will then accept you as a God." But Jesus knew that such a believing could not make the sinful pure nor the proud child-like. So He chose the hard way, the slow way, the strait way of Truth. He lived it, and for it He died. "Art Thou the Son of God?" asked the Chief Priest and Scribes on that last dreadful morning. To confess it means death; and Jesus said, "I am".

Our Master will not deceive us! He is the Truth. We will never have to unlearn what He teaches us. Let us trust ourselves to Him; let Him guide us; let Him keep us; for we are not trusting one who may fail us.

And to follow such a Leader we too must be true. True of speech, true of life, and true of heart.

The Three Kings.

Felita was a little Porto Rican girl who was very poor. One day she was talking with a new teacher at a mission school about Three Kings' Day. "Who are the Three Kings?" asked the teacher.

Felita looked at her in astonishment. She didn't know there was any one in the world who didn't know about the Three Kings. "Didn't you ever hear about the Three Kings? Why, when Three Kings' Day comes the Three Kings ride through the country on their horses. They ride in the dark while it is night, so no one can see them. If you put out a box in the evening and fill it with grass, the tired horses will eat the grass as they pass by, and then the Three Kings will leave a present in the box for the good little children who feed the hungry horses."

Felita's face had been full of light as she told about the Three Kings, but her eyes became very sad and her little lips quivered as she stopped speaking. Two tears came into her eyes and ran down her cheeks. Two more tears started after them. "Sometimes the Three Kings forget to leave presents," she said, "if you are very, very poor and if you have no mother."

The kindergarten teacher drew the little girl close in her arms. She knew that Felita was very poor and had no mother and that her father was not kind, but that he beat little Felita cruelly when she displeased him.

All day Felita thought of the box she would fill with grass on Three Kings' Day. She knew that when she hurried out to look in it it would be empty, as it had been last year. If only she could find a present in her box as the other little girls did!

"If I were the Three Kings," she thought to herself as she went to bed, "I'd put presents in the boxes for the poor children first of all. Oh, I wish I were not so poor, and I wish I had a mother!"

That night Felita dreamed that it was Three Kings' Day and that she found a beautiful present in her box.

Nearer and nearer came the great day. On the day before Three Kings' Day Felita slipped quietly out and bought a present for herself with her own money. With great care she filled her box with grass for the horses of the Three Kings. Then she shut her eyes and slipped her present in the box. "I didn't see who put it there," she said, "and I'll play like the Three Kings left it there for me."

She was so excited that she could scarcely sleep. In the morning she jumped up and ran to her box. There was a beautiful present for her. Straight to the kindergarten teacher she went to tell her all about it.

There were both smiles and tears in the eyes of the teacher as she heard the lonely little girl tell about the present she had given herself. Then she told Felita again the story of Christmas. Felita listened with wide-open eyes as the teacher said that the happiest people were those who gave gifts to others.

Felita was very happy when the kindergarten had its Christmas service, and the teacher pinned bows of snow-white ribbon on the dresses of all the children who wanted to give the white gift of loving hearts to Jesus their King. She knew in her heart as she sang the Christmas carols and recited the Christmas verses that when next Christmas came she would not spend her money to buy a present for herself, but she would give something to some one else, as the boys and girls in the States had done when they sent the kindergarten teacher to Porto Rico.—Everyland.

Jed and the New Year's Skates.

Jed stood at the window, working on the straps of a pair of old skates. Now and then he glanced toward the park, where he could see a number of boys on the ice. He was a-quiver with impatience to join them, but the skates must be repaired first. Because he had needed a new suit Christmas, he had told his mother that he could get along with his old skates this winter. And now, on New Year's Day, the matter looked doubtful.

"There!" he exclaimed frowningly as a strap broke. "That settles it!" And at that moment Fred Vincent appeared at the back door and calling out, "Want to use my skates this morning? I can't go to the park till afternoon, so you can have them all forenoon if you want them".

There was no question about Jed's wanting them. Five minutes later he dashed out of the little flat and rushed with headlong speed down the stairway, a pair of shining new skates swung over his shoulder.

As he opened the big hall door he saw coming toward him the little old lady who had just moved into the room across the hall. He paused and held the door open for her.

"Good morning!" she greeted him as she came up the steps. "Going skating?" Jed answered. He did hope this would end the conversation, but not so. "And I suppose these are your new Christmas skates," smiled the talkative stranger.

"They're new Christmas skates," laughed Jed, "but not mine. My chum lent me these to use till noon." He hoped the hint in this last sentence was not too broad to be polite.

It was, however, evidently unnoticed. The little woman beamed more happily than ever. "And you will be home at noon?" she queried.

"Perhaps you would help me get a box down from a high shelf in the storeroom. Boys are always good at climbing."

"Why, certainly."

"I'm going out to dinner at twelve, so if you will come in a little before that I'll be ever so much obliged."

"I'll be there," Jed was too grateful to see his new acquaintance turn toward the stairway to consider at the moment what his words meant. He recalled them as he hurried off to the park. "Before twelve—" he thought ruefully.

He forgot all about the matter, however, when he reached the park. There were only a few boys out compared with what there would be that afternoon. And at night the ice would be alive with moonlight skaters; but Jed, gliding swiftly over the ice, was too full of joy in the present to think of that.

Something else, however was gliding by quite as swiftly as were the boys, and that was time. Jed could scarcely believe Ralph when he called out, "It's almost twelve!"

"And I've got to be home by that time!" Jed announced.

"What for? Fred won't be here till one," cried Ralph.

"I know, but I promised," and Jed explained the situation.

"Oh, forget about it!" urged Ralph.

"I might have forgotten about it if you hadn't reminded," answered Jed, with an injured feeling. "Now I've got to go."

"Just tell her you didn't get back in time," suggested Ralph. "You need not say why. You can get the box down tonight. What's the difference?"

"Maybe she keeps her best dress in it or something else she wants to wear today," answered Jed. He took a few more turns on the ice, meditating on the matter the while. It was certainly very trying. He had started out this morning with a fine new set of resolutions and here at once was a temptation to break two or three of them.

At last he skated slowly up to the bank and began unbuckling the skates. Then regardless of all urging, he started home. "She's a freaky little wom-

an to spoil my last holiday this way," he said to himself. She certainly did not look "freaky", however, as she met him at the door. "I was afraid you'd be late," she exclaimed, with her sunny smile. "We've just time now."

Jed mounted the tall ladder, brought down the box and pried open the lid. "It must be her best bonnet she wants," he thought, for he recognized the fact that she was already in holiday gown.

She bent over the box with a pleasant, little excited air. "I suppose they're in the very bottom," she laughed, as she hurriedly removed a variety of articles that made Jed open his eyes in surprise. "There," she at last joyfully exclaimed, as she handed out a pair of beaming skates. "I want you to have them."

"Me!" exclaimed Jed, breathless with astonishment.

"Yes, you! They are Jack's."

"Who is Jack? I'm—I'm so much obliged."

"Bless you," laughed his friend, "I haven't told you yet about Jack. He's my grandson—just such a boy as you. He's traveling in the South with his father, and will be gone another winter yet. There's no skating there, so he wrote me to give these skates to some one who could make good use of them. He says he will have outgrown them before he gets back. I don't know any one here to give them to, and besides—it's foolish, of course—but I didn't like to think of any one but a nice boy wearing Jack's skates."

"How do you know I'm a nice boy?" laughed Jed.

"I know a boy who stops to hold a door open for a lonely home-sick old women when he's in a hurry to go skating is pretty nice. You can't fool me about boys. I know Jack too well."

At home again he marvelled over the gift. "I don't see why I should have a fine pair of skates just for a little thing like holding a door open for a lady," he said.

"You surely know that we don't receive rewards that way, Jed," answered his mother. "Sometimes they are a long time coming. Then something pleasant may happen that is the fruit of many little kindnesses. For instance I had a reward today for something I have been patiently trying to do for fourteen years. I have always wanted my boys to be kind and polite, especially to elderly people. This morning Mrs. Eagan said to me, 'I've always noticed how thoughtful your boys are to older people'. That was a reward that made New Year's Day very happy to me."

"You don't know how very near I came to spoiling my record this morning, mother," answered Jed, "nor how glad I am that I didn't do so."—Baptist Boys and Girls.

For the Southern Churchman.

The Beginning of Butterflies.

The Rev. Louis Tucker.

Once upon a time there was a Pre-Raphaelite Giraffe who had a quarrel with the art-director of the museum of Mabonga land. This was many, many years ago, before the white man came, and at that time the museum of Mabonga land was all outdoors. The art-director was an able and intelligent hippopotamus, as art-directors mostly are, and he had attained his proud position by trampling all competitors under his feet, as art-directors mostly do. He claimed that the most beautiful sunsets Mabonga land had ever seen were hung on the western wall of the museum during his days; and as for tapestries, he pointed with pride to the wonderful flowers that adorned a thousand fields; for most of Mabonga land is velt country, and at that time it really did produce the most beautiful flowers in the world.

The Pre-Raphaelite Giraffe did not approve of the arrangement of these flowers; also he objected to sunsets, and he had a special plan of his own by which he held that sunrises could be improved. He did not know how to change these things himself, but he presumed that the art-director did because he claimed credit for them. So he went to the director's office, which was the shadiest and coziest and most delightful mudhole in all Mabonga land; and there he sat down on the bank, so that he could wave his hoofs, and he told the art-director all about it. The director would not have listened if he could have helped it; but he had gotten one hind hoof caught in the deep, deep mud between two tree-roots and could not get it out; and he was afraid to mention it for fear his neighbor, the ten-ton crocodile, should hear of it. So they talked, using the museum art languages; which is a Hittite dialect of the sacred speech of the Philistines. Now and then the giraffe would stop to eat lunch or take a drink; and now and then he would take a nap; though naps really made no difference, because he talked in his sleep anyhow; but when he came back the art-director was always there because he could not get away. And so, slowly but surely, the giraffe talked him to death, which has never happened to any other art-director in any gallery or museum in the world.

When the other animals found it out they were exceedingly sorry; so they got the principal python to go down into the water and pull the director out, and then they arranged a grand funeral for him. The white ants dug the grave, and the giraffe furnished the funeral banquet; for the lion, who was in charge, said that he could not possibly do less. When everything was ready they decided to pick all the flowers in middle Mabonga and line the art-director's grave with them. It was common talk all over the velt and the flowers heard of it. Now flowers understand art. So they could not and would not be used at the funeral of an art-director. They begged and pleaded, but their voices are gentle and sweet and the animals would not listen. So, on the morning of the funeral, when the mists rose from the meadows the flowers rose with them and flew away. There were red flowers and pink and purple and green and gold and blue and all the other colors, and they flapped their petals into wings and danced off in the golden sunshine and spread all over the world and became butterflies.

When Stonewall Jackson Was a Boy.

At the "Old Cummins Jackson Mills", on the West Fork River, in what is now West Virginia, was living, years ago, a healthy boy, who had very definite ideas of honor and a strong sense of right. Little Tom Jackson, like a good many other boys, was fond of fishing, and equally fond of selling his fish whenever he could find customers.

In the village of Weston, three miles above the mills, Conrad Kerster kept a small store and market. He had agreed with the boy to give him fifty cents for every pike a foot or more in length that he caught in the mill-pond

The boy was only ten years old, but he made the contract in good faith; and, as the sequel showed, he knew how to keep it.

As time went on, a good many twelve-inch pike were delivered at the market, with mutual satisfaction to both parties in the trade. One day the boy was seen tugging through the village an enormous fish that almost dragged on the ground. It was two inches over a yard long. Colonel Talbot, a gentleman who knew the young fisherman very well, halted him and complimented him on his success.

"A noble fish, Tom. Where are you going with it? I want to buy it."

"It's sold to Mr. Kerster," said the boy, without stopping.

"That can't be. He hasn't see it. Say, I'll give you a dollar for it."

"I tell you it's sold. 'Tisn't mine."

"What's Kerster going to give you for it?"

"Fifty cents," shouted Tom, still keeping on his way.

The colonel called after him, "I'll give you a dollar and a quarter!"

Tom turned a moment, with an indignant look, and replied, "If you get any of this pike, you'll have to get it of Mr. Kerster". And on he went, bending under his load until he reached the store.

Mr. Kerster was astonished. "Fifty cents isn't enough for that fish," he said. "I shall have to give you a dollar."

"No, sir; it's yours at fifty cents," insisted Tom. "I'll not take any more. You've been kind enough to pay me for some that were pretty short." And fifty cents was the price paid for the big pike.

This story, Mr. Kerster himself, in his old age, gave to his nephew, Judge McWhorter, who gave it to the Chicago "Standard".

The fine conscience and keen sense of honor that ruled the boy fixed the habit of a lifetime. The name by which he became known to the world was "Stonewall" Jackson.—Selected.

A New Year Prayer.

"We're only little travelers, Lord;
The New Year stretches wide,
Oh, set thy star to lead us far,
And let thine angel guide.

"We're only little children, Lord,
And there is much to do.
Show us the way to work and play
All this fair New Year through."
—Nancy Byrd Turner, in Pilgrim Elementary Teacher.

When the Twins Tried to Agree.

The twins, Molly and Dannie, had quarreled. The trouble was that one twin was just as stubborn as the other and they were both too stubborn to speak first.

It worried big Sister Vera to have them quarrel, for mother and father were away on a business trip and she had the house to look after and the twins to care for. But now she had an idea that she thought would make them speak. She called them in.

"Now, here is twenty-five cents," she said, holding out a bright, shining quarter, "and I want you to go up to the little store and agree upon something to buy for both of you."

"Now, remember," sister said, "that you are not to divide the money and buy something separately, but you are to spend it for something that you will both like."

"Who is to carry the money?" asked

Dannie.

"Well, you will have to settle that between yourselves," sister said.

"Well, you can carry it for a while," Dannie said to Molly, "and then I will carry it the rest of the way so that I will have it to pay the lady."

"All right," Molly said, already forgetting the quarrel.

But deciding upon one thing for both of them turned out to be a difficult task.

"Let's get a ball," suggested Dannie.

"Oh, I don't want any ball," objected Molly, "but I would love that little doll."

But Dannie scorned the doll idea. "Everything you want is so girlish," he said.

"Well, everything that you want is so boyish," Molly complained.

"Let's get candy, then," Dannie suggested.

"Oh, we can have candy any time," Molly said, "but we don't very often have a whole quarter to spend and we ought to get something nice with it. Isn't Sister Vera the grandest sister you ever saw?"

"You just bet she is," declared Dannie emphatically.

"Oh, Dannie," exclaimed Molly, "maybe we could agree on something to get for Sister Vera. Wouldn't that be nice? It would surprise her."

"Oh, let's," agreed Dannie. "It ought to be easy to find something for her."

Bye-and-bye they came hurrying into the house.

Sister Vera greeted them with a happy smile. "Did you finally agree on something?" she asked.

"Oh, sister," cried Molly, "we couldn't agree on anything for ourselves but we found that we could agree upon something for you, so we bought this pretty handkerchief for you. It has a pink border and Dannie let me carry it all the way home."

"Oh, you little dears," exclaimed Sister Vera, taking them both in her arms, "who ever had such dear little twins?"

"Molly wanted to get one with a yellow border," Danny said, releasing himself, "and I wanted one with a blue border, but then we remembered that you liked pink so we got the pink one."

"Oh, I do love pink," said Sister Vera, "and it will match my new muslin dress."

Then the twins went out to play a game of croquette, forgetting all about the quarrel they had had over the last game.—Lutheran.

The One Who Wouldn't Fuss.

Mrs. Peter Marshall was running some long tucks on her machine, and every time she got to the end of a tuck she stopped to fasten off her thread. And while the machine was silent she kept hearing a little voice below her window, talking in loud, angry tones.

"You are just horrid," said the voice, "I don't love you a bit."

And another time: "You are just as ugly and stupid as you can be—so there!" And about the end of the sixth tuck: "I've a great mind to knock you in the head."

"Dear me—dear me!" exclaimed Mrs. Peter Marshall, "who in the world can this be that Daisy Bell is quarreling with? I must call her in."

But when she put her head out of the window and called, "Daisy—Daisy Bell, a smiling little face looked up through the leafy bushes. "Who is that with you, daughter?" asked the mother.

"Nobody, mother dear, except 'Peggy-from-Paris,'" answered Daisy Bell, holding up her best doll. "I have been trying to get up a quarrel with her, but she won't say a word, and you just can't keep on fussing with a body who won't answer back."

"No, thank goodness, you can't," laughed Mrs. Peter Marshall.

Another day the lady was writing a letter on the porch, but this time she was disturbed by the same sounds as before, only today somebody was answering back. Daily Bell and her brother Wilfred were fussing over a croquet game.

"Come here, daughter, just a minute," said Mrs. Peter Marshall; "I want to ask a favor of you."

The little girl came at once to her mother's side, and listened to something whispered into her small, pink ear. "Will you try it?" asked the mother, kissing Daisy Bell's cheek.

The little croquet player nodded and ran back to strike her ball. After that there was no more fussing.

Would you like to know what Mrs. Peter Marshall whispered in the small, pink ear. I will tell you: "Try Peggy-from-Paris's plan for not fussing!"—Western Recorder.

For the Southern Churchman.

Smiles.

Eugenie du Maurier Meredith.

Just keep on smiling,
When anything goes wrong;
Don't speak in cross tones;
Just sing a little song:

Life's not all shadows;
Shadows fleet and die;
If all day long we sing,
And never frown and cry:

Try to keep smiling,
Though the trying cost;
Always you will find
Smile are never lost:

Clouds must come with shadows;
There's no use in whining;
Always behind the clouds
Shines a silver lining:

So keep on smiling;
Every smile is needed;
Life is what we make it,
When its voice is heeded:

Through the shadows shining,
Each smile has its place;
So keep on smiling
The shadows to efface.

Wanted! Preachers!

These reflections are induced by reading Porritt's "Life of John Henry Jowett".

The Church can never get beyond the divine plan of saving God's people. Paul declares that it is by "the foolishness of preaching". Organization, education, institutional methods, may be good, but nothing supercedes the preaching of the Word. The danger to the Church is the same that it was in the early days—the temptation to turn aside "to serve tables". Every kind of enterprise is demanding the time, energy and thought of the ministry. A pastor of one of the largest churches in the state told me he had devoted six weeks of time to raising " a Community Chest".

With over two-thirds of the race of man living without any knowledge of Jesus Christ and the other third with only a more or less clear view of this saving knowledge, is it not time for the ministry to be preaching Christ? While few of us may have altogether the original gifts of Jowett, yet his methods, his devotion to a single work, his untiring energy furnish an immense encouragement to men of lesser equipment to fit themselves thoroughly for the single service of preaching the Word of God.

It would seem well for young men to realize that the greatest mission is the proclaiming God's message of salvation—not to become administrators, or organizers, or even pastors. The pulpit is a minister's throne—the seat of his power—his hour or two a week, his opportunity for a service angels might envy.

When some one asked Dr. Hoge the secret of his preaching, he said: "Any man ought to become a better preacher as the years go by, barring a physical breakdown, if he will study."

Books, and especially the Bible, were Jowett's constant study. As the sermon was the one thing always on his soul, God spake to him out of every book, out of nature, out of providence, out of human writing, till he had an illustration or an epigram for his use.

Especially does the study of words in all their subtle meaning open up vistas of truth. The shades of meaning that lie, like lovely violets, in the various words of the Bible, were ever an attraction to Dr. Jowett.

The two great centralities of the preacher's sermonizing are—Sin and Grace.

With all the varieties of human experience, with all the consolations of the Gospel, with all the tremendous verities of Heaven, with all the demands of the hour, surely there is no place for trifling sermonettes in the pulpit of today. The chief end of a preacher is to preach. What the Church needs is not men to enter the pulpit and drawl through some words, perform a few perfunctory offices and draw a salary, but men who, aflame with the one supreme message of the Gospel, will carry an earnest, thoroughly thought-out message to the people. Such a man will not lack hearers. The world always listens to such men. The life of Jowett is an inspiration to all of us.—A. A. L., in Christian Observer.

Taking No Chances.

A freckled-faced girl stopped at the post-office and yelled out:

"Anything for the Murphys?"

"No, there is not."

"Anything for Jane Murphy?"

"Nothing."

"Anything for Ann Murphy?"

"No."

"Anything for Tom Murphy?"

"No."

"Anything for John Murphy?"

"No, not a bit."

"Anything for Terry Murphy?"

"No, nor for Pat Murphy, nor Denis Murphy, nor Peter Murphy, nor Paul Murphy, nor for any Murphy, dead, living, unborn, native or foreign, civilized or uncivilized, savage, or barbarous, male or female, black or white, naturalized or otherwise, soldier or citizen. No, there is positively nothing for any of the Murphy's, either individually, jointly, severally, now and for ever, one and inseparable."

The girl looked at the postmaster in astonishment. "Please," she said, "will you see if there is anything for Bridget Murphy."—Tit-Bits.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

PIPE ORGANS.

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SITUATION WANTED.

CHURCH WORKER.

INFORMATION DESIRED CONCERNING an opportunity in Church work where the services of a trained and educated layman are needed. No objection to traveling. Subscriber is at liberty to refer to the Bishop of the Diocese. Address "S-4" care of Southern Churchman

WANTED, AT ONCE, POSITION BY REFINED, Christian woman, as companion, managing housekeeper, or helper in the home. Address A. B., care of Southern Churchman.

LADY OF EXPERIENCE DESIRES POSITION as companion, matron, managing housekeeper, or chaperon. Willing to travel. Address Mrs. E. H. Seabrook, Box 356, Hendersonville, N. C.

WANTED, BY REFINED, EDUCATED woman, with fifteen year old daughter, position in office, or home department, of some good accredited school, beginning September 1st, where daughter could enter until she graduates. Address 72341, care of Southern Churchman.

WANTED, POSITION AS GOVERNESS, Mother's helper, Companion, or office assistant, by college graduate. Address, College Graduate, care of Southern Churchman.

Deaths

LITTLETON LLOYD SNEAD.

Resolutions.

Pursuant to a joint resolution adopted by the Laymen's Association of South Farnham Parish, and the members of the Vestry of St. John's Episcopal Church, that these two bodies place upon record some testimonial of their love and affection for the late LITTLETON LLOYD SNEAD, of Tappahannock, and their sorrow at his death; therefore be it

Resolved, First, That in the death of Mr. Snead, our Laymen's Association and St. John's Church have lost a most useful and consecrated member, and that we shall sadly miss him;

Second, That his loyalty to and interest in the Sunday School, and his desire at all times to render "personal service" in the cause of the Master, was known and recognized by all who came in contact with him in his daily life;

Third, That we extend our deepest sympathy to the bereaved family, and pray for God's richest blessings upon them;

Fourth, That a copy of these resolutions be placed upon the Minutes of our Association and the Vestry; that a copy be sent to the family of the deceased; also to the Southern Churchman, and the Rappahannock Times for publication.

COMMITEE,
H. S. OSBORN,
Rector St. John's Church.
J. C. PHILLIPS,
Superintendent St. John's Sunday School.
A. D. LATANE,
President Laymen's Association.

MISS AMELIA MELLICHAMP.

As we pass through this world it sometimes happens that we come in contact with characters that have peculiar touch with Christ, and it seems out of that touch, they receive the power to be always gracious, loving, self-forgetting and given to serving others. Such characters are benedictions from God to man. They are refining, spiritualizing influences. They are vital forces that lift man toward God. They reveal to the ordinary mortal how God can dwell with us in this life, and how we can walk close with Him here. It is no extravagance of speech to say that such a character was the late AMELIA MELLICHAMP, of Columbia, South Carolina.

Knowing her through a period of over twenty years, I am able to testify to the things that I know as the result of what I have heard and seen. I have never known a man or woman more pure in heart, more true to convictions, and more ready to carry comfort and courage, as well as to render practical service, to those with whom she lived and walked. And when suffering came to be her lot, as was said of another, "her patience and unselfishness also shone out through the long years. She was of the pure in heart who see God daily, and those around her saw God in her".

And again it may be said of her:

"She need no new beauty to go forth,
No lustrous wedding garment to put on.
She wore her crown of deep unburnished gold,
And in her face the rose and white of life.
Her hands were full of priceless gifts she wrought
Out of the common things of every day;
The alabaster box of duties done,
The precious ointment of a perfect love,
With fragrance of devotion and of prayer.

* * * * *

She went out clothed in beauty and in peace
And entered through the door to everlasting life."

W. P. WITSELL.

CHURCH INTELLIGENCE
(Continued from page 16.)

sade meetings, which were to have been held in Ashland, had to be called off.

The Mathewson Memorial Alter and Reredos had arrived in Ashland, but had not been delivered to the church, hence was not in the fire. While the church is being restored this memorial will be put in its place and dedicated as soon as the repairs are completed.

Institute and Classes on the Rural Problem.

From January 11 to 14, in the Parish House of Christ Church Cathedral, Lexington, Dr. William C. Sturgis, of the Educational Division of the National Council, held an institute and discussion group, open not only to the people of Lexington, but to all in the eastern part of Kentucky.

Miss Edna Beardsley, one of the U. T. O. workers of the Woman's Auxiliary, conducted an interdenominational class on the rural problem.

Dr. Sturgis' classes were in the mornings and evenings, and Miss Beardsley's in the afternoons.

A Conference on the Church's Program.

Miss Edna Beardsley, the U. T. O. worker of the Woman's Auxiliary, who has been loaned to the Diocese of Lexington for six months, held a four-day conference, January 4 to 7, on the Church's Program in the Church of the Ascension, Frankfort, the Rev. J. Howard Gibbons, rector.

In an interesting and instructive manner, Miss Beardsley presented the work of the Church in the home and foreign field.

The Rev. W. S. Blackshear, the presbyter in charge of Trinity Church, Georgetown, at the request of the professor of history in Georgetown College, Georgetown, Ky., a Baptist College, delivered a lecture to his class in English History, covering the reign of Henry the Eighth, through that of Queen Elizabeth, from the Church's angle. This class of six was attended by sixty-five.

J. H. G.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan

Important Laymen's Meeting.

One hundred and fifteen laymen from Burlington, High Point, Leaksville, Winston-Salem and Greensboro, met on January 3 in the last named city and heard two inspiring addresses on the Bishops' Crusade. The laymen's club was presided over at a dinner meeting at the O. Henry Hotel by Mayor E. B. Jeffress, of Greensboro, President of the Club. Bishop Penick made an address on the history and purpose of the Crusade and Bishop Knight, of New Jersey, spoke on Fellowship.

It was decided to hold the next meetings in the diocese in connection with eve of the Diocesan Convention, which meets in that city on May 10 and 11, and to invite laymen from all the parishes in the diocese.

The dates set for the central meetings in the diocses in connection with the Bishops' Crusade are February 6 to 11 in Raleigh and February 13 to 18 in Charlotte. Bishop Ferris of Western New York will be the chief missioner.

Good Work Done at Leaksville and Spray.

The Rev. William J. Gordon, of Leaksville and Spray, one of the Church's most loyal and devoted missionaries, has recently celebrated his sixteenth anniversary at Spray and the following item is taken from a recent issue of the Greensboro News:

The growth of the membership of the Leaksville Church is not significant of its work, but its development is measured by its increase in religious activities and the true spirit of giving. Sixteen years ago the contributions amounted to only $80 a year for outside purposes, while the past year shows a notable increase to $1,200. The Church which was erected in 1844 has been greatly improved, adding much to its value and attractiveness.

But Spray has been the nucleus of Mr. Gordon's labors—a field ripe unto harvest. It is here he moved in December, 1910, and has ever since resided among the people who reverence him

so deeply. Although the work was begun here twenty-five years prior to his coming, yet there was very little perceptible growth owing to services being held so irregularly and no resident pastor to lead the people. In 1906, through the efforts of the Rev. N. Lawton Mellichampe, then rector of the Leaksville Episcopal Church, a small structure twenty by thirty feet was built on "Flint Hill" and a mission established known as St. Luke's.

Since Mr. Gordon took charge there have been more than two hundred and twenty-five baptisms, many of them by immersion and one hundred and ninety confirmations. After a few years it was seen that the size of the present church would soon be inadequate for the growing congregation and as early as 1912 the members began to plan for a larger building. The cornerstone of the new St. Luke's Church was laid September 14, 1924. Heroic and sacrificial giving on the part of the membership, together with generous donations from friends in the community and throughout the state, have resulted in the beautiful rock church, valued at $20,000 which was consecrated in November, 1926. It is significant that each member had a part in the undertaking, even the little children piling rock in the fields to be used in the building.

In connection with the work at Leaksville and Spray, St. Andrew's mission has been established at the Galloway farm near Leaksville, a result of cottage prayer meeting services held by St. Luke's Junior Brotherhood of St. Andrew, while on a camping trip. For several years this work was under Mr. Gordon's direct supervision, but the work grew until it was found expedient to secure a resident missionary. Miss Lily Hill, formerly of Pittsboro, N. C., now devotes all her time to this field.

T. F. O.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop.

St. John's, Marietta, the Rev. Chas. E. Berghaus, rector, has just closed one of the most successful years in its history. Besides raising in cash and pledges $2,500 for a new parish house, which is to be erected in the spring, it has paid its Field Quota Fund in full, and presented a Christmas offering of $250 and closed the year with a substantial balance in the treasury. Recently the church was presented with a handsome embroidered white silk superfrontal by the women of the Altar Guild and other friends. In preparation for the Bishops' Crusade, cottage prayer meetings are being conducted simultaneously in three different homes in the parish each Wednesday evening.

Christ Church, Lykens, the Rev. E. W. Foulkes, vicar, has been presented with a compensation pipe organ, the gift of Mrs. Katherine E. Long and her daughter, of Omaha, Nebraska, former residents of Lykens. As the church is already equipped with a pipe organ, the gift has been erected in the parish house.

Saul of Tarsus Church, Williamstown, has been presented with a new credence table, the gift of the Ladies' Guild; a green frontal, presented by Mrs. John Bond; and a fair linen cloth, given by Miss Elizabeth Kingston. The Guild has also furnished the vestry room with a new cabinet.

A. A. H.

Personal Notes

The Rev. George L. Barnes, rector of St. John's Church, Helena, Ark., has accepted a call to the rectorship of St. Andrew's Church, Meriden, Conn., to take effect February 15.

The Rev. Charles M. Lever, priest in charge of the parishes at Dresden and Madison Township, Ohio, has resigned to accept the appointment as General Missionary for the Eastern section of the Diocese of Lexington, with residence in Pikesville.

The Rev. S. E. Matthews, formerly of the Diocese of East Carolina, has become associated with the Rev. A. C. D. Noe in the missionary work of Harnet and Johnson Counties, Diocese of North Carolina.

The Rev. Lane W. Barton has accepted the call to the rectorship of Trinity Church, Newark, and will begin his work February 1. Mr. Barton has been minister in charge of St. Mark's, Shelby, and Grace Church, Gallion, in the Diocese of Ohio for the past four years.

The Rev. L. O. Forqueran has resigned as rector of Grace Church, Ravenswood, and St. John's, Ripley, in the Diocese of West Virginia, and accepted a call to be rector of Grace Church, Pomeroy, and St. Peter's, Gallipolis, in the Diocese of Southern Ohio, with residence in Pomeroy, Ohio. He entered upon his new work on January 1.

The Rev. N. C. Duncan, for several years rector of St. David's, Cheraw, S. C., has accepted the work of Good Shepherd, Cooleemee, and Ascension Parish, Davie County, Diocese of North Carolina.

The Rev. Lyman Howes, for the past two years rector of St. John's Church, Parsons, Kansas, has accepted the call to St. Luke's Church, Marietta, Ohio, and took charge the first week in January.

The Rev. H. DeC. Mazyck, rector of All Saints' Church, Roanoke Rapids, N. C., has accepted a call to Holy Trinity Church, Townesville, and St. Mark's, Roxboro, N. C. Mr. Mazyck took charge of these missions early in January.

The address of the Rev. William Whittle is changed from Mapleton, Iowa, to Franklin, Louisiana.

The Rev. Wm. Byrd Lee, Jr., formerly of Norfolk, Va., has taken up his work as rector of the Church of the Holy Innocents, and as Student Pastor at the Alabama Polytechnic Institute, Auburn, Alabama.

ORINATIONS.

The Rev. Frank Barr was advanced to the Priesthood by Bishop Reese at the Church of the Good Shepherd, Columbus, Ohio, on Tuesday, December 21, St. Thomas' Day. Mr. Barr was presented by the Rev. Sidney E. Sweet, and the preacher was the Rev. Canon O. E. Watson, of Bexley Hall.

Two former rectors of the parish participated in the ordination. The Litany was read by the Rev. F. O. Granniss, who was the first rector of the Church of the Good Shepherd, and the Epistle was read by the Rev. W. T. Stimson, now rector of St. John's, Worthington. Archdeacon Reinheimer acted as master of ceremonies and the Rev. Maurice Clarke read the Gospel. The Rev. R. C. Masterton and the Rev. M. C. Sackett were also in the chancel and joined in the laying on of hands.

The Rev. Mr. Barr, who has been deacon in charge of the Good Shepherd since last June, when he graduated from Bexley Hall, now becomes the rector of the parish.

On the Sunday after Christmas, in St. Andrew's Church, Newark, N. J., Bishop Stearly ordained to the Priesthood the Rev. Rowland F. Nye, presented by the rector, the Rev. Charles H. Wells, the Rev. Charles E. McAllister preaching the sermon. Mr. Nye has for the last year been in charge of the services at Vailsburgh. He was a boy in the choir at Woodstock, Vermont, when the Rev. Mr. Wells was the rector there many years ago, and their lives have been brought together with Mr. Nye's ordination for the ministry.

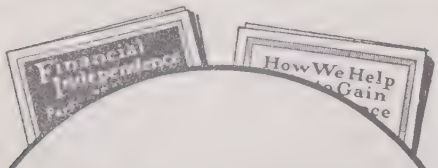
On Sunday, December 5, in St. Clements Church, Buffalo, N. Y., the Rev. G. Paul Musselman, deacon, was advanced to the priesthood by the Rt. Rev. Charles Henry Brent, D. D., Bishop of the Diocese of Western New York. The ordinand was presented by the Rev. G. Sherman Burrows, D. D., warden of Delancey Divinity School, at which Mr. Musselman was a student. Dr. Burrows also read the Litany. The Rev. Leslie F. Chard, of Gowanda, N. Y., was the preacher. The Rev. John William Mulder, of Avon, N. Y., acted as Bishop's chaplain.

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DEATHS.

On returning to the United States from a visit in Europe, the Rev. George Wallace, D. D., died at sea on the steamer President Harding, as the result of a fall, on January 6.

Dr. Wallace was born in England eighty-one years ago, and in his earlier ministry served for eight years as a missionary in the Hawaiian Islands, when the Church of England held jurisdiction through Bishop Willis. In 1889 Dr. Wallace volunteered for service in Japan and was appointed by Bishop McKim as professor in Trinity Divinity and Catechetical School in Tokyo. In addition to his teaching work he cared for the English services at the Cathedral in Tsukiji, and frequently ministered at Japanese stations outside of Tokyo. In 1917 he retired. His service both in the Hawaiian Islands and in Japan was marked by unswerving devotion to duty and by a sweetness of spirit and kindliness of bearing that won the affection of all with whom he came in contact.



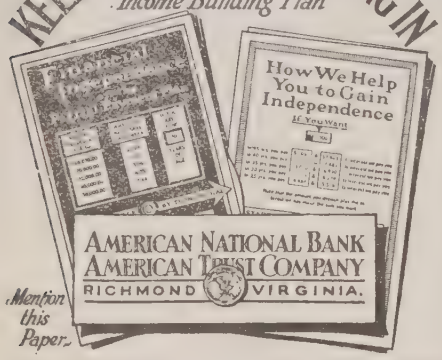
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Southern Churchman

Vol. 92. RICHMOND, VA., JANUARY 22, 1927. No. 4.

THRICE blessed are the ways of him who knows
Each heaven but a step upon the stair
That leads to perfect and unchanging bliss:
Union with God and with all other souls.
He can, by consecration to mankind
And full devotion to his Higher Self,
O'erleap all intervening steps to come
Into the presence of the Infinite.

—*Dombey Shepherd.*

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The Winds.

Mary May.

Oh, I talk to the winds and the winds talk to me,
As the seasons pass swiftly by,
The east wind or west wind whichever it may be,
In the lowlands or in the high.
When old winter is bringing his cold, chilling blasts,
And I cling to the warm hearth fire,
Why I cry, "Oh, wild winds, it is time you have passed,
Of your roughness we all will tire!"

The bleak winds then reply, "But if you will walk
With us just for a little while,
We'll quicken your thoughts as with us you may talk,
And soon change a sad sigh to a smile"—
"Dear spring winds, please rest me, I am languid today,
And yearn to be quiet and still."
"Child, haste to the orchard," all the spring winds say,
"With wind-blown, white petals the hands fill."

Scented breezes of summer soon tease me to look,
For wild flowers or pine-laden wood;
"Oh, away from the hammock and reading a book.
Learn Nature's sweet secrets as one should."
The cool winds of Autumn lulling flowers to sleep
Bring a tear towards the death of the year,
But say, "Wake and labor, there is no time to weep,
God has work for each child He holds dear."

Different Snow Men.

You do not need a great amount of snow to make a snow man if you begin to work soon after it falls and make use of all you can get a hold of. Soiled snow might be used in the center if you fear you will not have enough with which to finish. When the ball is about the right size, cover it with a layer of clean snow. In fact some grass and leaves on the inside will make the snow man more lasting. Be sure to pack your ball hard as you roll it; this will make it last much longer than a soft, carelessly made ball. When making the body of your snow man, shape it long rather than thick.

It is as easy to mold a bear as a man. One boy cut out a huge bear face from paper and stuck it fast to the snow bear after it was completed. By wetting the paper, it was made to freeze fast to the figure. Here it stuck as long as the snow bear lasted. Chunks of coal or marbles make good eyes, a strip of red flannel makes a good mouth, and other features may be sketched on the snow face with ink or black paint.

A man and boy on a bench is easy to manage. Roll your balls and arrange them on the bench. You can dress them up in old clothes if you life. Any snow figure will last longer and be better shaped if you sprinkle it with cold water after nightfall. Apply the water with a fine spray from a sprinkling can or hose. Pat the surface hard, because hard snow does not melt nearly as fast as the soft snow. By locating your snow figures where they will be shaded from sun most of the day, or by covering them during warm days, you can make them last much longer.

A group of boys made a row of snow figures on a wide lawn that attracted much attention while they lasted. When another snow came, the boys made a new row of snow figures, each choosing quite a different figure to build. The boys had fun all winter with the snow men.

On Valentine's Day they gave each figure a big red heart for a valentine. They cut a portrait of Washington from a picture and stuck it to one of their figures which were molded to look like the dress of those days. Late in February they made the rest of the figures look like soldiers; by using flags, they made quite a brave patriotic display. In March when it began to rain, they gave each one a worn-out, old umbrella. This aroused a great amount of mirth to see the forlorn group literally melting away in the spring rains but bravely trying to protect themselves with their umbrellas.—Elizabeth Jain.

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A Lesson In Giving.

The story related in the Gospel of Mark of the widow who cast her mite into the treasury of the temple, has a deep significance for all desirous of gaining the true meaning of the Holy Scriptures. It contains a lesson in giving from which all who read with understanding may greatly profit.

Jesus and His disciples, sitting near the treasury, that is, the collection box of the temple, saw the rich casting much into the box, giving generously to the Church out of their abundance. Presently there came by a poor woman who cast in two mites, which make a farthing—a very small gift, if its monetary value alone be considered. But the spiritually-minded Nazarene saw at once the significance of the widow's gift, and, wishing to utilize the experience by way of illustrating His teachings, called His disciples about Him and said, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury". And He drove home the lesson with the significant statement, "For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living", that is, all she had to live on.

The lesson which Christ Jesus wished to convey, obviously, was that the size of the gift is determined, not by its monetary value, but by the spirit of sacrifice with which it is accompanied. The rich, although their gifts were large, gave only what they could well afford to give, that which they would not miss; and because of giving, they would not be deprived of any comfort or pleasure purchaseable with money. The poor widow, on the contrary, gave all she had to live on, leaving herself nothing with which to meet her immediate needs. What an example of perfect trust in God, in the omnipotence of good! All may find in the incident a beautiful lesson in the art of right thinking, and an example of that complete faith in God which never doubts God's availability to meet all human needs, and which fears not to face the world without money.

Many who, like the widow, have cast their all into the treasury of God's service with confidence born of understanding, have afterwards found ample supply to meet all right human needs. And, moreover, from the experience they have gained much in the understanding of true substance, have proved in some degree the infinite presence of good, have strengthened their faith in God's omnipotence, have proved something of the truth about spiritual man.

What wonderful possibilities for spiritual growth does one find in the story of the widow's mite! How rich does she seem in her profound faith in God and in her understanding of substance—that they are unlimited in quantity and unfailingly bestowed by the infinite Father upon His beloved! Surely all may gain an invaluable lesson from her experience. But, one may inquire, am I likewise to give up all I possess, all my wealth, in order to gain this blessing? Christ Jesus made very clear the difficulty encountered by the rich man in gaining the kingdom of heaven. Who is the rich man? Manifestly, in the thought of the Master the rich man is he who mistakenly believes material riches to be true substance. On the contrary, whoever has learned that substance is Spirit, that there is no other substance which is immutable and indestructible but Spirit, however rich he may be in what is commonly called the world's goods, comes under no condemnation because of the extent of his possessions. Such a one, looking to Spirit as the source of all supply, gives generously of his riches, knowing that thereby he not only does not impoverish himself but gains true substance in proportion as his spiritual sense is enhanced.—Exchange.

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Huck Shows Tom the Dead Cat

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How safe to loose our hold on all
Earth's props, and let our tiredness fall
Upon the love which soothes and calms,
And holds in "everlasting Arms".
—Anon.

A Calcutta daily paper reports that Dr. Ghandi was to lecture for an hour each week in the National College at Ahmedabad, which he founded when he launched the non-cooperation movement, and on his asking the students to choose the subject, they asked him to take the New Testament.

I have so many joys. In yielding homage one.
Such glorious creatures God hath made beneath the sun!
For some of these, and their white faith, and deeds sublime.
'Twas given me to meet as on toward God we climb.
—Edith M. Thomas.

Death is the most individualizing of all things. Each one dies by himself, even when a plague or the rout of an army slays its hundred thousands. And yet the words of Jesus Christ tell us that this awful loneliness is only in appearance. He shows the other side of death as a grander fellowship—Selected.

Of all people Christians ought to be the happiest and the cheeriest. It makes a great difference to those about us if our religion keeps us sunny-eyed and cheerful-hearted. Every Christian ought to seek to be a source of comfort and help to others; in fact, God expects His people to be "encouragers". The Christian has the assurance that God is his Father, that His love is unchanging and that His redeeming grace is able to keep him to the end.

Is thy path lonely? Fear it not, for He
Who marks the sparrow's fall is guarding thee;
And not a star shines o'er the head by night,
But He hath known that it will reach thy sight;

And not a joy can beautify thy lot,
But tells thee still thou art unforgot;
Nay, not a grief can darken or surprise,
Swell in thy heart, or dim with tears thine eyes,
But it is sent in mercy and in love,
To bid thy helplessness seek strength above.
—Selected.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 92. RICHMOND, VA., JANUARY 22, 1927. No. 4.

THE DRIFT OF THE TIDE

SHEPHERDING THE FLOCK OF CHRIST is a large occupation with many trials and difficulties attached thereto. Not to slight the little congregations, and to be impartial to the large ones often confront a Bishop with perplexing problems. When it was announced that the Rt. Rev. William Cabell Brown, D. D., Bishop of the Diocese of Virginia would preach a week's mission in the Colored Church of St. Philip's, one is impressed with the fact that here is a Bishop with the true shepherding spirit ready to recognize and support faithful work done in his Diocese. It should be a source of inspiration to all those interested in the progress of the Church among Colored people, and no doubt its effect will reach far beyond the congregation of St. Philip's.

RAILROAD RELIGION is not known to many of our clergy, but to those who have had experience with it there is none better. What is it? Well, it is the practice of cooperation by great corporations. Practically all the big railroads throughout the country will issue a "charity ticket" (which costs half the regular fare), in worthy cases properly investigated, by some charitable or Church organization. A few of the carrier companies will issue a "charity pass". This kind of assistance from such companies is most valuable for sending persons to hospitals, or other institutions. Of course, the railroads cannot afford to be imposed upon, and it is necessary that proper information, showing due cause for the request, should always accompany a letter asking for this kind of consideration. This is only one of the many ways in which Christianity now permeates modern business life. Another instance of it that has recently come under our notice is that the Yellow Cab Company, in one of our large cities, gives its service entirely free to the inmates of the Crippled Children's Hospital. It is a good thing for churches to perform Christian acts of kindness, but it is a good deal better thing so to Christianize industry that it will do these things as a part of its business life.

THE FEDERAL COUNCIL OF CHURCHES are observing Lent and their Commission on Evangelism, and Life Service have issued a booklet containing a short Scripture passage, a prayer, and a hymn for each day of Lent. Many city daily papers will run this devotional program for every day, so that it will be read in thousands of homes, and in itself it constitutes a brief religious service with the elements of prayer, praise and instruction from the Bible. The cooperation of the daily press in carrying such material is one of the many indications of the drift of the tide toward spiritual things. Some bewail the lack of attendance at Church, but if the devotional service is going into the home, through daily papers, that is Christianizing every day life in a way that is more universal than large crowds at Church. Samples of this pocket service book can be obtained by any clergyman by writing to the Commission of Evangelism and Life Service, 105 East Twenty-Second Street, New York City.

A THOUSAND GUESTS AT A BIRTHDAY PARTY is an unusual way of demonstrating the power of preaching, yet this party, with its exceptionally large attendance was the direct result of the eloquent preaching of Miss Maude Royden. Through her eloquence she has assembled around her a group, mostly of young woman, teachers and workers of various kinds, earning their own living, who collect and give large sums of money to various worthy objects, such as the "Save the Children Fund", and unemployed miners' families. Besides all this they keep up the rent of the Eccleston Guild House, at three hundred pounds a year, and are expending two thousand pounds in having it made more suitable for Miss Royden's services. On her fiftieth birthday, the occasion referred to above, she was presented with a purse of one thousand pounds. These things give food for meditation to those who bewail the waning of the power of the pulpit.

THE PRACTICE OF REAL CHRISTIANITY is difficult enough in a Church chancel with vestments and the proper setting to impress us with our responsibilities. How much more difficult it must be in the face of an insulting mob hurling stones and other missiles with a pistol at one's side and a loaded rifle in one's hands, yet a genuine Christianity was practiced by the British Marines at Hankow, under these circumstances, when they failed to fire a shot, or inflict a wound upon Chinese rioters under the greatest strain. An eye-witness says: "The self-possession of the English fighting men under the trying circumstances was 'perfectly wonderful'." It is this kind of discipline and self-restraint that has made the British official and the British Government respected throughout the world. The failure to return "evil for evil" under such circumstances is indeed a fine example of Christianity in practice.

DR. HENRY SLOAN COFFIN used vigorous language in denouncing his Presbyterian brethren at the meeting of the New York Presbytery, for not living up to the pact entered into by them and the Methodist and Episcopal clergymen not to marry divorced people. In response to a question concerning his opinion of the divorces obtained by Americans in Paris, Dr. Coffin said, "I think they are a disgrace. Some day I hope the United States Government will fail to recognize such divorces granted to an American". Ministers throughout the country should assume the attitude of the New York clergyman, and enter into

agreements to observe strictly the rules of their churches, or to live up to a higher standard even, with regard to divorced persons.

A CIRCULATION OF SEVENTEEN MILLION FIVE HUNDRED THOUSAND represents the combined subscribers of all the religious periodicals in the United States. Since this is almost one sixth of the entire population, these figures are decidedly encouraging. Although the religious press undoubtedly has a great obstacle to overcome in the financial problem, nevertheless, the number of persons being reached by various Church papers indicates that the demand for religious reading is very much larger than is generally supposed, and that the influence of these periodicals must be very considerable. There is no doubt that religion, in one form or another, has a very much larger place in the daily lives of our people than it used to in former years.

THE POWER OF CONTACT WITH CHRIST

The late afternoon sun was casting oblique shadows across the little plains, and steep declivities of Samaria, as a small group of tired pedestrians made their way toward Jerusalem. Those were not friendly greetings or glances that were received as they passed shepherds and camel drivers or entered the hamlets. Their faces were set as though they were going toward Jerusalem, and that fact in itself was enough to create bitter prejudice in a people who had not forgotten the long rivalry that had existed between the Judean capital and their own city by the sacred Mount where they felt that God was to be found.

The lengthening shadows impressed upon the travelers the necessity for finding some place where a night's lodging might be obtained.

Two of the younger members forged ahead, as they approached the next village to try to secure shelter for the night.

Soon, however, these messengers, two brothers, John and James, returned with flushed faces and angry voices. The villagers will not accommodate any pilgrims going up to the hated Jerusalem. The two enraged young men come to the Leader of their party, exclaiming "Lord, wilt Thou that we command fire to come down from heaven and consume them, even as Elias did?" But He turned and rebuked them, and said, "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them"; and they went to another village, (Luke 9:51-57).

Upon another occasion these two ambitious brothers approached the Master with the rquest that they should be allowed to sit upon His right and left hand in the Kingdom to be established.

Was it any wonder then that they had been given by Him the surname, Boarneges, or Sons of Thunder, so tempestuous was their nature in youth.

Now the scene changes. We leap forward a half century or more in time, and are no longer in Palestine with its sacred scenes and narrow minded inhabitants. The great pagan city of Ephesus lies before us, in which was the beautiful statue of Diana, supposed to have been dropped from heaven by Jupiter, the city in which Paul stayed three years, and gave lectures on Christianity. It might be called the first Christian theological seminary. He was so successful and made so many converts that he seriously menaced the business of making and selling the copper images of Diana, which had been so popular that their manufacture was a thriving industry. It is a long time after the departure and death of St. Paul, that we see an old man walking through these streets. He has a benign face and the children love to follow him, for he is known as the "Apostle of Love". His constant phrase to the eager, squabbling youngsters around him is "Little children, love one another".

In his old age he has written a book containing his recollections of the words and deeds of his Master, that Master who had wrought such a transformation in him, changing his whole disposition, so that when he came to put down his memories and to write also three short letters for the Churches, we find in them the word "love" used a greater number of times than in all the rest of the New Testament combined.

That is the kind of change that contact with Jesus will make in men's lives, today as it did in that of St. John, the evangelist of old. It gives them a new outlook on life. The contemplation of the love and service that He exemplified in His every-day life so fills us with devotion to God, and His children that we cannot help wanting to serve in a thousand ways. It uplifts and ennobles us, gives us a wide vision, and extends our horizon of life, so that it includes something more than what we see and hear, and feel through the senses with which this body is endowed.

It was the knowledge of this transforming power within Himself that enables Jesus to say with perfect confidence to His disciples, "If ye love me ye will keep my commandments".

It is the inspiration of this mighty power, this contact with Jesus which changed St. John from "The Son of Thunder" to "The Beloved Disciple", that is moving our Church today, and has seent forth the Crusaders into the land to carry the message of renewed spiritual life through coming again into His blessed presence.

There can be no doubt of the result, if we will but throw ourselves into this enterprise with heart and soul, and remember that the Holy Spirit works through the touch of one life upon another, so if one is inspired or uplifted by a service, see to it that the same experience is shared with a friend, by bringing that friend to one of the services, and so let the awakening of our Church, the renewal of contact with Christ reach from top to bottom and spread like the fire of the Holy Spirit of old.

THE UNFOLDING OF TRUTH

Nothing is more interesting in the Bible than the development of new truths, as revealed through its Inspired Word.

The revelation of One God came to Abraham, but it was by no means universal, for several centuries afterwards, in fact we find Isaiah, long years afterward, delivering one of his most sarcastic and witty utterances against idolatry.

So also the great message of the Fatherhood of God that our Saviour brought took a considerable time to spread to the degree of general acceptance.

In St. Paul's Epistle to the Galatians, which is generally accepted to be among the earliest Books of the New Testament, the writer feels it necessary to make quite a lengthy argument to prove that we have passed from the condition of servants to the relationship of children of God.

On the other hand, in the first Epistle of St. John, writ-

ten perhaps thirty or forty years later, that Apostle at once assumes our sonship to God as a perfectly natural matter of common knowledge. In the second verse of the third chapter of his first Epistle he makes the statement without any previous discussion or argument, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be".

It is a good illustration of the manner in which, by God's loving revelation, we move from truth to truth on an ever ascending scale, and in continuously widening planes. Thus, St. John at once assumes what St. Paul felt it necessary to prove by argument, and having attained that position he immediately looks forward to greater things that might come.

So also, in the scientific world, if we think of each new discovery as merely an increasing of the gifts of God we look forward with eager anticipation to new developments.

THIS WEEK'S PREACHER

The Rev. Elwood Worcester, D. D., was born in Ohio, and after studying at Columbia University, New York, and the General Theological Seminary, he went abroad and took a Ph. D. degree at Leipsig. On his return, after serving a church in Brooklyn, and teaching Philosophy in Lehigh University, he became rector of St. Stephen's Church, Philadelphia, from which he was called to Emmanuel Church, Boston, in 1904. He has here done a notable work in starting what is known as the "Emmanuel Movement". With his associate, Dr. McComb, he opened what might be called religious clinics for the treatment of certain diseases, as a part of his Church work. He always worked in connection with a Doctor, and has aroused quite a new interest in the connection between religion and medicine. From time to time he has written a number of books, among them being, "The Living Word", "Religion and Life" and "The Christian Religion as a Healing Power".

THE PULPIT OF THE AMERICAN CHURCH

NEW ALLIES FOR THE COMING YEAR

By The Reverend Elwood Worcester, D. D.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3:11.

A FEW years ago many persons entertained the curious expectation that our soldiers as the result of their spiritual experiences and their sacrifices in the Great War would return home bringing with them the vision of a new world and a new life. Those who had partaken of these great experiences abroad doubtless had reason for this belief. Nevertheless, it was not realized. No such change was perceptible. He that was righteous was righteous still. Even we who remained at home were conscious of a very wonderful change of heart which passed over this country at that time, which, had it continued, would have affected our whole life. It seemed as if a new and greater spirit had awakened in us all, from the least to the greatest, a spirit of consecration and of unselfish devotion. Men and women seemed to rise above themselves, to cast off their ordinary selfishness and sloth. Suddenly the bonds of class and caste fell off and we realized, perhaps for the first time in our history, that we are one people. The health, the happiness, the moral disposition of the humblest citizen became a matter of serious concern to us, and we wished no one to be embittered or discontented.

I wonder if any appeal could have sustained this disposition. We felt then as the Disciples felt on the way to Jerusalem—that the kingdom of Heaven might immediately appear. But, apparently, such a vast outpouring of devotion can only be engendered automatically, under the threat and stimulus of mighty catastrophies. The reaction of war is not like the reaction of great religious enterprises, a preparation for new effort. War's reaction is lassitude and license. As soon as the immediate object of our effort was attained "a change passed o'er the spirit of our dream". We lost the opportunity of making this generation the greatest in history, and we entered one of the most humiliating periods of our national existence which, apparently, has left us scarcely a friend on earth.

And yet, though the Disciples' expectation of the immediate coming of the Kingdom was deceived and the world continued on its old way, a new age really dawned on the day that Jesus died in utter obscurity and a new spiritual power then entered the world which has changed our higher life forever. However mistaken we were in our former expectation, there is no mistake in our belief that a new era has dawned on the earth. One of the great periods of the world's history has definitely ended and another has begun. So great an overthrow and a destruction can only be followed by a commensurate reconstruction (He taketh away the first that He may establish the second), and we may be sure that the world which is rising will not be built on foundations which proved too frail or too treacherous for the old world. For good or evil, or for good and evil, the power of the past, of clinging, impending and, at the same time of staying, steadying custom, tradition and habit has been broken, and something new is about to take place under the sun. We feel very much as St. Paul felt when he wrote "Other foundation can no man lay than that is laid. . . . But let every man take heed what he buildeth thereupon for the day will try it".

After the wars of Napoleon, more than a thundred years ago, there followed a period of mediocrity, frivolity and moral weakness which Balzac has depicted for all succeeding ages in the hundred volumes of his "Human Comedy". Then the great forces of the Nineteenth Century slowly shaped themselves and began to give form to one of the most splendid periods of intellectual and material advance this world has ever known. It may be that the spiritual forces of the New Age will require a longer period of incubation before they break into life and stamp our time with the sign-manuel of its genius, but they will certainly emerge and will produce works in proportion to the new strength of the human race. As nothing radically new except the grotesque phenomenon of Russian Bolshevism made its appearance as the result of war, we can only suppose that the future, as usual, will issue from the past, and that our former achievements will be the tools and instruments by which the new world will be fashioned.

On this beginning of our new year, I shall make a brief inventory of our new, or more recent spiritual and religious assets, as they appear to me, those things of the soul solidly rooted in thought, disposition, knowledge and experience which are alive and able to act.

One really marvelous sentiment which has come to us of late years is our new sense of responsibility for the sorrows and misfortunes of mankind. America, during the past twenty-five years, has become the great Alma Mater of the nations. Wherever there is grief, tragedy, terrible disease, catastrophies of Nature on earth, America is soon present with money, skill and devotion, to save the perishing and to comfort the comfortless. No such office has been assumed by any other nation in the history of the world. Today all the churches are asked to endorse

and to strengthen this noble service in the relief of the ancient people of Israel and of other sufferers in the Near East, and I appeal to all who love the best that is in America to take part in this work.

Next I make mention of our great faith, our faith in science. I do not know where one would turn to find anything like it, a faith which so many educated men hold with such assurance and with so little doubt. If it has sought, it has also found. Its discoveries in every field, near or distant, material or spiritual, theoretical or practical, pour in so fast that the most industrious student cannot keep pace with them, and no human mind ever again will be able to master their whole domain. In consequence of these findings a new sense of power and of hope has come to the human race which it never possessed before.

This faith, then, is a fact which must be reckoned with by all churches. No weapon raised against science will prosper. What we call "science" is but a cross-section of reality, nor do people pronounce against reason oftener or more emphatically than reason pronounces against them. Our only protection against the crudities and materialism of science lies in more and better science, in a science of spiritual things, just as the reconcilation of age-long antagonism of science and religion lies in making science more religious and religion more scientific. One of the greatest achievements of the future will certainly be to close this gulf, to heal and integrate this dissociation of our noblest faculties.

Over against this is a fact we shall never forget until we lose our memories in senile decay. Science can never be the supreme guide and teacher of mankind, because in itself it is non-ethical. It is just as willing to serve a murderer as it is to serve an honest man. Poison gas is to it as the sweetest perfume. When, at last, science succeeded in invading the sky it was not to pour down peace and good will, but wrath and destruction on the children of men. It does not ask whether things are good or bad, whether they are right or wrong, but only whether they are true or false, fit or unfit. We have evoked a genie which already has forces at his command capable of annihilating all that man has created, and unless the spirit of man is capable of directing this power for good, it will destroy him. In other words, science is our servant, not our master.

Another Spiritual asset which will mean more to the Church in the future than it has meant in the past is our critical knowledge of the Scriptures. In spite of the mythologists, Christianity is an historical religion which has its origin in a great historical personality. More and more it is felt and acknowledge that Jesus is the Author and Finisher of our faith. But if we would know Jesus we must know the Synoptic Gospels. Of these, St. Mark's is undoubtedly the first and the oldest, not merely in the priority of a decade or two, but in its more primitive conceptions, in its graphic realism and in the human traits of its presentation. A very ancient tradition asserts that its contents were dictated to St. Mark by Simon Peter, and much of the Gospel supports this tradition and bears the imprint of an eye-witness.

In the preparation of his Gospel St. Matthew made use of the whole Gospel of Mark and he had also at his disposal the incomparable Logia, or collections of the priceless sayings and connected discourses of Jesus. St. Matthew wrote for the Hebrews and he is very fond of introducing Old Testament quotations and prophecies, sometimes forcibly.

Most scholars believe that St. Luke wrote his Gospel a little later than St. Matthew. Strange to say, in spite of Luke's avowed intention of making use of all that had been written on the Lord's life, he does not appear to have been acquainted with St. Matthew's work. Otherwise his innumerable departures and differences of order and expression would be unthinkable. St. Luke also had access to some other collection of Jesus' sayings and parables, including some of the greatest—Dives and Lazarus, the Good Samaritan, the Prodigal Son, which appear nowhere else.

Today scholars, with few exceptions, are agreed that the Fourth Gospel, which we call St. John's, is not intended to be a mere recital of the events of Jesus' life, but a philosophy of that life, the most profound and touching which has ever been written. It is he who boldly identifies Jesus with the Word, the Logos of the Stoics and Neo-Plantonists. Many of the sayings are so different in their range of thought and vocabulary that it is difficult to believe that the same person spoke as St. John and as the Synoptics represent Jesus as speaking. He does not admit that Jesus was baptized by John the Baptist, or that He instituted the Eucharist at the Last Supper. The Gospel begins with the total suppression of the dark scene of temptation in the wilderness and substitutes for it the bright scene of the marriage in Cana, where Jesus changes the water of the old Jewish purifications into the new wine of the Kingdom of God. Most of its miracles are new and different. Its only allusions to the human birth of Jesus simply designate Him as the son of Joseph—"We have found Him of whom Moses and the prophets did write, Jesus of Nazreth, the Son of Joseph". The demoniacs, who left such an indelible impression on the earlier Gospels, disappear altogether and are never mentioned. Above all, Jesus' expectation of the immediate coming of the Kingdom, which time had disposed of, is allowed to fall, and in place of the speedy return of Jesus, is the heavenly house of many mansions to which Jesus will welcome His own after their death.

I have left myself little time for mentioning other new spiritual assets and allies we have at our command, but there is one I must allude to—our new knowledge of the soul. In the whole history of thought man has made three revolutonary discoveries, revolutionary in the sense of changing forever his estimate of himself and of the universe in which he lives. The first is the discovery of the earth's place in the solar system and its revolution around its central body, begun by Copernicus and finished by Galileo in the Seventeenth Century. The second is the discovery of Evolution in the Nineteenth Century which has changed all our conceptions of Creation of man's past history and his place in Nature. The third is our discovery of the nature and reality of the soul and of the part played by subconscious elements of mind, and our occasional supernormal experiences. We are still too near this last revelation to realize its enormous importance. With it a new phase of human evoluton has begun and, in spite of all our present materialism, the age which has begun will be known as the "Age of the Spirit". As we look back to the animal man of the past, so we may begin to look forward to the Spiritual, the Divine man of the future of whom we have one perfect example in Jesus Christ, divine not merely in His own person, but in His knowledge and employment of spiritual laws and forces. From this point of view the mighty works of Christ regain all their ancient power. It would not be an exaggeration to say that hundreds of thousands of persons are rejoicing in this new lght, in their improved health and in their closer walk with God. The soul and the things of the Spirit which used to seem so vague and far off have become concrete realities. Prayer is no longer a mere duty or a wearisome exercise; it is a joy and a necessity of our lives which winning foot ball teams cannot dispense with. From this point of view the whole person of the Redeemer comes nearer to us. His words and sayings are more intelligible to us, and His great acts are real, credible and congenial to us, because they are supported in so many instances by our own experience.

These are some of the new allies of religion, and there are others, nearly as important, I could mention if I had the time. Personally I give no credit whatever to the saying: "Religion is declining," "Religion is dying out." What we call "religion" is the outward expression of the life of the soul, and not until the soul of man dies and all its great creations are forgotten, will religion cease to be the most important fact in human life. An age which has knowledge of Jesus and the soul is not likely to see the death of religion. Chrstianity is too vast, too vital, too spiritual, too many-sided to depend upon any social custom even on so important a custom as regular church attendance. Behind Christianity stands the august figure of Jesus Christ who never meant more to the world than He means now. Today we think of His coming. Jesus is always coming. To every succeeding generation He comes to every heart which sighs for a better life He comes. As far as our life contains elements of real hope and value, it springs from Him. The ideals of justice and the rights of man on which all democracy rests sprang from the blood shed on Calvary. The ideals of love which kindle our hearts were spoken by His lips. Be our sentiments in regard to religion what they may, at the bottom of his heart every good man among us is a Christian because the principles by which he leads his life are Christ's and without Christ he would not have them. Nineteen centuries of Christian thought and experience have taught us lesson we can never forget and which no denial or folly of man can take from us. Conceptions of honor, of duty, of respect for the rights of others, of charity twards the unfortunate, of pity for the oppressed, of horror of unjust violence, of hatred, of tyranny and abhorrence of perfidy and crime, have entered into our very blood and have become the established principles of our life. These are part of our Christian heritage and of the unsearchable riches of Christ. "Other foundation can no man lay than that is laid."

THE CHURCH AND THE YOUNG PEOPLE'S WORK

Edited by the Reverend Karl Morgan Block, D. D.

FEBRUARY WORSHIP PROGRAMS FOR YOUNG PEOPLE.

Theme for the Month: Discipleship.

THE aim of the worship should be: (1) To magnify the discipleship of Christ; (2) To cause young people to think seriously of their own relationship to Christ; (3) To stir up desire to be a disciple, and to prove one's worth for such an exalted relationship; (4) To awaken appreciation of the universality of believers, and of the duties and privileges pertaining to membership in this great Christian brotherhood.

The special weekly themes chosen are:

The Call to Discipleship,
The Cost of Discipleship,
The Character of the True Disciples,
The Catholicity of Discipleship.

In order to enlist as many young people in the worship program as possible, it is suggested that a different leader have charge of the worship period each Sunday. When possible, have other designated young people read the Scriptures as suggested in the programs, also have a number of singers constitute a choir to lead in the singing of the hymns. Practice in hymn singing before the use of the hymns in worship, is recommended, as it facilitates ease and accuracy of rendition, and relieves the attention from preoccupation with the mechanics of the hymn, giving full freedom for heartfelt expression. In true worship we must feel as well as understand. Have a copy of Hoffman's—"Christ and the Rich Young Ruler", or Zimmerman's—"Christ and the Fishermen", prominently displayed before the group during this month. If possible, have some one interpret the meaning of the picture as the artist expressed it. Help on this may be had in "The Gospel in Art", by A. E. Bailey, Pilgrim Press, Boston.

It is a great benefit if every member of the group can have a copy of the worship program. If possible, have the programs mimeographed and distributed by the ushers.

First Sunday: The Call to Discipleship.

Call to Worship:

I was glad when they said unto me, Come, let us go into the house of the Lord. I will hear what God the Lord will speak; For He will speak peace unto His people and to His Saints.

Music:

The piano plays softly through one stanza of—"Jesus Calls Us O'er the Tumult". At the close of the stanza, the Scripture lesson will be read by four persons, two boys and two girls, each selection alternating with a stanza of the above hymn to be sung by all.

First Boy: Matt. 4:18-22. The Call of the Four. All sing the first stanza of the above hymn.

Second Boy: Mark 10:17-22. The Rich Young Ruler. All sing the second stanza.

First Girl: Matt. 9:9-13. The Call of Matthew. All sing the third stanza.

Second Girl: Matt. 8:18-22. I Will Follow Thee. All sing the fourth stanza.

Prayer (by several young men of one class):

1. For willingness to listen to the call.

2. For understanding to interpret our life call as disciples of Jesus.

3. For readiness to follow Christ in every life situation, at home, at school, at work, at play.

Hymn: "Who Is on the Lord's Side?" Let a girl sing the stanzas as a solo, all responding in the refrain:

By Thy call of mercy,
By Thy grace divine,
We are on the Lord's side,
Saviour, we are Thine.

Poem (to be read or recited by a girl):

I said, let me walk in the field.
  He said, Nay, walk in the town.
I said, there are no flowers there.
  He said, no flowers, but a crown.

I said, but the air is thick,
  And fogs are veiling the sun.
He said, yet souls are sick,
  And souls in the dark, undone.

I said, but the skies are black,
  And there's nothing but noise and din.
He wept as He sent me back,
  There is more, He said, There is sin.

I said, I shall miss the light,
  And friends will miss me, they say.
He said, choose thou tonight,
  If I am to miss you or they.

I pleaded for time to be given.
  He said, is it hard to decide?
It will not seem hard in heaven
  To have followed the steps of your Guide.

I cast one look on the field,
  Then set my face to the town.
My child, He said, do you yield?
  Will you leave the flowers for a crown?

Then into His hand went mine.
  And into my heart came He.
And I walk by a light divine
  The path I had feared to see.

—George MacDonald.

Worship With the Offering:

Let one member of each class bring the class offering to the front and remain standing during the following prayer:

O God our Father, and Jesus Christ our Master, we bring these gifts as an acknowledgment of Thy mastery over our lives. As we bring our money, so help us to bring our lives unto loving obedience to Thy Holy Will and Purpose for each one of us. Amen.

Hymn: "O Master, Let Me Walk With Thee."

Second Sunday: The Cost of Discipleship.

Call to Worship:

What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord: I will pay my vows unto the Lord, yea, in the presence of all His people, In the courts of the Lord's House, in the midst of Thee, O Jerusalem.

Hymn: "Thou Didst Leave Thy Throne."

Scripture:

Each selection to be read in unison by different classes or by the boys and girls alternating in the reading. Matt. 10:24-25, 32-39. Disciple not above His Master. Luke 14:25-33. Exacting requirements of discipleship. 1 John 3:13-18. Love, the price of discipleship. Mark 10:23-31. The peril of riches.

Hymn:

"My Jesus I Love Thee" (to be sung very softly, one stanza only, followed by a few moments of silent meditation, followed by the Morning Prayer).

Prayer (by one of the teachers):

Pray for understanding and appreciation of the seriousness of life choices, for strength to make right choices, for help to obey Christ cheerfully and implicitly, and for greater love of God and Christ, that will make discipleship life's greatest joy.

Hymn: "Believe Not Those Who Say."

Poem (to be recited or read by a girl):

He Leadeth Me.

In pastures green? No not always, sometimes He
Who knoweth best, in kindness leadeth me
Through weary ways, where heavy shadows be.

Out of the sunshine soft and warm and bright,
Out of the sunshine, into darkest night.
I oft would faint with sorrow and affright,

Only for this, I know He holds my hand.
So whether in the green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so.
Sometimes the heavy tempests o'er me blow,
And o'er my soul the winds and billows go.

But when the storm beats fiercest, and I cry
Aloud for help, behold, He standeth by,
And whispers to my soul, Lo, it is I.

Above the tempest's roar I hear Him say,
Beyond the darkness lies the perfect day;
In every path of thine, I lead the way.

So, whether on the hilltops bright and fair,
I dwell, or in the sunless valleys where
The shadows lie, what matters, He is there.

And more than this. Where'er the pathways lead
He lends no helpless broken reed
But His own hand, sufficient for my need.

So where He leads me I may safely go,
And in the blest hereafter I shall know
Why, in His kindness, He hath led me so.

Offering and Prayer:

(For grace and strength to face the cost of discipleship, to give the full measure of our devotion, to bring our gifts of money, talent or service not grudgingly, but in the spirit of Him who used to say, "It is more blessed to give than to receive".)

Hymn: "O Jesus, I Have Promised."

Have the pupils read silently the third stanza instead of singing it, and let the piano play the melody softly and then all sing the last stanza before going to the class period.

The above was taken from the January issue of The International Journal of Religious Education—the article written by William A. Weber.

The programs for the last two Sundays will follow for the next issue.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

FOURTH ANNUAL SOCIAL SERVICE SUNDAY.

The third Sunday after Epiphany, January 23, is the Sunday on which the clergy and the people of the Church are asked to remember in their prayers the work of Social Service.

The Department of Christian Social Service suggests that on that day all social workers in any parish make their Communion together, and that a breakfast be served afterwards, where they can meet one another and meet the rector. It suggests further that the implications of the social Gospel be touched upon in the sermon, and draws attention to the prayers for social service, and the lessons set aside in the new Prayer Book.

The Sunday comes in the midst of the Bishops' Crusade, and can be made a useful part of that Crusade. As Bishop Brent and others say in a public statement:

"We would venture to express the hope that Crusaders and parish priests alike may try to lead men to find Him in the service of humanity, as well as in the inner experience of their souls. Indeed, we believe that the Christian experience is not complete until, with Christ, we have so identified ourselves with humanity that its joys, its sorrows and its needs become as our own, and in trying to meet these needs we find ourselves face to face with Christ and God. . . . This sense of the oneness of the individual with all members of the great human family was nobly expressed by a present-day leader when he said: 'Years ago I recognized my kinship with all living beings, and I made up my mind that I was not one bit better than the meanest of the earth. I said then, and I say now, that while there is a lower class I am in it; while there is a criminal element I am of it; while there is a soul in prison I am not free'. . . . . Since, in a successful Bishops' Crusade, there must be a conviction of sin, let it therefore be a new conviction, in that it shall involve not only the recognition of responsibility in our personal relations with God, but also the recognition of our individual responsibility for the sins of social injustce, crime, oppression and division."

The Department four years ago first made this request. The response has been nation-wide. Scores of parishes today have groups of workers who carry out this program. It is hoped that this year the Sunday will be widely observed as part of the Bishops' Crusade.

COMMENTS ON CHILD TRAINING.

Artice III.

By Mary Evelyn Brydon, M. D.

Keeping our Communications Open.

Every road goes from somewhere to somewhere else. There may be dozens of roads all around us which we neither use, nor indeed know are open to us for traffic, but we usually select the one which looks easiest to travel. In order to travel safely along a thoroughfare, it is necessary to know its landmarks so that we may recognize them as we go along; to know the right and wrong turnings; to know its vicissitudes, such as the grades, railroad crossings and the mud holes that tend to hamper speed, and to be familiar with the rules governing traffic that have been made for our safety.

This is also largely true of the various roads we travel in our life journey. As in the case of earthy roads, we know that the Government will keep them in repair, provide sign boards and danger signals; so we may feel sure that as we go through the years, we shall be guided and guarded by the Power that has charge of our lives.

The young and inexperienced mother hitherto shielded by home environment, perhaps for the first time feels the need of help and guidance in her life. Looking upon her first baby the first time he varies from the set routine for a baby, either by a crying spell which seems to her inconsolable or without cause, or a "colic", or a temper trantrum, or a refusal to nurse, she becomes terrified at the prospect of the future thus held out to her—the puzzle as to how to bring up this child in the way he should go. She has noble ideals and glowing visions of bringing up a perfect child, perfect in behavior, character, personality and morality. She soon finds that she has to reckon with a terrifying number of disturbing factors during the progress of child training.

She finds that the child himself is a human being, full to overflowing with likes and dislikes accompanied by a noisy apparatus for manifesting them to her and to the world in general. His physiologic functions have a way of rising out of order and demanding attention. He goes on a hunger strike at the most inopportune times, without regard to social conventions. But this is not all. If she had the child only to deal with, her program could be carried out in quite a normal manner with only such revisions and variations as the child's developing personality might require.

She finds, however, that she is surrounded by advisors and helpers undreamed of in her rosy anticipations. There is her own family, her in-laws, her neighbors, and every chance book or magazine she may pick up to influence her one way or another. The result is that the road which seemed so easy and passable at first, as time goes on becomes increasingly difficult to travel. I am sorry to tell you that the average mother within my observation, when

facing such obstacles lies down on her job, withdraws her guiding hand and lets her program develop itself. In spite of all the roads open to her, because of discouragement from opposition to her methods, or poor health, or too many advisors, or harassing economic circumstances, she cannot decide which to follow and finally adopts the worst road of all—the Path of Least Resistance.

Every mother needs help in training her child or children. Let us look for a moment at the various helps that she will need during the years of training. First of all, she needs the indwelling presence of Jesus Christ.

Second, the family physician.
Third, the minister.
Fourth, the city, county or state nurse.
Fifth, the county or state home-making agencies.
Sixth, the school teacher.
Seventh, the wise counsel of the older members of the allied families.

The order is of no importance. But you as a mother will need all of these at some time during your child's early years, some of them all the time and others on various occasions.

The One who will give you greatest and most continuous guidance is our Lord and Saviour Jesus Christ. Last week I reminded you first, that He is in you ready to do His part as Guide, Counselor and Comforter; second, that He is the best teacher in the world; and third, that He can not teach you in any way unless you go to Him ready for His instruction.

I believe that more mistakes in child training are caused by failure to understand these fundamental principles than by anything else. In fact, I think that nothing else matters, that everything else pales into insignificance before the importance of this one factor. Therefore, let us study this carefully.

Let me ask you a few questions: You really and truly believe that He is in you and ready to teach you, do you not? Do you honestly feel that you need His instruction? Do you have a secret notion that you can get on without Him if you have enough human helpers available? If you feel an urgent need of Him in your job of child training, do you go to Him constantly for all sorts of instructions, or do you only call upon Him in times of distress?

These questions must be answered earnestly and thoughtfully. They will show you how important I think is your need for His guidance and His power to help you solve EVERY SINGLE PROBLEM that comes up in your daily life.

If you concede that all of this is true, your next question will be: "How can I keep my road open to Him so He will always hear me, for I often call on Him and I find the way blocked?" Now, that is a splendid question, for it shows that you are willing to learn; that you are in a receptive mood and that His instructions will fall upon fertile ground.

Perhaps you will be startled when I tell you that it isn't your business to keep the road to Him open. Did you ever realize that? All you have to do is to ask Him to guide you, surrender the problem to Him and then—keep moving. You will be told in due time the **When** and the **How**, the **Where**. Those are instructions that He will give you. The dangers that lie along the road are His care; He will safeguard you, for has He not said He would? If you yourself had the job of keeping the road open you would need the knowledge of God Himself; you would need to have His wisdom; and you would need to have His power to accomplish. Therefore, do you not see that the task is one that you are wholly incapable yourself of accomplishing to the slightest degree?

Your Part:
To go to Him.
To give up your way.
To accept His verdict.
To carry on under His guidance.
To thank Him.

His Part:
To listen to your asking.
To direct your footsteps.
To guide your intelligence.
To comfort you in distress.
To safeguard your body, mind and soul.

Why is it that you do not believe Him when He says that He will give all this to you and more?

You ask Him what to do; He tells you what to do.

How are you to understand His messages and decisions?

These are questions for us to study next week. In the meantime read daily your Scripture lesson; ask Him daily for guidance in our study; and daily thank Him for the help He has given you.

Faith and Love, Creche, Kyoto

Some years ago a wealthy American visiting this country, on seeing a group of gaily dressed Japanese children in a mission kindergarten, became so enthusiastic that he remarked he would be willing to give any amount of money to carry on such work as that. That is one way to look at the matter. But Miss Peck and Miss Fujita had another idea. To their minds, the grubby-faced, dirty-nosed children of the poorer districts, whose mothers could not care for them because they were at work all day long, and were too ignorant to care for them even when they had a rare moment of leisure, came nearer to being "the least of these". So some years ago they started a day nursery, which we now call the "Baby House", though its real name is the Shin-ai (Faith and Love) Creche. Miss Peck has retired from the mission field but the work is carried on under the direction of Miss M. R. Paine (now on furlough). Miss Fujita has added a husband to her staff of assistants and is called Mrs. Sonobe.

The work began in a little rented house, but it grew to such proportions that Bishop Tucker bought land and put up a proper building for it. For a time the poor mothers were a little awed by the grand place, but they soon found that the same loving care was present there as before, and now the last possible tier of little pigeon-holes has been put into the bath-room, making forty-eight in all, each containing a wash-cloth, a cake of soap, a tooth brush and tooth powder, the private property of a tiny tot who gets a thorough scrub every other day. There is an average attendance of thirty, with about forty on the roll, which leaves little leeway for further growth, and soon children will have to be refused for lack of room.

In April, 1925, a kindergarten was started for the children of the proper age and though at first there was some fear that it might not fit in well, it has proved its usefulness and fills a long-felt and crying need, crying in a very literal sense sometimes.

The last addition is the dispensary, where Mrs. Sonobe, who is a trained nurse, looks after the simpler ailments of the children, especially the skin and catarrhal troubles so common among them. The mothers also come for treatment sometimes, and before long we hope that there will be a regular physician in attendance. Meanwhile, scales, instruments and other things are being gathered so that all will be ready when the man is found. In addition to this, Mrs. Sonobe acts as a general emergency nurse among the people of the district, and her field of operations is limited only by her strength and the shortness of the day, and by day we mean the twenty-four hour day, for often she has to spend the night with some suffering mother or child.

All this welfare work calls for some one to care for the spiritual side, a "religious work director", and this is where Mr. Sonobe comes in. He runs a Sunday School which now and then, on special occasions, threatens to overwhelm the building, but which he manages to keep down to an average of about seventy as the most efficient figure. Besides this, he has work among the young men of the district, many of whom have grown up out of this school. They meet on a week night, but often they like to drop in and sing with the children on Sunday morning. In the near future some of them will be baptized and thus become, so Mr. Sonobe hopes, material for Sunday-School teachers. They ought to be especially good for this work, for they can understand these children as no one else can.

Another duty that falls to Mr. Sonobe is the meeting and greeting of the almost constant stream of visitors from all over the country, who come to see the creche that has been held up to them as a model by social service workers and which has been the recipient, time and again, of praise and financial assistance from the Imperial Household and from the Government. Mrs. Sonobe is the the only woman member of the mayor's Social Service Committee of thirty-five, but she leaves all the rest of the public representation of the work to her husband. One wonders if he does not sometimes break one of the canons of Japanese etiquette by praising his own wife's work, but he has good reason to be proud of her. And besides, he never fails to make it plain to his visitors that the reason that the place is what it is, is because it is carried on in the spirit and for the sake of Him who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me".—From The Church in Japan (Condensed).

Lenten Offering Fifty Years Olp

The Diocese in which the Lenten Offering originated is planning a nation-wide celebration of the fiftieth year of that Offering.

During the winter of 1877 Mr. John Marston, who was Superintendent of the Sunday School of St. John's Church, Cynwyd, a suburb of Philadelphia, suggested to the members of his school that they should give their offerings on the Sundays during Lent that year for the missionary work of the Church. The teachers and pupils gladly agreed to his suggestion, and the first Lenten Offering for Missions in that small suburban church in 1877 amounted to $200. Thus during the year 1927 we commemorate the Fiftieth Anniversary of the starting of "The Lenten Offering for Missions".

Other Sunday Schools in the Diocese of Pennsylvania followed the good example set by St. John's, especially that of the Holy Apostles, Philadelphia, of which Mr. George C. Thomas, well known throughout the Church as the treasurer for many years of the old Board of Missions, was superintendent; and next year, that is, in 1878, the Offering amounted to $7,070.50. Ever since that date the Sunday School of the Church of the Holy Apostles has held the first position among the Church Schools in its contributions to the Lenten Offering.

By degrees the plan spread to other dioceses and districts, and in the year 1900 the Lenten Offering reached the sum of just over $97,000. In 1920 it amounted to $250,000, and in 1925 it reached nearly $500,000.

During the last nine years the growth has been larger than in all the preceding years. Since 1917, the increase has been consistent and rapid, as can be seen in the following table:

1918	$196,084
1919	243,751
1920	250,000
1921	288,180
1922	290,000
1923	401,700
1924	452,118
1925	480,000
1926	491,091

Surely it ought to fill us with enthusiasm for this cause to realize that since the inauguration of the Lenten Offering for Missions the children and young people of the Church have contributed through this agency considerably over $6,500,000, nearly half of which has been given during the last ten years.

The Diocese of Pennsylvania has accepted, through its representatives, as its goal for the Lenten Offering of 1927 the sum suggested by the Bishop and the Diocesan Convention of $100,000, which is an increase of thirty-three per cent over its offering for 1926. How magnificent it would be if all the dioceses would seek to increase their Offering by a similar amount, and attain their goal!

However, amid all our rejoicing concerning the Lenten Offering, there is one great drawback—may we not call it an evil?—connected therewith which ought to be corrected; and we know of no better way of celebrating its semi-centennial than by removing this evil. We are informed by those who know that so many of the dioceses, districts, and parishes keep so large a proportion of the Lenten Offering for their own use that only a little more than half of what is contributed reaches the Church Missions House, New York, to be used for the purposes for which it is ostensibly given.

Surely it is wrong to use the missionary boxes, on which is printed that the contributions placed therein "are for the missionary work of the Church under the direction of the National Council", for any other purpose.

The National Semi-Centennial Service is to be held in the Academy of Music, Philadelphia, on Sunday, June 5, at 3 P. M., when the Rt. Rev. John G. Murray, D. D., the Presiding Bishop of the Church, has kindly promised to preside, and all the members of the National Council are asked to attend. It is hoped that a representative from each diocese and district of the American Church at home and abroad will be present. It is expected that there will be stirring missionary singing and pageants.

The National Council is gladly using its influence to make the commemoration of the Fiftieth Anniversary of the Lenten Offering a thorough success by its being generally recognized through the Church, and has appointed the following as the committee to prepare for the Jubilee Celebration: The Rev. John W. Suter, Jr., the Rev. G. Warfield Hobbs, Dr. John W. Wood, the Rev. L. N. Caley, D. D., Mr. George W. Jacobs, Mrs. John Loman and the Rev. Frederick E. Seymour.—Rev. L. N. Caley, D. D., in The Spirit of Missions (Condensed).

The Great Commission

LAND NEEDED IN TOKYO.

The Church's Program for the present triennium contains, in the "Advance Work" section, an item of $40,000 for land, buildings and other equipment in the Japanese Diocese of Tokyo. Bishop Motoda desires to use that amount, as soon as it is available, to secure property in the growing Tokyo suburbs. Here the solid, substantial middle-class Japanese live. They are people to whom the Christian message make a most effective appeal.

Writing on December 13, Bishop Motoda tells me:

"Today I found a lot of two hundred and forty-four tsubo (about 8,800 square feet) for sale in Asagaya. I talked with the owner and asked him not to sell to any one else, but to hold it for two or three months for me. This land is fifty yen per tusubo (thirty-six square feet) and including the buying tax would cost about 12,500 yen. At present exchange, $6,200 gold. Asagaya is, as you remember, the first of the suburban churches I want to get started. Could you possibly find some one who would give this amount at once? I am very anxious to secure this land, since if I do not get this piece, there is no other good lot available. Besides, land prices are rising."

It is most important that the Mother Church here in the United States should help this young Japanese Diocese of Tokyo to secure equipment necessary for effective work.

Bishop Motoda is a graduate of our St. Paul's, Tokyo. He came to the United States, took a college course with distinction at Kenyon and was prepared for the ministry at the Philadelphia Divinity School.

I wish it were possible for me to cable him at once: "Buy Asagaya land." Will any one make it possible?

John Wood.

NEW BUILDING FOR ST. MARK'S, NENANA.

Miss Bessie Blacknall writes from St. Mark's Mission, Nenana, Alaska, in The Carolina Churchman:

"We are so excited and delighted over our new house, it is progressing right along. Mr. Nicholson (the builder) finished it, so that we could move in for Christmas.

"The building is all of logs and is going to be very pretty. It will be large enough to house the four women workers and about forty or fifty children. It will have one big room for dining room, as well as living room, a nice big kitchen and pantry, guest room, and chapel. The basement is under the whole house, and that will have the laundry, store-room, children's bath tub, etc.

"When the dormitory is finished and warm weather comes again, the new church will be built, and now we are carried away with gratitude, for Bishop Rowe has just written us that Mr. Letcher of Virginia wants to give a building in memory of his wife, so perhaps we are going to have a new school house to correspond with the other building.

"At last Alaska is going to have a school that the Church may be proud of. Certainly, we have struggled under the worst conditions for a long time, and this poor old house is almost tumbling down now. I don't think it could last until next summer."

TENTHS OF A CENT HELP TO COMPLETE HAITI'S QUOTA.

"Our quota is not a large sum in itself," writes Bishop Carson from Port au Prince, in a note accompanying the final payment on Haiti's quota, "but if you knew the economic condition and the real poverty of the people making the offering, its significance would be felt immediately. It has come in coins of the value of a fifth and even a tenth of a cent, and from all parts of the field. As the people are largely dependent upon their coffee in order to make this offering, and as this crop does not mature until fall, we seem to be slow in making our payments to your office. Our interest, however, is sustained throughout the year in everything that touches the work of the Church. The annual convocation of the District met January 10, and it gave me the greatest pleasure to tell them that again they have paid one hundred per cent of what was pledged a year ago."

A Correction: The first item in **The Great Commission** in our issue of January 15, was sent us by the Rt. Rev. John McKim, D. D., Missionary Bishop of North Tokyo, and not by the Rev. John Cole McKim, of Koriyama City, Japan.

Church Intelligence

The Deficit.

Since the last detailed report on the deficit the following Dioceses and Districts have reached the one hundred per cent mark: Pittsburgh, Kentucky, Tennessee, Ohio and Olympia.

This makes sixty-six Dioceses and Districts which have completed their work, out of eighty making definite pledges.

The situation as of January 7, 1927, was:

Deficit as of December 31, 1925	$1,534,303.99
Assumed by Dioceses and Districts	1,406,650.00
Subscriptions and definite assurances	1,293,573.00
Of which there has been paid in cash	1,219,439.10

The standing of the several Provinces is as follows:

	Assumed.	Pledged Jan. 7
Province I	$207,000	$ 210,336
Province II	550,000	469,814
Province III	349,000	284,794
Province IV	49,000	47,073
Province V	157,000	160,370
Province VI	22,300	22,969
Province VII	31,750	31,358
Province VIII	37,600	38,810
Foreign	3,000	5,045
Miscellaneous		2,504
Total pledged		$1,273,073
Additional positive assurances or guarantees		20,500
Total pledged or assured		$1,293,573

Du Bose Men Lead Busy Lives.

The men of the Du Bose School, at Monteagle, Tennessee, are busy all the year round. The Du Bose men spend nine months in residence and three months in non-residence. During the non-resident period they put in practice what they have learned in the nine months' residence. On December 20, 1926, they left the mountain, going here and there to mision work in various Dioceses, where they will remain until March 20, when they will return to the school and resume class work. Reports will be given by those under whom they serve, telling of the character of their work. The non-resident period counts.

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The Peninsula School.

The Dioceses of Delaware and Easton, through a board of managers, have started preparations for the Peninsula Summer School of 1927.

Ocean City, Maryland, has again been chosen as the place and the time has been set June 26 to July 2.

This summer school is sponsored by the two Dioceses, and, at a recent meeting of its Board of Managers, the Bishop of Easton, the Rt. Rev. George W. Davenport, D. D., was elected President of the Summer School and the Bishop of Delaware, the Rt. Rev. Philip Cook, D. D., was elected Chaplain. Other officers chosen were the Rev. Richard W. Trapnell, of Delaware, Vice President; the Rev. Charles L. Atwater, of Easton, Business Manager and Treasurer; the Rev. Henry N. Herndon, of Delaware, Secretary; and the Rev. H. V. Saunders, of Easton, Manager of the Book Sstore.

Information about the School may be obtained by addressing the Secretary, the Rev. Henry N. Herndon, 1108 Adams Street, Wilmington, Del.

TO THE CLERGY AND LAITY OF THE CHURCH.

In response to a request, I am sending this personal word at the opening of the Bishops' Crusade.

The whole Church has responded with fine enthusiasm to the call of the Crusade and while you read this message the Crusade will be in actual operation in every part of the country.

Three hundred bishops, priests, laymen and women will be carrying the message of the Crusade to at least two hundred cities and towns in the eighty-seven Dioceses of the United States.

These Crusaders are going with fine faith and courage and they are carrying a great message.

Are we ready for the message?

Are we satisfied to receive and hold the message for ourselves, or are we so clearing out the channels of our lives that the message may go through to others?

Please remember that the Crusade is not simply an enlistment of three hundred Crusaders, but an enlistment of every man, woman and child in the Church, not simply an enlistment for the Epiphany Season, 1927, but a renewal of our baptismal and confirmation vows that can mean nothing less than an enlistment for life.

God grant that the clergy and laity of our Church may so prepare and make ready the way that the Crusade may in deed and in truth bring a fresh realization of the Power of Christ in you and through you. Men and women need Him. He is ready and anxious to supply the need. Shall He not find a road to those needy ones through the channels of our consecrated and surrendered lives?

THOMAS C. DARST,
Chairman, National Commission on Evangelism.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

The Crusade in Lynchburg a Wonderful Success.

The week beginning January 9 will long be remembered by the Episcopalians in Lynchburg as a most unusual period in the religious life of that city —the week of the Bishops' Crusade and the visit of the Rt. Rev. Theodore Irving Reese, D. D., of Southern Ohio, and the Rev. Robert F. Gibson, rector of Christ Church, Charlottesville, Va.

The congregations of the two Lynchburg Churches, St. John's and St. Paul's, cooperated in every way for the success of the movement and their efforts were abundantly rewarded. The attendance at conferences and mass meetings was so large that for the conferences it was necessary to use much larger assembly rooms than had been anticipated and at some of the evening services many persons were turned away on account of lack of room.

Holy Communion was celebrated each morning at 7:30, both in St. John's Church, of which the Rev. Thomas M. Browne is rector, and in St. Paul's, the Rev. Carleton Barnwell, rector. With this exception and the Sunday morning services, all the other services and conferences were held in St. Paul's Church and Parish House.

On Sunday morning Bishop Reese preached at St. John's on "A Religion That Cannot Be Shaken", and the Rev. Mr. Gibson was the preacher at St. Paul's.

At eleven A. M., from Monday to Friday, Bishop Reese conducted a class in Personal Religion; his subjects being: "Prayer," "Providence," "Religion and Health," "The Practice of Immortality."

The Rev. Mr. Gibson led a conference on each week day at four P. M.; the subjects of these being: "The Place of the Bible in Christian Living," "Prayer and the Devotional Life," "Personal Evangelism," "Combatting Worldliness Through Consistent Christian Living." On Friday this hour was given to a conference with the young people.

Bishop Reese preached at the mass meetings held each evening at eight o'clock from Sunday to Friday, inclusive, in St. Paul's Church. One would wish it were possible to give a synopsis of each of his sermons instead of just a list of the subjects: "Does God Mean Anything to You?" "Religion, the Determining Factor in Human Progress," "How Do I Know What Is Right?" "Faith, the Universal Need," "The Christian Way of Life," "Christian Fellowship," "The Church and the Kingdom." Rarely does a series of sermons create upon a community so profound an impression as did these of Bishop Reese.

On Friday evening ninety laymen assembled for supper in the parish house at which Bishop Reese and the Rev. Mr. Gibson were the guests of honor, and the Rev. Mr. Barnwell spoke on behalf of the members of St. Paul's Church and the Rev. Mr. Browne for those of St. John's. Colonel William King, Jr., a layman of St. Paul's, expressed, for the laymen of both parishes, the great profit they have derived from this mission, and the pleasure it has given them to offer their assistance, individually and collectively, toward the success of the undertaking.

Bishop Davenport and Mr. Hobson at Roanoke.

The Bishops' Crusade in Roanoke followed very closely the schedule outlined in the notes of last week. The Rt. Rev. George W. Davenport, D. D., Bishop of Easton, delivered a series of inspiring sermons at the mass meetings held each evening from Sunday to Friday, inclusive. He took as his general subject "The Kingdom of God as a Great Family" and in his addresses discussed the duties, responsibilities and privileges of Christians as members of that family; the identical spiritual obligations resting upon all men, whether members of the Church or not; and the reasons that should persuade those outside the Church to become identified with it and thus be enabled the more faithfully and successfully to fulfill those obligations.

The Rev. Jennings Wise Hobson, rector of Christ Church, Bluefield, W. Va., conducted clergy conferences in the mornings and congregational conferences in the afternoons. On Sunday afternoon Mr. Hobson addressed a mass meeting of young people in Christ Church and on Tuesday and Thursday afternoons similar meetings were addressed respectively by the Rev. Claudius P. Smith of Big Stone Gap, Va., and the Rev. John F. Coleman of Pulaski, Va.

The clergy and congregational conferences and the evening services were held in St. John's Church, the Rev. Alfred R. Berkeley, rector. The Rev. G. Otis Mead, rector of Christ Church, has been a patient in the hospital for some time and was unable to take part in the Crusade. A special committee from his parish, however, led by Mr. D. Winfree Reed as Chairman, rendered every possible cooperation, while the choir of Christ Church alternated with that of St. John's in the evening mass meetings. Also the congregation of St. Peter's Church, Roanoke, the Rev. Alfred C. Bussingham, Deacon-in-Charge and the people of St. Paul's Church, Salem, Va., at present without a rector, attended the evening services and gave such assistance as was possible.

From Roanoke Bishop Davenport and the Rev. Mr. Hobson went to Staunton where, on Sunday, the sixteenth, they opened the Crusade in Trinity Church, the Rev. John J. Gravatt, Jr., rector. The congregation of Emmanuel Church, Staunton, and its rector, the Rev. J. Lewis Gibbs, are joining with Trinity in the mission.

The Rev. Edward W. Hughes, minister-in-charge of Christ Church at Pearisburg and assistant to the Rev. H. H. Young, Dean of Associate Missions, is critically ill in the hospital at Pearisburg. He has been devoting every energy and attention to the rebuilding of his church, which was burned last spring, and it is possible that he overestimated his physical strength. He has a host of friends in the Diocese who are trusting that his health may be restored.

T. A. S.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

The Bishops' Crusade will get under way in the Diocese on January 23, at Wilmington, N. C., and will continue until February 11. In the beginning the movement will take the form of mass meetings to be held in central points as follows: Wilmington, Washington and Elizabeth City. The Crusaders are: the Rt. Rev. Theodore Dubose Bratton, D. D., Bishop of Mississippi; the Rt. Rev. Frederick Foote Johnson, Bishop of Missouri; the Rev. Pembroke W. Reed, Richmond, Va., and the Rev. H. F. Kloman, Cumberland, Maryland.

The Rev. W. O. Cone, rector of St. Stephen's Church, Goldsboro, N. C., finished his thirty-fifth year in the ministry last Advent Ember season. In recognition of this event, the Men's Club of the parish presented him with a purse of gold as a token of their affectionate appreciation.

As a token of their good-will and appreciation, the people of the Diocese of East Carolina presented a pectoral cross to their beloved Bishop, the Rt. Rev. Thomas C. Darst, D. D., upon the twelfth anniversary of his elevation to the episcopate.

The Rev. Robert Brent Drane, D. D., rector of St. Paul's, Edenton, N. C., who has been quite ill for several weeks in a Norfolk Hospital, is back home again, and is getting stronger every day. He is senior priest in the Diocese of East Carolina, and on last All Saints' Day celebrated his fiftieth anniversary in the ministry.

The Rev. H. D. Cone, rector of St. Paul's, Clinton, N. C., and Miss Tillie L. Spencer were married on December 26, 1926, in the Memorial Church, Baltimore, Maryland, the Rev. Dr. Page Dame officiating. After spending a week at Atlantic City, N. C., Mr. and Mrs. Cone returned to their home in Clinton.

The first service was held in St. Peter's Parish House, Washington, on December 26, 1926, which, when completed, will be one of the finest in this section.

G. F. C.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. G. Tucker, D. D., Coadjutor.

The Bishops' Crusade Opens in Richmond.

The large City Auditorium was filled to capacity Sunday evening, January 16, when the Bishops' Crusade opened with a mass meeting of all the congregations of the Episcopal Churches of Richmond. The Local Assembly of the Brotherhood of St. Andrew, under the leadership of C. Braxton Valentine, president, was in charge of the ushers and the collection of the offering. More than one hundred and fifty voices, from all the Episcopal choirs of Richmond, led in the singing of hymns, under the direction of Mr. Ernest Cosby, organist and choir director of All Saints' Church, with Mr. R. C. Hyde, of St. Mark's Church, at the piano.

The Rt. Rev. W. Cabell Brown, D. D., presided, assisted by the Rev. W. D. Smith, D. D., rector of St. Mark's Church, and Chairman of the Diocesan Commission for the Crusade.

Dr. Larkin M. Glazebrook, of Washington, D. C., the first speaker of the evening, made an earnest plea for repentance and conversion, saying that: "If conversion does not mean falling passionately in love with Christ, it means nothing." A plea that persons be neither optimistic nor pessimistic in their views of the Church of today, was made by Very Rev. C. Wilmot Gateson, D. D., dean of the Pro-Cathedral of the Church of the Nativity, Bethlehem, Pa. "Be not an optimist," he said, "because an optimist is a person who says everything is all right in the world, so why worry and seek to make it better; do not make yourself a pessimist, because a pessimist is one who looks at the world, shakes his head and says all is lost, that the world could not be worse.

"Always see the room for improvement in religion, never feel that you have a hopeless task, but always have faith in Jesus Christ."

The Rt. Rev. Philip Cook, D. D., Bishop of Delaware, made the principal address of the evening, and in a most forceful speech pointed out that "the purpose of this Crusade is to level up the willingness of the people to follow Christ. Follow the Cross and renew your allegiance with Jesus that you might be saved."

A mass meeting of the young people of the Church was held Sunday afternoon, at St. James' Church, when brief talks were made by Bishop Cook and Dr. Gateson.

The Rt. Rev. Philip Cook, D. D., is preaching every night this week through Friday at 8 o'clock in Grace and Holy Trinity Church and the Very Rev. C. Wilmot Gateson, D. D., is the preacher at St. Paul's Church at the same hour and through the same period.

Each of the three "Crusaders" alternate in conducting the various conferences, which are being held daily during the week.

The conference held each morning at St. James' Church immediately following the celebration of the Holy Communion, is especially for the clergy and laity and is for the purpose of planning the follow-up preaching mission to be conducted in every parish in the diocese before the meeting of the Diocesan Council in May.

The daily services at one o'clock in St. Paul's Church are limited to half an hour, and are being held especially for young business men of the downtown district. These meetings are being sponsored by the Brotherhood of St. Andrew.

Conferences for women are being held every morning at All Saints' Church, and for business women at one o'clock in St. Paul's Parish House.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Final Plans For The Crusade.

Final arrangements for the Bishops' Crusade in Washington have been completed and are as follows:

Mission Churches are: Church of the Epiphany, St. Mark's Church, St. Margaret's Church, St. John's Church (Georgetown), Emmanuel Church (Anacostia), and St. Luke's Church (Colored).

The Crusade will begin January 23 and continue through January 28.

The Crusaders, leaders of the conferences and preachers for this Diocese are: the Rt. Rev. G. W. Davenport, D. D., Bishop of Easton; Bishop Freeman, Bishop Darst, the Rev. F. G. Budlong, D. D., of Christ Church, Greenwich, Conn., the Rev. Charles E. Knickle, of St. Paul's Church, Watertown, Wis., the Rev. Dr. Robert K. Massie, Dean of Christ Church Cathedral, Lexington, Ky., the Rev. Dr. F. L. Flinchbaugh, of St. Stephen's Church, Wilkes-Barre, Pa., the Rev. Herbert H. Young, of Bluefield, W. Va., the Rev. C. T. Warner, of St. Alban's Church, the Rev. L. B. Franck, of Anacostia, Mr. Leon C. Palmer, and Mrs. Samuel Thorne, of New York, and Miss Sallie C. Deane, of Virginia, for the Woman's Auxiliary.

Twentieth Anniversary of Cathedral Organist.

At the service of Evensong at the Washington Cathedral on the first Sunday after Epiphany, Canon William L. DeVries, D. D., announced to the congregation that the day marked the twentieth anniversary of the official connection of Mr. Edgar Priest with the Cathedral as organist. Canon DeVries paid tribute to the splendid work done continuously through this period of years and said that much of the

measure of beauty and devotion of the services of the Cathedral have been due to the efficiency and faithfulness of Mr. Priest's work. Mr. Priest is an Englishman, and held the position of assistant organist at Manchester Cathedral prior to coming to this country in 1901, when he held Church positions in New York. His first organ in Washington was at St. Paul's Church, of which the rector at the time was the Rev. Alfred Harding, D. D., later Bishop of Washington.

Mr. Priest took over officially the work of the Cathedral in 1907 and has given continuous service there since that date. He is a recognized Church organist of high order, and is outstanding for his thoroughness and musicianship in the interpretation of Church music.

Christ Church, Georgetown, participated in the general exchange of ministers conducted by the Washington Federation of Churches on Sunday morning, January 16, and the preacher at Christ Church was the Rev. John Weidley, pastor of the Reformation Lutheran Church, on Capitol Hill. The Rev. J. H. W. Blake, rector emeritus of Christ Church, read the service. The Rev. E. Pinkney Wroth, rector of Christ Church, conducted the service and was the preacher at the Reformation Lutheran Church at the same hour.

M. M. W.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Memorials to St. George's Church, Maplewood.

Wrought iron gates between the nave and choir have been given St. George's, Maplewood, the Rev. F. H. Richey, rector, by Mr. and Mrs. R. H. Dodge, in memory of Mr. Dodge's father and mother and Mrs. Dodge's mother, and Mr. C. P. Brodhead, in memory of his father.

A beautifully carved hymn board has also been given by Mr. William A. Moore in memory of his father, and Mrs. Moore's mother and father.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

The Crusade.

Bishop Freeman, of Washington, preached in the Cathedral of St. John the Divine, and in Trinity Church at the noon hour each day, January 10 to 14. He also preached each night in St. James' Church. Bishop Manning, Dr. Frederick C. Morehouse, Editor of The Living Church, and others spoke at a mass meeting, which was well attended. The Crusade was also carried on in most other parts of the Diocese. There were explanations of the purposes of the Crusade, but there were also recitals of evils many and grievous. These evils were recounted, not alone by Bishop Crusade speakers, but by other preachers and speakers in New York Churches on the Sunday of the Crusade's opening, together making such dark picture as has seldom been held up to New York people.

Dr. Milton of North Carolina said the trouble is not intellectual atheism, but practical materialism. Bishop Manning scored Paris divorces, and hoped the time would come when American states will not recognize them.

C.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

The Bishops' Crusade.

Tentative plans looking forward to the inauguration of the Bishops' Crusade are being made by the committee in charge for this Diocese.

The opening service, to which all the clergy of the Diocese are expected to be present, will be held on Sunday cese. As outlined, the program is as follows for each day up to and including Friday:

Seven-thirty A. M., Holy Communion in all the churches; Noon, Intercessory service; two-thirty P. M., Conference on one of the other of the purposes of the Crusade, as Bible Reading; Prayer, Worship and Sacraments; Personal Evangelism and Worldliness; eight P. M., Mass meetings.

At sixty-thirty P. M. on Wednesday there will be a dinner for officers and teachers of Church Schools; on Thursday, Laymen's Conference in connection with annual dinner of Church Club, and on Friday for the Young People's Service League.

The Diocesan Council will, with the Auxiliary, hold its meetings in the forenoon, the afternoon and evenings being given up to the program of the Crusade.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan

Consecration of St. Luke's Church, Spray.

The beautiful new stone church recently erected by the congregation of St. Luke's, Spray, was consecrated by the Rt. Rev. J. B. Cheshire, D. D., on December 28. The preacher of the occasion was the Rev. James P. Burke, head of the Valle Crucis School for Girls, and a former associate of the rector of St. Luke's, the Rev. William J. Gordon. The completion of this church and its freedom from debt is the result of great faith and heroic self-sacrifice on the part of the rector and congregation, which is largely made up of workers in the cotton mills located at Spray.

Church Building Activities.

The projection and erection of parish houses in the Diocese is an indication of the healthy and vigorous life of the Church. The cornerstone of the parish house that is now under course of construction by Emmanuel Church, Sandhills Parish, Southern Pines, was laid on December 11, by the Rt. Rev. E. A. Penick, D. D. This is the first unit of a plant that will consist of church, parish house and rectory and which, when completed, will be one of the handsomest in the Diocese. Work has recently been started on the parish house of St. Saviour's Church, Raleigh, the gift of Mr. Ernest Haywood, a layman of Christ Church, Raleigh. This is the second unit of a handsome plant. Another parish house recently completed is that erected by Christ Church, Cleveland, one of the livest rural parishes in the Diocese. This was designed by the Rev. R. B. Owens, of Charlotte, a son of the parish, and much of the work done by the members of the congregation.

A destructive fire occurred at St. Agnes' Hospital for Negroes, affiliated with St. Augustine's School, Raleigh, on December 16. All of the patients were removed without loss of life, and much of the credit was given by the Raleigh fire chief to the heroic work of the nurses and the students of St. Augustine's.

In preparation for the Bishops' Crusade, three Quiet Days were held in North Carolina on December 29. The clergy of the Convocation of Raleigh met at St. Gabriel's, Selma. Bishop Cheshire celebrated the Holy Communion, and the Quiet Hour was conducted by the Rev. H. G. Lane. The clergy of the Convocation of Charlotte met at Grace Church, Lexington, and their meditations were led by the Rev. S. S. Bost, of St. Philip's, Durham. The Negro clergy met in Raleigh with Bishop Delaney.

T. P., JR.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D. Bishop.

Meeting of The Woman's Auxiliary.

The Fifth Annual Convention of the Upper South Carolina Branch of the Woman's Auxiliary was held in the Church of Our Saviour, Rock Hill, January 12-13. The reports of the women in charge of the various phases of the work told of a year full of activity and efficient service. The reports of the District Chairmen showed that this plan of handling the work through the five districts is proving most effective.

The convention opened with a Quiet Hour on the night of January 10, conducted by the Rev. A. Rufus Morgan, Executive Secretary of the Diocese.

After the celebration of the Holy Communion on January 11, the President, Mrs. Joseph E. Hart, called the meeting to order. In her address later she gave a distinctly wholesome spiritual emphasis to the work of the Auxiliary. The Rt. Rev. K. G. Finlay addressed the Convention, laying special emphasis on the Bishops' Crusade, which opens in the Diocese on January 30.

The Rev. Sumner Guerry, son of the Bishop of South Carolina, spoke of his work in China and brought a message of the splendid work being done by Miss Theodora Young, the latest missionary to go out from the Diocese.

At the Communion service a brass Alms Basin, a gift from China by Miss Alice Gregg, was consecrated by the Rev. T. T. Walsh. It will be used by the Auxiliary in connection with the United Thank Offering. Another missionary note was brought by the Rev. John B. Bentley, who spoke of the Church's work in Alaska. Mrs. J. W. C. Johnson, Secretary of Religious Education in the Diocese of Western North Carolina, spoke on the value of Summer Conferences at Valle Crucis.

Resolutions of regret at the death of Mrs. Ethel Martin were passed. Mrs. Martin was formerly United Thank Offering Custodian for the Auxiliary among the Negro women of the Diocese. She was also at the time of her death at the head of Fairwold School for de-

linquent Negro Girls, sponsored by the Negro women of the state.

Mrs. Jos. E. Hart, of York, was re-elected President for the coming year, Mrs. J. W. Arrington, Jr., of Greenville, was elected Secretary, and Mrs. Frank Henderson, of Aiken, Treasurer.

Delegates to the meeting of the Woman's Auxiliary of the Province of Sewanee, which is to be held next fall in Columbus, Georgia, were elected as follows: Mrs. Jos. E. Hart, Mrs. K. G. Finlay, Mrs. W. Bedford Moore, Jr., Mrs. S. K. Oliver; alternates: Mrs. E. R. Lucas, Mrs. J. N. LeMaster, Mrs. P. M. Feltham and Mrs. W. H Ruff.

The next meeting of the Convention will be held in January, 1928, in Columbia

To Honor Bishop Finlay.

The new parish house planned for Holy Trinity, Clemson College, is to be erected in honor of the Rt. Rev. K. G. Finlay, according to the decision of the Parish House Committee, which met at Diocesan Headquarters January 12. The committee is composed of laymen from various sections of the two South Carolina Dioceses. Major W. B. Moore, of York, was elected general chairman of the committee, and plans were made to go forward with the work of procuring further funds for the building.

Bishop Finlay began his ministry at Holy Trinity Church and did a type of work with the boys of the college which commanded attention throughout the state. He also built up the work and added considerably to the material equipment.

The parish house, which is now being planned is intended to take care of the various phases of the Church's work among the college students. The whole Church plant is to be unified and renovated. The complete plan will call for the expenditure of about $23,000, of which amount about $7,000 has been secured in cash and pledges.

A. R. M.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

The Beginning of The Crusade.

The Bishops' Crusade in this Diocese began with a series of services in Christ Church, Macon, continuing from January 9 through January 15. The Rev. Z. B. T. Phillips, D. D., of Epiphany Church, Washington, D. C., and the Rev. James D. Gibson, rector of Trinity Church, Covington, Ky., were the Crusaders, and all the Macon parishes as well as at those in nearby towns joined in these services.

During the week of February 13 a similar meeting will be held for the Atlanta region by the Rt. Rev. Warren L. Rogers, Bishop Coadjutor of Ohio, in St. Luke's Church, Atlanta.

From these central places the Crusade will spread into the other parishes of the Diocese, conducted by both the clergy of the Diocese and selected Crusaders from elsewhere.

The Bishop of the Diocese, the Rt. Rev. H. J. Mikell, D. D., will go to Florida as a Crusader and several of the clergy will go outside the Diocese, among whom are the Rev. W. W. Memminger, the Rev. N. R. High Moor, and the Very Rev. Thomas H. Johnston, D. D., and the Rev. G. W. Gasque.

The Rev. Charles Mercer Hall, of Bridgeport, Conn., conducted a mission at Trinity Church, Columbus, beginning January 16.

The Executive Board of the Diocese met on January 5, and it was a gratifying announcement to the members, made by the Executive Secretary, the Rev. F. H. Harding, that all Diocesan obligations had been met and that the 1926 quota could be paid in full and that sufficient pledges had been received to justify the same expectation for 1927.

Holy Trinity, Decatur, the Rev. Chas. Holding, rector, has purchased a desirable lot in the residential section and has decided to build a modern parish house as the first unit in the building program. It is expected that ground will be broken at an early date and that the completion of this first unit will soon be realized.

A fine spirit of loyalty to the work of the National Church was manifested in the pledges made by the larger parishes of the Diocese for 1927. In spite of the fact that most of them were under heavy parochial obligations for advance work undertaken in the enlargement of their own parochial equipment there was no holding back and quotas assigned were pledged in full.

F. H. H.

WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner, D. D., Bishop.

The Bishops' Crusade.

The Bishops' Crusade in this Diocese is being directed by a Commission appointed by the Bishop of the Diocese, consisting of the Rev. George Floyd Rogers, rector of Trinity Church, Asheville, Chairman: the Rev. Messrs. J. W. C. Johnson, Rudolph H. Schnorrenberg, Sanders R. Guignard, and S. B. Stroup. This commission, with the approval of Bishop Horner, has perfected the following organizations: A department of sixteen men, with Mr. William L. Balthis of Gastonia as Chairman, and Dr. Hartwell Cocke of Asheville, Vice-Chairman; a department of sixteen women, with Mrs. Fred W. Thomas, President of the Woman's Auxiliary of the Diocese, as Chairman, and Mrs. J. W. C. Johnson of Gastonia as Vice-Chairman; and a department of younger communicants with Mr. Wadsworth Farnum, President of the Diocesan Young People's Service League as Chairman, and Miss Josephine Parker of Asheville as Vice-Chairman. Mr. Ben M. Jones of Asheville has been appointed Diocesan Treasurer for the Bishops' Crusade, and Mr. Frank L. Adolph of Hickory, Assistant Treasurer.

The Crusaders are: the Rt. Rev. W. T. Capers, D. D., Bishop of West Texas; the Rev. Richard W. Trapnell of Wilmington, Delaware; and Mrs. T. W. Bickett of Raleigh, N. C. The places of the Crusade are Trinity Church, Asheville, and the Church of the Ascension, Hickory, January 30 to February 4, and February 6 to February --, respectively.

The clergy in the Diocese are appointing parish committees, consisting of from three to five men and a corresponding number of women and younger people.

It is planned to have a week's presentation of the Crusade in St. Mathias' (Colored) Church, Asheville, and representativees from the five Colored churches in the Diocese will be present.

A. G. B. B.

Old Church Honors General Lee.

A "Robert E. Lee Festival" was held in old Calvary Church, Fletcher, the Rev. Clarence S. McClellan, Jr., rector, Sunday afternoon, January 16, to commemorate the birthday of the great Southern leader. The Rev. Dr. Ashley Chappell, pastor of the Central Methodist Church, Asheville, occupied the pulpit and preached on "Robert E. Lee", and Professor Robert L. Madison, of the Cullowhee (N. C.) Normal School, whose father, Dr. Madison, attended General Lee during his last illness, spoke on his father's relations with Lee in Lexington, Va. Commanders and presidents of the various Confederate organizations in and about Asheville spoke and their chapters were represented by large delegations. The Rev. Clarence S. McClellan, who several years ago inaugurated this "Lee Festival", spoke briefly on General Lee and quoted from Edgar Lee Masters' "Lee; a Dramatic Poem". The old church was adorned with United States, North Carolina and Confederate battle flags and there were exhibited many pictures of Lee, including the rare and valuable portrait of Lee painted during the War Between the States and for which picture Lee himself sat in 1864 and which is now in the possession of Calvary Church. Interest was added to the occasion by the fact that during the War this church was used as barracks by the Confederate troops; that before this Church on the "Dixie Highway" stands the Lee Marker and here the rector has started an "Open Air Westminster Abbey of the South", which is being given nation-wide publicity.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

The Crusade Begins In Bethlehem Cathedral.

The Bishops' Crusade has started off auspiciously in the Pro-Cathedral of the Nativity, Bethlehem, under the leadership of the Rev. Dr. Floyd W. Tomkins and the Rev. Dr. Semmes. The clergy of the Convocation of Reading will be the guests of Nativity and Trinity Parish during such a part of the Crusade as they may wish to attend. St. Stephen's, Wilkes-Barre, has invited the Convocation of Scranton to be the guests of the parish for the week of the Crusade in that city. This gives every clergyman of the Diocese an opportunity to receive the inspiration of the mission as well as learning the best method of conducting a mission.

More than half of the clergy attended the conference on the Bishops' Crusade, which was held in St. Mark's Church, Mauch Chunk, on January 3. Bishop Cook, of Delaware, made a strong appeal to the clergy to acquaint themselves with this great movement and to carry out its objects in every parish and mission possible. On the same day was launched a campaign for the Bishop Ethelbert Talbot Chair of Biblical Learning in the Philadelphia Divinity School. The Diocese hopes to raise $100,000 to honor its Bishop in founding this Chair while he is still with them. For almost three score years the Bishop has been a member of the Board of Trustees and for more than twenty the Chairman of this Board.

The improvements and additions to the Church Home at Jonestown are almost completed. The new building is fire proof and approved by the State. The new boys' dormitory will easily accommodate sixteen new boys, and the committee already has applications for the new space.

H. P. W.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop

Bishop and Clergy Confer.

A considerable group of the clergy met with the Bishop in St. Mark's Pro-Cathedral on January 7.

After devotions led by Bishop McCormick, the meeting resolved itself into a sort of Committee of the Whole for the consideration of the Bishops' Crusade. Plans proposed at a previous conference had matured, and very considerable progress was shown.

The Bishop is to preach a mission in St. Paul's, Grand Rapids, and it is hoped to make the mission cover the city. Dean Jackson goes to St. Andrew's, Big Rapids, for a mission; the Rev. W. F. Tunks, of Muskegon, to the Good Shepherd, Allegan; the Rev. W. G. Studwell, of Battle Creek, to Holy Trinity, Manistee; Archdeacon Vercoe to Grace Church, Traverse City, and the Rev. Dr. J. E. Wilkinson to Grace Church, Holland. All these missions will be held in the week, January 23-30.

Altogether the conference was one of the most helpful and encouraging in the history of the Diocese.

Convention plans have also been changed. Usually the evening of the opening day of the Convention has been given over to a banquet with speakers from outside, and has been a big social event. This year the banquet will be omitted, and a great religious meeting in the interest of the Bishops' Crusade will be held in the Pro-Cathedral. Everything is being done to have all the city parishes join with the Convention in this service, and there is prospect of a very enthusiastic meeting.

J. E. W.

SPRINGFIELD.

Rt. Rev. John C. White, D. D., Bishop.

The Crusade.

The Diocese of Springfield, under the leadership of its Chairman for the Bishops' Crusade, is actively planning for worth-while meetings over the Diocese. The Rev. R. Y. Barber, of Centralia, Chairman of the Diocesan Commission, is busy planning for the three Crusaders—the Rev. J. D. McLauchlan, D. D., of St. Mark's Church, Seattle; the Rev. Thomas F. Opie, D. D., of Burlington, N. C.; and the Rev. McVeigh Harrison, O. H. C., in strategic places throughout this large Diocese.

Work at Herrin.

The Diocese has just purchased a new piece of property with a bungalow on it, admirably suited for the congregation of St. John's Church, Herrin. With this better located property and with a new determination to make things go better than ever St. John's people are facing the New Year with renewed confidence.

Advent Offering: The boys and girls of the Diocese were challenged this year by the Bishop to make their Advent Offering a worthy one. It is to be devoted towards the cost of a new roof on the very old mission church building at Carlyle, one of the mission stations under the care of the Rev. R. Y. Barber.

The Diocese was saddened during the latter part of December by news of the death of the oldest son of Archdeacon Weller.

F. H. S.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Delaware's Banner Year.

The year just closed has been a banner year for the Diocese of Delaware in the amount raised for missionary purposes and the support of the work of the General Church. The Diocese has exceeded its gift for this purpose over any previous year by several thousand dollars. One reason for this is that the pledge of $15,000 for the deficit of the Church made by Bishop Cook at the General Convention was written into the regular budget and not raised by private subscription or appeal. Everybody worked hard on the increased amount asked, with the result that the quota to the General Church was paid in full; the Diocese maintained its missionary work more generously than ever before; the pledge to the deficit completely met and a safe balance left in the Diocesan Treasury to carry on the Diocesan activities.

ALBANY.

Rt. Rev. R. H. Nelson, D. D., Bishop.
Rt. Rev. G. A. Oldham, D. D. Coadjutor.

Crusade Services at Saratoga Springs.

Special services in connection with the Bishops' Crusade were held at Bethesda Church, Saratoga Springs, the Rev. I. G. Rouillard, rector, from Sunday, January 9, through and concluding on Wednesday evening, January 12. The services at Bethesda Church were held parallel with services at the Cathedral of All Saints, Albany, and were arranged for the people of Bethesda Parish and all interested locally, as well as for Church people in the vicinity parishes nearer to Saratoga Springs than to Albany.

Participating as leaders in the conferences and services were the Rt. Rev. G. Ashton Oldham, D. D., a member of the National Commission, the Rev. John Henry Hopkins, D. D., rector of the Church of the Redeemer, Chicago, and the Rev. Charles E. Eder, A. M., rector of Grace Church, Mount Airy, Philadelphia.

ARIZONA.

Rt. Rev. Walter Mitchell, D. D., Bishop.

Crusade Meetings.

At the meeting of the Ministerial Union, held January 3, Dean Edwin S. Lane of Trinity Cathedral, told the assembled clergy of Phoenix, the details regarding the nation-wide movement of the Bishops' Crusade, in which Phoenix is to play its part during the week of January 17 to 21.

A special committee was appointed by the Ministerial Union to cooperate with Trinity Cathedral in this movement the committee consisting of Dr. Rule of the Presbyterian Church, Dr. Gray of the Methodist South, and Dr. Cochran of the Free Methodist. As a part of this cooperative movement, special services were held at noon on each of the day of the week of January 17 to 21 under the auspices of the Ministerial Union, at the Y. M. C. A.

Bishop Walter Mitchell is going to Northern Indiana, while Dean William A. Scarlett, formerly Dean of Trinity Cathedral, and now Dean of the Cathedral at St. Louis, is to Crusade in New Mexico.

Arizona will hear the Rt. Rev. Arthur W. Moulton, D. D., Bishop of Utah, and Archdeacon A. W. Noel Porter, of San Francisco, as the leaders of the Phoenix Crusade.

Immediately following the Phoenix meetings, a similar series of gatherings will be conducted in Flagstaff January 23 to 28. Upon the completion of these two series, the clergy of Arizona, who have attended one of the other groups of meetings, will carry their message to all parts of this state.

SOUTH DAKOTA.

Rt. Rev. H. L. Burleson, D. D., Bishop.
Rt. Rev. W. B. Roberts, D. D., Suffragan.

Plan of the Bishops' Crusade.

The Crusade will be held at Calvary Cathedral, Sioux Falls, January 30 to February 4, and at St. Mark's Church, Aberdeen, February 6 to 11. The visiting missioners are: The Rt. Rev. Robert Carter Jett, D. D., Bishop of Southwestern Virginia; the Rev. Carleton Barnwell, of Lynchburg, Va.; the Rev. Douglas Matthews, of Billings, Montana.

All the clergy of the White Field and the Crusaders of the Indian Field are invited to the Sioux Falls services. On Wednesday, February 2, a Conference of all the white clergy will be held with the National Crusaders, when matters of District interest will be discussed. Every man in the white field is expected to be present, at least during the Conference. The mission will be a training school for the District missions, which follow the Sioux Falls meetings.

The District's Showing for the Year.

In spite of the fact that 1926 was a year of unusual financial difficulties, records seem to indicate a small gain over 1925, and the apportionment for the General Church will be paid in full.

The Executive Secretary's office has received from three hundred and nine donors, the sum of $4,209.39 for Bishop Burleson's Tenth Anniversary Gift. This fund will be invested at once and the interest on it will be presented to the Bishop on each succeeding anniversary. Eventually it will become a part of the Episcopate Endowment Fund.

Miss Elizabeth Baker, of Sioux Falls, who has specialized in Religious Education and has been a teacher for two years in the Priory School at Honolulu, has been appointed full-time Secretary of the Department of Religious Education. Miss Baker is a graduate of All Saints' School and Mount Holyoke College. She began work on January 1, under the Director of the Department, the Rev. E. F. Siegfriedt. Headquarters of the Department will hereafter be located in Yankton.

Family Department

January.

1. Saturday. Circumcision. New Year's Day.
2. Second Sunday after Christmas.
6. Thursday. Epiphany.
9. First Sunday after Epiphany.
16. Second Sunday after Epiphany.
23. Third Sunday after Epiphany.
25. Tuesday. Conversion of S. Paul.
30. Fourth Sunday after Epiphany.
31. Monday.

Collect for Third Sunday After the Epiphany.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us, through Jesus Christ Our Lord. Amen.

Collect for St. Paul's Day.

O God, Who, through the preaching of the blessed Apostle St. Paul, hast caused the light of the gospel to shine throughout the world, Grant, we beseech Thee, that we, having his wonderful conversion in remembrance may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord Amen.

For the Southern Churchman.

Star Quest.

Lilla Vass Shepherd.

Wanderer Soul, fare on!
In quest thy Godliest part:
'Tis but thy timid gaze
Obstructs thee, longing heart!

Somewhere the Star stood still—
There, too, thy natal Goal:
Godward the light of love
Yet leads thee, captive soul!

"Come and See."

The greatest question that confronts thinkers and scholars in the field of religious experience today is the question: Who or what was Jesus Christ? Old as it is, it is comparatively new in the way it is being envisaged today. We know how the New Testament answers it, and we know how the Creeds answer it; but that answer is being challenged by the new knowledge. Two generations ago what earnest people of inquiring minds wanted to do was to get behind the Christ of dogma to the Christ of the Galilean days and discover if possible what He thought about Himself, and what those who knew Him best believed Him to be. Now the field of investigation has broadened. So immense are the contributions of historical and archaelogical research to our knowledge of the beginnings of Christianity that the Christology of the New Testament itself is now the main subject of discussion. The mystery of Jesus' self-consciousness remains as great as ever; we have not sufficient evidence to enable us to penetrate it, nor even the faculty for doing so. But we are on different ground when we come to ask what the men who loved and believed in Him right up to the end of His earthly ministry became convinced of in regard to His person and work.

There is no doubt about what that was. Our Lord's immediate disciples felt in Him the presence of something that exceeded the moral stature of ordinary humanity; they were conscious of the immediacy of something divine and holy, something quite like ordinary human nature and which was able to awaken in them a feeling of awe and reverence that had never before been elicited by anything human. This is not one whit more evident in the epistles than in the gospels, and no more really in the latest than in the earliest. The view of the person of Christ which resulted from this experience did not gradually come into existence as time went on and finally find expression in the creeds; it was there from the first. It was not a formulated doctrine, but a living experience.

The experience is still ours. It is more than merely subjective; it is the dynamic behind most of the idealism of the world, and without it there would be no redemptive energy worth naming in the common life of mankind. No one can ignore it and expect to get at the facts of what happened in Palestine long ago when a young teacher of lowly origin was crucified and a few days afterwards proclaimed as having risen from the dead and become the central hope of our poor sunken race. The men who said this were themselves the best proof of the truth of their testimony; they rose with it and upon it to a moral altitude they had never reached before.

A too rationalizing criticism of the Christian sources is apt to overlook the principle that we cannot rightly judge of the nature of anything merely by scrutinizing its beginnings; we must examine its outcome. A young University man consulted me recently about the foundation of our faith. His difficulty was that of accounting for Christ, or rather of accepting the Christian view of the significance of Christ, having regard to the unimpressive conditions of the Saviour's earthly lot. "Is it reasonable to suppose," he asked, "that a young artisan who spent most of his days in a mountain village in Galilee, who never reached the prime of life, and whose message was delivered in a few months nearly two thousand years ago, should be the world's ideal of what is good or that in Him should have dwelt all the fullness of the Godhead bodily?"

The same question was asked in substance when the marvellous ministry was being initiated: "Can any good thing come out of Nazareth?" And the answer to it is unchanged. It is: "Come and see."—Rev. J. T. Campbell.

For the Southern Churchman.

Recollections of a Minister's Daughter.

Chapter Eight.

Anna Swan Reynolds.

Mr. Hall Caines' dscription in The Christian of Gloria Quaile's despair over her dressing in her young girlhood being dependent upon the numerous odd and bulky bundles that came from time to time from no-one knew where, to her at the parsonage, found a hearty response in my own heart. Once I was delegated to pack some mission boxes, and fell into disgrace with the ladies of the Guild because I rejected every thing in the pile of old clothes, and ended by holding up one pair of shoes as the only thing fit to go to a family in the western mountains—and those shoes were not mates!

To go back to the party that, alas! we felt that was not for us! Even the "little curate" fared better than we did, but he could not eat much—it would have been too dangerous in Father's clothes. Bob grew so desperate that he rubbed up against a plate of beautiful chocolate cake and it fortunately fell off the table, and in a moment we four were on "all fours", gathering up the joyful remains from under people's feet. My brother, Tom, who was one of the best-natured of our crowd, flew into a rage, and his big blue eyes were simply swimming in tears, when he saw a boy we all disliked take the last of a big dish of hot—red hot—cucumber pickles.

Well! The guests were entertained by my sister's piano music. My big brother gave a selection from Richard the Third, that made a great impression upon the Senior Warden's hired man.

Every one was welcome! The country belles and village beaux flirted to their heart's content; and made each other jealous.

My father no doubt made a sermon for himself upon love and peace in the human heart.

The vestry all got in a corner, as if they had not planned it before, and "made up" a purse and a well-concocted speech: and the "little curate" made the presentation "to our dear and revered rector and wife"; he spoke of the store-room "filled for the coming winter; of the plenteousness of the harvest and the orchard, and the good-will shown by the generous parishioners". Bob would mutter close to the "little curate's" ear: "There will not be a thing left if they don't stop stuffing right away." Whereupon the eloquent curate nearly met with a ghastly catastrophe, and one gentleman, who overheard Bob's remark, and who had only put a quarter of a dollar in the presentation plate, was so incensed that he certainly had a mind to ask it back, but fortunately the purse was in safekeeping in my father's pocket!

The Donation Party was over at last: the sleigh bells rang out a gay good night across the snow.

The Overcoming Life.

By adaptation plants conquer environment. Rooted to one place, and without free movement, adaptation is their sole hope. In the grip of circumstances none too kindly, they have to make the best of things. Where much cannot be had from nature, they have to conserve the little.

Many have to live in the teeth of the storm, in most exposed places—like the little alphine edelweiss. Others have to solve the problem of living in the midst of drought; and curious are the devices by which they conquer. One of the most singular features of the Campos of Central Brazil are groups of dwarfish-looking shrubs. Actually they are not shrubs, but shoots of buried trees, the upper branches of which lie on the ground like surface roots. Rather than surrender, they have changed their habits, and buried their trunks for protection. They have stooped to conquer

drought and death.

Another tree—of the Angola desert—"lays on the sand two great leathery ribbons, its source of light and air and moisture. The closer it clings to the sand the more chance it has of sucking out such humid advantage as is possible for it." It grows, as one writer says, "never in height, but always in breadth".

This device of thickening the leaves is a common one in dry situations. The thrifty cactus knows that secret of storing moisture, as well as the other secret of protecting itself from prowlers who would steal its stores. Its leaves protect themselves by prickles. In some species, the leaves themselves turn into spines, and by its very necessity the plant becomes a mass of threatening.

The earth is full of plant adaptations of one kind or another. Of that necessity often comes beauty and variety.

The dainty fern fingers are just the way of their conquest. Living in the forest glade, the giant trees taking the light as their monopoly, they divide and subdivide their leaves, and spread themselves out to catch every wondering sunbeam. For fern fronds, like all other leaves, are just "traps for catching sunbeams".

Pine trees have needles in the place of ordinary leaves. They had to learn to live in regions of snow, and this was their device, lest by the accumulated weight of snow the trees should be broken.

Some plants have tendrils, that they may climb out into the light, like the hop and the honeysuckle.

Everywhere in nature is there conquest of environment. Through struggle has the conquest come. Through struggle, also, has come their individuality, their "character".

Plant histories are not without inspiration for human hearts—for struggle is the law of life for us as for them. The promise of life is to those who overcome. We also are in some grip of circumstance. Yet, however limited and handicapped, life may be a great and noble calling, and the place of our limitation may become the place of our triumph.—F. C. Hoggarth.

Advice to Candidates.

Fifty years ago the Rt. Rev. R. W. Barnwell Elliott, first missionary bishop of Western Texas, wrote from San Antonio to Dr. Twing, secretary of the Domestic Committee of the Board of Missions, on July 31, 1877:

"It was a sewing-machine, my dear Doctor, which, upon my late visitation to the frontier forts, gave me great searchings of heart.

"With a party of officers and their families, I left San Antonio on my way to Fort McKavett. We had a strong escort from the Tenth Infantry, very valuable always in establishing camp, as well as useful for protection.

"It was the sixth and last day's march that brought us to the last house you meet upon the new military road before reaching the fort, which is twenty-three miles further on. . .

"Here, I thought, is a man to whom nobody has come; he is far off; only outlaws and savages are beyond him. When the door is set open, however, there is a sewing-machine, just such an one as may be seen for sale or use in New York or Chicago.

"The sewing-machine agent has been before us. . . . For the percentages upon the sale of machines, these men in their little wagons scour the country, enduring every hardship and sometimes even death. What activity! How eagerly they hear of and set off to visit distant settlers, how they hang upon the borders and range up and down the Rio Grande. Indians, outlaws, Mexicans do not deter them; they have machines at so much per cent to sell!

"I do not think we need propose to ourselves such examples as Patteson sleeping beneath 'the long wash of Australasian seas', or MacKenzie in his humble grave beside the pestilential Zambesi. Not at all. Let us tell our Candidates for Orders to 'do as well as the sewing-machine men'."

For the Southern Churchman.

Harmonies.

Helen Bayley Davis.

There are those
Who seek the beauty of wild mustard growing
In a field—and blowing—blowing.

They see the long
Black shadows of beeches etched upon the snow—
Silhouettes in a sunset glow!

Listening,
Hearing the song of falling leaves—a sighing
As of dryads softly crying.

Their souls, attuned,
Discern earth's color, beauty, melody—
Gifts for those who hear and see.

Do You Laugh at Your Children?

Lenora Bailey.

"If you please, Mother, may I please have some jelly on my toast, please," ceremoniously asked little Billy at the breakfast table.

It was an unusually long speech for him, but he was very much in earnest about it. Mary, Billy's cousin, giggled. Billy's big blue eyes opened wide in surprise, then filled with tears.

"Indeed you may, Son, here it is all nice and thick. Don't you think that fine?"

But the little fellow said nothing before he again turned to look across at Mary. She had in the meantime received a message from his mother's eyes and was also serious. So he finished his breakfast contentedly.

"Mary," said his mother after Billy had gone out to play, "you are preparing to be a teacher and I can give you a helpful suggestion. Never laugh at little children. Laugh with them but never at them."

"Why, Aunt Lenora? Will laughing hurt? What Billy said was very funny."

"It was, indeed, and we can have a good laugh about it now that he is not here. We should not do it before him. He was trying to learn to say 'please'. I may have some trouble now to get him to try again."

"We always laughed at William Bailey and Juanita when they did funny things. Mr. and Mrs. Edwards have the best time imaginable laughing at the mistakes of Dot and Eddie."

"I know all that but because of that very laughing, William Bailey is convinced he is slow to learn, which is not true, while by the same method you have made Juanita think she is extra brilliant, which she is not. You have handicapped your brother for years to come and started the little sister on a path that will result in many hard bumps before the conceit is taken out of her. Few people love a conceited child."

"What about the Edwards children, then?"

"You can plainly see the effect there in the way both children love to 'show off' continually. They are never satisfied unless they are the center of an admiring, laughing, applauding group. They make things disagreeable when they are not."

"Well, that is true, but I never thought about it before. Can we always keep from laughing?"

"Yes. It may be a little hard but when you remember how much is at stake you can exercise the proper amount of self-control."

"You think, then, that children are affected in one of two ways by older persons laughing at them. Either they are made very timid—sometimes morbidly shy—or they immediately begin to perform all sorts of ridiculous actions upon the slightest notice."

"Exactly right, Mary. Both are equally harmful. Children need to be watched carefully, but not laughed at. As I said before, laugh **with** them all you wish. There's a great difference."

Two Kings and Two Caves.

When the homeless Holy Family entered Egypt, the body of the young Pharaoh Tutankhamen had been lodged in the Valley of the Kings for some fourteen centuries. While those hidden royal caves guarded the treasures and mysteries of the haughtiest monarchs of the earth, the King of all kings was an exile, stripped of all, a wanderer in the desert. Wonderful indeed are the treasures of the tombs of the Pharaohs, but men have discovered long ago that the Treasure Cave of the world is not even the Cave of Luxor, but the Cave of Bethlehem. This year, as it so happened, it was at Epiphanytide that the golden coffin of Tutankhamen was removed from his royal tomb—a coffin weighing nearly one thousand pounds of solid gold—yet for some four thousand years it had been forgotten. It was a strange coincidence that this great mass of forgotten gold should be removed from the tomb of one king at that holy season when Christian children all the world over were remembering, as though it happened that day, the bringing in of gold and myrrh to another young King, who also once lived in Egypt. "Whose reign shall know no end."

So we think of two Kings and two Caves. Two Kings that were lost, and two Caves that were found. Those who hid the young Pharaoh determined that no grave-robber should ever find him; but the Holy Child, who hid Himself, knew that He could never be lost. And if we are just ordinary humble folk, and want to make up a story for ourselves out of all this, it means that if we lose our Lord we can find Him only where we lost Him; it also means that we can never lose Him as long as we go on looking for Him. If we are kings or notable, the story means this as well, that the king who tried to save himself was unsaved after all, while the King who seemed to lose everything gained the whole world.—J. A. B.

Nothing that science discloses goes contrary to those profound glimpses into man's destiny and the meaning of human life, that have been given to their fellows by those who have thought most worthily of man because they have lived closest to God, and especially to that estimate that was at once revealed, lived up to, and died for, by Jesus Christ.—Prof. J. Y. Simpson.

For the Young Folks

A Prayer in Verse.

Make me too brave to lie or be unkind,
Make me too understanding too to mind
The little hurts companions give and friends,
The careless hurts that no one quite intends.
Make me too thoughtful to hurt others so.
Help me to know
The inmost hearts of those for whom I care,
Their secret wishes, all the loads they bear,
That I may add my courage to their own.
May I make lonely folks feel less alone
And happier ones a little happier, yet
May I forget
What ought to be forgotten and recall
Unfailing all
That ought to be recalled, each kindly thing,
Forgetting what might sting.
To all upon my way
Day after day
Let me be joy, be hope. Let my life sing!

—Mary Carolyn Davies.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

A Day in the Life of Jesus.

M. L. G.

One Sabbath Day Jesus went to the Synagogue in Capernaum, and taught the people His wonderful good news. In the synagogue was a poor man, filled with an evil spirit—sick in soul and body. Jesus commanded that spirit to leave the man; and it left him standing unhurt and cleansed, before all the congregation. Then Jesus went home to Peter's house, and there was Peter's wife's mother, tossing on her bed with "a great fever". He stood over her, this Doctor whose very word was medicine—and remember, children, that your own good doctor, who comes so readily, and works so hard to make you well, is walking in the steps of our Best Friend, and so is himself a good friend to you. He stood over her and took her hand. He spoke the word of healing, and Himself lifted her up, and she arose and went about her work. Perhaps her work was to prepare a meal for them all. She must have worked with eager joy and light step, and with a heart of praise for this young Man who was more than man, yet most human, too.

The news of these cures spread round about Capernaum; and as the day drew toward sunset, when the Sabbath would be over, the narrow street outside Peter's house was filled with people. All the little city was gathered there; the well had brought the sick, and when Jesus came out to them, He must have met a sad and painful sight. The lame, the blind, the leper, those whom evil ways had brought to misery, and those held by the strange unholy spirits, that might cry out against Him, but never failed to know Him—all were there. They pressed and crowded, they groaned and shrieked, they besought Him and demanded of Him; and His mercy was equal to all. Jesus did not heal by magic. It cost him in sympathy and pity, in the knowledge that strength went out of Him into them, more than we know. But before they went away in the darkening night He "laid His hands on every one of them and healed them".

At last all was done. The city lay quiet under the stars. The household slept, tired out with wonderment and joy. But He who had taken their infirmities and borne their sicknesses, rose up and made His way down the dim, crooked streets and into a "solitary place". Perhaps by the Sea of Galilee, perhaps on some hillside. It was not solitary to Him, for there as the night wore on and dawn brightened the East He found the day and strength for that to come, in prayer.

Seven Times Seven.

Linda-May came home, from school in tears. "I'm never goin' to forgive that horrid Tom Grant, never," she exclaimed. "Why, Linda, dear," said mamma, "I wouldn't say that".

"But he's so horrid, mamma, he put some nasty, slimy fishin' worms in an envelope and d'rected it to me, and put it on my desk, and I thought it was a note from Bessie, an'—an' I opened it, an' all the horrid things came crawlin' out all over me, ugh! I never, never will forgive him," she added.

"Linda-May's forgiven Tom lots of times," said Sadie staunchly. "When he put the frog in her desk and when he tied her hair to the chair back, an' other times, too."

"Yes," said Linda-May, "jus' heaps an' heaps of times, but I won't any more!"

"But, Linda," said mamma, "we must forgive, not seven times, but 'seventy times seven'."

Linda-May did not say anything, but she remembered just a few Sundays ago Miss Annie had had that very lesson at Sunday School. Oh, yes, Linda-May remembered, "but I just can't", she said to herself, "those nasty worms".

She did not speak to Tom the next day. Then came Saturday and at Sunday School, although Tom sat very near Linda-May, she did not look at him at all. "I'm not goin' to forgive those worms," she thought.

"Children," said Miss Annie, "we're trying very hard to raise some money to help a poor mission school up in the mountains, and I want my class to see if they cannot make a little in some way; it will be wonderful to feel you have made it yourselves."

The children were very much interested, Linda-May especially.

"I don't know however I'm goin' to make any," she said as they walked home. "Maybe I could rent out Lady Arabella; I could charge two cents an hour."

"Huh!" said Tom Grant, "who'd pay it?"

"Nobody's talkin' to you," said Linda-May.

But the next day Papa-doctor solved the problem.

"Linda-May," said he, "when I went to see Miss Andrews today—you know she's been ailin' a long time—well, she said the only thing she fancied in the way of food was mushrooms. Now in that pasture land of mine I noticed a lot and I know Miss Andrews would pay well for them, but you'd have to get up pretty early to gather them, Linda-May."

"Oh, I don't mind that," cried the little girl, "I'll begin tomorrow."

"And I'll go, too," said Sadie.

Sure enough, the two little girls were up bright and early. Miss Andrews was delighted. "Bring them to me every day," said she, "and when I tire of them I'll find you another customer." After the first day or two Linda-May found it very hard to get out of her warm bed, and Sadie gave up entirely. "I've got fifty cents," said she, "that's enough for one mountain child." But Linda-May did not think so.

Tom Grant's house was close to where the mushrooms grew. His mother was a widow, not well off, and Tom had to get up early and do a good deal to help every morning. He leaned over the fence and spoke to Linda-May; he even offered to help gather the mushrooms; but the little girl took no notice at all.

"All right, Miss Stuck-up," said Tom.

One morning two young men came along and stopped close to Linda-May.

"Oh, it's a little girl," said one of the men. "We want some bait; we are staying over at the hotel and we're going fishing, but little girls don't like to dig bait, do they?"

Linda-May shook her head. Then she thought of Tom. He had not been able to earn anything. She had heard him tell one of the boys he always had to do so much for his mother. But then she hadn't forgiven Tom—she never would.

"If you know any boy," said the young man, "I'd pay him a quarter, and there are some other little jobs I could give him."

Linda-May hesitated. All at once she thought, "not seven times but 'seventy times seven'." Perhaps Tom hadn't meant to be so mean, anyway—she pointed to the little cottage across the road.

"There's an awfully nice boy lives there," said she. "I'll call him."

And at school that day Linda-May found a chocolate mouse on her desk. She looked at Tom.

"I earned a whole dollar," said he, "but I liked you forgiv'n me, Linda-May, best of all."—Presbyterian Advocate.

For the Southern Churchman.

The Catawampus.

Louis Tucker.

Once upon a time there was a cantankerous Catawampus who lived in the wildwoods of Arkansas, in a hole in the hill under a thicket of dogwood trees on the side of Buena Vista mountain. There is a town up one side of the mountain and a city in sight from the other, and two bridges across the river and a railroad on the bank and seventeen summer houses on the crest, and all the other wild animals were dead and gone long ago, except rabbits; but the Catawampus easily survived, because he lived on rabbits and, besides, he is invisible. Nobody can see him at all. If a dog smelled him it could follow his trail; but when the Catawampus jumps to one side the dog cannot find him.

Because all other wild animals are gone out of the woods there is nothing particular to do there, so the Catawampus comes into houses. He never broke anything, for he is as sure-footed

as a wildcat; and he never stole anything because he lives exclusively on rabbits; and nobody ever saw him, because he is invisible; and nobody heard him, because he is perfectly silent. But you can easily tell when he is in the house, all the same, because the screen doors move without any one to move them and, one by one or all together, the children get angry.

The way I found out what he does is through Charlie. Charlie is six years old and very good indeed, except when he is awake; but the Catawampus would come and ride upon his shoulders, sometimes, when he was playing, and leap from child to child. I will not tell you what Charlie did, because, as long as you don't know it, it will not harm you. But it was something very sudden.

I will not tell you what I did either, except that I used a hairbrush; but the Catawampus suddenly left Charlie. So I began to study the subject. I found that Catawampuses have a horror of hairbrushes. They do not mind them on the bureau, but when in a grown person's hand they dislike them; and when the smooth side is slapped suddenly on a child, the Catawampus leaves that child.

I understand that the Catawampus is found in other parts of the country besides Arkansas. So, after Charlie reads this story carefully, I will get it printed; so that other children will learn how to get rid of Catawampuses.

Yourself.

Eugenie du Maurier Meredith.

If brought face to face with yourself,
You might not like yourself at all;
If you could not be friends with yourself,
Your pride would have a sad fall:

So why not be friends with yourself,
By guarding each thought, word and deed?
And so be worthwhile to yourself,
And your Maker, whose love you need.

You can be such friends with yourself,
With man, and the God who made you,
If you will be just with yourself,
And to God and your neighbor be true.

Take God's highest will for yourself;
For sorrow and joy are blended—
There is joy in life for yourself;
There is Heaven when this life is ended.

The House Mouse.

This little creature, tail and all, measures only a scant six inches, but when he takes it into his head to go pattering about the house, between the wainscoting and the plaster, on some winter night when all is still, one might conclude from the noise he makes that he must be as big as an ordinary house cat.

They can literally go all over the house in these hidden runways and never once be seen. In old houses they generally have their nests in snug corners where heavy timbers come together, the thick wood protecting them from the cold and giving them as comfortable quarters as they could wish. They are home-loving little folk and seldom put their feet outdoors unless compelled to go out for water, and then they are always in the greatest kind of hurry to get back where it is warm and cozy. They carry cotton and soft rags and make great big nests for the babies. Very young mice are no larger than big bluebottle flies; they are pink and so transparent that you can almost see right through them. But they grow pretty fast, and it is not long before they are small editions of their little mother and follow her down to the pantry for crumbs scattered about. A mouse's tail looks to be bare of hair, but if you look at it very closely you will see that it is covered with very short, silky hairs, just long enough to keep dampness from gathering. If it were not protected by this velvetlike coat, just imagine what a fix that tail would get into if the butter, the milk, the gravy, and all those kinds of sticky things through which it is dragged should stick to it! But the short hairs keep the tail nice and clean, no matter what its owner drags it over. The house mouse takes a lot of trouble in keeping its fur spick and span, and whenever it has a little spare time it washes its face with its paws just as you have seen a cat do. Now, a rat is different; he may wash his face, but you would never know it, and his hair is always hanging this way and that in the slouchiest manner.

Mice that live in very tall buildings probably never see the ground in the whole course of their lives, as they find food and drink in plenty right on their home floor. They sometimes choose the queerest places for their nests. The pockets of clothing hanging in closets, old coffeepots, empty bottles, and the back part of drawers that are seldom opened are favorite places to raise a family. At one time, a very long time ago, there were no mice anywhere except in Asia. From that distant land they have traveled with man, in oxcarts, on trains and vessels, and wherever he stopped and built a home the mice stopped, too, and went to housekeeping along with him. The first mice came to this country from England in the same ships that brought over our ancestors. They are friendly little folk and would find it hard to make a living if they did not have ready-made houses and pantries stored with good things offered them without rent or taxes.—Selected.

A Story About Little Handel.

I want to tell you about a little boy named George Handel who lived long ago in a country called Saxony. He was about six years old when this story begins, and of course, he liked to do all the things that a person of that size thinks are fun, but most of all, which was funny for such a little boy. he wanted to learn to play on the great pipe organ in the church. His father wouldn't hear to it because he thought music was silly, but his aunt liked to see boys have good times and made up her mind to help him.

There weren't any pianos then, but she gave him something like one, called a spinet. George had to keep it in the attic so his father wouldn't hear him play, and my, he had the grandest times up there.

One night he had a bad dream about his spinet and thought he'd have to get up and see if it was surely all right. It was dreadfully dark in the house, and there were creaking sounds and terrible shadows to scare him. Once he fell over something, and another time he bumped his head against the wall; but at last he found his precious little spinet and began softly touching its keys to hear their tinkly music.

Then, oh dear, there were heavy steps and a light flashed in his eyes. He didn't cry, he just sat still while his scared little backbone shivered and his father's deep thundering voice ordered him to bed. Even then he didn't stop playing for good; he really couldn't do that any more than a little joyful bird could possibly keep from singing.

Because he hoped that George would forget about his music, Mr. Handel decided to take him on a journey. They were going to the city of Weissenfels where the duke lived. Dukes, you know, are something like kings, and of course George was excited at the thought of seeing one. Besides, there were such lots of things on the way to see and ask questions about. Mr. Handel must have thought that his scheme would work; surely after this George wouldn't care about drumming on a stupid old spinet.

But, unluckily, there were court musicians at Weissenfels, and they made friends with the little boy who liked music so much. It was wonderful for George to ask them questions and listen to them play, and, wonder of wonders, they even let him play on a real pipe organ. Better still, they thought he did so well that they called the duke to listen.

At first George was so bashful that he wanted to run away, but when the organ began talking to him he forgot how he was feeling. He forget the big room and the grown-up musicians, yes, even the duke himself. He just let the organ talk on and on while his heart almost stopped to listen. When it was over the duke was speaking.

"Wonderful!" he was saying. "The child must have the best masters to be found in Germany."

And so George had his teachers. You can't disagree with a duke. He learned to play, oh, very well indeed. He even wrote music of his own by and by, some of the very most beautiful in the world. He took Bible stories and made up music for them. These oratorios, as they are called, came to be very famous, and the one that is the greatest of them all is the one that is called "The Messiah".—Christian Observer.

The Holiness of Beauty.

"Oh, Thou, Who gavest me eyes to see
And love this scene so fair,
Give me a heart to find out Thee,
And read Thee everywhere."

This simple, fervent prayer is carved on a pillar of stone erected by some devout soul on a mountain top in the beautiful lake district of Northwest England. Below, like a broken piece of lapis lazuli set among emeralds, lies Windermere, that lovely winding lake so dear to the hearts of English poets and many American visitors. Looking down upon the lovely water with its tiny islets richly green, and the wooded hills that cluster about its shores, looking beyond at a wilderness of huddling hills rolling away, a sea of beauty, lost at last in a purple haze. one well understands the mood of the worshipper who set up the carven stone.—Christian Observer.

It is in our best moments we most feel like praising God. Mere formal expressions of praise, the outcome of heeding a commandment, are of no value to God and of no use to us. When the heart exults the tongue is eager for praise to Him who alone is worthy. God does not demand our praise; He wins it. When His love and goodness are realized the heart breaks forth into singing as a bird in sunshine. Pagan nations are notoriously lacking in joyful songs but the Christian exclaims, "How can I keep from singing".—B. T. Badley.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

PIPE ORGANS.
If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, INC., Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

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WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

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WANTED, BY REFINED, EDUCATED woman, with fifteen year old daughter, position in office, or home department, of some good accredited school, beginning September 1st, where daughter could enter until she graduates. Address 72341, care of Southern Churchman.

WANTED — SEPTEMBER FIRST BY Churchwoman with experience, position as matron, house mother or proctor in school. References. Address "K", care of Southern Churchman.

WANTED, A POSITION OF TRUST BY A Settled, cheerful lady; companion nurse to semi-invalid, travel, reading, chapron, etc. Highest references given. Address Miss Bruce, Racoon Ford, Va.

WANTED, POSITION BY SOCIAL EXECUTIVE; wide experience in institutional field and other lines. Best references. Address "C. C.", care of Southern Churchman.

Deaths

LANE: Entered into life eternal on Sunday morning, November 21, 1926, ELLEN RANDOLPH TABB, beloved wife of the late Dr. Thomas B. Lane, Port Haywood, Mathews County, Va. Mrs. Lane left four children: Mary Randolph Lane and G. E. T. Lane, of Mathews County; Thom B. Lane, of Norfolk, and the Rev. Henry G. Lane, of Raleigh, N. C.

MRS. JOHN THOMAS FOSTER.

Ill two weeks with pneuomnia, at Epiphany, in Trinity Rectory, Van Buren, Ark., entered into the joy of her Lord, CARRIE EAST FOSTER, beloved wife of Rev. John Thomas Foster, rector of the parish. Her body rests among the people she loved, in devotion to the parish duties she shared. Her soul is with Jesus.

MRS. MARY W. deROSSET.

Died January 10, 1927, MRS. MARY W. (GREEN) deROSSET, widow of the late Rev. Frederick Ancrum deRosset, at the home of her daughter, Mrs. Frank S. Clark, Brighton, Mass, aged sixty-eight. Born in Jackson, Miss., February 2, 1859.

Mrs. deRosset is a granddaughter of the late Rt. Rev. William Mercer Green, first Bishop of Mississippi, at whose home, "Kendal", in Sewanee, Tenn., Mrs. deRosset, was reared in her childhood. She leaves a mother, Mrs. Ella P. Green, of Sewanee, Tenn., and five children, and three grandchildren and one brother, Otey Folk Green. The children are Mr. William G. deRosset, Worcester, Mass.; Mrs. Frank S. Clark, Brighton, Mass.; Mr. Armand J. deRosset, Newark, N. J.; Mrs. Ludlow P. Strong, New York City, and Miss Fanny B. deRosset, New York City.

Interment in Sewanee, Tenn.

FREDERICK KINLOCH PAGE.

Whereas, on Wednesday night, December 15, at 8:30 P. M., in this year 1926, at his home, "Millwood", near Cobham, it pleased Almighty God to take from this earth, through sudden heart failure, the soul of our beloved fellow-laborer, FREDERICK KINLOCH PAGE, in the seventieth year of his age. We, the vestry of Grace Church, Walker's Parish, Albemarle County, Va., in special meeting assembled, do hereby resolve to place upon our records this tribute to his memory:

He was a member of our vestry for forty-five years; he served at times as our secretary and treasurer; was our secretary at the time of his death, and for thirteen years has been our senior warden. He was thoroughly imbued with the best traditions of the Episcopal Church; an attendant upon and faithful participator in every service; he seldom missed a vestry meeting, and his counsel was always listened to attentively, and generally followed; he was unfailingly the sympathetic friend of the minister of the parish.

We resolve that in the death of Frederick Kinloch Page we have lost one who diffused among us the spirit of love and peace.

Be it ordered that a copy of these resolutions be sent to his immediate family and to the Southern Churchman for publication.

For the vestry,
E. H. JOSLIN,
Secretary Pro Tem.

Cismont, Va., Jan. 9, 1927.

MRS. KENSEY J. HAMMOND.

Resolutions.

At a meeting of the Ladies' Aid of St. Stephen's Church, Culpeper, Va., held on January 13, 1927, the following resolutions were adopted:

Whereas, the Father of mercies and the God of all comfort has released from illness the frail body of His servant, MRS. CARRIE MACHEN HAMMOND, wife of Rev. Dr. Kensey Johns Hammond, and received into His heavenly home her loyal soul, we, sorrowing in our loss, but rejoicing in her gain, do hereby

Resolve. 1. That in the death of Mrs. Hammond our church and society has lost a faithful and devoted member, and each one of us an understanding and sympathetic friend, whose place none other can fill.

2. That we thank God for the example of her beautiful life, which will ever stand as an inspiration to us, and cause us to dedicate ourselves anew to all work of the church.

3. That a copy of these resolutions be spread upon our minutes, be sent to her family, and be published in the Southern Churchman and both town papers.

MRS. W. W. CHELF,
MRS. H. B. LEE,
MRS. BYRD LEAVELL,
Committee.

MISS FRANCES C. COX.

On Sunday, December 26, MISS FRANCES C. COX passed from this earth to dwell with Him who is invisible. No words could better describe her life than these once spoken of our Master, for, truly like Him, she "went about doing good". It was while on an errand of mercy that she met with the accident that caused her death. She had spent a very busy Christmas Day worshipping in God's house and carrying joy to all around her. As evening approached she started out again, in spite of bad weather, and the protests of her family, to take one more message of cheer to a sad and lonely soul. On this journey she was struck by an automobile, and never regaining consciousness in this life, entered early the next morning "into the joy of her Lord". She died as she had lived, in active service. In her going the mountain work has lost one of its best friends and most untiring workers. In spite of her busy life in office, home and church, she always remembered this needy field, and lost no opportunity of interesting others in the work. Her bright, cheerful disposition, her sound judgment and her broad sympathy made for herself a large circle of friends who will miss her greatly, but none more than her friends in the mountains. May God bless this world with others like her!

W. R. MASON.

MRS. ELLEN RANDOLPH TABB LANE.

On the morning of Sunday, November 21, 1926, just as the bells were ringing the hour for service, there entered into her Father's courts, from her home, "Woodstock", Mathews County, Va., in the eighty-second year of her age, the soul of ELLEN RANDOLPH TABB LANE, oldest and last surviving child of the late George Edward Tabb and Mary Harrison Randolph, and wife of the late Dr. Thomas B. Lane (C. S. A.). In the passing of this beautiful life we are forcibly reminded that the dread Archer "loves a shining mark". Born and reared in a home of culture and refinement, where "duty" was ever the watchword, she inherited to an unusual degree the finer traits of life, and brought forth unstintingly the fruits of the Spirit. A zealous Episcopalian, a true Southerner, she was loyal to the teachings of her Church and to the traditions of the old Southland. Her life was one of retirement, but she made her "little corner" blossom for God. It was in her home, with the "children who rise up and call her blessed", that she most shone. The last years of her life were years of great physical weakness, but she accepted the sorrows of this mortal life as from a Father's hand, forgetting in her thought for others the cross she bore and the rod that pressed so sorely upon her patience, her courtesy, her never-failing faith, were the wonder of all who were privileged to be with her. She met the King of Terrors with calmness, her last words being, "Underneath are the everlasting arms", and in the fulness of a certain hope she fell asleep in those arms.

She leaves to mourn their loss one daughter, Miss Mary Randolph Lane, and three sons, G. E. T. Lane, of Mathews County; Thomas B. Lane, Jr., of Norfolk, and Henry Gardiner Lane, at present rector of the Church of the Good Shepherd, Raleigh, N. C.

On Monday, November 22, with the long rays of the setting sun falling caressingly upon her flower-covered casket (Rev. Giles B. Cooke and Rev. William B. Lee, Sr., former pastors, officiating), amid a crowd of sorrowing friends and neighbors, who loved her and whom she loved, to the strains of "Hark! hark! my soul, angelic songs are swelling", she was laid to rest, almost under the shadow of the church she loved so well, to await the summons, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world".

"Rest comes at length, though life be long and dreary,
The day must dawn, and darksome night be past;
Faith's journeys end in welcome to the weary,
And heaven, the heart's true home, will come at last."

Personal Notes

The Rev. Sidney E. Matthews has resigned his parish in Hyde County, Diocese of East Carolina, and has taken charge of work at Erwin and other points in the Diocese of North Carolina.

The Rev. Roland J. Moncure, formerly minister in charge of Holy Communion Mission, Plaquemine, La., entered upon his work as rector of St. Paul's Church, Salem, Va., on January 1.

The Rev. Lewis B. Whittemore, rector of Trinity Church, Detroit, Mich., since December, 1923, has accepted a call to become rector of Grace Church, Grand Rapids, Michigan, left vacant by the resignation of the Rev. G. P. T. Sargent, who has become Dean of the Cathedral of the Incarnation, Long Island. Mr. Whittemore is a member of the Department of Religious Education of the National Council, and Chairman of that Department for the Province of the Mid-West. He is also Chairman of the Commission on Week-Day Church Schools of the Diocese of Michigan. The change became effective January 15.

The Rev. H. G. England, of the Diocese of Harrisburg, formerly minister-in-charge of the Lumberton Field, recently accepted a call to Emmuanuel Church, Farmville, N. C., and St. Barnabas' Church, Snow Hill, N. C.

The Rev. Ben R. Roller, of Keyser, W. Va., has accepted a call to take charge of Emmanuel Mission, and to assist the Rev. John S. Douglas, rector of St. Andrew's Church, both of Louisville, Ky. His address is 4536 South Sixth Street, Louisville, Ky.

The Rev. Francis B. Creamer, formerly minister-in-charge of St. John's Church, Huntingdon, Pennsylvania, has been appointed assistant-minister at Christ Church, Detroit, Michigan, and has entered upon his new duties.

The address of the Rev. George E. Zachary is changed from Griffin, Georgia, to the Church of St. Michael and All Angels, Baltimore, Md.

The Rev. S. Ezra Neikirk, editor of the Bethlehem Churchman, has kindly consented to take charge of St. Peter's Church, Tunkhannock, Pa., until Trinity Church, West Pittston, elects a new rector.

The Rev. T. F. Wright, formerly locum tenens at St. John's, Bedford, Ontario, and assistant at All Saints', Windsor, Ontario, has been appointed to assist the Rev. H. J. Pearson at the City Mission, Detroit. His new work began January 1.

The address of the Rev. Reuben Meredith is changed from Alta Vista, Va., to Oxford, N. C., where he has taken charge of St. Stephen's Church.

The address of the Rev. A. M. Forsythe is changed from Macon, Ga., to 923 Gaines Street, Little Rock, Ark.

ORDINATIONS.

On Tuesday, January 4, in St. Clement's Church, St. Paul, the Bishop of Minnesota ordained Mr. Walter B. Keitter to the diaconate. The candidate was presented by the Rev. A. G. Pinkham, and the sermon was preached by Bishop McElwain.

In the Cathedral of St. John the Divine, New York, on Thursday, December 16, Bishop Manning ordained to the diaconate Francis Slade Donzall, presented by the Rev. Thomas McCandless, and advanced to the priesthood the Rev. Asa Stanley Goodrich, and the Rev. Samuel William Briscoe, presented by the Rev. Walter F. Hoffman. The Rev. Milo Hudson Gates, D. D., preached the sermon and united with the Dean, the presentor, and the presenters in the laying on of hands.

DEATHS.

The Rev. Lewis Cass Birch non-parochial priest of Dallas, Texas, died January 1, at the Elks' National Home, Bedford, Va., after an illness of ten days from chronic bronchitis. The remains were taken to Dallas for interment.

The Rev. Alfred William Treen, until recently curate at Old Trinity Church, New York, died of heart disease while on a visit to the Bahama Islands on New Year's Day, according to word received in New York.

Funeral services were conducted in Christ Church Cathedral, Nassau, by the Dean, assisted by the Rev. Canon George, rector of St. Agnes'. There were also present the Rev. F. J. Blofeld, of St. Mary's, the Rev. R. W. Ferrier, of St. Matthew's, the Rev. P. L. Hesketh, of St. Anne's, and the Rev. Arthur Senior, curate of St. Agnes'.

The Rev. Richard Whitehouse, missionary of Western Montana, and rector of St. Paul's Church, Hamilton, Mont., died December 28, 1926, at his home.

The Rev. Brian C. Roberts, rector of Holy Trinity Church, Marlborough, Mass., passed away on the evening of Friday, December 17, after a long illness.

The Rev. William I. Magill, non-parochial priest of the Diocese of Connecticut, died in Port Chester, New York, December 1, 1926.

THE PARABLES OF SAFED THE SAGE.

The Parable of the Collarless Dog.

The little sister of the daughter of the daughter of Keturah came unto me, and she brought with her a Forlorn Looking Pup.

And she said, Grandpa, this little Dog is lost, and he can not find his way Home.

And I said, Why dost thou think that he is lost?

And she said, He has no Collar and no Brass Plate with the name of the People who own him, or the street where they live, and how can he know his way home?

Now that was the first time it had occurred to me that the Information graven on the Brass Plate on the Collar of a Dog was intended for the Perusal of the Dog. But I very soon got her Idea.

And she said, We must not let him wander away and get lost. We must find where his Home is. For the poor Little Dog can not know. He has no Collar with a Brass Plate to tell him where to go.

And I said, I will put on my Hat, and walk abroad with thee, and the Little Dog shall go with us, and we will see if we can find his Home. So we walked abroad, and she was fearful lest we should lose the Dog and I was fearful lest we should not. But it came to pass in time that we found a Small Boy that was hunting for his Dog, and he and the Dog knew each other, and we left them together and came away.

And the little sister of the daughter of the daughter of Keturah felt that she had enabled her grandfather to do a Good Deed, and he agreed with her.

And I considered how many folk there be who are like that Little Dog, for they wander about Aimlessly, and with no indication whose they are or where they are going. And that is unfortunate. For this is a lonely world for those who know not Whose they are nor Whom they serve. And I should like to find such-like men and women, and say unto them, Why wander ye homeless and nameless? Verily, it should not be thus. For there is a Father God, in whom the Whole Family in Heaven and on Earth is named, and His is the Name ye should bear, and His the Home ye should seek.—Exchange.

The Practice of Prayer.

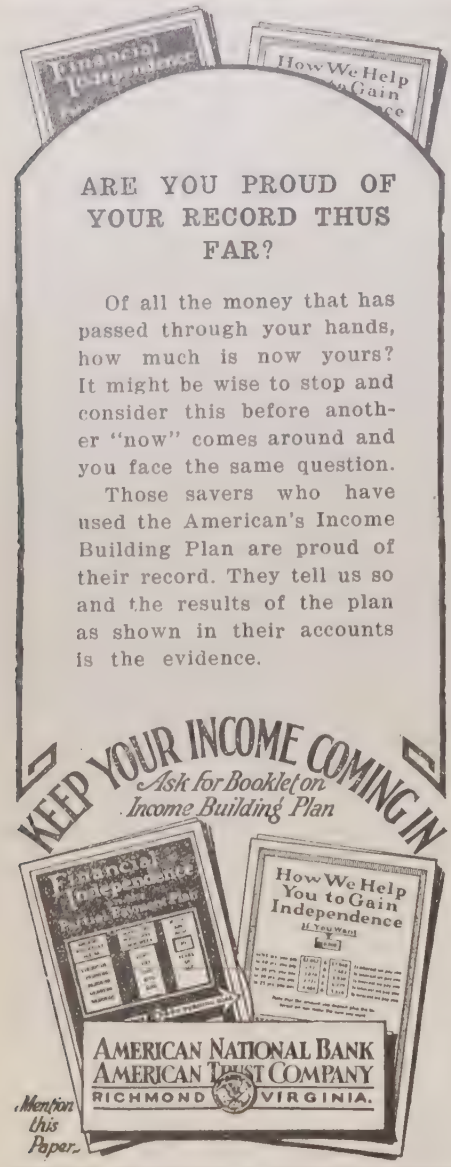
1 Thessalonians 5:17—"Pray without ceasing."

Prayer is not intended to change God's heart. He is the same yesterday and today and forever. God is Love in the first age and in the last. Prayer teaches us to accept God's promises. With our imperfect sight we trust in the unchanging love of the everlasting Father.

Prayer is the pleading of Faith—the ultimate demand that religion makes upon us. To Jesus it was a motive, a plan, and an instrument of victory, and Paul learning from his Master made it his constant practice. The same spirit permeates Luke 18:1, Matthew 9:38, and Romans 15:3. Paul writes in this manner continually as in Ephesians 6:18, Philippians 4:6, and 1 Thessalonians 5:17.

The Church has recognized the urgency of prayer. Spurgeon said, "Prayer pulls the ropes below and the great bell rings above in the ears of God". Landor said, "Solitude is the audience chamber of God". St. Ambrose said, "Prayer is the wing wherewith the soul flies to heaven and meditation the eye wherewith we see God". Novalis wrote that prayer is to religion what thinking is to philosophy. To pray freely is to make religion. St. Augustine said, "He that loveth much prayeth much". Martin Luther expressed the truth in his forcible manner: "The Church converteth the whole world by blood and prayer." Think of the hymns of the Church written in praise of prayer. It is "the soul's sincere desire" and "the Christian's vital breath". One can account for the Apostle Paul's earnestness by thinking of such words from the pens of the world's religious leaders. Such earnestness we all need.—Exchange.

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Vol. 92. RICHMOND, VA., JANUUARY 29, 1927. No. 5.

THE love of the Right, tho' cast down,
the hate of victorious ill,
All are sparks from the central fire of a
boundless beneficent will.

—*Morris*

Contributors for 1927

The Rt. Rev. Charles L. Slattery, D. D., Boston, Mass.; James H. Dillard, LL. D., Charlottesville, Va.; the Rev. Robert Norwood, D. D., New York City; the Rt. Rev. Henry St. George Tucker, D. D., Alexandria, Va.; the Rt. Rev. Theodore I. Reese, D. D., Columbus, Ohio; Miss Margaret Prescott Montague, White Sulphur Springs, W. Va.; the Rev. Joseph Fort Newton, D. D., Philadelphia, Pa.; Mary Evelyn Brydon, M. D., Richmond, Va.; the Rt. Rev. Edward L. Parsons, D. D., San Francisco, Cal.

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Thy dreams of noble doing are but seeds,
And all about thee lie the waiting fields;
Sow thou in faith and love the season yields
The perfect flower that crowns unselfish deeds.

Antony E. Anderson.

The Dear Old Apple Tree.

It braved the winter's bitter blasts,
And burst in bloom in May;
And mingled perfumed petal leaves
With fragrant new-mown hay.

Through summer heat it swelled its buds
With juices rich and fine,
Distilled from soil and showers and dew,
And mixed with spicy wine.

Its fruit grew golden in the sun,
And, dipped in crimson dyes,
Caught tints from rainbows, flowery fields,
And painted butterflies.

It loads the table with a wealth
Of sugared savory food;
Then melts to sweetness in the mouth,
And turns to rosy blood.

At winter eve, around the hearth,
And in the fireside glow,
Its cheeks burn with the bloom of June,
And summer perfumes blow.

The pine and palm wave their tall plumes
With secret pride and glee;
But we love best, with fullest joy,
The dear old apple tree.

—Exchange.

Girls In Palestine.

The English High School for Girls, at Haifa, Palestine, is attended by Moslems and Jews and Bahai, together with Armenian, English and Greek Orthodox Christians. The school believes that all forms of education should rest on the solid foundation of religion. Scripture is given first place in the school curriculum. The rule is that all must assemble in the early morning to ask God's blessing on the work of the day. Those who are not Christians are not forced to repeat words which they do not believe, but they must at least adopt a reverent attitude and pray silently if they do not wish to join in the Christian prayers. They must also listen to and take part in the Scripture lessons which are given daily.

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Christ In India.

An English clergyman from Bombay tells of the Hindu University of Berares inviting a Christian lecturer to address its members on the subject of "Christ", and of a Hindu National Congress obviously permeated with the Spirit of Christ "where ten years ago the mention of His Name in either case would have led to hissing". A bishop visiting Calcutta, looking at first in vain for any evidence of missionary work in the midst of the great mass of heathenism in that city, was told nevertheless that "Christ has no rival in Calcutta".

For the Southern Churchman.

The Temple of the Spirit.

Elizabeth Reid Hill.

Let but one little spark divine,
Leap from Thy heart, O God, to mine,
And kindle there a flame so white,
That they who know may see the light.

That inner light which guideth me,
A lambent flame of purity,
Which glows, and burns, a fire divine,
Within this frail abode of Thine.

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FOR THE CLERGY

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Thoughts For the Thoughtful

Yet sure the babe is in the cradle blest,
Since God Himself a Baby deigned to be.
—Coleridge.

One of our highest privileges of manhood is the privilege of not touching what may harm us.—H. Clay Trumbull.

As one learns the art of conversing with God he will find himself quite willing to hear what his servants have to say.

The quality of the service is the measure of the result. It is not length of service, but intensity, sincerity, enthusiasm that tells.—R. J. Campbell.

Nobody goes to Heaven by sleeping. No man becomes a vigorous Christian by any other course than "giving all diligence".—Alexander Maclaren.

Temptation is the tempter looking through the keyhole into the room where you are living; sin is your drawing back the bolt and making it possible for him to enter.—J. Wilbur Chapman.

The more we know of the world, the more doubtfully we ask, "Can such a world be saved?" And the more we know of Christian nations, the more we incredulously ask, "Can these be the Saviour's?" But the more we know of Christ's Cross for ourselves, the less we can believe that any soul is outside its destined range.—P. T. Forsyth.

Nay, never falter, no great deed is done
By falterers who ask for certainty.
No good is certain but the steadfast mind,
The undivided will to seek the good;
'Tis that compels the elements and wings
A human music from the indifferent air.
The greatest gift a hero leaves his race
Is to have been a hero.
—George Elliott.

It does not make much difference where we are: the main thing is what we are and what we are doing with what we have. Philip was suddenly transferred from a city revival to Gaza, "which is desert", but in that desert he won the most splendid convert of his ministry. We are just as close to the burning core of the globe and as near the stars in the humblest place as in the greatest city. "Act well thy part: there all the honor lies."

Children are the salvation of the race. They purify, they elevate, they stir, they instruct, they console, they reconcile, they gladden us. They are the ozone of human life, inspiring us with hope, rousing us to wholesome sacrifice. If, in the faults which they inherit, they show us the worst of ourselves, and so move us to a salutary repentance, they also stimulate our finer qualities; they cheat us of weary care; they preach to us, not so much by their lips, as by their innocence; their questions set us to thinking, and to better purposes than the syllogisms of philosophers; their helplessness makes us tender; their loveliness surprises us into pure joy.—Bishop of Rochester.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 92. RICHMOND, VA., JANUARY 29, 1927. No. 5.

CHRISTIAN PROGRESS

A CONGREGATION OF A THOUSAND EPISCOPALIANS greeted the Crusaders in the City Auditorium of Richmond, Va., on Sunday, January 16, at eight o'clock in the evening.

A startled traffic "cop" is reported to have said the next day, "Why, the Episcopalians swarmed around the Auditorium just like Baptists". Nor was this just a mere surface enthusiasm that brought them out simply for one big service, but throughout the week, both day and night meetings were so largely attended that two of the biggest churches were filled each night with earnest congregations, receiving attentively the inspiring messages of Bishop Cook (of Delaware), Dean Gateson (of Bethlehem) and Dr. Glazebrooke (of Washington).

The religious press of the country is giving editorial attention to this effort of our Church, and, whether we like it or not, we are on trial before the country to see if the power of Episcopalians will respond to the call of our leaders. There are wonderful possibilities in this movement, and it rests with the laity of the Church whether they will be realized, or result only in wasted energy.

ARBITRATION OF THE MEXICAN DISPUTE is the Christian, as well as the sensible solution of that existing problem. There was a time, perhaps, when the foreign policy of the Government was no affair of the Church, but that time has passed, and Christianity has awakened to the fact, that if we are to be true followers of the Prince of Peace, we must exert every effort to preserve peace. The time to do this is before, and not after hostilities begin. An indifferent public may allow themselves to be negotiated into a situation where war may seem almost the only honorable way out. Whereas vigorous pressure, brought to bear upon officials at the proper time, would have avoided such a calamity.

If we keep before the public the idea that war is an unthinkable solution of an international dispute, we can outlaw war in this generation. We are absolutely convinced that the power of Christianity is strong enough to do this. Read the letter from our correspondent in Petersburg on this subject.

THE DEFEAT OF THE LAUSANNE TREATY is another evidence of the growing power of the Church. The opposition to this agreement came almost entirely from the Churches, headed by a large group of our own Bishops, and, although Bishop Brent withdrew his objections to it for reasons, which he has stated very clearly, and very convincingly, nevertheless, it is admitted that it was the antagonism of the Churches to this document, which did not offer proper protection to Christian residents in Turkey that caused the Senate to turn it down.

A WOMAN HEADS THE ASSOCIATION OF AMERICAN COLEGES for the first time in its history. The Association consists of three hundred and eighty leading Colleges in the country, and they elected a woman to be its president. Miss Lucia Briggs, President of Milwaukee-Downer, was given that honor at the meeting held in Chicago on January 13, 14 and 15. The President of one of the Church Colleges, Dr. Bernard I. Bell, of St. Stephen's College, was for the third successive year elected a member of the Directing Committee of Six which controls the activities of the Association, and, also for the third time its treasurer. The Episcopal Church Colleges represented at the Chicago Convention were: Kenyon College, by President Pierce; St. Stephen's College, by President Bell; University of the South, by Dean Baker.

THE PUBLIC APPETITE FOR RELIGIOUS READING seems to be growing steadily. A large New York publishing firm has just announced the establishment of a special department with Mr. Walter S. Lewis as its head. Mr. Lewis, for the past ten years, has been manager of the book department of the Presbyterian Board of Publication. Practically all of the leading current magazines now feature articles of a religious character in their cover advertisements. This is one of the strongest evidences that this style of literature is in demand from the public. It is the object of such magazines to try to give their readers what they think they want, and we may rest assured attention would not be given to uplifting articles unless the publishers were certain that their readers wanted them. One of the many signs of Christian progress is the eagerness among the general public to read such literature.

OUR CLERGY IN THIS WEEK'S ISSUE

THE REV. CHARLES FRANKLIN BLAISDELL, D. D., was born in Cincinnati, Ohio, and did his college work in the University of that city. He took his theological training at the General Theological Seminary in New York. In the course of his ministry he has covered a wide area, having served churches in New York, California, Missouri and Arkansas. He was called to Calvary Church, Memphis, Tenn., from St. John's Church, Helena, Arkansas, in 1920. Shortly afterward, in 1922, his excellent work was recognized by the University of the South, which conferred upon him the degree of Doctor of Divinity. Of attractive personality, his excellent preaching and organizing ability have made him a leading figure in the Church and the South.

THE RT. REVEREND EDWARD LAMBE PARSONS, D. D., Bishop Coadjutor of California, was born in New York City, doing his college work at Yale. He studied in theology at the Union Theological Seminary, New York, and the Episcopal Theological School, Cambridge, Mass. After serving as assistant at Grace Church, in New York, he accepted a call to St. Matthew's Church, San Mateo, California. He continued his ministry on the Pacific Coast until 1919, when he was elected Bishop Coadjutor of California. He is recognized, like most of the Alumni of the Cambridge Seminary, as a Liberal Churchman, and is a frequent contributor to the Church press, at one time editing **The Pacific Churchman.** His article in this week's issue is the second of the series: "The Boy and His Church", appearing every two weeks in The Southern Churchman.

THE PULPIT OF THE AMERICAN CHURCH

THE MOTHER OF JESUS

By The Reverend Charles F. Blaisdell, D. D.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. —St. Luke 2:15.

A WOMAN'S biography is written in the lives of her children, while a man's is written in his public words and deeds. He dreams of doing while she thinks of the kind of child she will send into the world. Her glory is seen in her finest child. For the writing of a biography we usually gather the details, such as letters, records and stories, but in writing of such a mother as Mary you must content yourself with a few details, such as the visit of the angel, her song of grateful praise and a brief touch upon the home life, but they are enough to reveal the woman and mother. The virtues of men are but the dreams of good mothers come true. Mary dreamed for her child. She was "not learned save in gracious household ways,

> Not perfect, nay, but full of tender wants
> No angel, but a dearer being, all dipt
> In angel instincts, breathing Paradise
> Interpreter between the gods and men".

"Happy he with such a mother! faith in womankind beats with his blood, and trust in all things high comes easy to him, and though he trip and fall, he shall not blind his soul with clay." A mother's life will be monotonous if she lacks devoutness. Daily household duties may become a tedious grind, yet dipt in angel instincts, her task has all the variety of heaven. An earthly mind calls it monotony, while she calls it romance—even in her weariness.

The world is governed and saved by ideal lives more than by ideas. Living models move us more than abstract principles. God chose for the high embassy of motherhood to Jesus not one from a palatial home abounding in luxury, but one living the simple life of a peasant. Mary was no fighting Amazon amazing with her strength, nor a Venus awakening low admiration by physical charms. Hers was the beauty of soul that inspires. She had moral strength that never sacrificed womanly grace. Her courage was that of a woman silent in suffering and never given to noisy action. God in choosing a woman to be the vehicle of redemption by bearing the Divine Son into the world gave a holy distinction to all womanhood This should make every woman pause and consider. She is the center of the home. Remember that home is more potent and more useful than congress, clubs, societies. When women talk about a broader life let them ask, "What is broader than the home?" Home has in it depth that is worth more than all that imagined breadth which the world offers. In the home the woman is the optimist to the morbid husband, a restraint upon the happy-go-lucky man, the protector of the careless man. Her occupation is as wide as life. As a mother she is not a specialist, but the teacher of everything. She must answer the myriad of undreamed questions springing from the child's mind Do you call this life drudgery and hard work? If you think this life is useless, wasteful, inglorious, then the mothers of the saints and heroes have been strange creatures, for they were pleased with such a lot. A woman may be exhausted by such a task, but never narrowed. "The woman of the world is the same thing to many people, while the mother is everything to a few." Mary was on no committees. She was not thrown up into eminence and rank by the tide of events, but by her inherent womanly strength she had the fitness which made the common privilege of woman so sublime that all women might rejoice to be in her class—the God-fearing mother. She was prepared in one school—the sanctuary of God. She was not learned, but wise; not bold, but courageous through affection and high trust.

We may be prepared for many things in this world, but unless we are prepared for the best, we are little above failures. Our girls are prepared to dance, shoot, dress, act, sing, to grace a drawing-room or a dinner table, but not for the best and greatest thing of all—motherhood. We sharpen her mind, but do not deepen her soul. Thus many an attractive girl with such a poor preparation discovers too late that she is but little better than an expensive luxury or a parasite. Irritable with life through such a shallow training, the time comes when she wants to be freed from what she feels to be the confines of home. She may look for what she calls the independence of equality. Had she been truly prepared for marriage she would have seen that there is neither equal nor unequal. "Each fulfils defect in each, and always thought in thought, purpose in purpose, will in will, they grow. The single, pure, and perfect animal. The two celled, heart beating, with one full stroke—life."

Her marriage is the surrender of a lesser independence for a bondage that enriches, offering a crown to her affection and the freedom of the wide spaces of heaven in which to roam.

There were two beautiful moments in Mary's life. When Jesus was twelve and said in the temple, "Wist ye not that I must be about My Father's business?" and the other when He, from the cross, said "Behold thy mother". She had taught Him that God was a Father and that employment in His service was a privilege that outreaches all earthly ambition. "I must." He had learned a holy compulsion at His mother's knee. It is the compulsion to which true affection surrenders itself and builds up for its soul an assurance that withstands the shocks of our painful pilgrimage.

Some say words have no meaning, but I hold that some words have in them electric power. One such word is "Mother". You can check one who is cynical of the virtues of men by saying to him the word "Mother" and he will pause to make exception. Sometimes we behold the tragedy of the woman who feels neither angel nor God. She is so earthly that her only concern is to win the admiration of others. She carries none on the wings of her soul to gaze even for a moment into the heart of God. A prayerless woman is like a dead star whose glory is a thing of the past. When we think of woman we think of beauty, but no woman can be so beautiful by any adornment of gowns and jewels as "she who has centered upon her the proud eyes of her husband and the affectionate glances of her children".

Mary had a plain hard life, but she understood God—and herself. She had no fretful complaints. Do women know that when they cannot command they can weave a spell, and though they may have no power to throw the world, they may have authority over conscience and heart? It is said that the father's sins are visited upon the children to the third generation. I've no doubt the mother's virtues are likewise entailed. A woman's natural converse is with God and the angels. So only can she consecrate

her powers and if she does not consecrate she will desecrate. When she takes daily counsel of God her constancy becomes as the hills, her influence as the shining stars and her ingenuity for helpfulness baffles the halting, doubting mind of men. She never fails. A true woman is old-fashioned—as old-fashioned as life. To her—purity, truth, duty, as long as she paces the heights of heaven, are never out of date. Loyal to her true self and to the whisperings of the angels she becomes the mother and teacher of Saviours, but disloyal, indifferent to angelic ministrations, caring only for the transitory and little for the eternal, the pleasure of the hour and the glamor and glitter of the world more than for a heavenly task, she breeds a race of destroyers.

In us all is a desire for some admiration, but a woman's greatest glory is in being trusted. When the shadows fall and trial darkens, somehow the child and the husky man turn to some woman for support and courage to fight and to die. To reach the glad estate of being so trusted no woman needs astonishing gifts—she needs neither warmth nor station, but only to keep her heart close to God. Women—when you feel that life is monotonous with home duties and pains, and that you tread weary flats, remember this: Your gladdest hours are not when you feel well and strong and you shine by reason of some passing triumph—no, your gladdest hour will be when you see a child doing something fine and turning to you in sweet affection as to say, "You taught me this". You know that child is then about the Father's business and though a sword may pierce your heart and though you see him suffer for the right—the good and true—you are comforted because he is unafraid, unfaltering, even unto sorrow, because in you he trusted and found the better life —in you he found God and heaven.

THE BOY AND HIS CHURCH

WHAT THE BIBLE MEANS

By the Right Reverend Edward L. Parsons, D. D.

THE Bible is an open-air Book. It belongs to the mountains and the seas and the fields. It is generous and big, like these outdoor things. It begins with a great poem about the creation of God's world. It ends with what is really another poem which pictures this old world made over into a new heaven and a new earth, holy and glorious because God is the Light of it, and Christ its King. People who read and study the Bible aright ought to be big and brave and strong and generous people who love freedom and clean and fine things.

Let me try to tell you a little about it to show how and why that is so.

We always speak of the Bible as if it were one Book, but every one knows that it is not. It is a library of sixty-six books or separate writings arranged on two shelves, which we call the Old and the New Testaments. They are of all kinds: Collections of folk stories and traditions, like Genesis, histories like Kings and Chronicles, poetry, sermons, codes of law, wonderful collections of wise sayings, letters and even love songs. In the book of Job we have one of the greatest dramas in the world. Ruth and Esther are what we would call today short stories with a purpose. In the four Gospels we have the account of the Supreme Life of human history. In fact, no school course in literature would bring us to the reading of a greater variety of books.

Naturally we ask why they are all bound up together. The answer is that they tell us about God and the way in which He has made Himself known to men through the Hebrew people and in Jesus Christ. Each book tells a part of that story. Together they give to Christians the knowledge of their faith and of the Christian way of life. The Bible contains the message which the Church has to bring to the world.

It is a message which comes to us partly through the history and tradition of the Hebrews and partly through great men. It is completed in the Life of our Lord. When the history of the Hebrews really begins, in the time of Moses about a dozen centuries before Christ, they were a wandering desert tribe, escaping from Egypt to find their freedom. They did not know much about God. They called Him Jehovah. They believed He lived in the mountains and that in the wilds of Mt. Sinai He had given them the law. He was their God and the best God, but He was not the only God. Other peoples and nations had theirs. All that is very clear if we read the stories in Exodus and Numbers and the book of Judges. The Old Testament tells us how God, like a great teacher, took this people and gradually brought them to know that He is one God, the only God and righteous and holy. It would be easier for us if the books of the Bible were arranged in the order in which they were written, or something like that. We need some help to understand the right order. In general what we can do is to read the historical books and then as we read the others fit them in along the way at the dates given us in the helps found in the back of so many Bibles, or in the books written for just that purpose. We can then follow the story of these people and see how through all this time God was teaching them. The old traditions which we have in Genesis helped them to understand that God was the source of men's life, and was guiding their work. Their experience as a people with their enemies He used, to make them see that a nation must be righteous and faithful if it is to live. He guided the priest and kings to build up the law. He sent prophets or preachers, like Elijah and Elisha and later their wonderful successors, Amos, Hosea, Isaiah and the rest whose sermons we read in the books called by their names. He inspired poets who wrote the Psalms and wise men who gathered the popular proverbs together and added to them. God was always teaching, teaching, until by the time of our Lord there was no Jewish boy who did not know about the One Righteous God and His purpose for men.

Then came our Lord and through Him men learned that God is more than a righteous God. He is our Heavenly Father, who cares for each one of us individually. The Gospels tell us that story; the Book of the Acts tells us how the Church began its work of teaching men about Christ and bringing Him into their lives to save them from sin and strengthen them to do good. The letters which follow tell us what the early disciples thought of Christ and the Christian life; and the Book of the Revelation at the end is a great vision, painted in oriental magnificence, of the conflict of good and evil and of the world made over under Christ's rule.

That gives some idea of what the Bible has within its covers for the world in general. But it has also much to help each one of us personally. It has a remarkable way of speaking to all kinds of people, old and young, men and women, boys and girls, rich and poor, learned and ignorant. Teachers, preachers, doctors, lawyers, bankers, mechanics, laborers have found in it the things they have needed. It reaches, for example, close to the things which bulk large in our lives when we are boys. It is full of heroes and the stories of brave deeds. Joseph sold into slavery by his brothers is taken to Egypt and becomes the chief ruler under Pharaoh. Gideon and his three hundred rout the armies of Midian. David, young and ruddy, goes single-handed to meet the giant of the Philistines and slays him. Each one finds his strength and courage in God. It is for God and Christ that the heroes of the New Testament give their lives, not in warfare, but in what we today call missionary work. "We ought to obey God, rather than men," says St. Peter to his judges, when arrested and ordered to stop speaking. St. Paul's story is full of the highest and finest courage. In a little church I know, some one has put up a bronze tablet which reads, "A tribute to Saul of Tarsus, St. Paul, the Knightliest and most splendid merely human character in history". I like that, and when I read of his journeys and his hardships and persecutions and feel the power of his courage, I come to think that it is probably true. That "merely human character" leads us to the chief of all heroes, our Lord Jesus Christ Himself. For 1,900 years weak men have found strength through Him to live and die with unflinching courage. Thus you will find in the Bible the inspiration and courage that come from those who have nobly lived and died.

You will find, too, a multitude of great sayings and noble passages which are good to learn and store one's memory with. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." Could anything help us to value self-control more than that. "I have fought a good fight," said St. Paul; and only the other day I read an article by a school boy of eighteen, in which he said that a right-minded boy wanted to feel that he was "fighting a good fight". That boy could certainly fight better because these words had sunk into his heart. "Blessed are

the peacemakers for they shall be called the children of God." Every boy who intends to help in the great war against war wants those words of our Lord as his summons to duty. And so I might go on filling page after page with quotations, but it is far better for each of us to make his own list, choosing those which help him most.

Or, again, the Bible brings us always face to face with that which takes so large a place in youth, the ideal. We sometimes think we are satisfied with things as they are, either the world or ourselves. But we are not. If we are any good at all, we do want a better world. The Bible helps us to see it. All through the Old Testament men are looking forward. They are seeking something better. They are looking for God's Kingdom and God's King. They are seeking greater freedom, bigger outlooks, lives built upon truths as eternal as "the mountains round about Jerusalem". Some people read the Old Testament and look backward. But the men who live in it, or who wrote it, never did. If we find their spirit we must always be forward-looking men. In the New Testament the whole world of the best is ever before our eyes. All through His teaching Christ speaks of the Kingdom. All the early Christians are looking for the Kingdom. The last book in the Bible pictures the new heaven and the new earth. No one can understand the Gospels and not feel that he wants to be a crusader to go out and transform the world, so that war and suffering and poverty and hatred and vice and greed may be done away.

Finally, above all these ideals, towers the great figure of the Christ, the Perfect Man. He is the goal of our life. His courage, faith, love and purity get hold of us as we read and study and we are never satisfied unless we are moving on towards that ideal.

Thus I have tried to tell you some of the things which the Bible may mean to us. There are many others. We can find them for ourselves and like them better because we do. But one thing we must always remember, and that I speak of in conclusion. The Bible cannot really mean anything to us unless we read and study it ourselves.

We can find plenty of books to guide us to choose the best way to read it. We can get help from the clergy and teachers; but nothing will come of the help unless we ourselves do the work. If we do we shall find these high and helpful things. We shall find ourselves growing stronger and cleaner, more ready to serve others, greater lovers of freedom and all the beautiful things in God's world, more satisfied that we have found the best things in life.

We shall then discover the most important part of what the Church means when it calls the Bible the Sacred Scriptures and says it is inspired. It becomes really sacred to us because it helps us to find God and Jesus Christ. It is inspired because it brings to us power and strength and vision; that is, as has often been said, it is inspired because it inspires us.

THE DANGERS OF IGNORANCE

By C. L. Marsilliot

WE had, lo, these many years, labored under the impression that we knew at least something of the doctrinal position of the Protestant Episcopal Church in the United States of America and possessed a passable familiarity with its Prayer Book. Nay, we went so far as to believe that we had gained some acquaintance with the progress of the so-called "Catholic"—or Romeward—Movement in the Church, in its devious and various manifestations and ramifications. But alas! every day, from the rising of the sun even unto the going down of the same, come revelations which shake our confidence in our attainments, humble our pride and suggest the efficacy of sackcloth and ashes.

There has just come to our attention the following notice, issued in November, of a service to be held in Saint Clement's Church, Philadelphia, which, judging from the notice, our readers will be surprised to learn is a parish in communion with the Protestant Episcopal Church. The notice reads:

The Living Rosary of Our Lady and Saint Dominic.

Tuesday, November 16—7:30 A. M. Black Mass for departed Rosarians. In the Crypt Chapel of Saint Clement's Church, Philadelphia. (Enter by door into the garden.)

Wednesday, December 8—8:00 P. M. Devotional Service at the Convent of Saint Mary the Virgin, 6137 Germantown Avenue, Philadelphia. (Bring Veils.) The offering at this service will be added to the fund for the Statue of Our Lady. About $20 has been subscribed to this fund, and an equal amount still remains to be raised. Contributions may be sent to the undersigned.

VIRGINIA YERGER,
Secretary General.

That "The Living Rosary of Our Lady and Saint Dominic" is probably an efficient agency in the introduction into the Church of Roman doctrines and practices we readily admit, and as a source of valuable information it is by no means to be ignored.

While our "Catholic" friends in the Church daily inculcate prayers for the intercession of the Virgin Mary, we confess, in great humility, our ignorance that this Church teaches invocation of Saint Dominic. We have searched the Prayer Book from cover to cover and fail to find any mention of him in its pages, but we freely acknowledge our error in accepting that volume as final authority on the subject, even notwithstanding the Constitution of the Church. History informs us that the first assignment of this great Saint was to preach to the Albigenses and Waldenses, among the pioneer Protestants against the abuses and corruption then existing in the Roman Church, which fact doubtless constituted a strong recommendation for his selection as the patron Saint of "The Living Rosary of Our Lady"; and neither his signal failure in that mission nor the omission of this Church to canonize him in consequence formed any bar to the conferring of this great honor upon him.

From this notice we have learned several things of which we are heartily ashamed to admit we were woefully ignorant, and even yet, as to some of the matters therein mentioned, we are still in a fog.

In the first place, we are told that there was to be a "Black Mass". Now, wherein "Black Mass" differs from blue, white, green or yellow Mass, the notice does not inform us. Nevertheless, "The Living Rosary" seems to have made a discovery which appears to have escaped the attention of the entire Roman Communion in all of the centuries of its existence, ignorance of which on our part may possibly be excusable, inasmuch as even so ponderous a work as the Catholic Encyclopedia makes no mention of a "Black Mass", so far as we have been able to find. If "The Living Rosary of Our Lady" will bring this important discovery to the attention of the authors of that compilation, in order that it may be sent out in the next edition, this society will have performed a great service, and the information will doubtless be gratefully received.

Just why this service was to be held in the crypt of the Chapel of Saint Clement's Church, to be reached by entrance through the door into the garden, instead of in the Church proper, we sadly acknowledge that we are unable to offer any enlightenment.

And then we observe that another devotional service was to be held at the Convent of Saint Mary the Virgin. Here again we must admit our abysmal lack of knowledge as to what place a convention occupies in the economy of the Protestant Episcopal Church in the United States of America. We thought the Convention, with all of its abuses and superstitutions, had long since gone the way of many other medieval spiritual excrescences, but ia appears that as to this also we were grievously mistaken. The best general definition of a Convent which we have been able to obtain is that it is an institution in which persons seclude themselves wholly from the world for the purpose of devotion. We had been under the impression that nowhere in the Scriptures did Christ tell His people to withdraw from contact with the world, but that His command was, "Go ye therefore and teach all nations", but it now seems that we were in error even as to this.

But, perhaps, the most striking feature of this announcement is the admonition to those who propose to attend to "Bring Veils". Far be it from mere man to attempt to discuss articles of female attire, but, to our unenlightened minds, this requirement gives rise to serious reflections. It is to be inferred that there are some regulations concerning these veils, but, if the color, style and material of these habiliments changes as often as we are advised the manner of other ladies' wear is altered, it occurs to us that this regulation might become highly expensive. What would be the consequences, spiritual and temporal, of appearing at such a ceremony without such equipment, or

with a veil not of the required architectural design and specifications, is something to cause even the most careless to pause and consider. There would be one redeeming feature, however, to such a failure or omission—it would afford a superb opportunity to bring into play the so-called "Sacrament of Penance", which "Catholics" inform us is soon to become a part of the practice of this Church.

Finally, it is to be noted that the offering at this latter service is to be devoted to supplying a deficiency of $20 in a fund for the purchase of a statue of the Virgin Mary. Thus, for the first time, do we learn that this Church enjoins upon its people contributions to provide images of "Our Lady", but, as this is intended as a frank and full confession of our ignorance, we might as well make a clean breast of it while we are at it. Of course, none but the least informed would deny for a moment that a statute of the Virgin is an indispensable essential to the teaching and preaching of the Gospel, one to be considered in preference to provision for domestic and foreign missions, the Clergy Pension Fund, or any of the other activities of the Church. The December bulletin of the National Council states that contributions of nearly a million dollars were required in that month if the Church is to continue its "Pay as we go" plan, but this pales into insignificance beside the necessity of statutes of the Virgin, neglect of which we would in no wise even suggest, regardless of whatever deficiencies may occur in other requirements.

Verily ignorance is a deplorable state.

AN AMERICAN CATHEDRAL

Final Plans Accepted

A DESIGN for the great Central Tower of the Cathedral of St. John the Divine, submitted by the architect, Dr. Ralph Adams Cram, which is declared by competent critics to have no precedent in the history of architecture, has now been presented by the architects and approved by the Trustees of the Cathedral.

The adoption of this design marks one of the most important steps in the history and evolution of the plans for this world-famed edifice and completes the design for the entire building.

This important and dominant central feature has been the greatest of all the problems confronting the architects, because of the unparalleled width of the crossing above which the tower was to rise, and the problem was felt and said by many to be an insuperable one. When it is remembered that the area of this crossing is nearly 16,000 feet, as against about 5,000 feet or less for the majestic octagon of Ely Cathedral, and that its diameter exceeds by eighteen feet that of the rotunda of St. Paul's in London, we gain some conception of the difficulty of the problem.

In the opinion of the architects of the Cathedral, and in the unanimous judgment of the Trustees, and of the professional advisors who have been consulted, the solution now reached is one which is wholly satisfactory and convincing, and which, although it is unlike any other design in the world, is yet entirely harmonious and true to the Gothic principle and ideal.

The architects have accomplished the extraordinary and wholly original feat of hanging a massive tower sixty feet square directly above a central space one hundred and twenty feet square without spoiling the effect of the vast interior space by pillars or supports of any kind. In the past the only way in which this has been accomplished has been by the use of an "un-Gothic" dome, but the plan now adopted for the New York Cathedral combines the effect of vast interior height and spaciousness given by a dome with the superb exterior effect of the Gothic tower. The grandeur of the interior effect is difficult to describe adequately. The height from the pavement to the apex of the central tower will be no less than two hundred and thirty-five feet. The exterior height of the tower from the ground will be more than four hundred feet.

While the accompanying architects' drawing can give only an inadequate idea, it suggests the majesty and strength of this central feature and the way in which it relates itself to the noble towers of the west front and to all the different parts of the great building and binds them together in a splendid unity.

It will be a matter of great interest, and of just pride that America has produced this solution of a problem with which in other ages the architects of other great Cathedrals have wrestled.

The original plan of the Cathedral was Romanesque without and Byzantine within. When it was determined some fifteen years ago that the plans should be developed along Gothic lines the difficulties which confronted the architects were enormous. The choir had been constructed and also the great piers and arches of a central crossing with an exterior one hundred and twenty feet square. To preserve as far as possible this original construction and add harmoniously a nave and transepts Gothic both in style and construction was a work of immense difficulty. But this was successfully accomplished.

There still remained, however, the problem of the central feature—tower, dome, or spire, whichever it should



The New York Cathedral.

be. Here was a central area four times that of any Gothic tower in existence, a space much greater in diameter than the famous octagon of Ely, nearly as large as the octagon of the Cathedral of Florence, and exactly the same in area as the central square of Saint Sophia in Constantinople. In all these cases a dome was used. The critical problem in the New York Cathedral was what to do with this vast area, and how to develop it both in its exterior and in its interior after a fashion structurally honest and enduring, and yet harmonious in scale with the remainder of the building.

It was equally out of the question to carry up as a tower this huge central square, after the fashion of the central towers of English and a few French medieval churches. Such a square bulk was proved by many studies to be wholly out of scale with the rest of the building, crushing in effect and clumsy in mass.

The architects seemed to have reached an impasse. They have now submitted a scheme which, as already stated in the opinion of the Bishop, the trustees and their professional advisors, solves the problem both architecturally and structurally after a fashion that, in principle, is wholly satisfactory.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

THERE IS PLENTY TO ARBITRATE.

In a recent speech President Coolidge is quoted as saying on the subject of World Peace:

"We cannot establish the new principle unless we are willing to make some sacrifices, unless we are willing to put some courage into our convictions. I believe we are strong enough and brave enough to resist another domination of the world by the military spirit through our own independent action."

Taking those words at their full value the Administrative Committee of the Federal Council of the Churches took vigorous action, affirming:

"First, That it inform the President and Congress that it whole-heartedly supports him in his opposition to enlarged naval expenditures for the building of additional cruisers at this time;

"Second, That it commends the policy announced by President Coolidge for broadening the application of the spirit and principle of the limitation of armament formulated at the Washington Conference, and earnestly hopes that Congress will cooperate with the President in every possible way in carrying out this policy."

The President's words in his Trenton speech on December 29, are fine, but in order to make them ring true, both at home and abroad, it will be necessary for the United States to abandon even a show of militarism in its dealings with Mexico.

It has now been stated that the confiscation of property by the Mexican Government is a matter that cannot be arbitrated. Why can't it? The Mexicans did not confiscate the property outright. They made provision for the transfer of a fee simple title to a fifty-year lease, provided foreign holders would take the necessary steps to arrange for this transfer before January 1, 1927. British and Dutch companies, wishing to comply with the law of the country in which they were operating, did take the proper steps to arrange this transfer and made application some months ago to the Mexican Government.

The British usually look after their property interest as carefully as any country in the world. If they recognized the provisions of the Mexican Constitution of 1917, and the validity of laws based thereon, why should not the United States do the same?

Fifty years is a long time in the life of an oil property, and to offer a fifty year lease in substitution for the title outright is by no means "confiscation", and leaves plenty of room for arbitration.

The Christian people of this country should allow nothing to divert their attention from securing a peaceful solution of our differences with Mexico, and, if necessary, Congress ought to be deluged with letters and petitions insisting upon such a solution. The Government can be made to feel the power of public opinion in this matter, and it is a paramount Christian duty to be actively interested in it.

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

Article IV.—Getting the Message Straight.

Continuing our figure of the road: Every well regulated road has a supervisor who directs the up-keep, places the signals and makes out rules and regulations for the general conduct of drivers on that road. Behind the supervisor there is the commission and behind the commission is the Government. These people all work together to protect the driver, the passenger, the pedestrian, and incidentally, contiguous property. If everybody understood the signals and the rules and obeyed them, there would be no accidents.

But something is wrong somewhere, for we had 19,335 accidents that resulted in death on the roads of the United States in 1925. Did it ever occur to you that you as the parents of these victims may be to blame for the failure of these boys and girls, the young and the old, to understand the laws regulating traffic? Who teaches the child how to keep the laws—any law? At what age do his parents begin to teach him to be law-abiding? Later, we will go into this subject of teaching the child obedience to the law, but just now I want to ask you: Do you understand clearly yourself how to carry out all instructions that are given you for right living, for health, for safety?

This matter of understanding. Even our Lord made complaint, "Why will ye not understand?" After two thousand years He may well ask that question again, for we still do not seem to understand how to live right; how to keep well; how to avoid accidents.

Why does your child so often make mistakes? Is it not perhaps because he does not understand the rules of the matter? Does not understand what it is he is expected to do? If the child does not understand, is it not because you have failed to explain the whys and the wherefores? And back of all that, is it not because the subject is not clear in your own mind? This I believe is the real crux of the matter. You truly want to train your child in the right way. You know there is a right way and wrong way of child training, and to the best of your ability you intend to take the right road. But day by day you make mistakes, the child makes mistakes and every one seems to be constantly taking a wrong turn. You are sure that Christ can direct you and teach you all that you ought to know about this job of yours, but somehow He seems to be away off somewhere high above you, where you cannot reach, and your problems are right here at hand, an ever-present trouble to you.

My message to you today is that if you will follow the instructions I have already given you, viz., to go to our Lord for instructions in your perplexities, you will find this: That for every problem, or perplexity, that comes up to you for a decision no matter how important or how trivial, there always will be given to you one or more cues to your procedure.

I want every Christian mother to understand this.

Study your Bible carefully and you will see that St. Paul tells us this very definitely. Strength will be given when strength is needed. A way of escape will be given when temptation drives hard. A source of help is ever present within to guide and instruct and teach and comfort. And always there will be victory, always will things work out satisfactorily to every one—every one without exception—who lives and trusts God and has faith in Him.

You understand this now, do you not? Yes, you say, but how am I to recognize a suggestion or decision as coming from Him and not from Satan?

There are four ways to test the signals that God may use to guide, influence or direct us in traveling the troublous road of training the child for life:

1. Every right signal will be in accordance with the Bible.
2. This signal will appeal to your common sense.
3. This signal will be given at the opportune moment.
4. This signal will conform to an inner conviction of "rightness".

These four signals may be applied to anything that comes up to you for a decision.

For instance, every Christian parent wants to teach his child to live the Christ-like life. He fails to realize that the Church has a large part to play in this teaching, and decides not to insist on regular church attendance. Applying the four tests we find:

1. This decision is distinctly contrary to the Bible.
2. It is illogical to expect your child to get from playing in the streets or with his toys during church hour, the kind of influence he would have gotten at the church service.
3. So long as you keep your child from church service, so long may you expect every Sunday when the church bells ring to be reminded that your child is not in the right place.
4. The final decision to go or not to go to church will be accompanied in the mother's mind by a feeling of unrest if the decision was negative, and by a feeling of well-being or "rightness" if it was positive.

These signals should all harmonize. God will not tell you one thing in one signal and another in another. You may always test your signals by comparing them with each other.

Not to mind signals means nothing more or less than breaking a law or rule somewhere. We have, therefore, come to the place where we must study about law and that will be our subject next time.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

MINISTERS CAN MAINTAIN PEACE.

Mr. Editor:

It was with a hearty "Amen" that I read your editorial on "Practicing Peace" in the issue of January 15.

It is the firm belief of the writer that it is easily within the power, and the province, of the united Churches of the United States to effectually prevent even so much as a serious threat of war against Mexico on the part of our Government.

Let the ministers of all the Churches preach the unvarnished truth of Jesus; be uncompromisingly loyal to His teaching of human brotherhood and universal love. Let them now, before the event, warn their people against the grievous sin of war; against legalized slaughter of human beings for the preservation of financial interests, or for the protection of persons engaged solely in financial enterprises. Let them plainly state that under no circumstances will they aid or abet in any way the prosecution of such a war, either by prayer for the armed forces of the nation or for their victory, by urging upon the people the duty of supporting such a war by the purchase of government securities, or by the prostitution of true patriotism in the interest of a commercial war. Let them bring forcibly before the minds of their people the untold suffering and sorrow, pain and death we should inflict upon the pitifully ignorant and unenlightened people of Mexico, people really powerless to control the actions of their government; warning our people of the great sin of being in any way party to such useless sacrifice of human lives, those of our own people as well as the Mexicans. Let them publicly signify their opposition to a war against our neighboring country and demand that our Government shall find some solution of its problem other than a resort to force. Let them do these things and the powers that be will pause long and consider well before they brave the censure of the united forces of Christianity in their own country. Another and a peaceable way will be found.

Having thus given fair and previous warning of our opposition, the Churches will be morally free to preach against any such war should it be started. Such action could not be construed as traitorous, treasonable, nor disloyal, as it might be did we remain quiet until after such a war had been legally declared. There are few governments in Christian lands, and surely not our own, that could hope to raise funds or forces sufficient to prosecute a successful war in the face of determined opposition on the part of the Christian Churches in its midst.

Personally, I am unalterably convinced that a war such as you mention would be in direct opposition to the will of God and the teachings of Jesus Christ, and would rejoice to think that all His ministers would join in loyalty to the teachings of Jesus in preference to submission to the mistaken and un-Christian mandate of any man-made government or secular authority, even that of my own country.

J. M. B. GILL.

Petersburg, Virginia.

Book Reviews

CONFIRMATION INSTRUCTIONS: By Charles Patterson Smyth, M. A. Morehouse Publishing Company, Milwaukee, Wis.

The title of this book describes it. It contains twelve addresses on various aspects of preparation for the solemn step of confirmation. Beginning with a chapter on "The Sacrimental Idea", which deals with the reason for confirmation in a very forceful and readable way, the writer continues with lectures on the obligation of Baptisms, divided into three parts, "Renounce", "Believe" and "Obey". He then discusses specific sins against God's laws, divided into two heads. His chapter on Bible reading is somewhat vague, but he offers one thoroughly practical suggestion when he says, "Let me remind you that the secret of all pleasurable reading is to use your imagination, think yourself into the story you are reading. Imagine that you are one of the crowd pressing around the Master the day He went to heal the daughter of Jairus . . . read St. Paul's Epistles and try to get in touch with this man, whose one thought was to serve his Lord and to spread the Gospel . . . . Use your imagination and your Bible reading will take on a new vividness and pleasure every day." This book will be found especially useful to younger clergy, who have not yet worked out their own method of confirmation instruction.

"His will be done," we say with sighs and trembling,
Expecting trial, bitter loss, and tears;
And then how doth He answer us with blessings
In sweet rebuking of our faithless fears!
God's will is peace and plenty, and the power
To be and have the best that He can give—
A mind to serve Him and a heart to love Him,
The faith to die with and the strength to live.

—Sunday School Times.

The Great Commission

A WONDERFUL OPPORTUNITY IN MEXICO.

Writing on January 13 Bishop Creighton, of Mexico, says:

"January 12 was the anniversary of my consecration. I celebrated in Christ Church at ten o'clock and then went to San Jose where there was an anniversary service, attended by the congregation at San Jose and San Pedro Martir. It was most beautiful. I wore my vestments, and sat in the chancel, but, of course, took no part in the service. Following the procession, seventy of our children came in, each one carrying a flower. Just before the service began they all knelt at the chancel steps with their flowers; it was a most touching and beautiful sight. Flowers were then placed on the altar, and we had the Service of Holy Communion. Orihuela made a special address devoted to the year's work, full of kindly felicitations, which only Mexicans know how to express. After the service Mrs. Creighton was presented with a bouquet of flowers by the teachers from Sagrado Nombre. The congregation of San Pedro Martir presented me with a bouquet literally two feet across, and fully a foot and a half high. We took it apart and our house is now filled with flowers. In the chancel, during the service were: the Rev. Messrs. Orihuela, Camara, Caballero, Romero, Saucedo, Martinez, Miranda and I. Dean Peacock and Mr. Watson were in the choir. In the afternoon, at four o'clock, Orihuela gave a tea for Mrs. Creighton and me, in his house at Portales. He said this was the first time he ever attempted to entertain. There was a large crowd present; the orchestra from San Pedro Martir was down, and provided excellent music. Refreshments were ample: cocoa, huge quantities of cakes, and "enchilladas". Of course, it was a glorious day.

"Some time before Christmas I met a Captain of the Mexican Army, who had become interested in the commercial department of Sagrado Nombre. I did what I could to cultivate him and his wife, and was delighted when they appeared at our reception on Christmas Day. They have now sent their children to Sagrado Nombre Sunday School; and yesterday each of the children presented me with a beautiful bonquet of lilies. The Captain and his wife were both present at the service, after which I introduced them to Orihuela. They are just the type of Mexicans I want to bring into the Church; they are drifting out of Romanism and are people of too fine a character to be lost.

"Last week Mr. Orihuela received a visit from a man from a village in the State of Puebla, bearing a letter from the people of the town, inviting him to come and hold a service in the Roman Church. Mr. Orihuela explained once more our position, and told this good man that we were not Roman Catholics and could not accept the invitation; and to his surprise the man said he knew all about us, knew who we were and what we stood for, and that the people in the village had decided to become members of our Church; and wanted to turn the Roman Church over to us for our use. Of course, I could not accept this offer, as blood-shed and death would result. Nevertheless, it is indicative of the direction in which the wind is blowing; and I hope we can hold on and reap the harvest when the time is ripe."

ON THE FIRING LINE IN CHINA.

Bishop Graves writing on December 15 says:

"The situation in Shanghai at present is puzzling. On the one hand the foreign governments persistently refuse to accept any responsibility for bettering things in China while at the same time the Southerners are drawing closer all the time and, what is more to be feared, the revolutionary propaganda including anti-Christian program and organized strikes in all industries, although temporarily muzzled by the authorities of Kiangsu Province, is ready to break out again at the slightest opportunity, and nobody doubts that within a few weeks a revolutionary army will be in charge of this province. That is as far as anybody can estimate the chances at present: You would naturally suppose that people's confidence in any permanence of things as they are in Shanghai would be so shaken that no business ventures would be undertaken. The fact is, however, that building operations have never been more active than they are at present in Shanghai and, stranger still, the value of Shanghai Municipal bonds has not in any way fallen. Just how much all this rests on something solid, or whether it is simply a blind confidence that the interests involved in this city are so great that under no circumstances can foreign powers stand by and see them destroyed, one cannot say. At any rate, we all feel very grave concern what the position will be under the Southern conquest. The bolshevised revolutionary methods which accompany this conquest wherever it goes have reached such a pitch that it does not seem as if the Southerners will be able after this to dissolve them and in that case anything may be expected. Meanwhile all we can do is to keep cool in regard to whatever situation may develop."

EVENTS OF THE YEAR IN TOKYO.

Bishop Motoda's address to his Tokyo Diocesan Synod, late in 1926, summarizing events of the year, told of the ordination of two priests and four deacons (all Japanese). During 1926, one hundred and twenty-three had been confirmed, and another confirmation service was to increase the number before the end of the year, making approximately 1,800 communicants in that Diocese. A parish house (in Ikebukuro) had been built, and two concrete churches (Kanda and Asakusa) are under way. Local contributions for all Church purposes totalled 15,010 yen; the sum received from the English and American Missions was 10,622 yen. Local contributions had increased, though not in proportion to the decrease in foreign support. Foreign contributions are to diminish gradually until they cease altogether. The Bishop urges a greater increase in local offerings so that the gradual diminishing of foreign funds may be met by increasing self-support.

Among special services in Tokyo were those attended by the Crown Prince of Sweden, the united service of the Church Schools to present their Lenten offerings, the fiftieth anniversary service of St. Paul's Church, "with a much younger church, Immanuel, celebrating its twenty-fifth birthday only".

Bishop Motoda's report noted a great number of other activities, and progress in the development of the Diocese.

CHURCH WORK AMONG LEPERS.

The work of St. Barnabas' Mission for the Lepers of Kusatsu is one of growing importance. Miss Cornwall-Legh has been the devoted and loving worker there for more than ten years, and is looked up to by them as almost superhuman. She gives herself and everything she has to their service.

There are about two hundred and fifty baptized Christian lepers in Kusatsu, of whom more than one hundred are dependent upon Miss Cornwall-Legh for their entire support. They are housed in seven dormitories, erected and maintained by her and by funds secured by her from friends in Japan and abroad. The Emperor, the Department of Home Affairs and the Prefecture in which Kusatsu is situated make annual grants. There are two kindergartens, one for leper children and another for those who are not infected.

These poor lepers give offerings to every cause that is presented to them, the earthquake sufferers of 1923, Bishop Rowe's Indians, lepers in Panama, work in Jerusalem and Armenia.

At Kusatsu, where there is this leper work which is widely known, there is also a "healthy village", where a little mission, a devoted Japanese deacon and a mere handful of earnest Christians struggle in a field that presents great discouragement. The place is a hot-springs resort, recently made more accessible by railway, and throngs with thousands of invalids. There is a vast work to be done among this floating population. Miss Cornwall-Legh asks Church people to pray for the place and for a woman worker to help in this Upper Village. Our Church is doing the only religious work there at present.

BUILDING ACTIVITIES IN KYOTO.

Kyoto has seen an unusual amount of building. In years past, land has been secured for needed rectories, but building funds have been lacking and rented houses have been necessary. In 1926, by drawing to the limit the Kyoto District Loan Fund, four houses have been built. First, a residence at Tanabe, an extremely isolated spot. A combination church and parish house were completed early in the year at Hikone. A rectory has been added, which brings our resident priest, who formerly had to live at a distance, into much better touch with a large group of students in the government schools.

A third rectory was built at Kanazawa, a growing city and an important student city in Hokurikudo, the stronghold of Japanese Buddhism, which preaches often and maintains Sunday Schools and kindergartens on our model but far surpassing ours in equipment and financial re-

sources. The climate here is the most trying in this Diocese. Our worker has had to live in a rented house, inconvenient as to location and too often inadequate to make him and his family comfortable. To a large extent the ups and downs which have marked the history of the Kanazawa Church must be attributed to frequent changes of workers, due to their physical inability to stand the climate. Now at last we have a rectory, and hope that the Rev. Paul Nagata, who has already done much to build up the Church, will be able to go on for years without undue danger to himself or his family.

A tiny residence has been built for Miss Grace Denton at Obama. The Japanese workers insisted on having a foreign woman worker added to their force, and Miss Denton has been living in most inadequate quarters. The new house is minute but compact.

Church Intelligence

Latest News From China.

The following cable has been received (January 20) from Bishops Roots:

Situation in Wuchang and Hankow tense. Conditions in Ichang and Shasi improving slowly. Following institutions going on fairly well: In Wuchang, Central China University, Boone Middle School, St. Hilda's School, Church General Hospital; in Hankow, St. Lois' School; in Ichang, Huntington School.

Changsha situation serious. Deaconess Stewart has come to Hankow. Other members of the staff remaining in Changsha for the present. The Rev. Walworth Tyng and family may leave Changsha soon. Following women are leaving their stations for a change: Miss M. G. Cabot, Miss Annie Brown, Miss M. R. Ravenall, Dr. Margaret Richey.

(The Bishop gives no information as to where they are going. Our surmise is Shanghai.)

Following are leaving China on anticipated furlough in view of existing conditions: Miss C. M. Bennett, Miss Mabel Sibson, the Rev. S. H. Littell and family, the Rev. John D. Mowrey and family.

Mr. J. Van Wie Berbamini and family are leaving for Japan.

(This will give Mr. Bergamini opportunity to assist in architectural work connected with Japan reconstruction.)

Rev. A. S. Kean and Miss Ruby Levy married January 15.

Our plans for next term still uncertain.

It may be necessary to change arrangements for the General Synod.

(This was to have been held in May in Foochow.)

A cable received from Bishop Huntington on January 22, in answer to our inquiry, tells us that missionaries of all the stations in the Missionary District of Anking are safe.

John W. Wood.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. G. Tucker, D. D., Coadjutor.

The Bishops' Crusade in Virginia.

The plans for the Bishops' Crusade in the Diocese, as prepared by the Crusade Committee, of which the Rev. W. D. Smith, D. D., is Chairman, provide that the Crusade shall be preached in Richmond in the week beginning January 16, in Charlottesville the following week, and in Alexandria two weeks later.

The Crusaders for Virginia were the Rt. Rev. Philip Cook, D. D., of Delaware, the Very Rev. D. W. Gateson, D. D., of Bethlehem, Penn., and Dr. Larkin W. Glazebrooke, of Washington.

The Crusade in Richmond began with a great mass meeting on Sunday evening, January 16, at the City Auditorium with an attendance of over four thousand people. All of our churches in the city were closed and the music was by the combined choirs.

Every morning during the week was taken up with conferences at various churches, and celebrations of the Holy Communion every day. A conference was held for the clergy at ten-thirty, for women at eleven-fifteen, for business men and another for business women at one o'clock.

The main services were in the evening. Bishop Cook preached at Grace and Holy Trinity. Dean Gateson at St. Paul's, and Dr. Glazebrooke alternating between the two churches. The Rt. Rev. William Cabell Brown, D. D., the Bishop of the Diocese, preached each evening to the Colored congregations at St. Philip's Church. The attendance at all three churches was most encouraging, all of them being practically filled every evening. As an estimate, fully 2,500 persons attended one or more of the Crusade services each day.

The plans of the Crusade provide that the Crusaders shall hold services in Charlottesville and at the University of Virginia during the week beginning January 23. After this the next step will be holding missions in all of the city churches, and in all the towns in the Diocese within the next two months. The Crusade will then after Lent and the drying out of country roads pass to the rural churches of the Diocese, so that a week's mission shall be held, if possible, in every parish in the Diocese before the end of May.

Opening of New Parish House at Varina Church.

Varina Church in Henrico County, which was established as a mission in 1922, has recently erected a parish house which will be used as a place of worship until a church building can be built. In order to secure the most desirable location, the congregation purchased a tract of forty acres, of which ten acres have been set aside for church purposes, and the remainder will be sold. The parish house has been erected at a cost of $8,000.

On Sunday evening, January 9, the opening service was held in the new parish house, being conducted by the Rev. John G. Scott, rector. Addresses were made by the Rev. G. M. Brydon, and by Mr. J. Herbert Mercer, lay-reader, under whose leadership the mission was conducted until the present rector took charge. An address of greeting and good wishes was made by the Rev. L. J. Derby, pastor of the neighboring Laurell Hill Methodist Church. A pleasing feature of the service was the presentation by the vestry of a very handsome gold watch to Mr. William J. Hill, the contractor, who erected the building, and another watch to his son, Mr. Wilfred W. Hill, who took part in the construction, as a token of appreciation of their work.

G. M. B.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Great Crusade in Staunton.

During the week beginning January 16 the congregations of the two Staunton Churches—Emmanuel, of which the Rev. J. Lewis Gibbs is rector, and Trinity, the Rev. John J. Gravatt, Jr., rector—cooperated in the conduct of the Bishops' Crusade, which was held in Trinity Church. The Rt. Rev. George W. Davenport, Bishop of Easton, and the Rev. Jennings Wise Hobson, of Bluefield, West Virginia, were the Crusaders and made a deep and lasting impression upon the people of Staunton.

Bishop Davenport was the preacher at the evening mass meetings; the general subjects of his addresses being: first, Repentance; second, Man a Co-Worker With God; third, Evangelism an Essential Characteristic of Christianity; fourth, Following Christ, Though the Way Be Difficult; fifth, The Meaning of Salvation; sixth, Practical Christian Living.

Congregational conferences on various phases of the Christian life were held in the afternoons and were led by the Rev. Mr. Hobson.

On Tuesday evening, January 18, the Rt. Rev. Robert Carter Jett, D. D., Bishop of this Diocese, was present and made an address during the service; referring in a touching way to his love for Staunton and its people and his life here for twenty years as rector of Emmanuel Church.

The final service on Friday evening was most inspiring. The music was rendered by the combined choirs of Trinity and Emmanuel, assisted by that of Stuart Hall, the Episcopal School for Young Ladies at Staunton; more than sixty voices. The congregation filled the church to its capacity. The Rev. Mr. Hobson having left in the afternoon to be present at the closing service in his own church at Bluefield, there were in the chancel at Trinity Bishop Davenport and the Rev. Messrs. Gravatt and Gibbs, and the Rev. Theodore H. Evans, of St. John's Church, Waynesboro. Following a stirring sermon by the Bishop, the clergymen knelt at the chancel rail and renewed their ordination vows as a rededication of their lives in the service of the Master. Then the members of the congregation renewed their baptismal vows; responding heartily as the questions in the Service of Baptism were asked by the Bishop. Cards signed by members of the congregation,

pledging a rededication of their lives, were collected by the ushers and were presented at the altar by the Bishop, while the choir sang, from the Office of the Holy Communion: "Here we offer and present unto Thee, O Lord, ourselves, our souls and our bodies

Such was the wonderful ending of the three "Central Crusades" in the Diocese of Southwestern Virginia; the other two having been conducted by Bishop Theodore Irving Reese and the Rev. Robert F. Gibson at Lynchburg and by Bishop Davenport and the Rev. Mr. Hobson at Roanoke. These are being followed by missions held by members of the Diocesan clergy in a number of the other towns of the Diocese.

T. A. S.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

The Church Mission of Help.

Unusual interest was shown in the annual meeting of Church Mission of Help of the Diocese of New York, which was held on January 17. A large gathering, which included prominent representatives of the secular social work agencies of the city, as well as most of the parishes of the Metropolitan District and Westchester County, listened with interest to the reports, which covered not only the work of the year 1926, but gave a history of the development of the Church Mission of Help.

Mrs. L. Frederic Pease, who has been executive secretary of the organization in the New York Diocese since 1916, traced the growth which has followed along the years from 1909, when an appeal was made to the clergy and laity to join in an investigation to determine what the Church is doing, can do and must do on behalf of the wayward girl. From small beginnings an organization has been built up, not in New York alone, but in fifteen Dioceses of the country, and has gained a place of consideration among the national agencies for social work. Mrs. Pease, in her report, made a special point of the way in which the workers of the society, who are trained for their difficult and delicate task, can assist rectors and parish visitors in cases where technical experience is of great value, not only in dealing with the problems of young people, but of families.

The Rev. J. Wilson Sutton, D. D., who was again elected president of the Diocesan Society, voiced the feeling of the trustees and staff, as well as of the members of Church Mission of Help, in expressing their thanks for Mrs. Pease's unusual and able work during the past eleven years and the regret which is felt that, owing to her removal to New Haven, Conn., her resignation as executive secretary must take place this spring.

Mrs. John M. Glenn, who was one of the founders of the society and is now its national president, also spoke of the contribution Mrs. Pease has made to the work both in New York and wherever it has been organized.

In a delightful speech, Mrs. Glenn pointed to new developments which she felt must soon come in the New York work. One of these was the need for a trained man as a staff member to work with the boys and men involved in the problems of girls under care, and another was the need for extension work into all parts of the Diocese. Westchester County is now well organized, and a similar development in the northern and western part of the Diocese must soon follow.

The treasurer's report, presented by Mr. Harry Pelham Robbins, showed that the business organization of the society had kept pace with its growth along other lines. It now operates an annual budget of about $35,000, of which $20,000 is looked for from the Diocese and is credited to the parish budget quotas under the Nation Wide Campaign. The balance is raised mainly by individual memberships and contributions. The income receipts for 1926 were $36,182.82, and disbursements were $34,988.26. An Endowment Fund commenced in 1918 now amounts to over $22,000, and the society also holds very valuable farm property in Delaware County, N. Y., which, with a large house and generous endowment, was the gift of Mrs. James McLean. This was first used as a vacation home during the summer of 1926 and plans are under way for a larger use of the property in the coming year.

Both the president and treasurer asked for more annual members. The growth in the movement depends largely upon the interest and support of those who, as members of the Church Mission of Help, keep in touch with its work, read its publications and attend meetings and services, of which due notice is always given.

Sermons On the Bible.

In Grace Church, New York, at the eleven o'clock morning service, on three Sundays, beginning January 23, the rector, the Rev. Dr. W. Russell Bowie, will preach on The Bible.

His subject for January 23 is How the Bible Grew; January 30, The Bible as the Revelation of Man; February 6, The Bible as the Revelation of God.

Consecration of The Church of the Mediator.

Bishop Manning has consecrated the Church of the Mediator, Bronx, the Rev. John Campbell, Ph. D., rector, for the last thirty years. The occasion was the scene of an outpouring of Church people in the West Bronx. The Mediator is among the older of Bronx parishes, and occupies a difficult field, partly cut into by the Harlem River, the hill of Spuyten Duvil, and many railroad tracks. The church, completed some years ago, is of handsome stone, and has every appointment.

To Promote Church Unity.

Bishop Brent, the Rev. Dr. Brown, of the Presbyterian Foreign Mission Board; Mr. John D. Rockefeller, Jr., and others attended a luncheon held to promote finances to make possible the World Conference on Faith and Order, and reported that $118,000 of the $200,000 asked for, has been subscribed. It was stated that far more money will be needed, and that New York must furnish most of it; for many delegates from poorer communions of Christendom cannot attend unless assisted. The need for Church unity was again emphasized.

New Jersey To Erect Cathedral Bay.

The Diocese of New Jersey has decided to erect one of the Cathedral bays. It does so in part because asked by men who are essentially New Yorkers, but who live in Jersey, and in part out of the sentiment which still follows the fact that once, in the long distant past, New York and New Jersey were one. At one time the land of most of both states was owned by British Duke of York. Of the $150,000 needed for the bay, $33,000 has been subscribed.

C.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

The Crusade in Macon.

Christ Church, Macon, was selected for one of the two central Crusades to be held in the Diocese of Atlanta. In accordance with the plans of the National Commission on Evangelism, St. Andrew's Day and the Epiphany were used as times of preparation and during Advent special sermons were preached as the Commission suggested. The Crusade itself started January 9 and continued through January 14, with the Rev. Z. B. T. Phillips, D. D., rector of the Church of the Epiphany, Washington, D. C., and the Rev. James D. Gibson, rector of Trinity Church, Covington, Kentucky, as the Crusaders. Besides the early celebration each day a noon-day service was held, an afternoon conference and an evening service. The total attendance at all these services was 1,989. At the last service the cards of dedication and rededication were signed and their number to date is small. The Crusaders made a deep impression and had the Mission lasted another week its results would have been much greater than they are apparently now.

As a follow-up for the Crusade, an effort is being made to interest the communicants of Macon in the subject of personal evangelism and the hope is that the confirmation classes this coming year will be made much larger as a result of this effort. At Christ Church a question box is being used at the evening services and the sermons at this time are to be in the nature of confirmation instructions in order that a great many who come to these night services and yet have not been confirmed may gain information concerning the Church and her ways. Seventeen copies of Dr. Atwater's book, "The Episcopal Church—Its Message for Men of Today", were sold by the Young People's Service League during the Crusade.

A Committee on Publicity has been added to the vestry committees for 1927 and serving with them there will be an advisory committee consisting solely of newspaper men. Through this new effort the parish is hoping to build a valuable publicity program for the year. Along with this the Woman's Auxiliary is endeavoring to get The Spirit of Missions into each home in the parish and the Young People's Service League is selling The Witness at the Church door each Sunday.

On Sunday, January 16, the new vestry was duly instituted and took the following pledge, standing before the sanctuary rail at the morning service:

"I pledge my allegiance to my Lord and will daily endeavor to walk in His paths. I will pray daily for His strength and blessing and strive constantly to know His will. I will ever strive to increase my faith in Him that, through my life, others may be drawn to acknowledge Him their Saviour and their King.

"To this congregation I pledge my best service in the high office to which

I have been elected. I will administer the affairs of this parish faithfully and to the best of my ability. I will be present at every vestry meeting unless I am prevented from doing so by circumstances over which I have no control. I will be present at the services of the Church and show my interest and render my help in all her activities. It shall always be my purpose to increase the usefulness of my parish that her service may be constantly extended for the salvation of all men everywhere.

"In the Name of the Father, the Son and the Holy Ghost who strengtheneth me. Amen."

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

New Parish Organized.

The new Parish of St. Elizabeth's, Upper Ridgewood, made out of the western part of the Parish of Ho-Ho-Kus, has been organized and has called as its rector, the Rev. Charles S. Armstrong from Jersey City. The call has been accepted and the rectorship will begin at the end of February.

Building Plans at Summit.

Calvary Church, Summit, the Rev. W. O. Kinsolving, rector, has entered upon a large project of building. This means the enlargement of the present parish house, which was the former church building, so as to meet the needs of the Sunday School and various activities of the parish, and also an extension of the church, which is one of the largest and most beautiful in the Diocese, so as to obtain a suitable choir room, vestry room, etc. The estimates show the need of $135,000. At first the sum seemed so large as to make the undertaking doubtful, but a well planned canvass of the parish made with skill and interest, has brought in subscriptions of $152,000, so that the work will proceed. It will mean the development of the work of one of the most important of the parishes in the Diocese, following an example given within a few years in many places.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Mission Services.

A Mission of stirring power was conducted at St. Thomas' Church during the week of January 16 by the Rt. Rev. John Richardson, an outstanding preacher from Canada. Services were held several times each day with a great mission service and sermon every evening and large numbers were attracted by the force and spirituality of the Missioner.

Crusade Services.

The Bishops' Crusade in Rockville and vicinity was conducted in Christ Church, Rockville, of which the Rev. M. F. Minnick is rector. Services as arranged consisted of Holy Communion every morning at ten and special services each evening at eight o'clock, with selected preachers. The church remained open all day for prayer and meditation.

Members of the Epiphany Branch of the Girls' Friendly Society attended in a body the first Crusade service at Epiphany Church on Sunday evening, January 23, when Bishop Freeman was the preacher. St. Stephen's Branch attended in a body the service the same hour at St. Margaret's Church, when the Crusade preacher was the Rev. Frederick Flinchbaugh, D. D. The members of the Girls' Friendly Society of St. John's Church, Georgetown, contributed their part to the Crusade by assisting in the choir at all evening Crusade services.

The Rev. J. H. A. Bomberger, whose work at Epiphany Church as assistant rector has been outstanding for its good, served his last Sunday there on January 23. He expects to assume charge of St. Matthew's Parish in Wheeling, West Virginia, on February 1. On Friday evening, January 21, the people of Epiphany tendered him a reception, when all members and friends were given an opportunity to express their appreciation of his services and regret at his going. The new work which Mr. Bomberger takes in Wheeling presents a large field and opportunity for service. Mr. Philip Davis, a student at the Virginia Theological Seminary, will take some of the work which Mr. Bomberger has been doing at Epiphany, especially that of the young people.

The Rev. Anson Phelps Stokes, Canon of Washington Cathedral, has recently returned from the Diocese of West Virginia, where he has been assisting in the work of the Bishops' Crusade.

M. M. W.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan

Raleigh Convocation.

The annual meeting of the Convocation of Raleigh was held in the Church of the Advent, Enfield, on January 18 and 19, with a good attendance of the clergy and with a program full of inspiration and interest. The Ven. Morrison Bethea, Archdeacon of the Convocation, presided. Keen regret was felt over the absence of Bishop Cheshire, who was unable to attend because of illness.

At a service on Tuesday evening, January 18, a sermon that struck a high spiritual note, was preached by the Rev. B. deF. Wagner, of Warrenton. At the concluding service on Wednesday evening an address on the Bishops' Crusade was delivered by the Rev. S. S. Bost, of Durham. This address, of remarkable clarity and spiritual depth, will give great impetus to the movement in the Convocation. The reports of the missionary clergy were heard with interest at the business session. An address by Miss Laura Clark, of Scotland Neck, on the work of the Young People's Service League was a feature on Wednesday afternoon. The Archdeacon was elected treasurer of the Convocation, succeeding Mr. W. L. Wall, whose resignation was reluctantly accepted.

A feature of the Crusade in North Carolina that is expected to prove of great interest are the two dinners for laymen that are to be held in Raleigh and Charlotte during the diocesan conferences. Laymen from all over the Diocese are to be present. The chief speaker will be Mr. O. R. Singleton, of Washington, D. C.

Members of St. Timothy's Parish, Wilson, held a get-together meeting in the parish house on Friday evening, January 14. The rector, the Rev. E. W. Baxter, was master of ceremonies. A visiting clergyman, the Rev. Francis Craighill, of Rocky Mount, made an address on the Bishops' Crusade. W. J. Boykins, the Senior Warden, and Messrs. F. L. Carr and C. E. Moore, of the finance committee, explained the plan to add an up-to-date rectory to the present plant of the parish.

St. Mary's, High Point, is another North Carolina parish that has recently sold its church property for a large sum. A lot ninety-one by fifty feet was sold for $61,444. The parish is now erecting a much larger church at a better site.

T. P., JR.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Successful Crusade in Charleston.

The bishops and local clergy of Charleston, S. C., are most enthusiastic over the response of the people in the Bishops' Crusade in that center. At the concluding service, on January 14, the Rev. Roderick Jackson, rector of Christ Church, one of the outstanding younger clergy, volunteered for service in Liberia. Mr. Lewis B. Franklin, who was one of the Crusaders, says that the success of the Crusade was largely due to thorough preparation.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

The Council.

The Annual Council of the Diocese was held at St. Mary's Church, Birmingham (the Rev. O. deW. Randolph, rector), January 18, 19 and 20. All the clergy but three were present, these three being sick. Bishop Beckwith was also unable to be present on account of a bad cold. The lay attendance also was good. The accustomed services were held under the direction of Bishop McDowell, and business was dispatched with general satisfaction and ordered economy, a fine spirit of give and take being exhibited throughout. For the most part the officers of 1926 were returned. The report on the State of the Church was inspiriting. Notable was the notification from Headquarters that Alabama was the one Diocese that had asked to have its apportionment increased.

Very large expenditure on constructive work during the past year was recorded, and provision made for paying off outstanding obligations contracted in a progressive program; and for the forward work of the University of the South.

Naturally, the Bishops' Crusade was to the fore, and plans were formulated to cover the field. Bishop Beckwith had already been asked to devote the week beginning with Sunday, January 23, to a series of preparatory instructions and inspirational addresses, at the Church of the Advent, Birmingham. Kindred arrangements were made for the other centres.

The returns on the Negro educational work, especially in Birmingham, were the best on record, and an extensive program of new and enlarged work an-

nounced and provided for on an expansive scale.

Several vacancies in the Diocese, two at best of them involving important institutional objectives have been filled during the past year. Alabama is acknowledged to have a very fine staff of clergy from whatever point of appraisement. It is fair to say that the product of Virginia Seminary was preponderantly in evidence very much to the credit of that institution. The Junior work exhibits most encouraging progress in its departments, especially in its educational aspects.

Sewanee was reported overcrowded, demanding imperative all that was being immediately contemplated and more, the type of youth there being lauded in high terms. Also the DuBose School of the Prophets at Mont Eagle, Tenn., was shown to be going strong. Necrology indicated the loss during the year of several outstanding laymen of proven devotion to the Church, who will long be remembered.

E. B.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

The Crusade.

Under the direction of the Diocesan Crusade Committee, the Rev. J. S. Douglas, rector of St. Andrew's, Louisville, Chairman, foundations had been well laid for a vigorous presentation of the great evangelistic movement January 9-16. In spite of the bad weather, large and increasing congregations filled the Cathedral each evening, moved to deep interest by the eloquence of the Rt. Rev. James Wise, D. D., Bishop of Kansas, whose messages will not soon be forgotten. Conferences dealing with topics relating to spiritual and practical experiences of Christian life, were held each afternoon, led by the Rev. P. S. Gilman, of Nashville, followed by supper-conferences, for men, Church School workers, and the Y. P. S. L., respectively, conducted by Bishop Wise. At present, the Crusaders, enforced by local aid, are pursuing their work in the larger Church centers within the Diocese, and with the "follow-up" efforts planned, notable results, it is hoped, must ensue.

Advent Offering.

On the second Sunday after Christmas, an attractive service was held in Trinity Mission, one of the oldest in Louisville, when the Advent offerings of the Church Schools were presented, totalling some $400, and applied to the debt on a new parish house recently erected in the mission. The clergy, as well as the schools were well represented, and Bishop Woodcock held the interest of all.

L. L. R.

Death of Prominent Layman.

In the recent death of Richard Alexander Robinson, not only the parish of St. Andrew, Louisville, but the Diocese of Kentucky, has lost one of its truest and most faithful soldiers of Christ. Beautiful in spirit, consecrated in life, generous in gifts, he is missed in every department and aim of Church life and fellowship. One of the founders, and ever the friend of the Mission of St. Stephen, now a thriving parish; donor of the building site and chief promoter of the growing Mission of Emmanuel, a vestryman and Senior Warden of his parish, leader of its Men's Bible class, member from its organization of the Brotherhood of St. Andrew, long a member of the Diocesan Standing Committee, has he left a record of service rich and full.

SPRINGFIELD.

Rt. Rev. John C. White, D. D., Bishop.

Opening of New Church Building.

A new church building at West Frankfort was opened on the Third Sunday after Epiphany. Here the Church has one of its best and most thriving missions in the Southern Illinois Field.

The new building consists of a combination affair, being so arranged that the building can be used for Church services as well as for parish house purposes.

St. Mark's Church has never before had a building of its own, and even without this great help very considerable progress has been made, largely due to the devoted leadership of Archdeacon Weller and of his two assistants —the Rev. Andrew O. Dodge and the Rev. H. R. Ziegler.

F. H. S.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

Winter Meeting of the Archdeaconry of Harrisburg.

In an address at the luncheon given in connection with the winter meeting of the Archdeaconry of Harrisburg, at St. Paul's, Harrisburg, on Tuesday, January 11, Bishop Darlington made an earnest plea for the utmost cooperation in the Bishops' Crusade. He emphasized the fact that the object of the Crusade is not to raise money, but to quicken the spiritual life of the Church and to gain new members. He characterized it as one of the greatest movements ever started by the Church in America.

A feature of the Archdeaconry was the Publicity Institute conducted by the Rev. P. A. Dales, acting for the Rev. W. T. Sherwood, Chairman of the Diocesan Department of Publicity. The meeting was addressed by Mr. V. H. Hummel Berghaus, Editor of The Harrisburg Evenings News, whose subject was "Publicity from the Editor's Standpoint". Mr. Berghaus was followed by the Rev. Oscar F. R. Tredor, D. D., rector of St. Stephen's, Harrisburg. The addresses were followed by questions and general discussion which proved profitable and enlightening.

In view of the crisis in Mexico, and the fact that millions of dollars are being spent for propaganda, the object of which is to precipitate a break between the United States and the Mexican Government, a resolution was adopted, urging the Government not to confuse the voice of the propagandists with that of the nation, and expressing the conviction that the problems of Mexico are solely and purely the domestic affairs of the Mexican people.

In the evening there was held a General Missionary Service. Addresses were made by the Rev. C. S. Knickle, of Mount Joy; the Rev. Charles E. Berghaus, of Marietta; Bishop Darlington, and the Rev. P. A. Dales.

In connection with the Archdeaconry there was held "A Day of Study Classes" for the Woman's Auxiliary of the Diocese. The classes were conducted by Miss Laura F. Boyer, of New York, using as a text-book, "Beyond City Limits".

The day began with a celebration of the Holy Communion, the Rev. P. A. Dales being celebrant, assisted by the Ven. William Dorwart.

A. A. H.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

The Annual Convention.

Owing to a serious breakdown of the heating plant of St. Mark's Pro-Cathedral, the fifty-third Annual Convention was transferred to Grace Church. This was true also of the Woman's Auxiliary, meeting at the same time.

The Convention was called to order Tuesday afternoon, January 18, and the preliminary organization made. Supper was served by the Cathedral League and at this time the Rev. Lewis B. Whittemore, the new rector of Grace Church, was given a cordial welcome.

At night a great religious service was held in Grace Church. The vested choir of sixty, to which was added the clergy of the Diocese, made an imposing procession. The church was filled; and the music, which was familiar, was sung heartily by choir and congregation.

After several disappointments in securing an outside preacher, Bishop McCormick stepped into the breach. His subject was: Christ the Open Door, and was a most splendid presentation of the Person and Influence of our Lord Jesus Christ.

Wednesday morning the usual memorial Communion Service was held, with most of the members of the two conventions receiving.

At this service the Golden Book of Remembrance was blessed and hallowed. This is a beautifull bound volume containing the names of several hundred persons for whom memorial gifts were made in the recent Jubilee of the Diocese; much interesting matter concerning the Jubilee, and a list of all donors to the Thank Offering.

The Rev. James E. Wilkinson, Ph. D., was re-elected Secretary and the Rev. W. K. Chidester, Assistant. Mr. A. A. Anderson was re-elected Treasurer of the Convention, and Mr. F. A. Gorham, Treasurer of the Association. Mr. Gorham has been the efficient treasurer for more than fifty years.

The Standing Committee remains the same, except that the Rev. L. B. Whittemore takes the place of the Rev. G. P. T. Sargent, removed from the Diocese. The same is true of members of the Executive Council.

Deputies to the Provincial Synod: The Rev. Messrs. W. G. Studwell, C. E. Jackson, J. H. Bishop, L. R. Vercoe; Messrs. W. F. Tunks, L. B Whittemore, W K. Chidester, R. F. Keicher; Messrs. E. W. Hunting, Fred Twamley, C. W. Centner, Wallace Osborne.

The attendance was larger than usual, and much business was transacted, the most important item was the acceptance of the report of the Committee on Canons, with slight changes. This provided for the complete revision of the Canons.

There was much to encourage: the amount pledged to the National Council was paid in full; the pledges for 1927 have an increase over 1926.

The fifty-fourth Annual Convention will meet in St. Thomas' Church, Battle Creek, January 17, 1928.

(Continued on page 22.)

Family Department

January.

1. Saturday. Circumcision. New Year's Day.
2. Second Sunday after Christmas.
6. Thursday. Epiphany.
9. First Sunday after Epiphany.
16. Second Sunday after Epiphany.
23. Third Sunday after Epiphany.
25. Tuesday. Conversion of S. Paul.
30. Fourth Sunday after Epiphany.
31. Monday.

Collect for Fourth Sunday After

O Lord, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ Our Lord, Amen.

The Purification of St. Mary the Virgin.
(February 2.)

Almighty and ever-living God, we humbly beseech Thy Majesty, that, as The Only Begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clear hearts, by the same Thy Son, Jesus Christ Our Lord. Amen.

For the Southern Churchman.

Crusaders.

Josephine T. Flournoy.

In the olden days Crusaders
Battled bravely for the Cross;
Far from home—'mid countless dangers,
Fought and bled and suffered loss.

Faring forward with a purpose,
Neither death nor hell could daunt,
Facing peril and privation,
Meeting with disease and want.

Yet in earnest exaltation
In the ties of brotherhood,
Christian nations marched together
To the place where Christ had stood.

And for many years Crusaders
Died by thousands while they were
Fighting to regain possession
Of the Holy Sepulchre.

Yet for all their knightly valor,
Only once do men record
That they won the tomb of Jesus
By the wielding of the sword.

And though some may count it failure,
Yet their noble sacrifice
Made the world they lived in better
By their loyal zeal for Christ.

Since then centuries have folded
Up the years and passed away;
But the call to be Crusaders
Comes to each of us today.

Not, oh, not with man-made weapons,
Nor in polished coats of mail;
But arrayed in God's own armor
Shall His messengers prevail.

May we then, O blessed Jesus,
By our lives and acts make known,
That we, too, are brave Crusaders,
Worthy to be called Thine own.

Help us with Thy gracious Spirit,
As we journey day by day,
Soldiers of the Cross of Jesus,
Marching on in bright array.

The Supreme Reward.

It may seem difficult for some to understand what the Apostle Paul meant when he declared that, "If in this life only we have hope in Christ, we are of all men most miserable". During my seminary days at Yale, the late Dr. Newton W. Clark, perhaps the greatest American theologian of the past generation, came to deliver a lecture before the students on the subject, "The Significance of the Doctrine of Immortality". During his lecture, he emphasized the idea that the satisfactions the Christian experienced in this life should be enough to cause every rational person to want to be a Christian—that if there were no future life, the Christian would be supremely happy in the present. At the close of his lecture, Dr. Clark gave opportunity for any one who wished to ask questions. Among the questions asked was this one as a reaction to the declaration of Dr. Clark that the Christian's satisfactions in the present life should be enough even if there were no future life, to cause every rational person to want to be a Christian. "If," said the questioner, "that is true, how do you explain Paul's statement: 'If in this life only we have hope in Christ, we are of all men most miserable'?" Dr. Clark's reply was, "I don't know what Paul meant".

I related that experience one time in addressing a group of laymen. After the address, a man who had been living the Christian life for only a few months, came to me and said, "I don't see why Dr. Clark gave that answer to the question". And then this clear-minded layman ventured to answer the question that the distinguished theologian would not attempt to answer. And this is what the layman said: "The desire for a future life becomes stronger by reason of fellowship with Christ. And if after years of such fellowship with Christ, it certainly would crush a person's heart to learn that the grave would terminate that fellowship so divine, so inspiring. And then besides," said this layman, "Paul was talking to the early Christians who, because of their faith in Christ, were threatened with every kind of persecution, driven from their homes, chained and imprisoned, beaten with stripes, burned at the stake or thrown to the wild beasts in the arena to entertain the godless mobs. They were threatened with all of this simply because of their faith in Christ. And," continued this layman, "Paul knew that if that was all their faith in Christ meant to them, if they had nothing but persecution in this life and no hopes of a future life with Christ, they were of all men most miserable." And the layman was right.

But nineteen centuries of Christian influence has changed everything relating to the Christian life. And today the Christian faces a different world from what the early Christians faced. He faces no such persecutions as did the early Christian. In fact the present day grants the Christian special favors because of his faith. And even if there were no future life, the Christian of today believes that the reward for Christian living in the here and now is an abundantly worth-while investment. To be conscious that I am trying sincerely to do the will of God, and that I hate what is wrong, and that I love what is right—that consciousness in itself is a reward worth more than anything the world has to offer.

To live in such a way that one's life is a blessing to others, a credit to the church, and an honor to God—a life that makes a person able to look into a clear looking glass squarely, without blinking an eye, and say "there is an honest person"; "there is a person who loves God"; "there is a person who loves all mankind"; "there is a person who in his heart is what he professes to be to the world"; for one to be able to do that conscientiously is worth more than all the rewards the world can give.

If I knew for a certainty that death ended all; that when I shall cease to look out of these windows through which God lets me see the beauties of His world; and when my voice shall be forever stilled, and when this body shall be cold in death; if I knew that the grave would forever keep me its prisoner of dust, and that there was no immortality of the soul; if I knew for a certainty all this, still, still, I would want to live the Christian life. The reward of a clear conscience before God and man is a thousand times worth the investment of faith. In fact a person cannot afford to refuse to live the Christian life. The rewards of the present claim the faith of every rational being.

Right living is its own reward. To be what God wants us to be; to try conscientiously to apply our religion to every relationship of life; to do what God wants us to do; to go where God wants us to go; to say what God wants us to say, and thus to keep fellowship with Christ—that is indeed the life triumphant—the life victorious, and the life that shall be eternal—the supreme reward for Christian living.—R. C. H., in Christian Sun.

For the Southern Churchman.

Recollections of a Minister's Daughter.

Chapter Nine.

Anna Swan Reynolds.

The day following the Donation Party being Sunday, it was indeed a welcome "day of rest", for the whole family at the rectory were very much worn out with the excitement attendant upon the unusual "pleasure"; and we children were on our very best behavior all day, beginning with the prompt attendance at Sunday School—no small endeavor; the getting ready, dressing of the children and a thousand other things that are the every-day occurrence in a minister's family, if it is made up of the number that composed ours. But today we were on our most amiable attitude toward all the parish who had helped to bring us to this state of bliss, for after the day of Sunday duties our mother had promised us a great treat at supper, and all our good intentions pointed toward that.

She—our beloved mother—loved to indulge us when she could, and as for my father, I often think in looking back to that beautiful time of childhood happiness that I have never known such solicitude and generosity for our pleas-

ure—denying himself everything and anything that we should have every innocent pleasure within his power to give.

We had not fared very well the night before at supper, but we knew better than to utter a complaint, knowing any breach of hospitality, or the least criticism of our guests would mean severe reprimand and punishment; so tonight we saw our Sunday-night supper table graced with a fine, large cake, covered with a white icing, which had been "overlooked" at the party—I strongly suspect it was pushed on to the high pantry shelf by our friend, the little maid, Eliza, with thoughts of us in her kind heart. I find it even now, after long years have passed, hard to write with serenity of the trial that came upon us, and the darkness that fell over us.

Supper was in full progress, and my mother had just taken a knife in her hand to cut the beautiful cake, when our waiting maid, Eliza, came to her side and in a most mysterious half-whisper announced that our neighbor, Mrs. N. had sent little Polly over for "one of the left-over cakes". There was only one!

Just then the door opened and that wretched child, Polly, stood with wide-open, staring eyes, and wider open mouth, gazing over our sumptuous board.

With their usual courtesy our parents received her, and asked what it was she wanted: "Why, why," said Polly, stammering sadly as she was confronted by many amazed and angry eyes, "mother says we have company come unexpectedly to supper, and please would you let her have the big iced cake?" (Accent on the iced.)

My brother Bob, unable to contain himself, shouted at the top of his voice, "No, of course not! We are eating it ourselves! Can't you see?"

But, alas! the suspended cake knife in my mother's hand was quietly laid on the table, and her gentle voice said, "Certainly, dear, you are just in time. I was just going to cut it for our own supper". Even our gentle mother could not suppress the regret in her tones.

My father's dark eyes looked strangely dewy behind his glasses as they rested on one after the other of "the olive branches", who looked as if a tempest had suddenly descended on their heads. My little sister, of course, began to weep copiously. I remember I jumped to my feet and stood before Polly with fire in my glance, and deep anger in my attitude. Alas! my rebellious heart!

Every child, big and little, was up in arms, and as Polly departed with our cake, a wail went up that rings in my ears to this day.

Gently, with many a word of counsel and advice, my beloved father led us for a little while on the difficult pathway of life; and although we found many a stumbling block, our parents had tried to install into their children the spirit of generosity, love and sympathy.

They taught us to be courteous to the elderly; to be "brave men and gentle women" in the true sense; to be tender to little children; to care for and sympathize with the sick; to draw near to "all that call upon us; all who sat within the shadow of death", that we, too, might find peace when the shadow of life's evening drew its curtain about us; but most of all, they taught us always to depend on our Bible and Prayer Book to teach us the true way of life here and hereafter; to grow familiar with and love the beautiful hymns of the Church.

The happiest hours to every one of us and the sweetest memories are of those evenings when we gathered around the piano, and sang from the joys of our hearts.

My father's wise counsel and my mother's sweet sympathy remain with the minister's children one and all; and the hardest trial of their lives, and their deepest grief, and greatest loss was when they left us to enter the Everlasting Rest of Paradise.

Epiphany.

When in that far-off past eternity
The Bright and Morning Star proclaimed the dawn,
Confusion trembled into harmony:
Mankind appeared; the universe was born.

Out in the Orient hails the herald-star,
And beckons where its Maker helpless lies:
By Eastern worshippers it brings from far
To Infant feet the treasures of the wise.

Light of the World, arising on our night,
Shine on, nor let Thy bright effulgence cease,
To them that sit in darkness giving light,
And guiding us into the way of peace!

Till with the Holy Angels manifest
Epiphany Thou shalt in power renew,
And like the lightning shines from East to West
Reveal Thy unveiled Glory to the view!

—H. V. Nicholl Griffith, in Church of England Newspaper.

For the Southern Churchman.

Two Hymns.

Josephine Corcilius.

Two of our familiar hymns, "Sun of My Soul", and "Lead Kindly Light", were written by the greatest leaders of the "Oxford Movement" in England nearly a century ago—John Keble and John Henry Newman. These hymns express the religious thought of the time, for what the Church sings is her crystallized Faith. So popular became these hymns that the whole Christian world has been singing them for a hundred years.

Very reluctantly Keble published his Christian Year", which is a series of hymns, one for every Sunday and Saints' Day (among them "Sun of My Soul"), saying these hymns were too sacred to him to be made public during his life time, for in them he had "painted his own heart". Hence the appeal of "Sun of My Soul" to human hearts. This is why it has been sung by Protestant and Roman alike, sung without distinction of creed, the round world over in every speech, by every voice raised in Christian worship. No hymnal is complete without this hymn of Keble.

"It was the most soothing, tranquillizing, subduing work of the day," wrote Newman of his "dear John Keble's" Christian Year. "If poems can be found to enliven dejection and to comfort in anxiety, to cool the over-sanguine, to refresh the weary and to awe the worldly, to instill resignation into the impatient and calmness into the fearful and agitated, they are these."

Six years later Newman wrote "Lead Kindly Light", which, as a hymn, surely measures up to his own standard and on which again all Christians can agree. His is not the calm which characterizes Keble's hymn, but his the deep humility that raises not so much as his eyes unto heaven, and every line trembles with the struggle of the pilgrim seeking after truth, longing for deeper faith to take "one step", but that step higher, for "growth is the one evidence of life".

In this hymn Newman also painted his heart and touched the great human heart, the world-pain.

Eagerly the gentle Keble watched and guided the trend of the "Oxford Movement", grieved that the best theologians strayed so far to vindicate the Medieaeval Church and in this darkness he prayed, "It is not night when Thou art near".

As a concession ecclesaistics restored the symbolism and ritual of the ancient Church, but one after another of the best thinkers wavered, hesitated, seceded.

Finally also Newman went over to Rome, and Keble's heart was broken. His own sun illumined soul remained true to the Faith of his Fathers and his Country.

Newman "mid the encircling gloom" had walked the vice media as long as his conscience allowed, praying for "Kindly Light to guide him home".

Earlier in life, when on his travels, he had visited the Eternal City, whither all roads lead, and had written "Rome is the most wonderful place on earth, but, the Roman Catholic religion is polytheistic, degrading and idolatrous".

Had Newman's impressionable mind on that visit been subconsciously but deeply influenced by the surpassing beauty of the great temple, the rich vestments sparkling with rare gems, the majesty of the symbolism, the unquestioning arrogance, the final authority on dogma, the infallibility on all matters of morality and doctrine?

We can never know.

He wandered many long hesitating, years, groping his way "O'er moor and fen, o'er crag and torrent" ere finally "these angel faces smiled".

For Our Sakes Became Poor.

"Though He was rich, yet for our sakes He became poor." The Wisdom of God and the Power of God has undertaken our deliverance, and in order to accomplish it seeks no alliance with the wisdom, the wealth, the nobility of earth, but intelligently takes the lowest place as that best adapted for carrying out His purposes of love and grace. Have we learned this lesson? Are we willing to learn it? "As the Father hath sent Me into the world, even so send I you". Or, are we going to repeat the oft-made experiment —which always has failed and always must fail—of trying to improve upon God's plan? The poverty and weakness of Apostolic missions necessitated reliance on God alone, and issued in wondrous success; and in modern missions it will invariably be found that in proportion to the non-reliance on wealth, or education, or political power, and in proportion to the self-emptying with which they are carried on, the issues are encouraging. The persecutions of Burmah and Madagascar, and the dangers of labor among the cannibals of the South Sea Islands, have proved no barriers to success, but have been the very conditions of blessing. Can those who at home and abroad are ambitious for the highest success as fishers of men find a wiser or safer example than that of Him who called His first disciples to leave all and follow Him, and who Himself, "Though He was rich, yet for our sakes became poor?"—J. Hudson Taylor.

For the Young Folks

The Book For Boys.

The Bible is a Book for boys
As any one can prove
It's full of just such stories
As boys are sure to love.

There's Abraham, who left his home
To follow God's command
And Joseph, Moses, David, too,
And Solomon, so grand.

There's Daniel and his Hebrew friends,
Who to their God were true
Through fiery furnace, lion's den,
And all men's hatred, too.

Then Prophets brave who warned of sin
In no uncertain tone
Who faced Kings' wrath but stood their ground,
Trusting in God alone.

The story of our Lord Himself,
Of Peter, John, and Paul—
Oh, the Bible is the Book for boys!
The best, best Book of all.

—Selected.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Boy Jesus.

M. L. G.

When Jesus was a little boy He lived in a town built upon the side of a long hill. When work was done in the carpenter's shop He could, perhaps, climb the hill—an extinct volcano—and look out over the plain of Esdraelon, once the battleground of His nation, but now peaceful, with sheep-pastures, and small villages. Far away to the west, if the air were clear, could be seen Mt. Carmel, and even a glimpse of the blue Mediterranean.

We can picture Him there, watching the sunset, perhaps, the evening wind in His face and in His heart a great growing consciousness of His mission on earth. Some day His Father would call and He would go out from His village home to preach peace, to live love, to give Himself to His own, whatever that giving might cost. We think He could not then have known that His neighbors of Nazareth would take Him to that very hill to cast Him down; that He would find the great Temple to which His boy's heart turned in passionate loyalty, a den of thieves; that His heart must be pierced with denial by one of His friends and betrayed by another; that at last His dying sigh must be breathed out upon a cross. But may He not have pondered some great word which He had learned from the Rabbi who gave the village boys their schooling? Perhaps the saying of Micah about Bethlehem—"Out of thee shall he come forth unto me that is to be ruler in Israel". It was by this prophecy, as His Mother may have told Him, that those strange visitors from the East were directed to find Him in Bethlehem. Or it may have been the ringing prophecy from the great Isaiah which He would one day read to these neighbors in Nazareth, from the same roll the Rabbi had used in teaching Him —"The spirit of the Lord is upon Me". Read about that morning in the synagogue, or get some one to read it to you.

But Jesus was a real boy, and He would enjoy a quick run down the hillside, and would come in hungry for supper, and ready for a frolic with the little brothers and sisters before bedtime. Think of Him, children, as One who understands you because He has been just your age; and you may want to make your own the petition of the little six-year-old boy who prayed, "Dear Jesus, make me like you were when you were six years old".

The Bubble Pipe.

"I will blow bubbles on the Castle Terrace, where they will show the bright colors of the sunshine!" cried the Princess Elaine to the Royal Footman. "Carry hither the bowl of suds!"

So he obediently took up the heavy blue bowl of soap-suds and followed the Princess out-of-doors to a table which stood near the vine-covered stone wall that edged one side of the terrace. The Princess herself carried the pretty bubble pipe that the Royal Godfather had given to her only that morning. Impatiently she filled the pipe with suds, and blew at the stem with all her might. But only gurgly little bubbles came out and dripped unpleasantly on to the terrace pavement. Again she filled the pipe and blew with all her might, and the same thing happened.

"This bubble pipe isn't any good!" cried Elaine, throwing the pretty toy right over the vine-covered stone wall which edged one side of the terrace. "I'll play something else."

But nothing else suited her, and she stood grumbling about that when she caught sight of a big color-pictured bubble floating up in the sunshine at the other side of the wall. In it she could see a gay reflection of the castle and the gardens and the sky. While she gazed, another bubble, even larger than the first, floated up in the sunshine beyond the vine-covered wall.

"I'll find out where they come from!" cried Elaine, climbing a strong vine-stem to peer over the wall. She saw it was far, far down on the other side to a yard where a girl was blowing the bubbles which rose in the sunny air.

"Fetch me that bubble pipe!" called the Princess imperiously to the Royal Footman. "Mine was not good, and I want to blow bubbles this instant."

A few minutes later the Royal Footman returned to the terrace with a bubble pipe. Elaine grabbed it from him and rushed to her blue bowl of soap-suds. But again when she filled this pipe she got only unpleasant gurgly bubbles that dripped to the pavement. Angrily she threw the pipe over the vine-covered wall, and tried to forget how very much she wanted to blow big color-pictured filmy balls. But before she could forget, another lovely bubble rose in the sunny air beyond the terrace wall.

"That girl must have cheated me by sending a different pipe from what she was using," thought Elaine. "Or perhaps my soap-suds isn't just right to film. I'll find out."

So she climbed a strong vine-stem until she could peer over the wall and call to the girl in the yard far, far down on the other side.

"Bring thy pipe up here!" she cried imperiously.

"Just watch me!" answered the girl, putting the pipe in her apron pocket. "There are steps cut in the stones on this side of the wall."

It didn't take a minute for her to climb those steps and jump down on to the pavement of the Castle Terrace.

"I've always longed to climb up to play with thee, dear Princess!" she cried. "But my father said I must never, never try to climb the steps unless I was asked by thee."

"I saw thy lovely bubbles," said Elaine. "My pipe was not any good, and I want to blow subbles this instant. And it looked just like thine."

"Mayhap they are the very same," answered Rose quietly. "This pipe seemed twice to drop from the sky while I was playing in the yard."

"Oh, I threw it away two times!" gasped the Princess. "Then the trouble must be with my soap-suds."

"It does not seem as if suds in such a lovely bowl could be at fault," said Rose. "Mine was in a cracked cup. Perhaps thou took too much of it into the pipe at once. Take it and try again."

So Elaine dipped the pipe lightly in the suds. "And blow slowly!" whispered Rose..

As the Princess blew, the most beautiful bubble she had ever seen grew and grew until it broke away from the pipe and floated off in the sunny air. It was bright with pictures, and drifted out of sight without bursting.

"Now thou shalt blow one!" cried Elaine, putting the pipe in Rose's brown hand. "Thou hast taught me not to be greedy and impatient; and we will have glad, happy times together!"—Our Little Ones.

For the Southern Churchman.

The Honest Cheetah.

Louis Tucker.

Once upon a time there was an honest Cheetah, of a frank and open disposition, who did not understand the wickedness of the world. His business was to catch antelopes, and he lived at the court of the Ahkoond of Swat, where he was born and brought up. He was honest by nature and not by training, which is, of course, the very best honesty of all: and he had white teeth and yellow hair and looked something like a coach-hound and something like a leopard.

The Ahkoond of Swat was a man with a dark skin and a freckled character; and he wished to get rid of a good man whom the British Resident would not let him kill. So he made him keeper of the beasts and set him to clean out the cheetah's cage. The good man recognized the cheetah at once as having an honest disposition, and the cheetah recognized him at once as being a good man; and so they got on very nicely together. The reason the beasts need a keeper was that the last one had stolen their mutton-chops, so the honest cheetah had tried to eat him instead. It seemed to the cheetah the only reasonable thing to do, but it made the Ahkoond think that he must be very savage. For three successive and consecutive days the Ahkoond came down at cleaning-time to see the cheetah eat the good man, and went back disappointed; and third time he struck the cheetah through the bars with his cane.

Next day a globe-trotter with magnificent letters of introduction came along, and he was such an important

globe-trotter that the Ahkoond felt that he had to be entertained. So he gave an antelope hunt to show off his trained cheetahs. They took the cheetahs, blindfolded, in a cart, to where they could see the antelope, as is the custom. Then they took the bandage off the honest cheetah's eyes and pointed out the antelope to him; for cheetahs usually hunt the first thing they see. But the first thing that caught the honest cheetah's eye was the white turban of the Ahkoond. So he started in to hunt the Ahkoond of Swat; it seemed the only reasonable thing to do, especially since the Ahkoond had struck him with a cane.

The Ahkoond did not understand that he was being hunted. He thought, at first, that the Cheetah was after the antelope. When, at last, he saw what was happening, he spurred his horse to get out of the way; but the horse was afraid and reared and threw him. Then the globe-trotter drew his pistol and fired six times at the cheetah and missed. Things would have gone very hard with the Ahkoond of Swat if the good man, who, as soon as he saw what was the matter, had begun running very hard to catch up, had not come just then and thrown his turban over the cheetah's eyes and blindfolded him. This was a very brave and dangerous thing to do, for the cheetah might have shaken off the bandage and bitten him to death, but he did not. Then the globe-trotter gave the good man an English sovereign, which was the first piece of gold he had ever owned. Then all the courtiers talked in chorus about how brave the good man was, and the Ahkoond of Swat dusted off his turban and got on his horse and listened to them. When they were through he said:

"Give the keeper of the cheetah ten blows of a stick for carelessness. Give the man who saved my life a piece of gold a day as long as he lives; and kill the cheetah, because he is dangerous." and then he rode away.

So they gave the good man ten blows of a stick, because he was the keeper of the cheetah, and a piece of gold because he had saved the Ahkoond's life. They told him that he should have another piece every day, but he did not believe them because, being a good man, he knew truth when he heard it. So he ran away and took the cheetah with him to save its life and they traveled through all India giving exhibitions at local fairs, and were very comfrtable and friendly; and if they have not died they are living that way yet.

The Storm Game.

Dorothy had come over to play with Tilly, Billy, and little Joe and they were having such a good time under the big apple trees in the orchard at a doll's tea party. Billy and Joe had found a smooth piece of board and with four big stones for legs to make a fine table. A handkerchief was the tablecloth and Tilly had arranged the doll dishes.

Dorothy had just been picking some curly green leaves for the lettuce salad when she stopped suddenly.

"Oh, dear!" she said, "was that thunder?"

The children all listened and, yes, pretty soon there it came again—a rumbly, growly noise.

"I'm scared," exclaimed Dorothy, looking about ready to cry.

"Are you afraid of thunderstorms?" asked Tilly. "We used to be afraid too, but now we like them!"

Dorothy was so surprised to think that anybody could like a thunderstorm that she forgot to run home.

"Yes," added Billy, "mother makes it a game now, and no matter what she's doing, she stops and plays the game with us whenever it storms."

Dorothy was so curious about the new game that she waited to hear more, and then a big loud crash of thunder made her jump and big fat raindrops began tumbling down.

The children grabbed up the dolls and the dishes and ran into the house.

"Mother!" they called, "the game! it's time for our game, and Dorothy is going to play it with us today."

Mother was busy sewing, but as soon as she heard a big clap of thunder she said, "Why sure enough!" and folding up her work right away she helped the children push the big lounge up close to the window, and they all sat down.

"We are all like thunderstorms now," explained mother, "because that's our special time to play together. We always sit here and watch for the beautiful lightning and listen to the different kinds of thunder."

"Did you know, Dorothy, that all the lightnings are different?" asked Joe.

Just then mother called out, "Oh, look at that one!" And away over in the sky above the trees was a beautiful jagged line of pinkish light Billy began to count and he got up to sixteen before the thunder came.

"That's part of the game," said Tilly, "we like to watch and see which thunder belongs to which lightning." "Oh, there's a piece like a big fork!" called Joe, and before she knew it, Dorothy was counting too, just as excited, and listening for the hunder.

They watched the big, bumpy clouds roll up, and then the rain came splashing down.

Before she knew it, Dorothy was right over against the window trying to see just one more flash of lightning somewhere—but the storm was over.

And it was too wet to go back into the orchard to play—

"But, anyway," said Dorothy, "I want to go right home and tell mamma how beautiful the lightning really is, and after this I guess she'll play the game with me, too! I hope there will be another storm soon!"—Mary J. Gregory, in The Presbyterian Advance.

The Snow Baby.

Robert and Margaret were going home from the little red schoolhouse, having a great deal of fun jumping into the drifts and trying to write their names with sticks in the soft snow. "Let's play we are pioneers and are making our trail," said Robert.

"Like the story Miss Agnes read to the history class this afternoon," said Margaret.

"What's that bundle lying there in the field?" said Robert, returning out of breath from wading a deep drift. "It looks like fur or something."

Of course, they waded into the field and were astonished to find it was a little baby well wrapped in a fur robe and fast asleep. "A snow baby!" said Margaret, picking up the tiny bundle. 'Maybe it came straight down from heaven with the snowflakes."

They hurried home, breathless with the work of carrying the bundle and the surprise of the whole thing. To think of going home from school on a lonely little road and finding a baby very much like their little baby sister at home! It seemed quite like a fairy story.

Mrs. Dalton was just as much surprised as were the children. "Were there no tracks near the baby?" she asked. "Was nobody in sight? Had there been an accident of any kind?"

The children could only shake their heads to all questions. "Somebody is greatly worried and will be searching for this dear little baby," said Mrs. Dalton. "I will telephone to town and find out if there has been any accident."

"Please don't!" cried Robert and Margaret. "We want to keep it ourselves."

"What if it were our baby?" asked their mother.

Nobody in town had heard anything about an accident at the railroad crossing or about a baby being lost or stolen, so the children began to dance up and down with delight, thinking it would be theirs to keep.

"What is that noise?" asked Mrs. Dalton, in the midst of the joyful hubbub. "It sounds like a dinner bell ringing."

It was not one dinner bell alone, but three or four all jangling at once from the farmhouses in the group across the fields. Presently the telephone jangled, too, and a woman's voice at the other end of the line asked that Mr. Dalton and all the neighbors get out at once and help hunt the Parker baby. The woman was weeping and could hardly make herself understood, but there were broken words about children and sled and freezing cold and—but Mrs. Dalton waited to hear no more.

"We have the baby here, safe and sound," she said. "The children found it in the field by the railroad track."

So the snow baby, still sleeping, was delivered in a short time to the anxious mother. Mrs. Parker was ill and the baby had been staying with its grandmother for a few days, but she grew so homesick to see her baby that she sent Bob and Julia with their little sled to bring the little girl home at least for a few hours. How it happened they never knew, but when they reached the farmhouse the little bundle was not there. It had probably bounced off in the soft snow when they went over a rough place in the field. The wind was drifting the snow and they could not follow their tracks back to the place where they had left the road. Of course, every one feared that the baby would be frozen when they found it, but it had never been wakened by the jolt.

Mrs. Parker sent a message to Robert and Margaret, telling them how very thankful she was for their kindness. "I shall always think that you saved my baby's life," she said. "I shall always call her my snow baby after this."—Hilda Richmond.

For the Southern Churchman.

A Tryst.

Anne Pierce.

The red rose sighed by the garden gate,
A sad sweet sigh and said I wait.
In my crimson robe—a robe of state—
For my dear one to pass by.

The tall white lily breathed no reply,
Serenely lovely and holding high
A saint-like form without a dye
To sully its snowy purity.

The lowly pansy in its humble bed
Turned up its face and meekly said,
"The dear one will never turn his head
To look at my form so lowly".

But the dear one came on his chubby feet;
He smiled at the rose a smile so sweet,
He tip-toed a kiss the lily to greet,
Then he plucked the pansy gaily.

Stains.

One day Ruth came home from school with three stains on her pretty white dress. When mother saw them, she said:

"You may get them out yourself. I'll tell you how."

So Ruth rubbed the cocoa stain in cold water. That disappeared. Then she poured boiling water through the strawberry stain. The red turned to pink, then faded away. The ink stain was hardest of all. Mother gave her something in a bottle that banished the ugly black. Some drops from another bottle kept the acid from eating the cloth.

It is easy to take stains out of cloth, but do you know how to take stains out of thoughts?

There is a quarrel stain. Your playmate does something that you do not like. Soon there is an ugly, brown stain on your friendship. You can make it disappear by pouring on the water of remembrance. Think of all the fun you have had together and of all the kind things which your playmate has done. Away will go the quarrel stain.

Some stains are very hard to get out if you let them get old. There is the bad word stain. It is hard to get that out if you keep thinking about the words or even repeating them. Take them out at once. Think of last Sabbath's Golden Text or your favorite stories when even words want to say themselves over.

Whenever you make a thought stain, see if you can remove it as quickly as the boiling water faded the strawberry stain.—Dew Drops.

The Value of Rest.

A tired worker recently said to me, "I never sit down during the day; if I did I would go to sleep". And sleep was the thing supremely needed!

Restlessness seems to be an addiction of the age. On every side is the evidence of a purposeless mania to "go somewhere" and "do something", as if a few calm and unhurried hours or a normal quota of sleep were actual crime, to be averted by any means and at all costs! The beach resorts, the city streets, the boulevards and all public places are like maelstroms day and night. Even the veranda voices of the more conservative continue far into the night with insistent regularity. Rest seems a reproach and sleep a sin against time. And so people "go", in their folly wiser than God who appointed at least sixteen waking hours a week apart from worldly distraction, and proved to the testing of science that a third of the average man's day should be spent in sleep. But such is the obstinacy of man (and this is the great hindrance to the possibility and permanence of divine healing) that even when body or mind breaks down under continued abuse, the fevered spirit within rebels against nature's ultimatum and refuses to be reconciled to reasonable obedience!

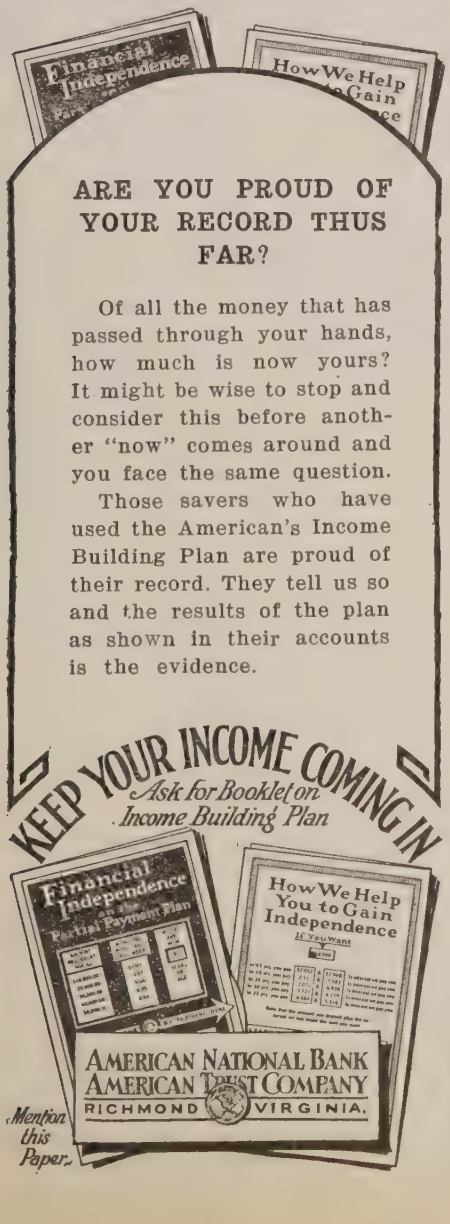
What, then, about the SOUL, the real, spiritual man within, to whom such treatment, so unlike its divine intent, is accorded by the outward, physical man? No time is allowed for searching out the truth of God. Growth in grace is dwarfed almost before its birth. Is it any wonder that so few people ever attain or even visualize the simplest possibilities of a spiritual life? Time is too precious! The far away future is better suited to such vague and visionary pursuits! And more and more, deeper and deeper, there is moulded into the features and evidenced in the lives of these worldlings (who include a pitiful majority of supposedly Christian people) the ignorance, the folly, the distraction and distortion of a joyless, hopeless, Godless life.

What is sleep really for and what does it actually accomplish? For the body, of course, it is the greatest of all restoratives. And the reason the body rests is because the mind is at rest and does not commend it to conscious action and effort. The unconscious mind does not worry or fear or imagine evil of any sort. In sleep, therefore, the spirit, or inner self, is free from distressing, tempting, corrupting influences and contacts. The insistent will is latent and the surrendered spirit subject only to the unhindered working of its own creative Spirit. Call it the trysting time of ministering angels if you will. It is GOD'S OPPORTUNITY to enter into the soul, to completely infuse human life with His presence, to fill us with the potential goodness of His great love, to do for us, in body, mind and spirit, what our waking hours but partially and imperfectly permit. And so, living and working in harmony with Him, we may gladly and thankfully close the shutters of each well-spent day, calm in the confidence that each morning will bring us God's miracle-gift of new and ready strength,

How supremely essential this daily gift of divine goodness is! Do not begrudge God His opportunity! Do not be impatient or resentful when nature even enforces its rest upon you! Realize, as you seek the daily fellowship of the blessed Christ in faithfulness to His laws, that the sin of disobedience in this matter of rest and sleep is quite as responsible and quite as effective in the progress of life as are those other sins of omission and commission of which you are more readily aware.—Rev. P. S. Gilman, in The Nazarene.

Enduring Treasures.

A Churchman in Minnesota recently sent $25 to the national treasurer for the general work of the Church. A note from the treasurer acknowledging the gift mentioned that these were lean months, which prompted the giver to send by return mail a United States Bond for $100, saying, "I am thankful to be able to send the enclosed Bond. It represents an investment I made in our national cause to help win the war. It has served that purpose so well I am desirous to invest it in the great Kingdom of God, the Church of Christ. You can convert it into more enduring treasures by using the proceeds in furthering the interests of that Kingdom. Please apply on the Church's Program."





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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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SITUATION WANTED.

CHURCH WORKER.

INFORMATION DESIRED CONCERNING an opportunity in Church work where the services of a trained and educated layman are needed. No objection to traveling. Subscriber is at liberty to refer to the Bishop of the Diocese. Address "S-4" care of Southern Churchman.

WANTED, BY REFINED, EDUCATED woman, with fifteen year old daughter, position in office, or home department, of some good accredited school, beginning September 1st, where daughter could enter until she graduates. Address 72341, care of Southern Churchman.

WANTED — SEPTEMBER FIRST BY Churchwoman with experience, position as matron, house mother or proctor in school. References. Address "K", care of Southern Churchman.

WANTED, A POSITION OF TRUST BY A Settled, cheerful lady; companion nurse to semi-invalid, travel, reading, chapron, etc. Highest references given. Address Miss Bruce, Racoon Ford, Va.

WANTED, POSITION BY SOCIAL EXECUTIVE; wide experience in institutional field and other lines. Best references. Address "C. C.", care of Southern Churchman.

YOUNG MAN, AGE 30, WITH HIGH School and College education, desires position with reputable firm that needs a thoroughly reliable and dependable man. Best references. Address "C-6," care of Southern Churchman.

A LADY OF EXPERIENCE DESIRES care of motherless children, or to be Companion. Address "Churchwoman," care of Southern Churchman.

Deaths

BARRON: Fell asleep, December 30, 1926, in Washington, D. C., MRS. KATE BARRON, wife of the late James Barron, of Essex County, Virginia, in her seventy-sixth year. Interment at Vawter's Church, Essex County, by the side of her husband.

A MEMORIAL.

The Rector and Vestry of Johns' Parish desire to record their sense of loss in the passing, on December 23, 1926, of EDWARD SAMUEL DUFFEY, Senior Warden and Registrar of Emmanuel Church, Middleburg. Born on July 25, 1841, in the city of Alexandria, Va., and a member of St. Paul's Church from his infancy, he grew up in that city, and at the outbreak of the Civil War enlisted in Parker's and Kemper's Battery and served gallantly from the beginning of the war to its close, when he came to Middleburg, started in business and had lived here continuously since then.

The records of the Church show that Mr. Duffey was elected to the Vestry on April 2, 1866, and from that time to the day of his death continued to be a member of the Vestry in the capacity of Junior Warden, Senior Warden, Treasurer, or Registrar.

His obligations to his Church were his ever allowed to interfere with his attendpleasure, nor condition of weather was tver allowed to interfere with his attendance on the services of the Church.

Quiet and unobtrusive, yet settled in his convictions as a citizen and a Christian, he will be greatly missed by those who have known him and valued his friendship.

It was ordered that this Memorial be spread on the Records of the Parish, a copy sent to his family, a copy to the Southern Churchman, and a copy to the Loudun Times-Mirror.

D. CAMPBELL MAYERS, Rector,
T. U. DUDLEY,
ALDRICH DUDLEY,
THOMAS ATKINSON,
HARRY FROST,
Vestry.

Emmanuel Church, Middleburg, January 4, 127.

MRS. BEVERLEY D. TUCKER.

Resolutions.

Whereas, God, in His infinite wisdom, has called unto Himself the soul of one of His faithful followers, through Christ; MRS. ANNA MARIA WASHINGTON TUCKER, a devoted and wonderful wife and mother; the wife of our beloved Bishop, the Right Reverend Beverley D. Tucker, and the mother of thirteen children, of whom our beloved Rector, the Reverend Herbert N. Tucker, is one;

Now therefore, Be it resolved by the Vestry of St. Paul's Protestant Episcopal Church, of Suffolk, Virginia, that our sincere sympathy be, and the same hereby is, extended to the bereaved ones, and further we pray that God, in His own way, will comfort their sorrowing hearts and fill the aching void with His tenderest love and compassion, as He alone can do.

Be it resolved, further, that a copy hereof be sent to the Right Reverend Beverley D. Tucker; a copy to the Reverend Herbert N. Tucker; a copy to the Southern Churchman; and a copy be entered on the records of this Vestry.

Submitted in faith and sincerity,
W. E. HINES,
L. W. WHITE,
M. K. KENDRICK,
Committee.

Copy Teste:
CHAS. L. HUTCHINS, Registrar.

WILLIAM H. PARKER.

December 4, 1926, marked the passing from Holy Trinity Church, Onancock, Va., of the outstanding presence of WILLIAM H. PARKER. The following record has been adopted for the minutes of the vestry:

With deep sorrow we record the passing of our Junior Warden. An active and interested helper in all that concerned the parish. Always were his business talents used for the upbuilding of the material strength of Holy Trinity and his kindly Christian courtesy to make real the bonds of Church loyalty within the congregation.

No resolution can fully express our appreciation of the things in his life for which we are thankful, nor add to the quiet dignity of his memory. The sense of our loss is very deep. Mr. Parker is survived by his widow, two sons, and four daughters.

H. N. LAWS, Rector.

Attest:
T. S. HOPKINS, Senior Warden.
WARNER AMES.

WARNER WARING SMITH.

In the early morning of Wednesday, the 19th of January, 1927, died WARNER WARING SMITH, son of Charles P. and the late Adelaide W. Smith. In the sudden passing of this noble young man something more than a bare notice should be given those who knew and loved him. Duty was his watchword, and from early childhood he was distinguished for unselfish devotion to his family. They drew closer to each other because life was a struggle in those early days. He was brave and independent, asking help of no one, and by his industry met with success. He was honored and respected by all who knew him. As a member of the Church of the Holy Comforter he had the love and confidence of his rector. For some years he had served on the vestry. His life had been brightened by a happy marriage and this happiness seemed complete when a young infant was given him three days before the fatal accident. We bow our heads in submission, and pray that others may live, as he lived, and seek the same promotion that he attained.

L.

CHURCH INTELLIGENCE

(Continued from page 16.)

The Woman's Auxiliary.

About one hundred and fifty women were present at the forty-seventh Annual Convention of the Auxiliary, which met in Grace Church, Grand Rapids, January 18 and 19. From beginning to end the gathering was marked by enthusiasm. The Convention was favored by the presence of Mrs. Allen McGreggor, of the National Council, who came in the interest of the Bishops' Crusade; and of Mrs. Robert Burkham, of St. Louis, National Chairman of the Corporate Gift Fund, who spoke on the proposed extension work of the Woman's Auxiliary.

The Convention pledged $1,000 towards the salary of a new archdeacon for the northern part of the Diocese, and their help in continuing the Church Helper, the Diocesan paper.

Officers were elected as follows: Mrs. J. E. Wilkinson, of Grand Haven, President; Vice-President, Mrs. Burritt Hamilton, of Battle Creek; Recording Secretary, Mrs. F. C. Smelter, Battle Creek; Corresponding Secretary, Mrs. Washington Smith, Grand Haven; Treasurer, Mrs. Nicolas DeKruyter.

The forty-eighth Convention will meet in St. John's Church, Ionia, in May, 1927.

J. E. W.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.
Coadjutor-Elect.

Epiphany-Tide Annual Meeting of the Church Club of the Diocese.

"The Middle West and the Northwest are key spots in America where the Episcopal Church has unusual and wonderful opportunities for growth." This was the assertion of the Rev. Dr. F. W. Clayton, of Tabor College, Tabor, Iowa, when delivering an address on the subject of the Relation Between Religion and Life, at the Epiphany-Tide Annual Meeting of the Church Club of the Diocese of Minnesota, held on January 18 at the Curtis Hotel, Minneapolis.

The Rev. Dr. Clayton emphasized the need of Church Colleges as real mis-

sionary enterprises. Only one out of every five persons in the Middle West is definitely connected with organized religion, he said, but the other four, through the carrying on of a definite campaign of Christian education, may become true followers of Christ.

The Rev. Frederick D. Butler, Chairman of the Diocesan Commission on Evangelism, told the members of the Club of the plans for the Bishops' Crusade in Minnesota, and made the plea that each member become a messenger and an evangelist; to pray for the Crusade, to talk about it, and to invite some one to accompany them to the mass meetings. He suggested the slogan, "In the interests of the Bishops' Crusade, let us go forward to victory".

Mr. Hector Baxter, President of the Church Club for the past two years, retired at this meeting. Mr. Baxter, who has been a member of the Club ever since it was organized, gave the members some very interesting reminscences of early days in the Diocese of Minnesota.

The new officers elected were: Mr. G. L. McKewin, of St. Clement's, St. Paul, President; Mr. J. P. Coan, of St. Mark's, Minneapolis, Vice-President; Mr. F. S. Kedney, of St. Mark's, Minneapolis, Secretary, and Mr. J. H. Rees, of St. Paul's, Minneapolis, Treasurer.

In accepting the gavel from Mr. Baxter, the newly-elected President. Mr. McKewin, stated that Bishop Gilbert had once said, "The Church Club is the Bishops' Body-guard" and that during this year of 1927 that motto would be in active use in supporting Bishop McElwain in his work for the glory of God and the advancing of Christ's Kingdom.

Bishop Maxon to Broadcast Crusade Message.

The opening guns of the Bishops' Crusade in Minnesota will be fired when the Rt. Rev. James M. Maxon, D. D., Bishop Coadjutor of Tennessee, will broadcast the message of the Crusade from the Minneapolis broadcasting station WCCO on Sunday afternoon, January 30. Bishop Maxon and the Rev. John S. Bunting, of St. Louis, will conduct mass meetings each evening, from Sunday, January 30, to Friday, February 4, in the Lyceum Theatre, Minneapolis.

The Rev. Dr. George Craig Stewart and the Ven. Charles E. Coles, of Kansas, will conduct mass meetings at the Municipal Auditorium in St. Paul during the same week.

Following the intensive week in the Twin Cities, the clergy of the Diocese will go forth as Crusaders into seventy or eighty parishes and missions outside of the Twin Cities, and conduct missions of four to six days' duration, for the period from February 6 to March 4.

One of the outstanding features of the Bishops' Crusade in Minnesota is that the Rev. Dr. George Craig Stewart is to address the entire student body of the University of Minnesota for one hour on each of three successive days during the week when he is acting as Crusader in this Diocese.

The Rev. Frederick D. Butler has also secured the consent of President L. D. Coffman, of the University, for Dr. Stewart to be present on the campus every day, when opportunity will be afforded individual students to discuss and advise with him relative to their personal and religious problems.

W. B. K.

Personal Notes

The Rev. Walter B. Reed has resigned the rectorship of Advent Parish, Washington, D. C., to accept a call to St. Andrew's Church at Camden, N. J.

The Rev. B. A. Warren, rector of St. Paul's Church, Walla Walla, Washington, has resigned to accept the call to St. Paul's Church, Pomona, California, and expects to take charge March 1.

The Very Rev. H. G. Hennessy, Dean of All Saints' Cathedral, Spokane, Washington, has resigned, effective February 1, and will rest for a short time at his daughter's home in Southern California before resuming Church work.

The Rev. Thomas V. Wingate, formerly rector of St. John's-in-the-Wilderness, Gibbsboro, N. J., has entered upon his duties as rector of St. John's Church, Salem, N. J.

The Rev. J. S. Jones, formerly rector of the Church of the Resurrection, Greenwood, S. C., has taken charge of St. Paul's Church, Carlowville, Ala.

The Rev. Robert T. McCutchen, formerly rector of Trinity Church, Victoria, Texas, is now rector of Trinity Church, Hattiesburg, Miss.

The Rev. Theodore C. Foote, Ph. D., has resigned as rector of St. David's Church, Roland Park, Baltimore, and has become rector emeritus of the parish.

The Rev. Rowland K. Gimson, formerly of the Church of the Mediator, Edgewater, N. J., has now become rector of the Church of the Transfiguration, Blue Ridge Summit, Pa., and priest-in-charge of Calvary Mission, Beartown, and St. Mary's Church, Waynesboro.

The Rev. Stephen C. Clark, Jr., of St. Paul's Church, Pomona, California, entered upon his new work as rector of St. Mark's Church, Pasadena, California, on January 15.

The Rev. J. W. Fulford, formerly rector of St. Mark's, Brunswick, Ga., has taken charge as rector of Trinity Church, Birmingham, Ala.

The Rev. L. C. H. Williams, formerly rector of St. Stephen's Church, Baker Oregon, has now become minister-in-charge of St. Paul's, Lubbock, Texas, and nearby missions.

The Rev. Bernard N. Lovgren. rector of St. John's Church, Norman, Okla., has accepted a call to St. Philip's Church, Joplin, Mo., effective February 1

The Rev. Thomas W. Mabley, formerly rector of St. John's Church, Taylor, Texas, took charge on January 1 of Christ Church, El Reno, Okla.

ORDINATIONS.

On Monday morning, December 27, St. John the Evangelist's Day, in St. Luke's Church, Marianna, Florida, the Rt. Rev. Frank A. Juhan, D. D., Bishop of the Diocese of Florida, ordained to the diaconate John B. Matthews, a candidate of the Diocese, and for the past eight months in charge of St. Luke's.

Mr. Matthews was presented by the Rev. Louis G. Wood, General Secretary of the Field Department of the National Council; he also preached the ordination sermon on the text, "Thou art the Christ, the Son of the Living God". It is of interest to know that it was under the rectorship of the Rev. Mr. Wood, when he was the rector of St. Luke's Church, Charleston, South Carolina, that Mr. Matthews first offered his life for the ministry of the Church, and commenced his studies.

The Litany and the Epistle were read by the Rev. Randolph F. Blackford, rector of St. Andrew's Church, Panama City, and the Bishop of the Diocese read the Gospel.

Mr. R. E. MacGowan was ordained to the diaconate in St. Stephen's Church, Olean, N. Y., on Thursday, December 23, the Rt. Rev. Charles H. Brent, D. D., Bishop of Western New York, officiating. Other clergymen participating were the Rev. C. D. Broughton, rector of the Church of the Ascension, Buffalo, N. Y., preacher; the Rev. W. E. Van Dyke, rector of St. Luke's Church, Smethport, Pa., master of ceremonies; the Rev. C. C. Bentley, rector of St. Stephen's Church, Olean, presenter; the Rev. S. W. Hale, Belmont, N. Y., who read the litany; the Rev. Edgar Pancoast, rector of St. Mary's Church, Salamanca, N. Y., who read the epistle, and Rev. H. A. Post, rector of Emmanuel Church, Corry, Pa., chaplain to the Bishop.

Mr. MacGowan, who was formerly in the Presbyterian ministry, will assist in the work of St. Stephen's Parish, Olean, with special oversight over the missions at Bolivar and Franklinville.

In the Chapel of the Holy Angels, in the Bishop's House, Concord, N. H., the Rev. Leland G. Chase was ordained to the priesthood on Friday, December 31, 1926, by the Rt. Rev. John T. Dallas, D. D., Bishop of New Hampshire, who celebrated Holy Communion and preached the ordination sermon. Mr. Chase was presented by the Rev. Godfrey M. Brinley, of St. Paul's School. Other priests who assisted were the Rev. W. Stanley Emery, the Rev. T. W. Harris, the Rev. John A. Chapin, the Rev. Anthony R. Parshley, the Rev. Lawrence F. Piper, secretary of the Diocese, and the Rev. Arthur M. Dunstan, Archdeacon of the Diocese. The Rev. Mr. Chase becomes rector of Trinity Church, Claremont, N. H., and is in charge of Union Church, West Claremont, N. H.

DEATHS.

The Rev. George H. Higgins, M. D., one of the best loved ministers in the Church, died at his home in El Paso, Texas, on January 4. Dr. Higgins, who was in his eighty-second year, had lived in El Paso since 1887, when he came to be the first rector of St. Clement's Church. He retired from the active ministry in 1892, but was appointed rector emeritus and often held services.

Funeral services were held in St. Clement's on January 7, the Rev. B. T. Kemerer and the Rev. B. M. G. Williams officiating.

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—*Whittier*

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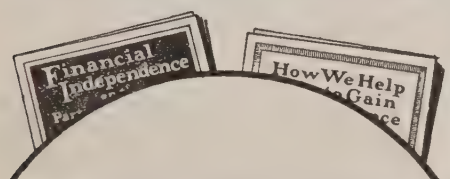
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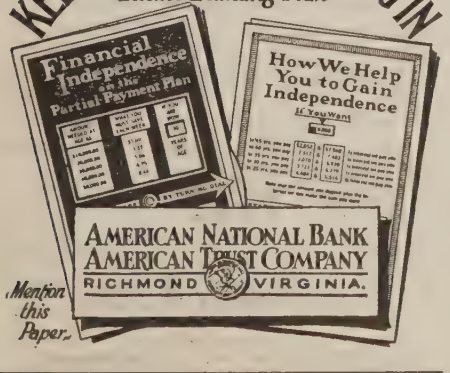
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I have learned love from the whisper
Of winds through the wistful hours;
I have learned hope from refreshing
And friendly mid-afternoon showers.

I have learned patience from rivers;
Poise—from the cliff and the peak;
I have learned, always, to listen
For whispers when beauty speaks.

I have learned wisdom from watching
The beavers and birds and bees;
I have learned music and rhythm
From swaying of wind-swept trees.

I have learned faith through some flowers
That dare to a further height
Even than timberline dareth—
In crimson and Alpine white.

I have learned peace and its beauty
Deep in the heart of the night,
Up where the full moon is sailing
The skies in a silver flight.

I have learned prayer through the subtle,
Soft lights of the afterglow;
I have found God and His dreaming
In the sea where the star-streams flow.

—William L. Stidger, in Western

Service.

Florence Van Fleet Lyman.

I rendered service to the Lord,
I washed and ironed today;
The altar linen white and smooth,
And folded it away.
And with this humble act of mine
A happy feeling came;
It made the church seem like a home.
To do this in His Name.



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Not until we expect more of ourselves than we do of others can we really influence them.

"Thy will be done" is the keynote to which every prayer must be tuned.—Fenelon.

God never empties except to fill. He never makes poor except to enrich, He never humbles except to exalt.—Exchange.

Humility is like a star
Which trembles while it shines,
And through its trembling brighter seems to be.
—G. W. Moore.

The New Jerusalem opens its gates on every side—east, north, south, west—that whosoever comes may, if he will, walk straight forward into the city.—William R. Richards.

It is but little we can receive here, some drops of joy that enter into us; but there we shall enter into joy, as vessels put into a sea of happiness.—Robert Leighton.

If we but knew before we judged another
The baffled strivings of a soul sincere,
We might in meekness oft restore a brother,
And fire his courage with a word of cheer!
—H. T. Leferve.

If God be with us, we are in ennobling company, even though we are poor and despised. If God be with us, we have all-sufficient strength, for nothing can be too hard for the Lord. If God be with us, we are always safe, for none can harm those who walk under His shadow. . . . Let us be bravely diligent and joyously hopeful. Our cause must prosper, the truth must win, for the Lord is with those who are with Him.

The Bible is pervaded with the conception of the unseen land being not far away, but being near to us, so that if only an acuter sense of perception were given to us we should understand. As one grows older one gets to think that perhaps we are wrong in imagining the journey of the dying believer to be a long journey, and wrong in thinking of Heaven as very, very far away.—John McMurtrie.

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EDITORIALS

Vol. 92. RICHMOND, VA., FEBRUARY 5, 1927. No. 6.

THE TREND OF EVENTS

FORTY THOUSAND JEWS HAVE BEEN BAPTIZED in Hungary, and twelve thousand in Vienna within the past decade, according to a Jewish paper, the Jewish Gazette, which also states that in Ukrania there are many Christian congregations made up entirely of converted Jews. When it is remembered that there are millions of Jews in these countries, the turn towards Christianity is not so impressive; however, among those who have received baptism is Hans Herzl, the son of the founder of the Zionist Movement, who was at one time almost revered as the Messiah of European Jews.

According to the estimate of Dr. Goldhammer, a reliable Austrian statistician, about one-half of these converts have joined the Roman Catholic Church, which strongly predominates in Austria, but in the City of Budapest (capital of Hungary), twenty-five hundred have joined the Presbyterians. These figures are interesting in connection with the threatened trial and ex-communication of Rabbi Stephen Wise, probably the leading Rabbi in this country, for publicly admitting his belief that Jesus was an historical character. There are many interesting drifts in the religious world of today.

CHRISTIANITY TRIUMPHED GLORIOUSLY in the United States Senate when the resolution demanding arbitration with Mexico was adopted without a dissenting voice. That incident should do much to impress our neighbors on this side of the Atlantic with the peaceful intentions of the United States.

The maxim of Christ, "Do unto others as ye would have them do unto you", is as important for nations as it is for individuals, and when practiced will be found to be helpful toward making a better world and bringing His Kingdom on earth.

DOCTORING SICK SOULS is certainly a part of the work of the ministry, and proper equipment to carry on the healing, and the building up of the diseased soul is the object of Theological Seminary training. It is, therefore, exceedingly interesting to note that the Chicago Theological Seminary has added to its faculty the Chaplain of the Worcester (Mass.) State Hospital for the Insane, Mr. Anton T. Boisen, who will give them a three months' course in that institution, on leave of absence from his Chaplaincy. When one looks back to the deeds of the Saviour, and sees how frequently His power was exercised in what we would call "mental cases" today, one appreciates the need for some special knowledge for healing such troubles at the present time. The minister's job by no means stops at the pulpit steps, or the church door. Properly trained clergymen can save many a home from wreckage, and keep boys and girls from starting on the downward course of shame and disgrace, if they have some training to help their Christian faith. The medical profession has learned all it knows about preserving health through combatting disease. In the same way the clergy can learn much about maintaining the normal attitude toward life by a consideration of abnormal cases. There are many persons outside of mental institutions whose outlook on life can be enormously improved by contact with a "parson" who could direct their minds into more wholesome channels. Of course, a great deal of clerical training has to be academic. It is necessary to get the proper historical, theological and ethical background. The practice of the ministry is becoming recognized more and more as essential, and training for practice is taking a larger part in theological courses, and it is a very hopeful sign. No doctor is ever turned loose on the public without hospital experience, and something corresponding to an interneship should be added to the Seminary course.

BLESSED ARE THE PEACEMAKERS for they shall be called the children of God." Thus spake Jesus upon a memorable occasion, and we believe that to be a "peacemaker" is primarily to help to preserve peace. For this reason we quote herewith the words of President Calles, of Mexico, as contained in his New Year's message. He first said that his chief purpose was "the economic betterment of the country and the social and moral uplift of the Mexican people". He further says, "It is not my purpose to interpret the constitutional laws of the country in any manner that would injure legitimate interests established in Mexico, when these laws were enacted". Turning then to the religious question, we quote, "I also wish to avail myself of this opportunity to repeat, ten months after the Catholic hierarchy began its opposition to the Mexican laws, what I stated at the beginning, which has not been modified through the attitude, seditious and rebellious at times, of the clergy, that my administration does not intend, nor has it intended, to oppose the legitimate exercise or development of any religious activity; that matters of faith or creed or dogma are absolutely outside the action and purposes of my government; that I hold the same sincere respect for all expressions of conscience or religious beliefs; that it is a gross untruth framed up by the clerical reaction that the government has endeavored or desired at any time to destroy or combat any religious faith".

The reading of these words in this country is bound to inspire us with a greater respect for this man, who seems

to be earnestly trying to rid his nation of undue clerical dominance at home and interference by foreign capitalists from abroad. Surely, he has the right to try to work out the best interests of his country without being bullied by the United States, and we certainly should not render any secret aid to the forces opposing his administration within Mexican territory.

EDUCATION AGAINST EVIL is one of the best means of overcoming it. The education program against alcoholism was what led to the ultimate adoption of the dry amendment, and it is most unfortunate that information along this line has been discontinued. Realizing the effectiveness of this method a call has been issued setting apart the last days of February "As Narcotic Education Week". Few people in this country appreciate the enormous numbers who are now in the grip of this dread disease, for that is what it really is. Data and information on this subject will be sent to educators and ministers before the time referred to, and it is sincerely to be hoped that they will interest themselves in this important matter sufficiently to give it some attention.

LIBERAL EVANGELICALS

Recently our good friend and esteemed contemporary, The Churchman, published a very clever editorial entitled "Definitions". Our brother editor frankly recognized the difficulties of defining the various groups of Episcopalians, nevertheless, he sallied forth with this sentence as a preface, "Since the year is young and whatever courage we possess should be at its flood, we make the plunge".

The first group that he names are the Anglo-Catholics, whom he subdivides into "Liberal" and "Latinizing Catholics". Of the latter, he says, and we believe truly, that their "doctrine, discipline and worship is daily approximating more nearly those of the Church of Rome. To the majority of this rapidly growing body, the single serious point of difference with the Latin Church is the question of Papal Infallibility". We agree entirely with every word of that definition.

The second group considered are the "Liberals". As The Churchman is well-known to represent this party in the Church, its editor naturally gives the bulk of his space, and the most attractive description to this faction.

He concludes thus:

"3. Evangelical—A decreasing group, which, exhibiting a real terror of things 'Romish', impatient of any intermediary, emphasizes personal salvation and the direct and immediate approach to God at all times. It is zealous for what it calls 'old-fashioned' or 'Prayer Book' religion".

It is here that we feel constrained to differ with our contemporary. We might concur in his opinion of the "Evangelicals", if he would treat us (The Southern Churchman unblushingly claims to be Evangelical) as he does Anglo-Catholics, and subdivide us into two sections, "Old-fashioned Evangelicals", and "Liberal Evangelicals". It is perhaps true of the former that they are decreasing, and that they have a genuine terror of things Roman. We do not believe that either of these descriptions applies to the Liberal Evangelicals. They are certainly not decreasing, if one can judge by sure indications. For instance, the Theological Seminary in Virginia is especially representative of this type of Churchmanship. It has today more students enrolled than ever before, and the largest junior class in its history, and its capacity for next year is already engaged with a good many on the waiting list.

Liberal Evangelicals have no "terror of things Romish," though vigorously opposed to them, because they do not believe that there is any danger to the Protestant Episcopal Church, as a whole, from this source, when once it is awakened to a realization of the concerted effort being made in this direction by the Latinizing Catholics.

We do advocate most earnestly the "old-fashioned religion", to the extent that we feel that the Christ of the Damascus Road is the Christ of today, and that if properly preached, and truly lived, He has the same gloriously transforming power that was manifested in Apostolic days, and that has been shown since, when men have opened their hearts to His inflowing love.

We look upon the Prayer Book, not as a rigid rule of services, but at least as a guide to be observed by Bishops and the other clergy, especially at important gatherings of Church people and at Holy Communion services.

We believe the Bible to be the inspired Word of God, revealing Him, and His love for us, in a continuously and ever-widening circle of light, feeling that the bright blaze of modern criticism and discovery will but strike new gleams from the ancient Book, and make it shine with greater lustre.

We firmly believe that there is a great future before this group in our Church, and that its appeal both to the sense and sentiment of men of today will draw them into the ministry and the devoted laity in ever-increasing numbers.

The Southern Churchman tries to represent the Liberal Evangelical party in our Church, and hopes to be able to speak for them from time to time. Perhaps in the past we have been a trifle too lethargic, rather more negative than positive, but a new day is dawning. Great possibilities are opening. A group of vigorous forward-looking Bishops are exerting a great influence. From one Southern Diocese, there are now eleven men in the Theological Seminary at Alexandria, and it is said that next year there will be sixteen. This is the convincing proof of true evangelism.

KNOWING THE CLERGY IN THIS WEEK'S ISSUE

The Rev. John Gass was born in Augusta, Georgia, received his schooling, college and theological training at Sewanee, afterwards getting a degree from the Episcopal Theological School, Cambridge, Mass. His first parish was at West Point, Mississippi. From there he moved North, after seeing Army service, to the Church of the Ascension, Frankfort, Kentucky. In 1921 he came to Trinity Church, Parkersburg, West Virginia, first as associate rector and then as rector. From there he was called to St. John's Church, Charleston, West Virginia, in 1925. He has won an enviable reputation as a preacher and tactful pastor, and though still young in the ministry, he is considered one of its very able speakers.

The Rev. James Sheerin was born in Scotland, received his college education at St. Stephen's, New York, and Kenyon College, Ohio, afterward taking a degree at Columbia University. He has had large experience in great cities, serving parishes in New York, Boston and Pittsburg. In 1908 he went as a delegate to the Pan-Anglican Congress from the Diocese of Western Massachusetts. An inveterate traveler, both in this country and abroad, he has been a prolific and interesting writer for all of our Church papers of general circulation, representing the Southern Churchman at the General Convention in New Orleans. He has just returned from an extensive tour of the Mediterranean and Europe.

THE PULPIT OF THE AMERICAN CHURCH

THE OTHER SIDE

By The Reverend John Gass.

He saith unto them, Let us go over unto the other side. —St. Mark 4:35.

IT WAS the Master speaking. He was inviting His disciples to accompany Him to the other side of the Lake of Galilee. Those who are familiar with their Bible will recognize these words as an introduction to a very dramatic scene, the Stilling of the Tempest. But on this occasion let us get beyond that incident to the motive which prompted our Lord to invite His disciples to cross from one side of the Lake to the other. We shall find that it leads us to a vital and tremendous truth. For it need hardly be said that Jesus did not invite His disciples to cross the Lake simply for the purpose of quieting a storm. That would be trivial and unworthy of Him. His motive as we might expect was deep and true. Fortunately, it is very apparent in the story. Jesus was tired. He was nearing the end of His resources. He had spent Himself mentally, physically and spiritually. For days He had been ministering to the needs of others. He had preached to multitudes; He had healed the sick of their divers diseases; He had taught His disciples; in every way He had spent Himself in the effort to get His message down into the hearts of people. Now He was exhausted. The hour of need had struck. The time had come when He felt it necessary to flee from the incessant demands on His time and to call a stop to the excessive drafts on His energy. So He asked His disciples to go with Him to the other side. Why? Simply because over there in the quiet of the hills He could recuperate and build up again His inner reserves.

Indeed this particular incident is merely one in many. One can turn the pages of the Gospels at will and find it an almost invariable rule that after days of ceaseless toil, filled as they were with experiences that burned up His mental and spiritual reserves, Jesus went over to the other side. At the height of His popularity when the multitudes were thronging Him on all sides and He spent His days in healing and preaching and teaching, we read that suddenly He took His disciples and cast off in a boat for the other side.

How clearly defined, indeed, are these two sides of life —the active and the receptive—in the experience of the Master! One side of Galilee represented to Him the world with its cry for activity and its call to service. Over in Galilee proper every element of the world faced Him. There He must meet with compassion, callous enemies, scoffing cynics and open unbelief. There diseased bodies, deranged minds, outrageous wrongs, ruinous sins and misconceptions of God called Him to the ceaseless work of social uplift and spiritual redemption. There the Son of Man came not to be ministered unto, but to minister. There, having put His hand to the plow, He dare not turn back. There, having set His face steadfastly toward Jerusalem, He must march courageously on to Calvary. Galilee proper was the active side of His life.

The other side of the Lake of Galilee held out to Him the quiet of the hills, meditation in the desert places, nights of prayer and long hours of unbroken communion with God. There, when weary of body, tired of mind and perplexed in spirit, the Master would withdraw to recharge Himself, to reilluminate His mind and to refortify His spirit. That was the receptive side. No single thing in the life of Jesus brings Him closer to us than just this. How close—how very close—our Saviour is when we see Him worn in mind and spirit going off into the quiet places to seek help and to draw on an available source of inexhaustible energy! Nowhere else does He seem to us quite so human. There are many evidences in the Gospels of the humanity of Jesus. He hungered, He became thirsty, He grew weary, He shed tears, He knew joy and sorrow, at times became righteously indignant and finally died as every son of man must die. He was human in all points like as we. But the truest evidence anywhere of the real humanity of Jesus is when we see Him going over from the active to the receptive side of life. For when Jesus is on His knees we see in the depths of His soul the same sense of dependence, the same conscious need of greater resources to meet life's demands and the same heart hunger for communion with God that characterize us. The very fact that Jesus grew tired spiritually and had to go over to the other side to refresh Himself ties Him to us with a band of common need like no other one thing.

These two sides of life—the active side and the receptive side—are not peculiar to Jesus. Nor are they confined altogether to religion. They are of the very texture of life itself. Wherever we look we find them. We see them in nature. Just now it is winter. Everywhere about us life seems to be dead or at least the forces of nature seem dormant. But what is really going on is this: Nature is over on the receptive side. During spring and summer she is riotous with active life. Then everything is alive, teeming and bursting with life. But when autumn comes nature begins to go over to the other side, so that during the winter months she is on the receptive side replenishing her impoverished soil. Beneath the earth's frozen surface today nature is striking deeper her roots. She is drinking of the water of life and in her chemical laboratories is transmuting decaying substances into nourishing food for new life. Next spring and summer she will burst forth again into a life of abundant activity. As a matter of fact, nature never gets away entirely from the receptive side of life, even when she seems most active. If you have ever examined the surface of a leaf through a powerful microscope you have seen that it is covered with countless tiny mouths with lips like human lips that seize the invisible carbonic acid gas from sunbeam and air and incorporate it into itself. What makes the leaf die in the autumn and fall to the ground is the simple fact that the little mouths have ceased to function and when they stopped receiving the leaf ceased its activity and died.

Turn to the biography of a great man and you will find the same two sides of life. No man, I suppose, led a more active life in his day than did Gladstone. Yet, these words appear in Gladstone's diary: "And now I am writing in the last minutes of the seventh decade of my life. This closing is a great event. The days of our life are three score years and ten. It is hardly possible that I shall complete another decade. Ah! what need have I of what I may term spiritual leisure, to be for a while out of the dust and heat and blast and strain of life." That is characteristic of the great British statesman. As his biographer, John Morley, makes so plain, Gladstone's habit was as was his Master's, to go frequently from the active, turbulent side, away from "the heat and dust and blast and strain", to the receptive side where he might fortify and strengthen himself for the hard duties that fell to him.

Or, again, consider how full art is of these two aspects of life. On one occasion the artist will depict life on its active side—the blacksmith at his forge, or the plowman with his plow, and on another occasion he will paint for us the student with his books or the saint at his vigil.

Thus it is that these two sides of life—the active and the receptive—run through all existence. It takes the one to balance the other; indeed, it takes the one to keep the other going. And just here, perhaps, one lays his hand more surely and certainly upon the weakness and failure of our present-day life than anywhere else. Our age has in large measure forgotten that there are two sides to life. We live today as though the active side were all there is to life. Action! We know what that is. We understand its language. We feel its whip. We know its demands. No one of us has to be told that if he wants to live in this world he has to work. When people talk to us about "toil and labor", "mental anguish" and "sweat of the brow" we all know what is meant. There is no misunderstanding it. As the world reckons things the successful man of today is the man of indefatigable energy and of iron nerves, the efficient and successful organizer who can turn the wheels of industry twenty-four hours each day and make the cash register ring with ever-

increasing sales. Even inspiration is defined as perspiration. In any event the language which we most readily understand is "take off your coat", "roll up your sleeves", "get to work". There are at least a few words in the Bible with which every one is familiar: "In toil shalt thou eat all the days of thy life . . . in the sweat of thy face shalt thou eat bread."

In religion the same thing is true. We understand the active side of it. As long as the Christian religion is presented to us as "cups of cold water" or "feeding the hungry" or "clothing the naked" or even "visiting the fatherless and the widows in their affliction" it comes to us in terms of service and activity and is all perfectly clear and easily understandable. It is never necessary to explain at any length those things which are considered essential and necessary in the life of an active parish. Organizations, rummage-sales, every member canvasses! Whenever a clergyman talks to his congregation about the needful things of the parish or community every one understands what he is talking about.

But when we pass to the other side of religion—the quiet side, the prayer side, the meditative side, the receptive side—how little impression the language of that side makes on men and women today! Prayer! How little the average business man or the modern society woman know about prayer! Meditation! How many can one count in this busy age who take the time just to sit and think! To one who sits and thinks there are thousands who take short cuts in syllabuses and outlines. Beauty, Truth and Goodness! Life's noblest Values! When and where does modern traffic stop long enough so the average person even pauses to appreciate, comprehend or feel the values that life offers. The tendency today is to race through life and never stop long enough in any one place to give earnest thought to any one thing. This summer I overheard two women, products of this generation of Americans, discoursing outside the Louvre. Few places in the entire world contain more beautiful things than the Louvre. Certainly no place challenges one to pause and appreciate and consider and listen to the voice of art and sculpture like the Louvre. There is a liberal education there for any one who wants it. There is beauty enough within its walls for any one who is hungry for the beautiful. All this, however, these modern women seem to have missed. Said one: "How long did it take you to go through the Louvre?" "A little over an hour," answered the other. Came the reply: "I could have done it in less time than that if the floors hadn't been so slick." Some people in these busy days go through the world just like that. They rush through and never see its beauty; they never feed on its truth; they never share in its goodness and they never meet its God. They are never quiet long enough to take soul and mind and spirit to the "other side", so as to enter into the deeper meanings of life.

And yet this neglected side—this side of prayer, of communion and of fellowship with God—is the side of our deepest need. A fact of human experience common to us all is this, however great our wisdom, however tenacious our strength of purpose, however enthusiastic our efforts for the right, life tends to devitalize us. Soon or late our batteries run down. One day our labors may be crowned with success, the next we may be buffeted by drudgery and defeat, but in either event our resources are consumed. We have no supply of power within us that is inexhaustible. There comes a time when we are bankrupt and undone, when every one of us is faced by the stark reality that if he is to "carry on" he must find some source of inexhaustible energy upon which he may depend and of which he may avail himself. Let us put this universal experience in plain language; no man is sufficient unto himself, no man has strength enough to meet single-handed the vicissitudes and conflicts of life; the height of all folly is to attempt to live a full and whole life altogether on the active side.

In the light of this, therefore, the insistent message of the Christian religion to this generation is the invitation of the Master, "Let us go over to the other side"—to the receptive side. And surely that takes us to the very heart of Christ's religion. If one were to be bold enough to state the religion of Christ in a single sentence he wouldn't miss it far if he said simply this. To Christ there was a source of inexhaustible energy from which He drew day by day and from which He obtained power to reinforce Himself and strength by which to live. That source was God. If Christ's religious experience, therefore, has any message for us at all, surely it is this, God is available—available for each, available for all. God is sufficient.

The everlasting truth of this is written in the deepest experiences of the race. The moral and religious progress of mankind can be written in six comprehensive words—God is available: God is sufficient. Beautiful church buildings are built upon this truth—God is available; God is sufficient. The ministry is an honorable profession because of this truth—God is available: God is sufficient. Beautiful liturgical services are maintained and sacraments are administered because of this greatest of all truths—God is available; God is sufficient. Churches are built, ministers are supported and services are maintained for just one reason—to assure people of this sublime truth, that at the center of life is a loving power sufficient for all their needs; and to lead them into such vital union with that power that by contact with it they may recharge their own spirits.

Thus, if one were given the privilege of broadcasting a message destined to encircle the world and reach the ears of the 1,600,000,000 children of God on this planet, there could be no message more appropriate to this generation than the invitation of the Master, "Let us go over to the other side". Are there those whom this message will reach to whom life has been so hard and exacting that you are beaten in spirit and broken in body? "Let us go over to the other side", and in communion with an available God build up body and spirit and take up again the battle of life. Are there those to whom temptation has become so persistent that you are worn and spent in the moral warfare? "Let us go over to the other side" and through prayer gird ourselves once again and return doubly strong, ready to resist unto blood. Are there those whose burdens are grievous and whose crosses are heavy? "Let us go over to the other side" and in quiet friendship with the Lord, whose grace is sufficient, learn of Him so that we may return to take up our cross daily and follow Him. Are there young people who want to live on the top of the world? "Let us go to the other side and learn the true art of living through an intimate relationship with Him who came to give us abundant life."

"Let us go to the other side"—the side of prayer, of communion and of meditation. The key that opens the door to the other side is prayer. After all, prayer is a very simple thing. It is simply the art of claiming what is ours, simply the means of re-charging our spiritual batteries. Prayer is tapping the infinite resources of God, merely the art of claiming a little of His available resources for our daily needs.

How admirably Archbishop Trent preached this sermon when he wrote:

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds, refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline bright and clear;
We kneel, how weak! we rise, how full of power.
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are sometimes overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us in prayer,
And joy and strength and courage are with Thee."

"It is difficult to see, apart from the return of Christ, and from the final manifestation of the truth and righteousness of God which it implies, what basis of certainty there is for the patient endurance in righteousness which marks the lives of the world's truest men. The struggle of such men may be in itself magnificent, and it may serve temporary ends, but their nobility only makes the inevitable non-achievement more bitter. If life has no purpose as the return of Christ implies, there is indeed a bitter irony in life, a sort of grim jesting on the part of nature in tricking us into a feeling of eternal worth-whileness about our actions."—Rev. Stanley Brown-Serman.

We are beginning to cease to talk about foreign missions, and to realize there is but one mission, as there is one world, and one God and Father of us all; one Church and one great adventure here at home and overseas. There is nothing foreign about God and nothing foreign about His Church.—The Bishop of Winchester.

The supreme test of Christian fellowship is unquestioning loyalty to Jesus Christ. It will be forever true that he who loses his life for the sake of Christ and duty will find it enlarged, enriched, and ennobled a hundred-fold in the light beyond the veil.—Henry Howard.

LOURDES, HEALER OF BODIES

By the Reverend James Sheerin

LEAVING the hotel in Lourdes with the object of having a glimpse of the notable shrines before it is too dark, there are lively signs on the way of something extraordinary going on, though hardly of a religious character. The streets are crowded and the shops are numerous, where windows, outdoor stands and inside counters are covered with a multiplicity of the oddest sorts of goods, for which people are bargaining as in any Oriental market. Besides the usual vast array of crosses and crucifixes, there are innumerable shapes of flasks, from thimble size to wine glass, or quart, which prove to be receptacles in which to carry off a bit of the water from the sacred grotto. Perhaps never in the history of the shrines have there been so many varieties of beads, charms, penny books, etc. Mingled between the shops are shows such as one may see on any busy, popular street. They are cyclorams and cinemas. There are cafes with liquor freely displayed and freely drunk. There are fakirs and peddlers every few feet, selling everything from candles and charms to pictures and eatables.

Then, all of a sudden, one passes out of this bedlam of commercial vulgarity through a gate into a quiet bit of park, and comes to a great wide space of paved roadway, ornamented here and there with sculptures that reveal the devotion of men and women who felt that they had been helped by a pilgrimage to Lourdes. In the midst is a tall Virgin in marble, high on a pedestal, wearing a golden crown, and garlanded with flowers. On the left is a great two-storied church, and a high steeple. Beyond is a swiftly running river of gray water.

While standing in the plaza, singing is heard that grows louder and louder. It is not the singing of a trained choir, but the voluminous strains of a great crowd, not so anxious to keep together as to express as forcibly as possible their belief in what they are singing. Then out of the side streets, from over the river, and from the crowded streets of the town, men, women and children are seen walking in twos, each carrying a lighted candle at the end of a two-foot stick, guarded by a paper shade in the crude shape of a lily. At first there seemed no sense in the words these motley marchers were singing. They seemed as irregular and uneven as the feet of the people, who made no more effort to keep step than they did to keep time in the song. Some sang sweetly and earnestly. Others sang lustily and spasmodically. No two sang together. A group of farmer-like young men, uncouth in dress and rough of features, passed by shouting the words regardless of all sweetness or harmony, but manifestly zealous in meaning. It was from these megaphone voiced peasant singers that the words were, in part, made out. All they sang over and over was "Ave Maria, Ave Maria", and no saint or queen was ever hailed so vociferously, or so heartily as was the Queen of Heaven at this demonstration of these young men of simple minds and rough exteriors.

A closer listening disclosed that some who had books, or leaflets were singing verses descriptive of a little maid, "a timid infant", praying in the cave on the edge of the River Cave, to whom the Virgin had appeared and vouchsafed to send through her a message to the whole Church. At the end of each four lines there was the chorus:

"Ave, Ave, Ave Maria
Ave, Ave, Ave Maria!"

which the throats of thousands roared out to a tune that was the simplest possible combination of notes. Sixty stanzas told the story, but they were repeated over and over, as this tremendous procession met at the heart of the square, in front of the statue of the Virgin, and proceeded down both sides, zig-zagged across between church and image, all the time singing the same words over and over, without lessening of intensity, the thousands of candles increasing their twinkling as the increasing darkness of the night made the human figures grow dim in outline. The standard lights of the parkway about them were turned on; the statue of the Virgin became brilliant with its garlands of small electric lights, and from the high tower of the church a searchlight threw its moon-like beams into the midst. Windows, doorways and arches of the great temple were outlined with a myriad of electric lamps, from foundation to roof.

It was a brilliant scene. At first the procession seemed very medieval, with its childlike, much repeated verse, and its flickering primitive lights. But later came adjuncts that made it suggestive of the illumination of the World's Fair, or the glitter of Luna Park. When finally the procession was stopped, and the thousands of marchers stood in long rows in front of the entrance to the lower church, priests in cassocks, having seucred order, began a more elaborate song in which the people joined, and words of prayers and creeds were said in slow unison. The proceedings then, in their zealous informality, could almost be described as Methodist, not Roman—as Billy Sundayish, not papal. They seemed almost impossible in their simplicity for the Roman Catholic Church as commonly known with its set services, so traditionally accurate and uniform. But they revealed the very human fact, discovered also by old Trinity, New York, in its noon-day services, that the multitude cannot be reached by the exalted ceremonies of public and official services; that an absence of what is called ritual is necessary in order to reach their hearts; that this primitive instinct for the informal is in every great crowd, and that it can be sometimes made most helpful when least organized. Crudity is an offence to the average cultivated clergyman, but by crudity of expression religion has often produced its best results. This is a hard saying for a man of education, who is also a religious man, but there are scholars and Churchmen willing to ponder it in the heart as a secret of spiritual success.

Going quietly to their resting places this vast mob-like congregation is seen next morning assembling at the various departments of healing in the great institution. It is there that it grows upon one that the absence of ritual is not all evangelical simplicity. Everything is stirring and seemingly spontaneous, but everything is ultimately seen as orderly. Pilgrims come to the grotto, with their various purchased charms, walk to the sacred rock on which the sculptural Virgin stands, on the spot she is said to have appeared to the little girl, kneel, or kiss the stone, press their beads or crucifixes, or other objects to be blessed, against the surface of the rock, pass on toward a great jar where their alms are deposited, and go out again to take their places with the throngs kneeling on the ground, or seated on benches, while monk, or priest animatedly addresses them from a pulpit just outside the grotto.

All are very devout and anxious. In a nearby enclosure a thousand or more other pilgrims are seated, or are kneeling, or standing awaiting their turn, as they face the bathing rooms where invalids have gone to wash, with hopes of being made clean in a moment of time. Those outside, led by clever looking priests, sing or pray. Long lines not far off await their turns at a dozen or so faucets where the sacred water of the grotto is running from which they drink, or wash their faces, moving back for others with hope in their eyes. Ushers are on hand everywhere to aid in orderly movement.

Are these sufferers cured? Just as much so as in other healing places. Just as much so as in Emmanuel Church, Boston, or in Trinity Chapel, New York.

In fifty years nearly four thousand are said to be healed at this shrine. The scholarly and dignified Catholic Encyclopedia accepts this figure as a fact. It claims that there have been medical examinations before and after, and that delusion and fraud are improbable, if not impossible. It contends that there are no healing qualities in the waters, that the conditions are not such as are favorable to hypnotic suggestions as the cause of curse, and that the healed are not merely nervous cases getting over imaginary diseases; and that there is, therefore, only one reasonable inference, that the cures "can only be from the direct intervention of God".

A record has been kept since the first healings, when, on the sixteenth appearance of the Virgin in 1858, a blind working man received his sight, a paralyzed child of two was made to walk, and the skin trouble of a woman was made whole by washing her face and eyes in the pool. It is asserted that the cures include many tubercular patients, besides cholera, cancer, spinal disease, deafness and epilepsy. Crutches are hung about the grotto as mute evidence of their owner's recovery from lameness.

More than three thousand Bishops have visited the shrine and lent their approval to its work. Nearly one hundred cardinals have done the same, two of whom became popes. At least ten million people, mostly ardent Churchmen, have made the pilgrimage. The state railway reports that the annual arrivals are now one million in this little Pyrenese town that ordinarily could hardly expect a thousand or so from ordinary causes.

The attempt has been made to describe Lourdes, its crowds and its cures, in as favorable a light as possible. Lest the judgment should too easily accept these condi-

tions and methods as meet and right, attention may be called to the fact that of the million people going to Lourdes from year to year, a large percentage of whom are pathetically in need of physical help, a great majority are never helped, and a considerable part go back to their homes more hopeless, and perhaps more bitter than ever.

The whole history of dependence on miracles as a way of helping people, either physically, or spiritually, should be more carefully looked into by religious leaders. A Christendom that has come to look upon an exceptional wonder, or miraculous event as the preferred method of Church work has tended to push moral service and spiritual development more and more into a background, that is half hidden by superstition and fear.

Lying down on the job and waiting for the ravens to feed one is a method receiving condemnation in the Old Testament. The daily grind of Robert Louis Stevenson, the life-long fight against disease exhibited by Roosevelt, this sort of thing is of infinitely more value to human life than the effort of millions thrown into prayer for a miracle, or worked up into some spectacular display of divine intervention. In the long run the body is helped more by the continuous miracle of good living than it is by heavenly intrusions.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

STRAIGHTFORWARD CRITICISM.

Mr. Editor:

In connection with the article beginning on page eight of the issue of January 29, of your paper, it appears to me that it is a great mistake to mar the beauty of Episcopal Church Evangelical Christianity, such as The Southern Churchman is currently supposed to represent, by the publication of articles deliberately jibing at those in the Episcopal Church who manifestly differ from us. It certainly does not convert them to our views, and articles written in such a spirit against what we believe and practice would surely cement us more closely to them. The beauty of our Churchmanship is not made more manifest by such articles, but is, rather, beclouded. I do not know what a "Black Mass" is, but is it worse than black words?

I hope that The Southern Churchman will consider carefully before again deliberately publishing articles which are so different in spirit from that magnified in the New Testament.

THOM WILLIAMSON, JR.

"THE TECHNIQUE OF LYING AWAKE."

Mr. Editor:

This was the title of an article published two or three years ago, in one of the oldest, most interesting, and least religious (in the highest sense) of all our monthlies. Curiosity was awakened, and reading instantly was a matter of course, to see what the writer—evidently an accomplished lady and a Christian—meant, in her kind intention to teach those afflicted with insomnia. The tortures endured in sleeplessness are no trifles, as many poor-sleepers know, and many would very much like to know the technique of successfully battling with it. One, as I remember, was to cultivate a cheerful attitude toward this nocturnal enemy—a difficult position to take, but optimism is better than pessimism in dealing with most difficulties. Other advice I do not remember; except the last thing this good lady mentioned—prayer.

Here, one can hardly help thinking of a night experience described in the sixteenth chapter of the Acts of the Apostles:

"At midnight, Paul and Silas prayed, and sang praises to God; and the prisoners heard them." It was a marvelous thing that men treated with absolute injustice, thrust into an inner prison, with their feet in the stocks and their backs bruised and bleeding from the blows of lictors' rods, should be singing praises. The cruel, bloody hand of Rome had been laid upon them (Philippi was a Roman "colony"), but they remembered with loving gratitude that the bleeding, nail-pierced hand, the healing hand, of One above all kings and kingdoms had been laid upon them in wondrous love; and they rejoiced in the privilege of suffering for Him and with Him. These songs in the night were preceded by, and mingled with, prayer.

And should not this remind us when suffering in conscience from some word or act, or neglect of duty even, that each of us, with sorrowful and sincere repentance for our sins, and prayer for forgiveness, may be able to say: "The Lord hath commanded His loving-kindness in the daytime, and in the night His song shall be with me and my prayer to the God of my life?" (Psalm 42:8.)

So, in the day, and even in the night, though "lying awake", we may find rest and joy in Him, who, in loving-kindness, has laid His pierced, healing hand on our poor hearts.

PARKE P. FLOURNOY.

Washington, D. C.

WHY WE GO TO CHURCH.

Mr. Editor:

An inhabitant of a South Sea Island, lately converted from barbarism to Christianity, was thus twitted by an explorer on his newly-found faith: "Why read the Bible and go to Church? Don't you know that these things are no longer considered necessary?" "Oh, yes, they are," came the ready answer, "for had I not learned the truth there, I would be eating you now."

To change cannibals into self-respecting, law-abiding citizens, to clean up the dark spots of the world, to eliminate much of the inferno which the ferocious passions of men make of life, to foster and promote learning, culture and enlightenment, to be the nursing-mother of all that is uplifting and noble in the community—this is the beneficent program which the Churches are tackling with heroic courage. Man has no greater friend on earth. They constitute the moral power house of the community. "The extension of Christ's incarnation," this is the significent description one has applied to the Church's mission on earth. What He was doing while here, the Churches are pledged to accomplish. Men should go there instinctively, gratefully, as the mark of highest manhood. Where else can we get so clear a conscience, the finest tonic the body can have.

Roosevelt used to say that Church-going gave him pep for the rest of the week. Buoyancy and uplift for mind and soul, as well as for body, are found as we company with those who hear the best music, see the best that art can give and are lifted to the heights by the noblest thoughts that have ever stirred the soul of man. Self-interest in the attainment of a liberal education should make us frequent and consistent attendants at Church.

Deep in man's soul is a plant called reverence. It needs watering at least once a week. To join the company of believing men who reverence and worship that Higher "Power that makes for righteousness" is the best way to keep alive in us the spark of the Divine. Worship is man's highest and noblest act. Here he rises to the sublime heights.

But man also looks forward. He hopes and dreams. The golden age is ever ahead of him. His future destiny furnishes for him the highest incentives to right living. This eternal hope in his heart is nourished by religion, the "hope that lives when promises are dead; that paves the way for progress; that visions peace and social justice; hope for time and for eternity; the great hope that casts its anchor behind Jesus Christ". The greatest going concern in all this world is the Church. No right-minded man can blot it out of his life without jeopardizing the fulness and integrity of that life. It is his first duty to himself, his family, his community and to his Creator. Blessed is that man who has the real home-sickness, for he shall come at last to his Father's House.

"'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die."

ROBERT EVANS BROWNING.

Baltimore, Md.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

A MAGAZINE FOR THE BLIND.

We have a letter from Mrs. Loaring Clark, Secretary of the Committee for the Literature for the Blind, Department of Missions, Sewanee, Tenn., announcing that the Church is about to issue a monthly magazine, "In Revised Braille for the Blind", and that there will be no charge for the magazine.

The occasion of writing to the Southern Churchman, was to ask permission to reprint some of our material from time to time, which permission we, of course, gladly gave.

We are using this incident now in order to call attention to a situation which is not generally known, namely, that reading matter for the blind goes through the mails entirely free of postage. Furthermore, there is a Bureau in the Congressional Library containing books for the blind, at the service of the blind people all over the country.

We presume that Mrs. Clark will be glad to know of blind persons who can read and would like to receive the magazine that she is preparing for publication.

If any of our readers can help in this good work, either by contributing useful material, or by sending the names and addresses of blind persons to Mrs. Clark, we feel sure that, in doing so, they will be rendering a valuable Christian service.

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

Article V.—The Law of the Road.

Nobody may ever hope to escape law. The operation of the universe is based on law. If you try to side-step it or ignore it, sooner or later it will catch you in its toils and you must pay the penalty of disobedience. There is no escape.

Nor would we do without law. Let us see where law comes into our daily lives: (1) There are the laws of nature: including gravitation, water flowing down instead of up hill; the earth rotating on its axis; the blowing of the winds; the ebb and flow of the tides, etc., each operating according to a definite law and all contributing to our comfort, convenience and safety. (2) There is the law of growth; a seed, a child, a plant, each under right conditions will grow wonderfully; under wrong conditions either grows feebly, or not at all. (3) There is the law of physics; that water and oil will not mix; the laws of chemistry; that good yeast under right conditions will cause bread to rise; that certain foods taken into the body will cause the body to grow, that other foods tend to retard growth. (4) There is a parliamentary law; every meeting of people from Congress to the little group meetings in your church or local community to be orderly must have laws governing it. Such laws are spoken of as Rules of Order. (5) There is the law of the body; fresh air sustains life, the lack of it kills. The blood system, the nervous system, muscular system, etc., all move in response to physical laws of nature. (6) There is the law of health; to be healthy everybody must have sunshine, recreation, right food, plenty of sleep, a happy environment. Without these things the body soon becomes unhealthy.

There are many other things governed by set laws or rules; rules of etiquette, or manners; there are criminal laws, statute laws; the moral law—the Ten Commandments —and the laws laid down by Christ. Thus you will see that every part of our lives has to do with the keeping of law.

No parent is doing right by a child who fails to teach that child to be law-abiding. I do not wish you to feel, however, for a moment, that, in order to teach a child to be law-abiding, you must sit down, make out a long list of laws and then teach them to him word for word. No, indeed, such is far from my mind. The child must be taught that there are laws all about him which must govern his conduct so that he may live harmoniously with other people. In other words, he may not live to himself alone; such a thing is impossible if he would be happy. It is rather the attitude towards law that you should teach the child. No sensible mother will ever say to a child, "Today I will teach you the Sixth Commandment; now, listen, THOU SHALT NOT KILL. Say it after me, THOU SHALT NOT KILL". What a foolish mother she would be, if she taught a little child anything about killing. The word need never be mentioned unless he comes with a question. For if the child is normal and was suddenly forbidden to kill, doubtless his first response would be to get out and try to do it in order to see what would happen.

Positive teaching is what we want; not negative teaching. I shall say something to you later about the mother who trains negatively; the "DON'T" kind of mother. Can't you hear her? Perhaps you yourself are continually saying Don't, Don't, Don't, all the time. You little know what harm you may do the child you love so tenderly by this negative sort of training.

It is the **right attitude** towards all law that you want to teach. The RIGHT ATTITUDE. Get this. Not the law itself so much, but the right attitude towards **all** law. To learn that the only way we may show our ability is through what we do and how we do it; and the only way we may express our attitude towards a thing is by what we say and how we say it. A reprimand may be just as effective if given with a smile on the face and in a quiet voice as with an ugly scowl on the face and in a loud, harsh, discordant voice. Each will express an attitude on your part. Both may mean that you mean business, and no nonsense, or both may mean the reverse. The first should show that you have only the love of the child at heart; but the second may give the child the impression that you are displeased and giving vent to your irritation.

To every situation, you or I or our child shows a definite attitude. The situation will call forth some kind of reaction or response.

To foster in a child the right attitude towards law and order, any law or rule, it is necessary that you set the right example towards **all** laws in your home as are set for the welfare and happiness of your family and community. In other words, you must yourself be obedient to law.

Your child may have a great desire to drive your automobile. At fourteen or fifteen he may be large and apparently as mature as the boy sixteen who is driving a car. You may feel that your boy is as capable of driving the car as the sixteen-year-old boy. He might never have an accident or be questioned by a traffic officer. But you know that if you allow your boy to drive before he is sixteen that he will be breaking a traffic law. You may not approve of this law, but that is no excuse for letting your child break it. You **ought** to teach him the right attitude toward the laws that are laid down for the safety of the community and teach him also that he is a part of the whole community and that the laws cannot be broken for his particular convenience.

In the next article I shall discuss the basis of all law—

the Ten Commandments—as a means of enabling you to check up yourself to see if you are a law-abiding person. This you should endeavor to ascertain before you try to teach obedience to your child. If you fail in the test you may look for failure in your results in training obedience to law.

In the coming week, in addition to your regular readings, or in place of them, if you are pressed for time, will you please read the Ten Commandments in Exodus, Chapter 20, Verses 1 to 17; and as you read will you try to study each commandment separately, writing down a teaching of each as one word, one positive word, instead of a negative one? This will take much deep thinking on your part. Try it any way.

Daily Bible Reading.

Feb. 1, 1 Peter 3:8-22.	Feb. 9, Phil. 1:1-11.
Feb. 2, Psalm 91.	Feb. 10, Heb. 12:11-29.
Feb. 3, Ezek. 18:21-28.	Feb. 11, 2 Cor. 9:1-15.
Feb. 4, 1 Cor. 15:50-58.	Feb. 12, Rom. 5:1-12.
Feb. 5, 2 Peter 3:8-18.	Feb. 13, 1 Cor. 9:24-27.
Feb. 6, Col. 3:12-17.	Feb. 14, Phil. 3:12-21.
Feb. 7, Eph. 5:6-20.	Feb. 15, Heb. 12:1-13.
Feb. 8, Acts 4:13-22.	

BOOK REVIEWS

REALITY: By Burnett Hillmer Sreeter. The Macmillan Company, New York. Pp. 350.

When such a scholar as Dr. Streeter, after more than thirty years of careful study, reaches definite conclusions, and states his findings in plain language, the result is a book that is well worth the study of every one who is seriously interested in religion. Having passed through the deep waters of doubt, and almost sinking in agnosticism this author realizes fully that the mere statements of truths are not sufficient evidence for thinking people of today, especially for the younger generation, and he backs his convictions with evidence and authority. The author begins with "Materialism", and in ten chapters concluding with "Immortality", he discusses almost every approach to religion in general and Christianity in particular. Each chapter is prefaced by a synopsis, enabling the reader to turn easily to the consideration of any phase of a desired subject. Although dealing entirely with the most serious relations of life, the style is not heavy, and the book is easy reading for any one who gives real thought to these matters. In an appendix the writer treats interestingly of "Dream Psychology", "The Mystic Vision" and "The Morality of Instinct".

This volume will be a valuable addition to any library.

R. C. M.

SECURING CHRISTIAN LEADERS FOR TOMORROW: By Samuel McCrea Cavert. George H. Doran Company, New York. Pp. 177.

Although this book is written by one man, it is the product of many minds, being made up largely of the findings of conferences held over a period of more than two years by religious workers of practically all Protestant denominations, with the same end in view, namely: the dedication of lives to the Christian ideal. This does not necessarily mean recruiting for the ministry, for, as the author says, "The appeal of Christ is not to leave the ordinary tasks of life and take up what is commonly called religious work. Rather is it to make every business, or trade, or profession a means of helping to fulfil God's idea of creating a righteous and brotherly and truly happy world". The author then illustrates what he means by citing life of Dr. F. G. Bunting, of Toronto, and J. J. Eagan, of Atlanta, Ga., both of whom Christianized professional and business life. The book has only six chapters, the first (from which we have quoted), "The Christian View of Life Work". The next three deal with the presentation of this ideal to "The Child", "The Youth" and the "College Student". Chapter five, "The Right Person in the Right Place", considers the importance of selecting one's life work, and not merely leaving it to luck, or coincidence. The last chapter contains the conclusions reached by the author, which are very definite, and would make excellent material for discussion subjects in young people's meetings. In fact, this book will be found exceedingly useful in that kind of work, and we commend it highly to those who are doing any instruction in schools, or colleges.

R. C. M.

THE ACHIEVEMENT OF THE MASTER: By Herbert R. Purinton and Sadie Brackett Costello. Charles Scribner's Sons, New York. Pp. 201.

This little volume is especially valuable at this time, because it does not come from the pen of a preacher, but is the product of workers in public education. According to their own statement, "For the past seven years the authors have tried to bring high school and college students face to face with the historical Jesus. They have used especially the three documents that present the earliest information about Him—the Gospel of Mark, the Sermon on the Mount, and the Letters of Paul. The result has been a new sense of the actual achievements of the Master in both deeds and teachings. The methods suggested at the end of each chapter have proven their value. Having discovered the historical facts the students have been led to realize their spiritual meaning by a study of the best pictures and books, and to apply the principles thus discovered to actual cases in modern social and individual life".

With this end in view the book is divided into short chapters, subdivided into sections, making it either a text book for students, or a book of outlines for lecturers. It would be invaluable to a minister planning to give a course of talks in elementary, or high schools: in fact it would do very well for a course for college students. Almost every chapter contains short illustrative poems, easy to memorize. A sample of the style is found in this paragraph on prayer, "True prayer is most often a private, secret thing, a transaction between the soul and God. It is often intense, the highest energy of which the soul is capable. Words may not be spoken, but the contemplation of lofty thought, the concentration of the mind on high purposes, the communion with the Infinite is a task that calls out the best in man. In solitary struggle we learn by heart what in public we may repeat".

In conclusion, helpful lists are given of "Reference Books for Study", "Books for General Reading", "Lists of Artists and Paintings" and "Index of Names and Subjects". We cannot commend this little volume too highly.

R. C. M.

TWO BOOKS ON THE KINGDOM OF HEAVEN.

The Kingdom of God in the Apostolic Writings: By Dr. A. M. M. Macinnes. Doran Company, New York.

The Realm of God: By the Rev. L. E. Bennett, Master of King's College, Queensland. Doran Company, New York.

These two books give further evidence that this greatest of subjects is taking its place in the front of Biblical studies. Readers of the lamented Clutton Brock's little book, What is the Kingdom of Heaven? will recall how he said that Christ "was always talking about it, always trying to explain what He meant by it", and, furthermore, that no Church "has laid that emphasis on the doctrine which Christ Himself laid on it". This seems in the way of being no longer true. Mr. Bennett gives a list of a dozen books on the special subject of the Kingdom, along with many others dealing partially with it.

It seems hardly worth while to consider the books separately. They are both well worth reading. Dr. Macinnes' book is exceedingly interesting and instructive. He brings out, indeed, both books show, the various ideas of the Kingdom: A Temporal Kingdom hoped for by the Jews, the Apocalyptic Kingdom relegated to a future beyond the world, the Kingdom at hand now and forever. Christ's Kingdom of Heaven is "eternal life". In St. John's Gospel the expression "eternal life" is equivalent to the expressions Kingdom of Heaven or Kingdom of God in the other Gospels. It is a great reality which begins here and continues beyond. It is a peculiar reality which has values and ideals and ways quite different from those of the world in which it is at hand. "There seems," writes Mr. Bennett, "to lie in Christ's great conception of the Kingdom of God a world of meaning that has not yet been satisfactorily expressed." He characterizes it as "a new order in the earth". Dr. Macinnes writes: "The question has been asked, What does Jesus mean by the Kingdom of Heaven? Is it present or future? He says it is both, and our endeavor shall be to find out what His meaning was". That is his book.

Of course, no book on this subject can escape facing

the great divide which Christ Himself makes between His Kingdom and the Kingdom of the World. And no book that I know of has faced this subject quite satisfactorily. Neither of the present books seems to me to give a satisfactory exposition of what should be the relation of the Kingdom of Heaven to the Kingdom of this World. Christ's great discourses seem to have been directed toward the building up of His Kingdom within the Kingdom of this World. For the spread of His Kingdom He seemed not to depend, if I may use the expression, upon "direct action" on the World, but upon building up His Kingdom, one might almost say, apart from the World. The children of His Kingdom must of course live also under Caesar's kingdom in this life. Both Kingdoms are recognized.

This phase of the subject will be found discussed in Dr. Macinnes' chapter on "The Christian Church and the State" and in Mr. Bennett's chapter on "The Realization of the Kingdom". We commend the reading, not only of these chapters, but of the whole of both books. Surely no honest study and devout meditation on any subject pertaining to what one of the authors ventures to call the "great central thought of Jesus" can be in vain.

J. H. D.

Church Intelligence

A Conference of Liberals.

The Septuagesima Conference of Liberals of the Province of Washington, and parts adjacent, will be held in St. Stephen's Community House, Philadelphia, February 15 and 16. The following program has been prepared:

Tuesday, February 15, St. Stephen's Community House.

2:00 P. M.—Opening, the Rev. Carl E. Grammer, S. T. D.; address of welcome, the Rev. Granville Taylor.

2:30 P. M.—Has Psychic Research Made Revelation and Miracle More Reasonable? the Rev. Walter F. Prince, Ph. D.; discussion, the Rev. J. L. Hady.

4:00 P. M.—Conversion, the Rev. Samuel Shoemaker, Jr., Calvary Church, New York; discussion, the Rev. George C. Foley, D. D.

8:00 P. M.—The New Testament Teaching on the Lord's Supper, Professor George A. Barton; discussion, the Rev. James C. Collins.

9:15 P. M.—The Use and Abuse of Ceremonial, the Rev. Beverley D. Tucker, Jr., D. D., Virginia; discussion, the Rev. Granville Taylor.

Wednesday, February 16, St. Stephen's Church.

10:00 A. M.—Holy Communion and Address by the Bishop of Pennsylvania.

11:30 A. M.—Paper, Church and State, the Rev. Charles Scoville, D. D.; discussion, the Rev. Clifford Twombly.

One o'clock in St. Stephen's Community House, lunch by St. Stephen's Church to registered attendants.

2:00 P. M.—Paper, On What Steps Shall be Taken to Preserve the Comprehensive Character of the Protestant Episcopal Church, the Rt. Rev. Robert L. Harris, D. D., Marquette; discussion, opened by the Rev. Alexander G. Cummins, D. D.

Charge for registering, $1. The floor only opened to registered attendants.

The discussion on the paper by Bishop Harris will be limited to the National Church League and to those who wish to become members.

The Philadelphia Branch of the National Church League will be glad to provide entertainment for visiting clergymen. Write to the Secretary of the National Church League, St. Stephen's Church, 19 South Tenth Street, Philadelphia, Pa.

Church Mission of Help Institute.

The National Church Mission of Help will hold its seventh annual three-day Institute in Grace Church Parish House, Providence, Rhode Island, on February 10, 11 and 12, 1927. A cordial invitation is extended to all Church workers, interested persons, and representatives from other social agencies. Girls' Friendly Society, Brotherhood of St. Andrew, and Diocesan Social Service Commissions are urged to send delegates.

The sessions include addresses, followed by discussion, on the subjects: The Contribution of Social Work to the Church, by Dean Lathrop; The Understanding and Helping of Young People, by Dr. W. H. Healey, of the Judge Baker Foundation of Boston; The Contribution of the Volunteer to the Work of the Church, by Mrs. Theodore W. Robinson, Chicago Church Mission of Help; The Contribution of the Trained Worker to the Church, by Miss Helen Kempton, New York School of Social Work; The Contribution of Religion in the Training of Social Workers, by Rev. J. D. Hamlin, St. John's Church, Newport. Luncheon addresses will be given by the Rev. W. B. Spofford, of The Witness; the Rev. R. W. Magoun, of the Newport Seamen's Church Institute, and the Rev. W. A. Lawrence, rector of Grace Church, Providence, where the special services of the Institute will be held. Bishop Perry is to be the celebrant at the Corporate Communion.

Missionaries Leaving China.

The following cable was received on January 27, 1927, from Mr. M. P. Walker, Treasurer of the District of Shanghai:

Miss Mabel Sibson, Miss C. M. Bennett, the Rev. J. D. Mowrey and family, leaving Shanghai by S. S. President Cleveland, January 20 (due San Francisco, February 9).

Deaconess Katharine Putnam, Miss H. B. Wilson, leaving Shanghai by S. S. President Madison, January 27 (due in Seattle February 11).

Miss Hazel F. McNair, Miss Annie Brown, Dr. Margaret Richey, leaving Shanghai by S. S. D'Artagnan, January 29 (via Europe).

Miss E. G. Stedman, Miss M. J. Ravenal, Miss M. G. Cabot, Mr. H. E. Shaffer and family, leaving Shanghai by S. S. Empress of Canada, January 29 (due Vancouver, February 13).

The Rev. S. H. Littell and family, leaving Shanghai by S. S. Fulda, February 1 (via Europe).

The cable also states:

"On advice of American Consul have called in all women and children District of Shanghai."

A cable received on January 28 from Bishop Roots in Hankow reports the movements of several members of the staff: The Rev. F. J. M. Cotter and family are well, and are sailing March 13. Miss Stedman, Miss Clark and Miss Tetley had gone to Shanghai. Mrs. Walworth Tyng and family had arrived in Hankow (from Changsha). Mrs. Paul Wakefield and daughters were leaving for Japan. Miss M. E. Wood, now in the United States and expecting to return in February, was advised not to return for the present.

A further cable, received on January 29, from Bishop Roots, says: Local situation has slightly improved. Out-station women and children will probably come to Hankow shortly.

Bishop Huntington sends a cable from Anking, received January 29: Mrs. T. L. Sinclair and children in Shanghai. The Rev. T. L. Sinclair and all missionaries at mission stations are safe.

A Statement From the Treasurer.

The National Council will close its books for the year 1926 with a small surplus without using as currect income the principle of any undesignated legacies. The exact amount of this surplus cannot be determined until final reports are received from the mission fields.

On December 1 it was announced that $928,656 (adjusted to $912,087) was still unpaid on the total, which the several dioceses told the Council it might expect during the year. During the last month of the year $883,136.51 was received from the dioceses, leaving a net shortage of $28,950.49, which will be made up by savings, in excess of earlier estimates, in operating expenses.

The first year under the "Pay-as-you-go Plan" is thus successfully closed. This plan was inaugurated by the General Convention of 1925 and provided that each Diocese should, on January 15 of each year, notify the National Council of the amount which it expected to pay on its budget quota during the coming year. The Council was then instructed to adjust its appropriations to a total not in excess of the income to be expected. Acting under these instructions the Council, in February, 1926, reduced its appropriations by $200,410.

Out of ninety-seven Dioceses and Missionary Districts to which quotas were allotted, forty-nine have paid their full share of the budget, while seventy-four have paid what they told the National Council to expect.

Lewis B. Franklin,
Treasurer.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

The Convention.

"It is being demonstrated that the true social gospel proclaimed by Jesus is being more and more generally interpreted, not as a distinctive entity, not as a rebellion against duly constituted and lawful government, not as a repudiation of private and corporate property rights, not as a superimposition upon, but as an inherent, constituent factor of, the Divine plan of individual human cooperation for salvation, and the Divine decree that love of earthly brother is inseparable from that of the Heavenly Father," said the Rt. Rev. John Gardner Murray, D. D., to his

Diocesan Convention, which met at Emmanuel Church, Baltimore, January 26 and 27.

The meeting of the convention was occupied largely with routine matters. An attempt to make the Executive Council elective from the floor of the House instead of at the nomination of the Bishop was defeated, and the Rev. Messrs. Birckhead, Dame, Dewart, Hooff, Kinsolving, McClenthen, Messrs. Edgar Guest Gibson, Henry Barton Jacobs, Tasker G. Lowndes, Blanchard Randall, George C. Thomas, and Albert G. Towers, were elected to membership on the Council. Mr. Edgar Guest Gibson was elected Chancellor of the Diocese. A rising vote of appreciation was given Mr. Arthur Boehm on his retirement after seven years as missions treasurer. A committee was appointed to confer with the lay council of the Cathedral congregation concerning the erection of a church for the congregation. The next convention will meet in January of next year at Grace and St. Peter's Church, Baltimore.

H. P. A.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. G. Tucker, D. D., Coadjutor

The Crusade In Charlottesville.

During the week beginning January 23 the Bishops' Crusade was held in Charlottesville, the national Crusaders being Bishop Cook, of Delaware; Dean Gateson, of Bethlehem, Pa., and Dr. Larkin W. Glazebrook, of Washington, D. C., who had during the previous week conducted the Crusade in Richmond. Active preparation had been made through prayer meetings, sermons, the distribution of literature and the organized efforts of both men and women, and of the young people, to secure a large attendance.

On Sunday morning, January 23, Dean Gateson preached in Christ Church and Bishop Cook in the Chapel of the University of Virginia, Dr. Glazebrook also making a brief address. In the afternoon there was a mass meeting of the young people in Christ Church, at which Bishop Cook and Dean Gateson made addresses. At 7:15 P. M. Dean Gateson preached in the University Chapel, and at 8 P. M. there was a mass meeting in Christ Church, addressed by Bishop Cook and Dr. Glazebrooke.

Each week-day there was a celebration of the Holy Communion at 8 o'clock; at 11:30 A. M. a Clinical Conference on Crusade Preparation and Follow-up; at 4 P. M. a Conference on Christian Living, and at 8 P. M. a mass meeting. All of these were in Christ Church. At 7:15 P. M. each day in St. Paul's Parish House there was a conference for university students only.

The clinical conferences were attended by a number of clergy from the Albemarle and Valley Convocations and by many lay representatives of parishes and missions, both men and women.

Of the 4 o'clock conferences Dean Gateson conducted two, Dr. Glazebrook one and Bishop Cook two. Bishop Cook preached at all the mass meetings except one, when Dean Gateson filled the pulpit. At three of the mass meetings Dr. Glazebrook also spoke. Dean Gateson addressed the students twice, Dr. Glazebrook twice and Bishop Cook once.

Bishop Tucker was present on Tuesday, Thursday and Friday of the Crusade, making an address of greeting at the Tuesday mass meeting.

In addition to the regular program the three Crusaders visited St. Anne's School on different days and made addresses; Dr. Glazebrook was the guest of both Kiwanis and Rotary and made speeches; Dean Gateson conducted a service and preached in the chapel of the Blue Ridge Sanitorium; and a service was held in the First Baptist Church (Colored) under the auspices of Trinity Mission, at which addresses were made by Dean Gateson and the Rev. Dennis Whittle.

The closing mass meeting on Friday night included a solemn service of rededication and preparation for the Holy Communion. Bishop Cook preached the sermon and made an appeal to all to express in some tangible form their reawakened purposes in Christian life and service. Hundreds of rededication cards were signed and gathered by the ushers and presented at the altar. And after asking that all should complete the act of rededication in the Holy Communion on Sunday, Bishop Cook conducted a service of preparation, leading in a searching self-examination based upon the Ten Commandments. The Crusade had all the outward signs of success and the general conviction was that Crusaders had left behind them an enduring blessing.

G.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor

The Annual Council.

On January 25 and 26, the clergy and lay delegates of the Diocese were assembled in Petersburg for the thirty-fifth Annual Council. The morning and afternoon sessions were held in the chapel of Grace Church, the Rev. E. R. Carter, D. D., rector; and the evening sessions in St. Paul's Church, the Rev. J. M. B. Gill, rector. Luncheon was served each day in the parish house of Grace Church, and supper in St. Paul's parish house.

The predominant note of the council was the Bishops' Crusade. Bishop Thomson's address was largely given to an account of what had been done, and what was to be done in the Diocese for the Crusade; and the clergy conference in St. Paul's parish house on Tuesday evening, January 25, was, in the main, a discussion of the methods to be followed in the various parishes. The Rev. Thomas Semmes told of his experiences as Crusader in the Diocese of Bethlehem.

While the clergy were in conference in the parish house, the laymen, in St. Paul's Church, were perfecting the organization of a Laymen's League, to be composed of delegates from the men's organizations in the various parishes. This league will hold its sessions on the first evening of each meeting of the council, under the leadership of the president, Mr. W. W. Old, and will labor for the good of the churches in the Diocese.

Mr. Monell Sayre reported that the Pension Fund was operating on a basis of ninety-eight per cent success in collections. He stressed the policy of the Pension Fund in paying the bonus of $1,000 to the widow immediately upon the death of a clergyman, without red tape; provided all the premiums had been paid. He answered seemingly to the satisfaction of enquirers, all questions that came to him from the floor; and expressed the hope that it would not be many years before the Fund would be providing a $1,200 minimum pension.

Dr. John W. Wood spoke of the work of the Church Building Fund Committee, and its close relation to the missionary work of the Church. He noted that very few churches, of those that had been helped by the committee, were taking the annual offerings requested for the work. But he said that fortunately, many Church people in dying left legacies for the Building Fund.

The Rev. R. Cary Montague, City Missionary of Richmond, told of numbers of cases of needy invalids and cripples from Southern Virginia, that he had been able to place in state institutions. He recommended the appointment of an executive secretary for social service, for the Diocese, who would work in cooperation with him, for developing Christian social service throughout the Diocese.

Mr. T. W. Matthews, treasurer of the Church's Program, reported that $68,000 of the $69,000 pledged, had been paid for the year 1926. Interesting reports were read from the Jackson-Feild Home for Girls, the Boys' Home at Covington, St. Paul's School at Lawrenceville, and other institutions.

Most of the old officers were reelected. Mr. Robert B. Tunstall, of Norfolk, was elected Chancellor to succeed Mr. Thomas H. Willcox, deceased; and Miss Mary F. Goodwin was elected Historiographer, to succeed the Rev. W. A. R. Goodwin, D. D., who resigned on account of the press of duties.

At a missionary service on Wednesday evening, the Rt. Rev. A. C. Thomson, D. D., spoke of Diocesan Missions, and the Rev. Franklin T. Osborne, of Brazil, told of his work.

The Council expressed its sympathy to their beloved Bishop, the Rt. Rev. B. D. Tucker, D. D., in the great sorrow that had recently come to him in the death of his wife, Mrs. Anna Maria Washington Tucker. Bishop Tucker presided over the sessions of council with his usual vigor, and introduced the missionary speakers at the closing service on Wednesday night.

A. P. G.

Mission at Trinity Church, Portsmouth.

The Rev. Walter E. Bentley, of New York, held a mission in Trinity Church, Portsmouth, the Rev. C. H. Holmead, rector, from January 12 through January 23, preaching Sundays, each week night and on two afternoons. Mr. Bentley's experience, first as an actor and then a parish priest and a world-wide traveler, has supplied him with a fund of interesting material and illustrations which make his sermons and addresses very appealing. The mission was a gratifying success, both from the side of steadily increasing attendance as well as the large number at the rededication meeting the last night. The question box for unsigned questions made a strong attraction at Trinity Church, and Mr. Bentley took up these questions at each service.

The Rev. Francis C. Steinmetz, rector of Christ Church, Norfolk, has resigned, to take effect March 1, this step being the final outcome of a controversy between the rector and vestry of the church, which originated in the former's attempt to substitute a statue of the Virgin Mary for one of the Angel of the Annunciation in a memorial chapel of the church. The City Court decided that the title and control of Church properly lies is the vestry and not in the rector.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

The Bishop's Crusade.

The Bishops' Crusade, carefully prepared for, was well supported in the Diocese. The six central large churches in six districts of the Diocese were chosen for the services with mission preachers as follows: St. Peter's, Morristown, Bishop Stearly; Grace Church, Orange, the Rev. Dr. Peter, of Richmond, Va.; Trinity, Newark, the Rev. H. A. Prichard, of New York; St. John's Church, Jersey City, President Bartlett, of Hobart College; St. Paul's, Paterson, the Rev. Samuel Shoemaker, of New York; Christ Church, Hackensack, the Rev. Dr. Highmoor, of Atlanta, Ga. On Sunday evenings, January 16 and 23, some of the churches would not hold the congregations which came. On the week days there were conferences which brought together special groups, and congregations numbered in many hundreds in the evening. The work following up what has been gained has been taken up with the calling of the clergy together in the five Archdeaconries, to agree upon plans for preparation, through the meeting of parochial groups, for a mission in the one hundred and fifty-five parish and mission churches of the Diocese in Lent. There is great satisfaction with what has been done, and a strong desire to make the whole of the coming Lent a time of religious revival and spiritual quickening.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Bishop Harding Memorial Service.

The service in memory of the late Bishop Harding on St. Paul's Day in Bethlehem Chapel, Washington Cathedral, was beautiful, with many of the clergy in the chancel, the full choir singing, and the presentation of offerings from the several parishes. These offerings are for the furnishings of the Chapel of the Resurrection, which is the Harding Memorial Chapel. This chapel, now structurally complete, is an outstanding architectural achievement of the Cathedral project.

St. Paul's Church, of which Bishop Harding was rector for twenty-five years before his consecration as Bishop, has pledged itself to place the choir stalls in the chapel as its share in the memorial furnishings in honor of Bishop Harding.

Lectures on Christian Worship and the Prayer Book.

A second course of lectures presented by the Diocesan Board of Religious Education, planned for the week of January 21 and running through February 11, exclusive of Saturday and Sunday, is being conducted by the Rev. Frederick E. Seymour, Educational Secretary of the Diocese of Pennsylvania. The subject of the course is "Christian Worship and the Prayer Book". Students attending all ten lectures and passing the required examinations will be granted a certificate, which constitutes a part of eligibility requirements for a diploma, from the National Accredited Teachers' Association.

The course is being conducted every evening at St. Mark's Church.

Following Up The Crusade.

St. Paul's Church will conduct a series of conferences during the week of February 6, as a sort of follow-up of the Bishops' Crusade, and the preacher in charge will be the Rev. MacVeigh Harrison. Conferences will be held each afternoon and evening.

Preaching Mission.

The Rev. Edward Brown Jermin, of New York, held an eight-day preaching mission in the Church of Our Saviour, beginning January 30, and continuing through February 6. The services were held every morning at seven o'clock and every evening at eight o'clock.

M. M. W.

Recent Improvements In Church Property.

Since the completion of the new parish hall, for which the cornerstone was laid on St. Mark's Day, April 25, 1926, by the Bishop of Washington, St. Mark's Parish, Washington (the Rev. William H. Pettus, rector) has removed the old dwelling houses, east of the church and north of the new parish hall. These recent improvements give St. Mark's one of the most beautiful and ideally located set of buildings in Washington. It is proposed to use the lawn for fetes and open-air services, when the weather permits. St. Mark's has had large attendance during the Bishops' Crusade, it being one of the four centers for Washington. The church, which accommodated seven hundred, was taxed to its capacity on the evenings of January 23 to 28, when the Crusader, the Rev. Frederick G. Budlong, rector of Christ Church, Greenwich, Conn., was the preacher.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Continuing The Crusade.

Following the initial crusades in Lynchburg, Roanoke and Staunton, missions are being held in many of the smaller parishes in the Diocese.

At St. John's Church, Bedford, of which the Rev. W. A. Pearman is rector, a mission was conducted from January 13 to 20, by the Rev. Claudius F. Smith, of Big Stone Gap, Va. There were two services each day, which were well attended and greatly enjoyed.

At Christ Church, Pulaski, the Rev. John F. Coleman, rector, the Rev. Mr. Smith was the leader in a mission from Sunday, January 23, to Friday, the twenty-eighth. Each day there was a conference at ten A. M., and a service at eight P. M. At the morning conferences he spoke on the general subject of Prayer, and at night on vital topics related to the objectives of the Crusade. The attendance and interest increased daily. The pastors and people of the other communions cooperated heartily in the Crusade, and it took on a community scope and interest. The final conference was followed by a celebration of the Holy Communion and at the closing service the people devoted themselves, by a solemn act of dedication, to Christ and to the purposes of the Crusade. In addition to the Church services, Mr. Smith made addresses to the Rotary and Kiwanis Clubs and to the pupils of Jefferson School. The Crusade in Pulaski was full of inspiration and helpfulness and lasting results in increased devotion and activity are confidently anticipated.

Beginning Sunday, January 16, the Rev. A. V. Colston, rector of the churches at Buchanan and Fincastle, held a mission for the Colored congregation at St. Philip's Church, Bedford, the Rev. Charles L. Somers, of Lynchburg, rector. Splendid interest was manifested in the services, not only by the people of St. Philip's, but by the members of other Colored communions as well. By special invitation the Rev. Mr. Colston preached on one or two occasions in the Baptist church. Friday evening, January 21, Bishop Jett visited St. Philip's and confirmed four persons. Mr. Colston's mission was supposed to close with this service, but the enthusiasm and interest of the people was so marked that the services were continued through Sunday.

Bishop Jett in South Dakota.

On Wednesday evening, January 26, Bishop Jett left Roanoke for South Dakota, where he is to lead the Bishops' Crusade during the first half of February.

After Bishop Jett has completed this engagement and perhaps a trip farther in the Northwest, he plans to take a short rest so that it is probable he will not return to Roanoke before the first of March.

T. A. S.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Death of the Rev. William Nicholas Weir.

The whole Diocese was shocked and saddened to hear of the sudden death of Mr. Weir in New York on Monday, January 24, 1927. He had gone to New York on business apparently in good health. As he was hurrying up the steps of the Thirty-third Street L station, he fell over dead. He was alone and the superintendent of motor power found out who he was from papers in his pocket. He telegraphed the news to his home in Sayre, Pa., and the warden informed the Bishops of the Diocese.

Mr. Weir was one of the most prominent and successful rectors in the Diocese. He was rector of the Church of the Redeemer for about eighteen years. His parish house activities extended its influence throughout the whole town and neighborhood. He had all sorts of classes for nearly all ages and when in town was a daily visitor to Sayre Hospital, of which he was the chaplain. His place will be hard to fill in the Diocese and the whole Church.

At this writing the funeral arrangements have not been made. His former home was in Queen Anne's County, Maryland, but it is believed he would wish to be buried among his people in Sayre by whom in the Church and out of it he was universally loved and respected.

Bethlehem Will Meet Its Quota for 1927

The Bishops and Executive Council met on St. Paul's Day and adopted the budget for 1927. While the pledges are less than last year, it was found out that the Diocese can carry on and put one new man in the field and also pay its full quota to the National Council for 1927. This result is only possi-

ble because the year was closed with a balance.

Bishop Talbot Honored.

On St. Paul's Day, Bishop Talbot was called to the Philadelphia Divinity School to receive the degree of Doctor of Canon Law. A committee, consisting of the Rev. Messrs. F. L. Flinchbaugh, D. D., R. F. Philbrook, Deans Howard W. Diller and D. Wilmot Gateson, and Messrs. Horace Dey Lente, H. B. Schooley, and A. N. Cleaver, has been formed to raise an endowment fund of $100,000 for the Ethelbert Talbot Professorship of Biblical Learning for the Divinity School of Philadelphia.

This committee has issued a booklet giving the history of the School and explaining the plans and program of the dean and faculty for the better instruction and equipment of the clergy of the Church in the future days. If these plans can be carried out it will make the Divinity School easily the leading Seminary within the bounds of the State of Pennsylvania.

The Bishops' Crusade.

So far three large Epiphanytide Crusades have been successfully conducted in the Diocese: at the Pro-Cathedral, Bethlehem, with Dr. Floyd Tomkins, and Dr. Thomas Semmes as the Crusaders; at Christ Church, Reading, with Bishop Sterrett and the clergy of the city assisting; at St. Stephen's, Wilkes-Barre, with Bishop Rogers and Dr. Semmes as the Crusaders.

The Archdeacon conducted a mission in the Church of the Advent, Baltimore, from January 16 and 21. From January 30 to February 4, he will conduct a mission in St. Stephen's Church, Catasauqua, the Rev. Wm. F. Colclough, rector.

H. P. W.

ARIZONA.

Rt. Rev. Walter Mitchell, D. D., Bishop.

Annual Convocation.

The Convocation of the Missionary District of Arizona met at Trinity Cathedral, Phoenix, on January 11, 12 and 13. The first day was devoted to the meeting of the Executive Council with splendid reports received from all departments which were put into shape for presentation to the regular meeting of the convocation the next day.

On Wednesday, January 12, following the celebration of the Holy Communion, Bishop Mitchell delivered his annual address, in which he spoke of the progress which had been made in the District and his plans for the future. Following the address at the opening session an interesting feature was the presentation of best wishes from the Presbyterian Synod of Arizona delivered by the Rev. V. A. Rule, pastor of the First Presbyterian Church at Phoenix. In his address, the Rev. Mr. Rule announced that he had the approval of the Presbyterian Church of Arizona to offer to the Episcopal Church any of their buildings in the state at any time for holding services. This cordial expression of fellowship was greatly appreciated and due thanks returned by the Bishop.

Following luncheon served by the ladies of the Auxiliary Guild of Trinity Cathedral, the Girls' Friendly Society having served on Tuesday, the convocation reassembled for business. Reports and changes of canons were discussed, then came appointments and elections, resulting in the following:

Archdeacon, the Ven. J. R. Jenkins; District Missionary, the Rev. E. R. Cocks; Registrar, Canon C. A. Dowdell; Chancellor, Hon. E. W. Lewis; G. O. F. Treasurer, Mr. V. O. Wallingford.

Election of delegates to the Province of the Pacific: The Very Rev. Edwin S. Lane, the Rev. E. L. Simonson, Canon B. R. Cocks, Messrs. R. L. Motes, V. O. Wallingford, Francis Crable. Alternates: the Rev. A. W. Nichols, the Ven. J. R. Jenkins, the Rev. E. L. Freeland, Mr. H. S. Reed, R. B Riell, H. Baxter.

For the Executive Council: the Rev. E. L. Freeland, the Very Rev. E. S. Lane, Mr. E. C. Clark, M. LeBoutillier, V. O. Wallingford, Major L. F. Brady.

The convocation reassembled on Thursday after celebration of the Holy Communion, in general session with the Woman's Auxiliary and the Girls' Friendly, at which plans for the Bishops' Crusade were discussed and all pledged their hearty support.

After luncheon served by the Junior Guild the two women's organizations met in separate session and the convocation proceeded to the business of hearing reports, etc. It was decided to meet in Douglas, Arizona, in January, 1928.

E. S. L.

PENNSYLVANIA.

Rt Rev. T. J. Garland D. D., Bishop.

Galilee Mission's Thirtieth Anniversary.

Beginning Saturday night, January 29, and continuing Sunday and Monday nights, Galilee Mission, Philadelphia, commemorated the thirtieth anniversary of the institution of its work as a rescue mission for men in the old tenderloin district of this city.

A feature of the three days' anniversary was the attendance of scores of men from many parts of the United States who have been reestablished and helped to a new start in life through the Mission. Many of these men are now holding responsible positions in business, professional and religious life. During the anniversary a number of them gave testimony to the part Galilee Mission had in reshaping their lives.

Saturday night's program included addresses by the Rev. Louis C. Washburn, rector of Old Christ Church; the Rev. Floyd W. Tomkins, rector of Holy Trinity Church, and William A. Lippincott, Jr., a member of the Board of Managers. The music was rendered by the choir of Old Christ Church.

Sunday night's program included addresses by George W. Wilkins, Superintendent of the Mission; the Rev. Robert R. Windley, Chaplain; William J. Crawford and John Green. On Monday night the speakers included the Rev. L. N. Caley, rector of St. Martin's, Oak Lane; the Rev. C. H. Reese, rector of St. Matthew's Church; the Rev. Stanley V. Wilcox, rector of St. Paul's Church, and Mr. Edward H. Bonsall and Mr. E. B. McCarthy, members of the Board. The choir of St. Matthew's took part in Monday night's program.

Galilee Mission had its beginning in a small house near Ninth and Callowhill Streets, thirty years ago. It is conducted under the auspices of the Episcopal Church. During its thirty years, thousands of men have been helped to a new start in life. During the year just past the Mission served 55,057 meals to needy men; 34,982 lodgings were given; employment in the building was given to 2,979 men and positions were obtained for five hundred and eighty-two men. The chapel attendance for the year was 20,358.

All Day Missionary Meeting.

The Rt. Rev. Peter Trimble Rowe, Bishop of Alaska, was one of the speakers at an "All-Day Missionary Meeting" on Wednesday, January 26, in Holy Trinity Church, held under the auspices of the Pennsylvania Branch of the Woman's Auxiliary.

Other outstanding leaders in mission work, representing the large mission fields of the Episcopal Church in the United States and the missionary work of the Diocese of Pennsylvania, were among the speakers. The meeting opened with a celebration of the Holy Communion. The Rt. Rev. Julius W. Atwood, of Arizona, discussed Indian Missions. Dr. James H. Dillard, representing the American Church Institute for Negroes, spoke on Colored Missions at the morning session.

Bishop Rowe opened the afternoon session with a discussion of Domestic Missions. Dr. William C. Sturgis, head of the Educational Division of the National Department of Missions, spoke on Foreign Missions, and the Rev. Jules M. Pevost, head of the Bucks County Missions of the Diocese of Pennsylvania, discussed Diocesan Missions. Musical selections were rendered morning and afternoon by the American Church Institute for Negroes' Quartette.

R. R. W.

SOUTH DAKOTA.

Rt. Rev. H. L. Burleson, D. D., Bishop.
Rt. Rev. W. B. Roberts, D. D., Suffragan.

1927 Quota Paid In Full.

The Bishop promised the National Council that South Dakota would meet its apportionment for 1927. Before January was half gone Buffalo Gap had won first place on the honor roll. The entire quota for 1927 was paid on January 13. Bristol followed with its full amount for the year a few days later. And now St. Mary's School for Indians at Springfield has set for itself a splendid example. The school has never been apportioned any quota before, but this year they have paid promptly and in full what was asked of them. So begins our 1927 honor roll.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop.
Rt. Rev. T I. Reese, D. D. Coadjutor.

The Fifty-Third Annual Convention Admits Women To Suffrage.

The Fifty-Third Annual Convention of the Diocese of Southern Ohio, together with the Eighth Annual Meeting of the House of Church Women, was held at Christ Church, Cincinnati, on Monday and Tuesday, January 24 and 25, 1927. The second day of the convention, which was set aside for conferences on the Bishops' Crusade, was, by a happy coincidence, both Feast of the Conversion of St. Paul, and also the thirty-eighth anniversary of the consecration of the Bishops of the Diocese, the Rt. Rev. Boyd Vincent.

In connection with his annual address, which was delivered to a joint session of both conventions on Monday afternoon, Bishop Vincent made a final

(Continued on page 22.)

Family Department

February.

1. Tuesday.
2. Wednesday. Purification B. V. M.
6. Fifth Sunday after Epiphany.
13. Septuagesima Sunday.
20. Sexagesima Sunday.
24. Thursday. S. Matthias.
27. Quinquagesima Sunday.
28. Monday.

Collect for Fifth Sunday After Epiphany.

O Lord, we beseech Thee to keep Thy Church and household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ our Lord. Amen.

His Gift and Mine.

Over against the Treasury
He sits who gave Himself for me,
He sees the coppers that I give
Who gave His life that I might live.
He sees the silver that I withhold
Who left for me His throne of gold,
Who found a manger for His bed,
Who had nowhere to lay His head,
He sees the gold I clasp so tight,
And I am a debtor in His sight.

—Missions.

"He Hath Declared Him."

"No man hath seen God at any time," says St. John—and I take it that he means something more than physical sight which could have no application here: he means, I believe, that in His final nature, apart from authentic revelation of Himself, God is obscure and unknowable. The mystery of life lies too heavy upon us all not to know how desolate a mood that sentence may express: "No man hath seen God at any time." There is ruthlessness in natural creation which is hard to reconcile with a good God. There is impersonality in the laws of the natural world to which we are all made subject. The mechanism of the modern is only the fatalism of the ancient in a different dress, the Anangke of the Greek, the Kismet of the Mohammedan. There are times when we seem to be caught as a wild thing in a trap. Little children suffer for others' sins, and men hate and fight, and there is the everlasting problem of the dreadfully poor. What kind of a God is God? That is the ever-present problem of life.

And even if you say that the force of the Universe is personal, in the sense that there is intelligence and will in that Force, how much does He care for us, whether we rise or sink? What communication is possible between us? Are there secrets in His keeping which I may learn if I listen? Is He force, or is He Father? Those questions, without Christ, are left permanently unanswered. But if Christ is the revelation of God, if God feels towards us as Christ does; if He represents the perfect character of God completely expressed in human and understandable terms, then, for all that our liberal friend may say, we do know God. Him whom we have been ignorantly worshipping, Him Christ declares unto us. The perfection of Christ's own life and character is the best seal that He is the revelation of God. What can you think of God as being which Christ is not? What further perfection does your imagination glimpse which is not in Christ? And can you not say, with St. John, that "the only begotten Son, who is in the bosom of the Father, He hath declared Him"?—From a Sermon by the Rev. S. M. Shoemaker, Jr.

For the Southern Churchman.

Is There a Hell?

The Rev. Thos. F. Opie, D. D.

Luther Burbank is quoted as saying, "The idea that a good God would send people to a burning hell is utterly damnable to me. I don't want to have anything to do with such a God". He is also quoted as saying that all religions are doomed, etc.

Others, to be sure, have said much the same thing about hell—but if the conviction that there is no hell hereafter was all that kept Mr. Burbank away from Christianity—he was hardly justified in declaring against God and all religions. Many Christians have abandoned the old idea of a physical hell.

I do not "know" there is a hell in the other world, but I do know there is hell in this world! There is the hell of conscience; the hell of broken bodies and broken minds and seared souls. There is the hell of oppression and of injustice and of vice. There is the hell of cancer and gnawing disease and the hell of hunger and of desertion and of neglect. People who pass through these things do not fear a hell of fire hereafter—they know what real hell is!

Now, if the Church should stop theorizing about a hell hereafter and do something to banish the "hells" of this present, it would challenge rather than repel such men as Luther Burbank, Rupert Hughes and thousands of others who have become disgusted with theology and with primitive theory and anachronistic traditions—and have been literally driven out of the Church by over-much zeal for doctrine and under-much zeal for humanity.

The social side of the Gospel calls for action in behalf of the feeble-minded, the wayward, the poverty-stricken, the disease-ladened, the soul-crushed. Christ's program called little for elocution and pedagogy and pulpit oratory and doctrinal theorizing and much for compassion for the hungry and the naked and the broken and the ruined.

Nearly every jail and prison in the land encompasses a hell. Not only should Christians do something to take the hell out of our prisons, but they should do something to keep hell out of potential criminals. They should not only be Good Samaritans to the broken flotsam and jetsam of life, but they should clear the highway of life of those things that ensnare men and that rob them of character and of manhood. They should fortify the coming generation against filth and poverty and need and squalor and should encourage sanitation and education and every good work.

Religion is undoubtedly doomed if it continue in the clouds and if its chief concern is other-worldly—if it deal in superstition and ignorance and exploded theory—and if it remain blinded by the fires of a "hell-to-be" to the hell that is.

For the Southern Churchman.

Anniversary.

M. G. B.

I would not think of death today,
Of clouded sight and failing breath,
Nor of a quiet form that lay
Too deeply sleeping.
I would not live in memory again
The deadening grief, the unimagined pain
The lonely weeping.

Oh, not of death—but I would dare
To follow thee into the dawn
That broke upon thy soul, to share
The blest awakening,
When, in the clearer air beyond earth's night
Thine eyes, with glad amaze beheld the light
Around thee breaking.

Klamath River Indians and the Church.

In the Canyon of the Klamath River, in Northern California, live the Klamath Indians, a race distinguished by their superior stature and intelligence, and possessing their own distinctive religion, customs and traditions. For these people the Church maintains a Mission at Orleans, the Church of the Holy Spirit.

In this "parish", extending roughly fifty miles up the river and fifty miles down, live over 1,000 Indians and castes, with here and there a white family to lend lonely variety. The Church is the only religious organization at work among them, as there is neither doctor nor lawyer, the Mission staff must serve not only as religious teachers, but also as doctors and nurses, dispensing medicines to the sick, and first aid, often the only aid, in accidents and surgical cases, and must act also as legal advisers and scribes. For fifteen years this work has been carried on; our people look to us increasingly, and the Mission has come to mean for them a veritable network of religious and social services.

The Klamath Indians never had a chief like the other large tribes, but were ruled by the Talth or priestly class. They are a simple, trustful people, loving home and family with an unselfish devotion. Their folk-lore and traditional religion abound with simple truths and a surprising degree of moral and spiritual insight.

The cordiality and love with which they have received the present white race, they claim to have been instilled in them by their cherished remembrance of the Wa-gas, a white people of their tradition possessing high qualities of character. The Ken-ne-ah (the present whites) have fallen far below this standard. The Talth have prophesied that ere long God will send a great conflagration to consume the world; that over the ashes of the obliterated past will prosper a new people with new governments, and new laws; the age of peace and happiness will dawn again, shedding a radiance of glory over the whole world.

The children are being gathered into the public schools, and show a mentality far above most races left so long without education. They are a patriotic people. In the little church at Orleans hangs a service flag with twenty-three stars, one of gold.

While the older Indians are slow to yield their loyalty to their early religious training, it is most significant

that they attend the services, and seek the Church's offices for their children, associationg our faith with the highest they know. The percentage of baptisms in that part of the "parish" where the Church has worked longest is more than encouraging, and gradually as the young people reach confirmation age they are being gathered into full membership with the Church.

Services are held regularly in the little "parcel post" church (so-called because all material for the building was sent in by parcel post) at Orleans, with occasional services by arrangement at points up and down the river. A Church School is maintained at Orleans, which is now bearing fruit in those who are offering themselves for confirmation.

In the fall of 1920 there was only the church, a consecrated building, where other work could not be done. At that time, thanks to the Indian Hope Association, of Philadelphia, a comfortable rectory was provided. In the rectory we have a supply room, provided by the women of the church, from which articles of clothing are issued to the needy, and a dispensary, the medicines for which are provided by the federal government. Social gatherings are held, and no opportunity is lost to convey lessons in home-making and care. To assist us in training our people to better living and higher ideals, we need a community hall as a center for social, intellectual, public and other activities, and as a place for wholesome amusements. It is a great encouragement to know that the first thousand dollars has been guaranteed and almost raised by women of the Church in the East.

In the fall of 1924, as a United Thank Offering Worker, Deaconess Todd, a graduate of the Berkeley Training School, was added to the mission staff, and rapidly found her way to the hearts of the people. Her ability to act in the capacity of nurse has taken her into homes in every part of the mission. There is the greatest need for a public health nurse to be stationed at Orleans, but until such an appointment is made the work of the deaconess must lie largely in this direction. How often, and under what pathetic circumstances, is the need for medical aid brought home to us!

One hundred miles away, over these majestic peaks, in modern America, there are doctors and nurses. We are without either. God grant that the call of these children of the mountains may be heard.—The Rev. W. C. Pearson, in Sacramento Missionary.

The Cure For Worry.

One of the greatest curses of the modern world or at any rate of the average conscientious man or woman in the world we are most familiar with, is the curse of worry. Most people carry about with them a burden of care from which they are seldom if ever entirely free—care about reputation, about one's position in life, about making ends meet, about competition, and rivalry in our secular affairs, about our relations with others at home or outside the home, about physical health or the ability to do what is expected of us in this or that particular, about knowing what line we ought to take in a specific crisis or change of circumstances, about the people one loves best and who for that very reason are able to hurt us more than others can, about the measures to be taken to save some of these, perhaps, from the consequences of their own folly and sin—from ruin and despair. These and such like are the kind of problems which confront the ordinary decent-living, upright person who bears responsibility bravely in spheres great or small today.

Is it reasonably possible to escape being anxious about them? Yes, it is, or our Lord would never have told us to banish care from our thought about life. Care is one thing, and sorrow is another; no soul goes through life without sorrow; none is ever sanctified without knowing something at first hand of the fires of affliction. But worry is a different matter; no one is ever the better for it, but the worse. It corrodes the mind, weakens character, destroys that balance of feeling and judgment which should ever distinguish the man of faith. Suffer you may, and that keenly, without feeling a grain of anxiety about the outcome; and, stranger still to him who knows not God, it is possible in the hour of sorrow to draw so sweetly near to the heart of Christ, and so enter into the fellowship of His cross, as to be kept in perfect peace. Peace can exist with pain, but never with worry, anxiety, and care.

The great secret simply is that of sharing with God habitually in meeting what has to be met and bearing what must be borne. It is not sufficient to do it now and then or wait till the time of stress arrives; we must be accustomed to dwell with God in the inner sanctuary of our being, and then nothing can take us unawares that happens on the outside of life. We are what our prayers make us—everybody is. It is not only a man here or there who takes the trouble to pray; if we do not pray to God we are praying to something else all the time; our wishes, words and actions are all prayers. There is no distinction in principle between what we ask for and what we do; for what are deeds but prayers, appeals addressed to life? And where appeal only is possible, with no corresponding power of action to support it, appeal addressed to the God and Father of our Lord Jesus Christ, it can no more fail of its due effect than God can change His nature. We are not alone in this or in anything else. The mystery of human solidarity is undeniable; not less so is our solidarity with God. To commune with God in all things, to commit our way unto Him in calm and quiet surrender to His holy will, is to partake of both His power and His —R. J. Campbell, D. D.

Help.

Some years ago in West Point there was a young cadet named Leonidas Polk. Before he was a Christian he was careless and neglected his studies. As soon as he became a Christian he began to study diligently; he could not, however, make up for the loss of months. At the annual examination he was called to the blackboard and given a problem to solve. He knew nothing about it, and was at a loss to know what to do. He thought of the disgrace of a failure to himself and to the Master whom he loved. He lifted up a prayer for help to his new-found Friend. Then he took the chalk and began to work. At first all was dark, but soon he saw a beginning, and he worked through slowly to the end. He did not know whether it was right, and after explaining the process, waited for the verdict. The professors whispered together, and one of them asked him, "Mr. Polk, where did you get that solution"? "Is it not right, sir?" "Right! It is not only right, but it is the most beautiful demonstration of that problem ever given. It is new and not to be found in any of the books."—Albert Mygate, In the Christian Intelligencer.

For the Southern Churchman.

Reveries.

Diana M. Todd.

I wonder when my anchor lifts
And my bark puts out to sea,
I wonder if some soul will sigh
And say, yes, I miss thee.

I wonder when the wild flowers bloom,
The violets so blue,
If they'll forget my passing feet,
Or say, dear , I miss you.

I wonder if the birds I love
Will gather round my door,
Or if their joyous songs will cease,
Because I'm there no more.

I wonder when the stars shine bright,
If one will brighter be!
I'd love to think that tiny spark
Would beckon you to me.

The stars, the flowers, the birds may keep
Their trysting time with me;
What matter when my bark sets sail,
So I my Pilot see?

Sacramental Money.

What the vision of the Kingdom does for us is to give us revaluation of the world. A coin is so much minted life, a holy thing, not to be handled lightly or irreverently. It is a sacramental thing, similar to the bread and wine of the communion, which are the outward and visible sign of life fruitfully expended. That is why a bank should be as a temple and the banker a priest, a man who handles holy things. The storekeeper's merchandise is sacramental stuff, congealed life. His store should be a temple, and the man who sells shoddy goods defiles the temple as much as did the hucksters and moneychangers in the Temple in Jerusalem long ago. To the man in whom the Kingdom has come, the world and all that is in it are sacramental.—Richard Roberts.

For the Southern Churchman.

Alone With God.

Martha Shepherd Lippincott.

Alone with God in silent prayer,
My heart will find content
While, through the power of His love,
Rich blessings will be sent.
My soul will, resignation, learn
To do what is His will;
He all my loving, trusting heart,
With faith and trust, will fill.

Then, when the trials of life will come,
Dear Lord, alone with Thee,
Let me commune in silent prayer
And Thy blest wisdom, see;
For Thou wilt guide me through each night,
When dark may seem the way;
And when I'm guided by Thy light
The night will turn to day.

One cold Sunday morning fifteen people came to service in a certain church. During the service the church caught fire. The news spread that the church was burning. Scores of people who had remained at home heard the news, rushed to the scene, and stood up for two hours in snow a foot deep, in zero weather, to watch the church burn.

For the Young Folks

"I Think He Was a Blithesome Boy."

I think He was a blithesome boy,
I think His words were clear and free.
I think He was as straight and brown
As some young tree.

I think His laugh rang down the wind,
I think He tossed His tumbled hair
And flung a snatch of simple song
Upon the air.

I think He lingered on the hills
And learned the magic of the grass;
And knew the heart of every tree
That saw Him pass.

And heard upon the mountain top
The distant singing in the sun
From cedar branches blowing green
On Lebanon.

I think He came to Mary's door
With eager homeward-running feet,
And to His hungry human mouth
Her bread was sweet.

Yet He Himself was bread, and wine,
And olive branch, and cedar tree,
And grass, and star, and shining depths
Of Galilee.

Oh, He was laughter and delight,
And He was pain, and tears, and death,
And every suffering and joy
Of Nazareth.

He was all silence, and all song;
He was a cross; a diadem;
The Man of Sorrows; and the lovely Babe
Of Bethlehem.

—Barbara Young.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Things That Gave Jesus Joy.

M. L. G.

"Consider the lilies," Jesus said; but first, we may be sure, He had Himself considered them. He had marked the glow of their more than royal robes, the fragrance they gave to every passer-by, their unconscious, but real, dependence on the care of God. They gave Him joy, such as only the pure in heart can know, the joy of seeing God in every bit of beauty that brightens our earth.

The sight of children was a far greater joy to Jesus. Children did not tire Him as the disciples thought. No, it rested Him to turn from sneering Pharisees and half-hearted followers to these little ones, fresh as flowers, and ready to come to Him, that He might bless them. Somehow, He told those worldly-wise elders they must grow young again, to take their Father's gift with a child's unquestioning trust.

And that brings us to another of Jesus' joys—the joy He felt whenever He found faith. Just to take what He would give, as the centurion did whose servant was sick, as the blind man did on the Jericho road, and the woman on the way to Jairus' house—this could give Him a heavenly joy, like the joy of the shepherd who found his sheep, or father whose son has come home.

Prayer was another joy to Jesus—such prayer as sustained Him through weariness and pain, and opened the door of Heaven so that on the Mount He was one bathed in its glory. How poor our little prayers seem in comparison to His! Yet, He gave us a prayer that can never come amiss.

It was through prayer that Jesus gained the greatest joy of all, the joy of living in the Father—abiding in His love. Yet, even this highest of joys He wanted, and does want, to share with His friends. "If ye keep my Commandments," He told the little company gathered in the Upper Room that last night, "ye shall abide in my love; even as I have kept my Father's Commandments and abide in His love."

And, then looking upon these sorrowful and bewildered disciples whom He must leave so soon, He said:

"These things have I spoken unto you that my joy might remain in you, and that your joy might be full."

A Cracked New Year Resolution.

"Make me one, too, Will." Ned watched his brother while he lettered a large card with New Year resolutions. They were written in gold, with a great many ornamental flourishes.

Will held it up admiringly.

"Make me one, please," Ned repeated.

"You don't need any. You don't have to get up at six o'clock every morning and study an hour before breakfast; you can cuddle down and snooze till mother calls you. Besides, you'd break them all to smash before night," he added.

"No, I wouldn't. You try me, and see if I do," Ned said. He brought a card and gave it to his brother.

"What shall I put on it?" asked Will.

"Oh, something about remembering. I want to remember that I promised to shovel off Aunt Tyson's porch and make her path to the gate every time it snows this winter. I wish it would hurry up and snow again, for she gives me ten cents every time. I've got thirty already."

"That's a lot. What are you going to do with it—buy an automobile?" Will asked, teasingly.

"I'm going to buy Tommy Dixon a sled, so he and his sister can coast."

"There! How does that suit you?" Will asked, holding up the card on which was printed in large golden letters with an elaborate border of holly leaves and berries: "Resolved, That I will not forget to shovel off Aunt Tyson's porch and make her a nice path to the gate every time it snows this winter, because she is too old to do it herself, and because I promised. Ned Darding."

"Oh, that is just grand! Now there isn't any danger of my forgetting," Ned said, gleefully.

"Shan't I put on anything more—something about putting your sled away nights and hanging up your cap, for instance?"

But Ned shook his head.

"I'd better not try to remember too much at once," he said.

It snowed again Friday night and next morning the snow lay in great heaps and drifts. Ned ran for the snow-shovel, but Will was already using it to make paths about the house. While he was waiting Charlie came along with his new sled.

"Get your sled and come on down to the hill, Ned; the big boys have got it all cleared off already," he said. And Ned ran for his sled. It was fine coasting, and the sled flew down the hill like the wind. The time flew by, too, and presently a bell rang.

"Twelve o'clock!" called Charlie Logan, starting for home.

"Hello, Ned! Seems to me I heard something crack, didn't I," called a familiar voice and there stood Will. Ned looked hastily at his sled, and Will laughed. "No, it wasn't your sled. I guess Aunt Tyson must have heard it, too, because I saw her looking anxiously out the door as I came by!" he exclaimed.

"Oh!" It was all Ned said, but he took his sled and ran hastily away. He stopped at Tommy Dixon's, and Tommy came out to meet him.

"Don't you want to take my sled this afternoon? The hill is smooth as glass," he said.

"Don't you want it?" asked Tommy, eagerly, but Ned shook his head.

"Oh, thank you!" cried Tommy, delightedly.

After dinner Ned took the snowshovel and went to Aunt Tyson's.

"I thought you had forgotten me, Ned," she said.

"I did pretty near; but I'm going to make up for it," he told her.

He could hear the boys and girls over on the hill, but he kept bravely at work until the snow was cleared away and a nice, wide path made around the house.

Aunt Tyson said he had earned double wages, and gave him twenty cents.

"That resolution wasn't truly broken, Will—just cracked a little; and I've mended it 'most as good as ever. I'm going to watch it closer after this, too," he told Will that night, as he took pains to hang up the card where he would be sure to see it as soon as he woke up every morning.

Ned did not forget again, and before the new year was a month old, he had earned money enough for the new sled, which Tommy accepted joyfully.—Selected.

For the Southern Churchman.

The Ayah and the Ayah-Ayah.

Louis Tucker.

Once upon a time at Trinidad an Ayah took her little white master to walk and he ran off into the bushes and met an ayah-ayah. The ayah-ayah was hanging upside down under the lowest branch of a rose tree—rose trees in Trinidad grow to be forty feet high—and all he would say was "Umph". So the little white master tried to throw stones at him, but couldn't because there weren't any, and his Ayah came and caught him.

Now an Ayah is a Hindu nurse who wears bangles on her ankles and on her wrists and in her nose, that go tinkle-tinkle when she walks; and her ancestors were imported to Trinidad because the natives there live on free bananas and won't work. An ayah-ayah is a two-toed sloth. They do not look in the least alike, so Charles Gostap Sin jin, Junior, who was the little white master, was troubled in his mind and asked his mother why they should have the same names only one twice as much as the other; but his mother couldn't tell why, because she was going to Government House for lunch and the carriage was waiting. So when she had gone he ran away into the bushes again to find out for himself, with the Ayah after him.

The bushes in Trinidad are not good

things to run into because of the spiders and ticks and snakes and chiggers and the red ants; but the little boy did not know that, so he did not care. As for the Ayah, she cared very much, but she could not help it at all; and she got a chigger on each foot and seventeen red ants between her shoulder-blades, for she brushed through the bushes while Charles Gostap Sinjin, Junior, was so small that he could run under them.

The ayah-ayah was hanging upside down on the same branch of the same rose-tree, and all that he would say was still "Umph". The little white master hit at him with a stick, but missed him; and he had just time to throw the stick and miss him again when his Ayah caught him. The red ants between her shoulders were biting very hard and she felt very angry; so she shook him well and he set his teeth and did not cry because he knew he thoroughly deserved it.

While she was shaking him, they both saw something move in the bushes; and as they watched, it came out into the open and it was a jaguar. The little master was not particularly frightened, because the only jaguars he had ever seen were in cages and, therefore, he had never thought of jaguars as dangerous; but the Ayah was so terrified that she stopped shaking the little master and began to shake herself.

The jaguar looked them over very slowly and smiled; at least, he drew back his lips and showed his teeth, but it was not a pleasant smile. Then he looked them over very carefully again and they could see that he was deciding which one to eat. There was more of the nurse, but the little master was tenderer and for a good many minutes he could not make up his mind. They wre afraid to runaway, because, of course, he would jump on them at once if they moved. Then he began creeping slowly forward, like a cat creeping after a mouse; and the nurse began shifting herself round to get between him and the little master; and then the jaguar jumped.

Now, all this time the ayah-ayah had hung to the under side of the low rose-branch, keeping quite still, so that the jaguar had not noticed him; but when the jaguar jumped, he bumped into the ayah-ayah and they fell down together to the ground. The ayah-ayah screamed and stuck his claws into the jaguar; and the jaguar screamed with surprise and bit and clawed the ayah-ayah and killed him; and the Ayah screamed and caught up the little master and ran; and little master Charles Gostap Sinjin, Junior, screamed louder than anybody else. So when they came to the house all the servants gathered and locked the doors; and when the big master came home with his wife, he went jaguar hunting in his own garden and found the jaguar eating the last of the ayah-ayah, and the big master shot him quite dead. So the family moved into town; and when they learned how the Ayah had gotten in front of the little master, they gave the Ayah more money than she had ever had before in her life for being a good and faithful servant; so that she was able to buy a little house of her own; and she lives there still.

Sky Friends.

Gentle Breeze and Sky Blue sat on the edge of a woolly cloud waiting for Hurry Wind, wondering what tale he would bring from the earth, for he was always scurrying around finding out things he knew. Away by himself Gray Cloud was watching, too, for he and Hurry Wind were great chums, and had many a boisterous time together.

When the Sun's jolly red face appeared above the treetops, Hurry Wind piled up the tumbled cloud-blankets on the Sun's bed, then flurried over the sky ocean, and bounced the woolly cloud about as he sat down beside Gentle Breeze and Sky Blue.

"You don't look very happy this morning, Hurry Wind. What makes you sad?" questioned Sky Blue who always liked to see every one happy.

"As I swished by a house, on a hill down below, I looked in an upstairs window and saw a little boy on a bed, and he looked very sad; there were tears in his eyes, too. He said to a lady sitting beside him: "But Mummy, Danny and Jim can go out to play, and I have to lie here all day long'.

" 'Look out your window at the sky and see the clouds sailing by,' she said.

" 'But there's no fun in that, just clouds and blue; nothing ever happens in the sky,' he said."

They all sat very still, thinking about the little boy who wanted to go out to play.

Gray Cloud floated up and hung above them to see what was the matter.

"Go away," Gray Cloud, "you'll make it rain," Sky Blue called up to him. But Hurry Wind said, "Oh, don't send him away; maybe he can tell us of something to happen in the sky for the little boy."

So Hurry Wind told Gray Cloud what they were thinking about, and asked him if he knew anything to do, and Gentle Breeze said, "Do you know what fun is?"

"Yes, I know what fun is; it is doing things. I often have fun doing stunts," said Gray Cloud.

"I'll do one now and show you."

He tumbled about, making himself like an elephant, then turned a somersault, coming down almost on top of the woolly white cloud. Hurry Wind rushed up and blew him off. He looked so funny they all wanted to know right away what they could do.

"Only clouds can make themselves into things," he said; "but winds and breezes can help."

"Can I do something?" Blue Sky asked. "I want to help make the little boy happy, too."

"Oh, you can be the ocean for cloud-ships to sail on."

"Oh, I will like that. Make a ship first then."

"All right, Sky Blue; where do you want your ship to go?" said Gray Cloud.

"Away to the end of the rainbow to bring me gold and colored silks like the ones the rainbow is made of."

"It won't get back till sunset then. Bring up the white clouds, Hurry Wind, and we'll get the ship away."

Gray Cloud was indeed pleased to be allowed to join these Sky Pals, for usually he had to stay pretty much by himself, except when he and Hurry Wind made wind storms and the rains. They were always sending him off, for fear he would bring rain and spoil their sunny days.

The White Clouds came piling up the sky before Hurry Wind, bumping together, twisting and turning into all kinds of shapes. Then Gentle Breeze chased a big one round and blew it into a ship with sails; then he sent it sailing away.

"Look, Sky Blue," he called, "there's your ship. Isn't it a beauty! It's a treasure ship, and I'd like to sail with it."

"Do," said Sky Blue, "and bring it back at sunset."

So it sailed away with Gentle Breeze puffing out the sails.

As Hurry Wind chased the clouds around a great shaggy cloud lion reared up ready to eat some one.

"Now I'll be a tiger," said Gray Cloud, "and fight him."

So he went quickly toward the great towering lion, and while Hurry Wind blew around them, they rolled over and tumbled this way and that way.

"Now let's have a race," said Hurry Wind. "I'll drive a team of white horses and you drive a pair of grays."

"That's a go."

There was nothing Gray Cloud loved more than a race.

After it was over Gray Cloud said, "This is more fun than I have had for a long time. I wonder where Gentle Breeze and Sky Blue's treasure-ship is?"

"Look over in the West; that's it."

"I'm going now to peek in the window again," said Hurry Wind, and he rushed away to the house on the hill, to see if the little boy had seen their play. He heard him say, "Mummy, things did happen in the sky today. I saw an elephant, a lion, and a tiger fighting, and horses racing. And, Mummy, I saw a ship go sailing away. And now it's come back and has unloaded the treasure. Over there in the West I see a bed of gold, and the Sun's going to bed in it, and there are lovely silks of many colors to spread over him. Some one was laughing outside the window Mummy."

"It was the Wind you heard," she said.—By Margaret Howard in Our Little Ones.

Glad.

Glad that I live am I;
That the sky is blue
Glad for the country lanes,
And the fall of dew.

After the sun the rain,
After the rain the sun;
This is the way of life
Till the work is done.

All that we need to do,
Be we low or high,
Is to see that we grow
Nearer the sky.
—Lizette Woodworth Reese.

Resisting Temptation.

"Grandma, what is resisting temptation?" asked five-year-old Maude.

"Why do you ask, dear?" said grandma.

"Our teacher wants us to tell her next Sunday."

"Your teacher reminds me of something I heard when I was a little girl like you," answered grandma.

"Please tell me," pleaded Maude.

"It is a temptation which came to a little girl, and to which she almost yielded. Her papa gave her a big, round silver dollar, saying, 'Nellie, take this to Bennett's bakery and get it changed into pennies'. Nellie took the dollar to the bakery, and when the man gave her a big roll in change, she opened wide her eyes. In those days the cents were much larger than they are now, and a great many of them were in constant use. This little girl was very fond of candy called 'juba paste', made in the candy shops in that beautiful old city which was her home. She thought: 'I could take just one cent, and papa would never miss it out of all these.' She knew she could get a nice large piece for one cent, enough for any child. You see, my dear, there was temptation to take what was not

hers, to do wrong," said grandma.

"Oh, did she take it?" exclaimed Maude, with wondering eyes.

"I will tell you. She sat down on the white curb of the pavement and slyly slipped a penny out of the roll. She looked at the shining thing, then slipped it into her pocket—all little girls at that time had pockets in their dresses. She pushed her handkerchief over and and stood up saying to herself, 'Nobody will ever know'. She could go no further, for suddenly the words of her Sunday-school teacher came to her, saying, 'God sees and knows everything'. She felt ashamed that God knew, and then the thought came that perhaps the dear mother who had died and left her, knew also that her dear daughter had come so near to sin. At once the little hand went into the pocket, the coin was withdrawn and placed with the others, and Nellie went home, glad that she had resisted temptation which had almost overcome her. Do you understand now, Maude?"

"Yes, grandma, I'm so glad she resisted."

"Well, you see, there is always a thought sent us showing the right way to resist temptation which comes to all of us," replied grandma.—Child's Gem.

A Certain Boy.

He doesn't like to go to bed,
And getting up is worse;
To washing, too, I've heard it said,
He's just as much averse.

And as for school and studying
When he would rather roam,
He hates it more than anything
But doing jobs at home.

I must admit that it is true,
Though 'tis a sorry boast,
Whatever he is told to do
Is what he hates the most.

I do suppose that if he chose
What he should do all day,
He'd play and eat a while, and then
He'd eat a while and play.

—Exchange.

Two Sparrows.

By Florence Isaacson.

Two little sparrows sat in a treetop. The heaviest snow of winter had come.

"My, I'm hungry," said the first little sparrow. "I have flown all about out among those beautiful houses and I have not found a crumb."

"That is too bad," said the second little sparrow. "I flew down to those small places where there were so many children looking out of the windows and I have had a good breakfast."

"Why those people are poor and they have so many to feed. Surely they cannot afford to scatter crumbs to sparrows."

"But," said the second little sparrow, "it is just those little children who think the most about us sparrows. They are always looking out of the windows and they see us and love to share their crumbs. You come with me and I will see that you get a good breakfast."

So they flew away to a window where two little girls were looking out and fluttered against the pane.

"Oh, Mother!" cried one of the little girls, "here are two more little sparrows. May we have some more crumbs?"

"You see," said the second little sparrow, as they flew away with their crops full of crumbs, "it depends upon the hearts and not the wealth of people whether or not they feed the sparrows."—Cradle Roll Home.

Church Training Schools, Soochow.

Mrs. A. R. Standring, of the Church Training School for Women and the Primary School for Women, Soochow, in the District of Shanghai, writes on her return to China after furlough, "It was good to get back to my own work and my own home". She says the schools had been pretty much disrupted by "our several civil wars", and when they opened at the beginning of the second term there were five students in the Primary Department and eleven in the Training School.

Many pages of statistics as to the value of these schools would be less convincing, however, than some of the character sketches, which Mrs. Standring always includes in her report, illustrating what this training does for older and uneducated women. For example:

One student when she first came was a timid country girl who had never seen a foreigner. "She was afraid of me and very much out of place in her new surroundings. But as soon as she became accustomed to the school routine, we found she was very bright and industrious. She did three years' work in two. She had regular religious instruction, of course, and wanted to prepare for baptism. As she was betrothed to a non-Christian she could not be baptized, but she went on with her preparation. Her father died, and her brother became the head of the family. He didn't approve of wasting money educating a mere girl, so he took her out of school.

"Two weeks after my return she came and begged me to find some way of paying her expenses so that she could come back to school. She was determined to break her betrothal, be baptized, and after the proper preparation, enter the Training School and learn how to be a help to her own people. I saw little hope of her being able to break her betrothal, but she seemed so much in earnest I took her back on faith. Faith resulted in a gift from the Woman's Auxiliary of Northern Indiana, so her tuition has been paid for a year. Wonderful to relate, she did break her betrothal by borrowing the money and paying her fiance's family $112. She came back after the Easter vacation with all the necessary papers and evidence, and on the Eve of Ascension Day she was baptized. She does excellent work, and her hope is to be confirmed next spring and enter the Training School in the fall."

Another: "I gave one student ninety-eight in her examination in my class on the Prophets, the highest mark I have ever given. She was a woman who five years ago, was taken to St. Elizabeth's Hospital, Shanghai, presumably to die. She was in the Hospital for two years, and Dr. Fullerton considers her recovery a miracle. She first heard about Christianity in the Hospital, was baptized and confirmed there. Now her one ambition is to be appointed Bible woman in the Hospital.

Both the schools are doing an important work, for the women and for the spiritual life of the Diocese, but the question of support is becoming an important one. The women in the Training School pay tuition for the first half-year while they are on probation, and after that they are paid two dollars a month. Although prices go higher every year, the Training School has always been able to add to its appropriation and meet all extra expenses with money earned in the embroidery department. This department, as may be imagined, has had a hard struggle the last two years. During the wars the women who came in by the day to work could not come, as they were afraid to be on the streets. The school has just managed to keep its head above water, and pay a doctor's bill for one student who was ill for six weeks and had to have expensive injections. Mrs. Standring hopes for better times.

"One great joy and comfort," she adds, "has been the artesian well (given as part of its 1924 Easter Offering by Trinity Cathedral, Cleveland, Ohio). In the history of the Province there has never been such a scarcity of water; wells are dry and canals lower than they have ever been, but we have an inexhaustible supply of good water. It's a comfortable feeling and we have grateful hearts. So have all our neighbors!

"I am writing to the strains of 'Jesus, Tender Shepherd, House Me', played very well and too soothingly on the organ. Five students have been taking organ lessons and will be able to play for the services in the smaller parishes when they go out to be regular workers.

"They are wonderful, earnest, patient, industrious. The educated Christian women of China are going to be a power in the life of the nation, and these schools are helping them to become so."

For the Southern Churchman.

My Desire.

Mrs. Thomas W. Cooke.

How I long that life should be
Spent in service, Lord, for Thee.
How I hope for Thee to work,
Nothing large or small to shirk.

How I wish to learn Thy way,
Work for Thee each tiresome day.
How I long to know Thy word,
As those of old with wonder heard.

How I hope some heart to find
Hurt and torn, that I may bind.
How I'd like some word to say
To help a child of Thine today.

How I'd love to teach Thy word
To weary ones who've never heard—
Take me, Lord, and make of me
A worker anywhere for Thee!

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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WANTED, BY REFINED, EDUCATED woman, with fifteen year old daughter, position in office, or home department, of some good accredited school, beginning September 1st, where daughter could enter until she graduates. Address 72341, care of Southern Churchman.

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WANTED, A POSITION OF TRUST BY A Settled, cheerful lady; companion nurse to semi-invalid, travel, reading, chapron, etc. Highest references given. Address Miss Bruce, Racoon Ford, Va.

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Deaths

Ruffin Died, on November 3, 1926, at his home, "Evelynton", Charles City County, Virginia, JOHN A. RUFFIN, for many years a vestryman and faithful treasurer of Westover Church.

Claiborne WILLIAM F. CLAIBORNE, candidate for Holy Orders in the Diocese of Colorado, died January 15, 1927, in a hospital in Baltimore, Maryland, after an operation. May his soul rest in peace and light perpetual shine upon him.

MRS. BEVERLEY D. TUCKER.

MRS. ANNA MARIA WASHINGTON TUCKER, wife of the Right Reverend Beverley D. Tucker, Bishop of the Diocese of Southern Virginia, passed from this life January 7, 1927, in her home on Stockley Gardens, Norfolk, Virginia. Of her thirteen children, ten were at her bedside as she passed over and another son arrived from Pittsburgh the following morning. Two sons only, Dr. Augustine Tucker, of St. Luke's Hospital, Shanghai, and Prof. Ellis Tucker, of St. John's College, Shanghai, were absent.

Mrs. Tucker was born at Mount Vernon, November 17, 1851, and was the daughter of John Augustine Washington, the last of the Washington family to own the historic residence. The two most distinguished families of Virginia, the Washingtons and the Less were among her closest kndred. No American could point to more distinguished ancestry and yet her personal greatness was more than equal to her inheritance.

Mrs. Tucker had been in failing health for two years, but the final illness was brief. The loss to her family, her friends, the community in which she lived, and that vast public who knew her, either by contact or tradition, is inestimable, but the change from this life to the next must have been very slight to her, for the Kingdom of Heaven within her had been visible to all who saw her for many years. She attained here in this life absolute sincerity, simplicity and humilty. If she thought of herself at all, she must have had only the command, "Be ye therefore perfect" in mind, or she could not have reached the utter humility of character which marked her and set her apart from others. She was a living example of a perfect wife and perfect mother, nor is the word perfect used carelessly here. She never failed in understanding or tenderness. Her wide interests included all her children's interests and all their friends.

She had a naturally sunny and cheerful disposition and none who heard it will ever forget the sound of her wholesome laughter dispelling all idle gloom and fantastic depression.

She was no respecter of persons and external, transitory distinctions meant nothing to her. Endowed by nature with transparent purity of soul, her life of unfaltering faith and deep devotion strengthened her vision and perfected her judgment so that she acquired that clear sense of proportionate values which is the direct outcome of holiness.

To many she was a touchstone whereby they tried the truth and worth of their thoughts, to even more she was a compelling influence in daily life. To all who knew her at all, she was the final proof that the greatest gift of any mortal to this world is a completely-fashioned and noble character.

Though she is no longer present to our earthly sight, her memory and her influence are as compelling today and will be for generations to come as if she were still among us.

She exemplified the truth that holiness is the one great gift of God to men, that being once seen embodied, cannot be forgotten.

LOUISE C. WILLCOX.

CHURCH INTELLIGENCE

(Continued from page 16.)

and complete assignment of his remaining authority, rights and powers of jurisdiction in the administration of the Diocese, and devoted the balance of his address to a consideration of the future policy of the Diocese with respect to its Cathedral.

In the course of his address the Bishop Coadjutor, the Rt. Rev. Theodore Irving Reese, called the attention of the convention to the apparent failure of the Diocese to register any considerable growth during the past ten years, and suggested that the emphasis of the Bishops' Crusade came jsut at the right time to be brought to bear on this problem.

Bishop Vincent's transfer of complete authority and jurisdiction forecasted the removal of the administrative offices of the Diocese from Columbus to Cincinnati. Since his consecration in 1913, Bishop Reese has resided in Columbus and the administrative offices which have arisen in connection with expansion of field work since the inception of the Nation-Wide Campaign have naturally developed around the Bishop Coadjutor's office.

The removal of the Diocesan offices will involve a change of residence for the Bishop Coadjutor, the Rev. B. H. Reinheimer, Archdeacon and Executive Secretary, and the Rev. Maurice Clarke, Executive Secretary for Religious Education. Under plans considered at the convention, the Diocesan House next door to St. Paul's Cathedral in Cincinnati will be renovated and utilized.

The outstanding event in the sphere of legislation was the adoption by a very large majority of the amendment to the constitution of the diocese changing the word "Laymen" to "Laymember" and thereby admitting women communicants to suffrage in the Diocese. Subsequent to the adoption of the constitutional amendment, the canons of the Diocese were amended to make suffrage effective.

Under the terms of the amended canons, the parishes are entitled hereafter to elect four delegates to the Diocesan Convention, "two of whom may be women"; and in the case of the missions two delegates are to be elected, "one of whom may be a woman".

In the case of the vestries, the canons were amended to make it possible for women to be elected as members of the vestries, but not to the office of Junior and Senior Warden.

The canon on the Bishop and Cathedral Chapter remains unchanged; under its provisions women are not admitted to the chapter, but are eligible to membership in all the departments. As a matter of fact, they have been represented on all of the departments for the past six years, and there is no doubt but what the valuable contributions that they have made to the work of the Diocese as members of the departments, constituted a strong argument for the change in the constitution and canons admitting them to fuller suffrage.

The canons adopted eight years ago creating the House of Church Women of the Diocese were repealed and at the same time the convention adopted resolutions expressing its appreciation of the real contribution which the House had made to the advancement of the work of the Diocese during its existence.

The members of the two conventions were thrilled with the announcement that the Diocese had paid its quota of the National Church Budget for the first time in the year 1926, and with the vote to notify the National Council that it would pay its quota for 1927 in full

by dividing the program receipts on the basis of 50-50, even though the assured income at the moment appears to be about $12,000 of the total of the Diocesan Budget and the National Church Quota.

The second day of the convention was devoted largely to a consideration of the Bishops' Crusade. The representatives of the National Crusading force were the Rt. Rev. Thomas C. Darst, Bishop of East Carolina, and the Rev. John S. Bunting, rector of the Church of the Ascension, St. Louis. Both speakers stirred the delegates and gave great impulse to the Diocesan plans for carrying the Crusade to every parish and mission in the Diocese. Bishop Reese announced that he had arranged to meet all the vestrymen of the Diocese in ten district dinners and conferences and that the clergy would also be assembled in three groups for a day of devotion and preparation for the Crusade, which is to go forward in the parishes during Lent.

The following elections took place:

The Standing Committee: the Rev. Messrs. Frank H. Nelson, S. E. Sweet, and E. F. Chauncey; and Messrs. Mortimer Matthews, W. O. Frohock and Morrison R. Waite.

Deputies to Synod: Clerical, Charles G. Reade, Maurice Clarke, B. H. Reinheimer and Gilbert Symons; Lay, W. S. Keller, Wm. T. Magruder, W. O. Frohock and Mortimer Matthews.

Alternate Deputies to Synod: Clerical, A. N. Slayton, Geo. H. Hills, J. D. Herron, and Geo. T. Lawton; Lay, A. W. Shell, John M. Richardson, John R. Schindle and Otis H. Fisk.

B. H. R.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop
Rt. Rev. A. S Lloyd, D. D., Suffragan
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Better Publicity For Churches and Charities.

There has been formed in New York a small Publicity Engineers Club, and it is preparing to enlarge its membership and its scope. Its leaders are men on great daily newspapers who report and edit Church news, and who solicit and often write advertisements of Churches in the daily papers. Their aim is to assist Churches and charities to gain better publicity, and have reports in more accurate form. Invitations have gone to men and women in churches, who handle news and advertising of their churches, not only to join the club, but also to cooperate in efforts to improve the work. An effort is to be made to have a trained news source expert in every church, charity, mission board and society. The churches and charities of New York and its environs spend in advertising in daily newspapers more than $250,000 a year. Within the past five years very much larger space to Church news is given by the great dailies of both New York City and the country, and the news is being edited in better form.

C.

Memorial Windows For St. James' Church.

Sunday morning, January 30, four windows in the south clerestory of the chancel of St. James' Church, the Rev. Dr. F. W. Crowder, rector, were dedicated in memory of Richard March Hoe.

A group of three windows on the north side of the church, next to the chapel, is being made by Henry Wynd Young, Inc., of New York, and another group of three adjoining these, by the D'Ascenzo Studios of Philadelphia. The progress on these windows is rapid and all of them are promised before Lent.

The four windows in the north clerestory of the chancel have been given by Mrs. Richard M. Hoe, in memoriam. These, when installed, will complete the windows in the chancel.

Through the generosity of a member of the vestry an order has been given for the replacing of the wooden frames and tracery of the clerestory windows in the nave with stone. This opens the way for the filling of these windows with stained glass and several parishioners are contemplating memorial gifts of these windows.

Personal Notes

The Rev. Charles S. Armstrong has resigned from St. Matthew's Church, Jersey City, N. J., to become rector of the new parish of Et. Elizabeth's, at Upper Ridgewood.

The Rev. Joseph Manuel, rector of St. Barnabas' Church, West Philadelphia, has been appointed chaplain of the Episcopal Hospital, Philadelphia. He succeeds the Rev. Thomas C. Johnson, who has accepted a call to St. Elizabeth's Church, Long Island. Mr. Manuel will take up his new work February 28.

The Rev. Carroll Lund Bates, rector of St. Luke's Church, Live Oak, Florida, sailed on January 29, with Clark's Mediterranean Cruise for a visit to the Holy Land and Egypt. He will return to his parish for Easter Sunday. A locum tenens will be in residence in his absence.

The Rev. Frederick H. Steenstra, rector of St. Mark's Church, Warren, R. I., has accepted a call to St. Mark's Church, Mauch Chunk, Pa., effective March 1.

The Rev. J. J. D. Hall left Philadelphia January 20 and sailed from New York the next day for a trip to the Holy Land. He expects to be away between three and four months.

The Rev. Joseph Burton, formerly in charge of the Church of The Holy Communion, Allendale, S. C., and of the Heavenly Rest, Bluffton, S. C., has accepted the appointment to be Archdeacon, with headquarters at Allendale, S. C.

The Rev. Richard E. Page, formerly rector of Trinity Church, Canton, Miss., has taken charge as rector of St. Paul's, Meggetts, of Christ Church, Adams River, and of Trinity, Edisto, S. C. His new address is Meggetts, S. C.

The Rev. John S. Gillespie, formerly rector of St. Clement's Church, Greenville, Pa., took charge as rector of St. Mary's Church, Cleveland, Ohio, on February 1.

The Rev. Roger E. Bunn, formerly rector of St. Cyprian's Church, Georgetown, S. C., has entered upon his new work as rector of St. Mary the Virgin, Chattanooga, Tenn.

The Shepherds heard and the Wise Men saw. Man has yet a long way to go to improve on what arrested the ears of the former and caught the eyes of the latter.—Rev. William Porkess.

ORDINATIONS.

On Sunday, January 2, Robert A. Russell was ordained to the diaconate in St. Mark's Church, Denver, by the Rt. Rev. Fred Ingley, S. T. D., Bishop Coadjutor of Colorado. Mr. Russell has been for some time lay reader in charge of the missions at Idaho Springs, Georgetown, and Breckenridge. Under his leadership a beautiful new church was recently built in Idaho Springs, to take the place of the pioneer frame building destroyed by fire.

In St. Luke's Church, Evanston, Ill., the Rev. Herald G. Gardner, junior curate of St. Luke's Church, Evanston, was advanced to the priesthood by the Bishop of Chicago on Sunday morning, January 2. The rector, the Rev. Dr. G. C. Stewart, was the preacher; the senior assistant, Mr. Nitchie, was master of ceremonies; the Rev. Frederick Jewell and the Rev. Edwin Todd were chaplains to the Bishop.

On Tuesday morning, January 25, 1927, in Emmanuel Church, Covington, Virginia, Dr. Edward Reinhold Rogers was ordained to the diaconate by the Rt. Rev. Robert Carter Jett, D. D.

The Rev. George Floyd Rogers, of Asheville, N. C., brother of Dr. Rogers, preached the sermon and presented the candidate.

The Rev. John J. Gravatt, Jr., rector of Trinity Church, Staunton, said the Litany.

The Rev. Charles F. Magee, of St. Andrew's Church, Clifton Forge, read the Epistle and the newly ordained deacon read the Gospel.

Holy Communion was celebrated by Bishop Jett.

Following the service a luncheon was served in the parish house by the ladies of the congregation.

Dr. Rogers, a graduate of the University of Virginia with the degree of Ph. D., is a teacher of long experience and for a time conducted a school for boys at Charlottesville, Va. Since 1918 he has served as Superintendent of Boys' Home at Covington, Va.

During the present vacancy in the rectorship of Emmanuel Church, Covington, Dr. Rogers has been conducting the services there and he will probably continue to do so until a rector takes charge. Also, for the present at least, he will continue his work as Superintendent of the Boys' Home.

DEATHS.

The Rev. John James McCook, D. D., LL. D., beloved of generations of Trinity College men, died at his home in Hartford, Conn., January 9, in his eighty-third year. For forty years, until his retirement a few years ago, he had been professor of Modern Languages at Trinity College, of which he also served as trustee. Since 1866, except for one year, he had been rector of St. John's Church, East Hartford.

On the day of the funeral all classes at Trinity College were suspended, and a memorial service held, at which tributes were paid by former colleagues and others. The funeral was from St. John's Church, East Hartford, conducted by the Rt. Rev. Chauncey B. Brewster, D. D., Bishop of Connecticut; President Ogilby, of Trinity College, and the Rev. James W. Lord, curate of the church. Interment was in Cedar Hill Cemetery, Hartford.

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BEQUESTS TO GOOD CAUSES

—Seem to be increasing. A Virginia church paper last week told of a teacher who left $1,000 for Foreign Missions. The same paper states that a Lexington, Va., man left by his will $1,000 to a Virginia Orphanage.

✣ ✣ ✣

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DOMINUS FRUSTRA NISI 1835

Vol. 92. RICHMOND, VA., FEBRUARY 12, 1927. No. 7.

WE shall come, not blindly impelled, but free,
To an orbit of order at last,
And a finer peace shall be wrought out of pain
Than the stars in their courses know.

:: Contributors for 1927 ::

The Rt. Rev. Charles L. Slattery, D. D.
The Rev. Robert Norwood, D. D.
The Rt. Rev. Theodore I. Reese, D. D.
The Rev. Joseph Fort Newton, D. D.
The Rt. Rev. Edward L. Parsons, D. D.
The Rt. Rev. Charles Fiske, D. D.
The Rev. John Gass.
The Rt. Rev. Clinton S. Quin, D. D.
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Margaret Prescott Montague
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The Rev. W. Russell Bowie, D. D.
The Rev. Karl M. Block, D. D.
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prayer,
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be,
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there,
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shalt see
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is bound;
None for himself, but man and fel-
low-man,
Or near or far, meet on one common
ground,
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began.
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Thoughts For the Thoughtful

Jesus had the strength to wait.—F. W. Robertson.

"Don't break the back of today with the burdens of tomorrow."

Each time one gets angry, he has given the habit of bad temper a firmer hold upon his soul.

"Humility is not crouching in servility or cowardice, but being men after the pattern of our Master."

The sun meets not the spring bud that stretches toward him with half that certainty, as God, the source of all good, communicates Himself to the soul that longs to partake of Him.—William Law.

"I heard him call
'Come, follow', that was all.
My gold grew dim,
My soul went after Him.
I rose and followed, that was all,
Who would not follow if he heard His call."

Men can no more leap into sudden heroism than into sudden scholarship; heroism is the scholarship of the soul; only mastered by a thousand difficult lessons.—Dr. J. W. Dawson.

Dost thou intend a kindness to thy beloved one? Do it straightway, while the fateful Future is not yet here. Has thy heart's friend carelessly or cruelly stabbed into thy heart. Oh, forgive him! Think how when thou art dead, he will punish himself. True precepts—clear dictates of prudence both, yet how often neglected!

If we dare not proclaim Christ as the Deliverer of the spirit of man from its bondage, if we dare not say that He has come actually to reveal God's righteousness to men, we had better cease to speak of Him at all. For it is such a one that men want; it is for such a one that in their inmost hearts, even when their language against the Son of Man is loudest, they are crying.—T. D. Maurice.

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EDITORIALS

Vol. 92. RICHMOND, VA., FEBRUARY 12, 1927. No. 7.

AT HOME AND ABROAD

DRYNESS HAS RUINED MANY A SERMON, restricted the influence and circulation of Church papers and put people to sleep in church for, lo, these many years. Encouraged, perhaps, by these successes it has now attacked a cathedral. News comes from abroad that the dangers besetting St. Paul's Cathedral, which is undergoing extensive repairs, are caused by the drying up of the clay in which its foundations are laid. According to the London correspondent of The Chronicle, "London clay has many good points and when moist is a first-rate foundation. Through our new drainage system, we have taken away a great quantity of the moisture, and the new roads do not allow the surface water to percolate the soil. Consequently the clay is not nearly as moist as it was, and this means that it dries and forms fissues, which are the reverse of healthy to buildings. We see its effects in all parts of the metropolis, and a great many of the older houses have suffered considerably".

Preachers and Church editors please take notice and avoid Dryness.

A LAWSUIT BETWEEN A RECTOR AND HIS VESTRY was recently decided in favor of the vestry. The trouble arose over a statue of the Virgin Mary, which the rector had insisted upon placing in a memorial chapel, against the wishes of the vestry. It was an unfortunate circumstance, but an encouraging sign that laymen are beginning to recognize and enforce their rights concerning Church property. It will save law suits if they ascertain the views of prospective rectors about the doctrine of the adoration of the Virgin and like matters before calling them.

IT IS DISCOURAGING TO NOTE THE ANTI-CHRISTIAN [illegible]IET in Chinese affairs. A native Chinese clergyman, however, suggested to the writer that this prejudice was not so much religious as racial, and that if the Churches could be turned over to the native workers, it would disappear. This, of course, opens a large question, that only those who are thoroughly informed are competent to decide; but it would seem that the time had come to give native Christians the utmost authority that their executive ability deserves. Undoubtedly this whole question of native administration will become a matter of paramount importance in missionary counsel in the next few years, whatever will be the present outcome in China.

CONSTRUCTIVE CRITICISM OF THE PARENTS OF TODAY fell from the lips of a New York Judge when he tried the case of a sixteen-year-old wife and mother, who had killed the man who had betrayed her four years before. The question naturally arose in his mind, "Where was the mother of that twelve-year-old girl"?

Where are the mothers of thousands of twelve-year-old girls today, and what do they know of the companions of their children? There is much criticism of the conduct and morals of young people, surely it would be worth while to turn the bright light of public attention upon some of our parents, and see if we cannot bring back that loving home atmosphere that in the past has built such sturdy citizenship in men and women of our country. With such new furnishings as the radio and victrola, surely the home can be made a successful competitor of the moving picture and the dance hall. The Judge said: "The eternal truth that there is a price for parenthood; that the best influence over the man or woman of tomorrow is the influence of the mother and father of today."

THE WASHINGTON POST APPEARS IN A NEW EDITORIAL ROLE when it publishes quite a lengthy editorial on "The Christian Year", referring to the Church poet, John Keble, and calling attention to the erection of a school in his memory. We quote as follows from the article:

"A hundred years have now elapsed since its first publication, and during all that time it has been a source of consolation, inspiration, and spiritual exaltation to countless English-speaking readers of every Christian sect, for it is universal in its appeal. Its success was instantaneous from its very first appearance. The extent of its popularity may be judged from the fact that it went through ninety-five editions between 1827 and 1866, the year of its author's death.

"To the children, in particular, he was strongly attached and, with all his high attainments, he did not shirk the drudgery of teaching regularly in the local school. That school still stands, but it has become inadequate to the present demands upon it both in size and repair. Accordingly, it has been decided to build a new schoolhouse, to be called the Keble Memorial School. The project has received enthusiastic support from all parts of the world, for wherever English is spoken and read, the name of Keble is held in reverence and esteem."

THE AMERICAN CHURCH INSTITUTE FOR NEGROES has rendered a valuable service along educational lines in the establishment of numerous institutions to give the Colored people the advantage of modern advancement in this direction. There is probably no institution in the country that has a finer record than St. Paul's School at Lawrenceville, Virginia. According to a reliable Church paper, "Its fine moral influence has practically eliminated crime in a section of Virginia where there is a dense Negro population. It is one of the largest Institute Schools, and one of the three or four largest schools in the whole Episcopal Church. No graduate of St. Paul's School has ever been prosecuted for crime or misdemeanor. Its venerable principal has developed this school from its beginning in a log cabin nearly forty years ago, to its present high state of efficiency in commodious and handsome buildings. Long may he continue in the noble work to which he has given his life".

A STUDY IN CONTRASTS

While the Crusaders' Call is going forth in the Church, and we are being asked for reconsecration of ourselves to God, and it is hoped in some instances those will be touched, who have not before been reached by His message, it is well to look back into the Bible, and note the great variety of religious experiences that we find therein.

Fortunately for mankind, God's sympathy with us recognizes that there are many avenues to the soul, that man's spirit reaches out to Him in a great variety of ways, rising to giddy heights of enthusiasm and falling to perilous depths of despair, almost in the same moment.

Perhaps this is nowhere better illustrated than in the life of St. Peter. Upon his first recognition of Jesus as the Messiah, the Saviour was so filled with enthusiasm that He used the famous expression, "Thou art Peter, and upon this rock, I will build my Church; and the gates of hell shall not prevail against it". But when He spoke of going up into Jerusalem and His sufferings there, Peter immediately began to presume upon the commendation that had been given him and said, "Be it far from Thee, Lord; this shall not be unto Thee". Whereupon the Master's reply was, "Get thee behind me, Satan; Thou art an offence unto me; for thou savourest not the things that be of God, but those that be of man" (Matthew 16:22, 23).

How human is this scene! We come out of an inspiring, uplifting service, filled with high spiritual ambition, determined to lead a better life and walk closer to God. And lo, some trying domestic incident, or business disappointment occurs, and our ideal is shattered. We descend suddently and precipitately from the Mount of Transfiguration to the Valley of Weakness. Will God understand? Can He appreciate such frailty and fickleness? Look back at the Saviour's dealings with Peter and we find a sure and certain answer, a great up-flowing spring of consolation.

Another place in the Bible where there is recorded, a tremendous contrast in the religious approach and its result, is in the eighth and ninth chapters of the Book of the Acts of the Apostles. Here we have the account of two conversions—Philip's persuasion of the Ethiopian eunuch, and Paul's conversion on the Damascus road.

In the first case, Philip takes the Scriptures and expounds them, pointing out the prophecies and their fulfilment, appealing to the man's reason, using logical arguments without emotion or excitements. He is convinced, recognizes the power of logic, is baptized, and goes "on his way rejoicing". There is no extraordinary change in his life. He was a good man already, an unusually good one, for he was thoughtfully reading the Bible as he drove along in his chariot. New light was added to his life, a greater joy came into his heart, but, apparently, there was no great spiritual upheaval.

Now follows the account of Paul's conversion, and we believe it should be a part of the same chapter, because we can imagine Paul and Philip recounting their diverse experiences in the presence of Luke and the latter busily making notes when Paul and his companions "came unto Caesarea, and we entered into the house of Philip, the Evangelist, which was one of the seven and abode with him". See the striking contrast of the scene on the Damascus road, where there is no appeal of reason, but a blinding vision forces Paul to the earth in contrite submission to the will of Jesus. He rises a transformed personality, no longer a persecutor, but a preacher of Christ. His days as a haughty official of the Sanhedrin are over, but henceforth he is an humble minister of the Gospel.

Can any one imagine more diverse experiences than those here recorded? Surely these things are set down that we may know that God in His mercy and love has prepared for us many avenues to His heart, along which His children shall travel into His presence in unnumbered millions throughout the ages.

Let us keep these things before us, as we attend the innumerable services that will be held throughout the land in the next few months, and perhaps we of the clergy will do well to remember that an emotional appeal may touch some hearts, and a logical argument will be more effective with others, and so try to arrange our sermons that they shall contain both of these powers of persuasive force to bring people into contact with God.

GETTING ACQUAINTED

The Rev. John C. Welwood, D. D., writes this week's pulpit sermon with a mature mind, having retired from the active ministry, after a varied career, including both army and foreign service. After doing his college work at Wesleyan University, he got his B. D. from the Episcopal Theological School, Cambridge, Mass. After serving parishes in Massachusetts, he went as Chaplain with the Second Massachusetts United States Volunteers in the Spanish American War. He was rector of the American Church of St. John, Dresden, Germany, during the stormy period from 1914 to 1921, in which year he retired, but he still preaches from time to time, and this week's sermon was delivered in Christ Church, Alexandria, Virginia, last October, making such deep impression there upon the congregation and rector, that its publication was requested.

The Rev. George Parkin Atwater, D. D., was born in Lisbon, Ohio, and did his college work in his native state, graduating from Kenyon College in 1895, taking his theological studies at Bexley Hall, receiving a Doctor of Divinity degree from Kenyon in 1918. He made a record in his first parish, serving the Church of Our Saviour, Akron, Ohio, from 1897 to 1926, going to Grace Church, Brooklyn Heights, Brooklyn, N. Y., last October. He is one of the Associate Editors of The Witness, and has been a frequent contributor to The Atlantic Monthly. His article this week is the third of the series of "The Boy and His Church".

The Rev. Karl Morgan Block, D. D., was born in Washington, D. C. He did his college work in his home city, receiving his B. A. degree from George Washington University. He studied theology at the Theological Seminary in Virginia, where he secured his B. D. degree in 1910. After serving churches in New Jersey and Pennsylvania, and distinguishing himself as Chaplain at Camp Dix, he went to St. John's Church, Roanoke, Virginia, where he served most successfully for six years. While there the Roanoke College conferred upon him the degree of Doctor of Divinity. During his rectorate at St. John's, a very complete parish house was added to the plant of that Church; in the auditorium of which Dr. Block conducted for several years a unique and unusual Bible class of more than two hundred men, made up of all denominations. Meeting on Tuesday nights, this class was one of the features of the religious life of the city. Dr. Block has always been actively interested in young people, and assumed charge of a page devoted to this branch of Church work in the Southern Churchman in 1922. Recent activities in the Bishops' Crusade have necessitated his being somewhat irregular in sending in material for this page lately, but we hope that he will be able to continue it from now on. In the spring of 1926 he accepted a call to his present work as rector of St. Michael and All Angels, St. Louis, Missouri.

THE PULPIT OF THE AMERICAN CHURCH

CHARACTER

By the Reverend J. C. Welwood.

God created man in His own image.—Genesis 1:27.

TODAY our subject is Character.

"God created man in His own image." To the extent to which man develops his soul towards this image, he possesses character. It would be very difficult, perhaps impossible, to eradicate every trace of God's image in the human soul. We may be surprised to discover in the most degraded, evidences of high moral purpose sometimes breaking through. So there is always ground for hope that the image of God may yet appear.

Character depends upon the clearness of the image of God that has been effected. In these days, almost every one sooner or later owns a camera. So we are familiar with the process through which the film or plate must pass to produce the picture. The exposure gives the picture, but, until the film is developed, the picture is invisible. The proper colored light to which it is safe to expose the film reveals no difference in the film from what it was before exposure to the object photographed. It must be developed. Some photographers do better work than others. Some are careless and spoil the negative. And so is the image of God on the soul of every new born babe. The problem of life is to make the best image possible out of that exposure to God. For we like to think of the innocent new life coming from God. It is Wordsworth who says,

> "Trailing clouds of glory do we come
> From God who is our home.
> Heaven lies about our infancy".

But there are those who develop the image of God on the soul better than do others. They who have the best characters are they who have brought out the picture of the vision of God in clearest detail.

Character is **being** like the image. Being. Character does not consist in doing. Its fruitage is good works and in general one's character can be read by the works it shows forth. But the character itself is in the being, not in doing. Emerson begins his essay on character with this thought that character does not reside in what one does. He says:

> "I have read that those who listened to Lord Chatham felt that there was something finer in the man than anything which he said. It has been complained of our brilliant English historian of the French Revolution, that when he has told all his facts about Mirabeau, they do not justify his estimate of his genius. . . . . Sir Philip Sidney, the Earl of Essex, Sir Walter Raleigh, are men of great figure, and of few deeds. We cannot find the smallest part of the personal weight of Washington in the narrative of his exploits. The authority of the name of Schiller is too great for his books. . . . . Somewhat resided in these men which begot an expectation that outran all their performance."

I am not sure that something of this kind may not be said of our Lord. He wrought many good deeds and promulgated many lofty precepts, but they do not explain His transcendent power over the ages and the divinity ascribed to Him in spite of the natural protest of the mind. Every noble character that history has produced attained greatness not by what it accomplished, but by what it became. Fichte, the renowned German philosopher, regarded by many men of judgment as one of the profoundest thinkers and noblest men of modern times, said, "Will to be what thou oughtest to be, what thou canst be, and what therefore thou wilt be:—this is the law of the Higher Morality as well as of the Blessed Life". Here he sums up the whole of character and defines the road to the attainment of the clear outlines of the image of God in which man was created. Character will bring forth only good works surely, but the purity of the source is of more importance than the volume of the stream. The faith which St. Paul preached as superior to good works has been misunderstood and only in the last hundred years has it been properly interpreted, and not yet is it grasped by all, that character was the kind of faith he meant. What we do, though of course of importance, is of secondary consideration. What we are is the supreme test in the sight of God and before the riper judgment of mankind. (Samuel Johnson Lectures, etc., Pp. 318 and 319.) To quote another, "The items of **conduct** are ciphers. What a difference it makes whether you run your ciphers on at the right of a **unit** or set them down without a unit! The unit is being, character, personality. To have a thirst for what is real, that will not be satisfied with mere doing or appearing, and cares only for having the substance of life, in place of shadow and phantasm—this is all that makes the busiest work tell".

Now to advance deeper into our subject, the faculty of **being** in which character finds its rise is the **will.** As Fichte says, **will** to be what thou oughtest to be. If a course of action is compulsory, the agent is a mere automaton. He is a piece of machinery. Some one else is the doer. If the collegian attends chapel only because he is compelled to go, if the clerk is honest only because he is compelled to be, if the citizens of a nation follow desirable precepts only because compelled to, in each case the doer is really he who does the compelling and the agents or machines who obey the command gain no character thereby nor do they give expression to any character of their own. It is for this reason, so we should say, that God does not compel us to be perfect. He could have made us perfect at the first, but, in not being called upon to exercise the will and to **overcome** a will to do what ought not to be done, we would not have character. It is for this reason not exact to say that a man inherits a good character. Such a one, in obeying the momentum of uprightness bequeathed him, is simply following the behests of his forbears exactly as the collegian obeys the rule to go to chapel or as the clerk is good because he must be. The ancestors are the doers and the legatee of their goodness is so far an automaton. His share in the character depends upon the action of his own **will** in preserving the enviable momentum he has received. And what is said here of inheritance may also be affirmed of environment. Because a soul lives worthy of emulation in an environment of wealth and among people of high moral standards is not enough to assure the product of such environment of a good character. The man who attains an equally good level of uprightness coming up out of the slums has had to use his will vastly more than the man who was born to lofty impulses. There is a machine for ascertaining the tensile strength of a steel rod or rail. A gauge measures the test to which it is put by the machine. So the will is being tested all the time. It may endure every trial to which it is subject, and, on the other hand, it often comes to the breaking point. That dominance of the will is the supreme gauge of character. As Fichte says, "**Will** to be what thou oughtest to be". If you would mend your character, you must strengthen your will.

Now from the superlative importance first being and second will, let us progress to a third step, that which is **expected** of us. No one has ever developed the image of God on his soul with the same distinctness of outline with which God Himself has photographed it there. Some have five spiritual talents, some two and some only one. There is a limit, at least in this world, to the degree of Godlikeness possible. The ultimate aim at the end for which creation was exercised at the beginning, is the realizing the perfect likeness of God. The Psalmist declared that he would be satisfied when he awoke in the likeness or image of God. But that will be far into the vistas of the life to come. He voiced, however, the yearning of the human soul. We ought to become all that is possible for us of God. No one can conceive of shape and feature and outline of God. But in every one does the appeal of Godlike traits find a response. The individual who is kind

and forgiving and sympathetic and helpful and intolerant of sin or dishonesty or trickery possesses traits that are Godlike and, to that extent, is recognized as an example of how God's image can be brought out in the soul's attitude to others. Nature has no manifestation comparable with that of the aspiring soul unfolding the image of God. She may illuminate the night with her stellar universe made of suns and worlds too marvelous to be comprehended. She may toss the seas into a grandeur that is as gigantic as it is sublime. She may heave up her mountains to proportions that chain us in wonder and amazement. She may paint the gardens of earth with a beauty that vies with the rainbows of heaven. But these are not her proudest achievement. Grander than suns and planets, more awe-inspiring than the threatening seas, sublimer than the cloud-penetrating mountains, finer in beauty than the daintiest flower, is the divine image in man, when man is the best that he can make of himself. That is the proudest product.

Visit the home where these characters of strength are flowering. Here is the boy or girl of ten, pure of thought, quick in mental desire, firm in moral principle, keen in play and pastime. Or here they are at twenty, established in morality, mentally enthusiastic, joyously leading in life's gaities, to those in need, a staunch friend. At thirty, they are beloved and revered socially, and whether patriotic or domestic, commercial or studious, they are leaders ever, and ever the ideal of probity and truth. In cheery old age, they are the same foes to evil and lodestone to those who seek after righteousness. This describes what we **ought** to be, and this is what those with a sanctified will can become by an exercise of that will.

To take another leaf from Fichtè, Will to be what thou **canst** be. For what we ought to be, we can be. There has been some criticism in our day of the pulpit for holding up ideals that are too high. They operate to discourage the hearers. I do not think ideals can be too high. Ideals are in the nature of the case never realized, but the nearness of approach to a high ideal is proportionately as near as that to one not so high. So, one may approach so near to a high ideal set before him that he may develop to be better than even the lower ideal itself. However that may be, one cannot expect to rise higher than his strength with God's help will take him. He has his place in the world and that place is the complement of his talents. Of the allotted task which nature has given him, he should leave nothing unfulfilled. Society has for him a **duty** to perform, a **right** for him to espouse and an **honor** for the regulation of his conduct. Duty, right, honor. But put these into the plural and observe how the change reduces the dignity of life. If a man is simply observant of his duties, if he is ever claiming his rights and on the alert for honors, he lives a selfish life. He misses the social ideal which should lure him to be what he can be. We can all be more than we are but the only path by which we can become more than we are is that by patient growth. It may be a searching question to ask ourselves, "Have we ever willed to be what we ought to be"? We will admit for the present that we have not become what we ought to have become. "We have left undone those things which we ought to have done." We may be too humble and too self-condemnatory, but admit, in order to see what will follow, that we have not become what we ought to have. Is there not a future before us? Some of us have few, some have more years to look forward to. But even handicapped by an incomplete past with which accuse ourselves, is there not something we can still become? Are we damaged so severely by unfulfilled duty that we are beyond further development? Nay, we know that we are not. We know that, though our pilgrimage is to be but short, there is yet an ideal of being what we ought to attain and which we can attain. What you ought to be, you can be. Goethe says, "Nature can what she wills, because she wills what she can". If we will do be what we can be, what is left for us to be, that we can be and will be. "They asked the painter Guido where he found models for his grand human heads. The artist called in a porter who was passing by, and drew a copy of his bust, in which you could plainly discern the man, yet where every capacity was turned to highest account". So if the picture of our characters were drawn of what we should be before we die, we would look upon faculties enobled, a disposition purified, motives exalted, and yet the picture would be one we could still recognize as a picture of ourselves. What we can be and what we ought to be may fall far short of what the more talented may achieve, but if we become what we can be and become what we ought to be, our characters will be as glorified as will the characters of those who have advanced farther.

In conclusion. There has been no son of man who ever fulfilled the idea of his nature as did the Son of Man. That which He ought to have become and which He could have become, He did become. The image of God photographed on His nature was maintained perfect throughout His career and, like every one of us, He had to develop it Himself. What surpassing dignity, what sublimer grandeur, what nobleness, what exaltation marked the completeness of the picture! Yet He was the same Man who started out from Nazareth and the carpenter's bench. He has commanded the love and adoration of the ages because of what He was. Yet He prayed that He and His disciples might be one. He would that we arrive at the same richness of character. His wish that we might share His glory completes the divine lineaments of the picture. **That** is Godlike. The aspect of character that enters our daily lives is to **will** the possession of strength to become what we believe to be what we ought and can become. Once having a clear idea of what is duty and right and honor, we will show character when we proceed irresistibly and listen to no unworthy enticements, proceed grimly and fearlessly and even fiercely when temptations stand in the way. These are occasions for the exercise of the will with God's help. To master here is to make oneself master of himself and of every situation, but always with God's help. How we are helped by an intimate knowledge of the way Christ was Master of Himself and of every situation! When we emulate His character, we shall be willing to follow the same path, though it be thorny and dark, or smooth and bright. That path will lead to the society of masterful souls who have conquered. We shall find in our converse with the Divine Character and with those who are reflecting the divine image in which they were created that satisfaction which comes from living as near as we can while on earth in the likeness, though at first invisible, always photographed on our hearts.

Such a character is fit to last through the eternities and such is in store for all who live under the influence and control of the character of God which He revealed in Christ. For He was the express image of the Divine Countenance.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

"IGNORANCE" DISAPPROVED.

Mr. Editor:

The article entitled "The Dangers of Ignorance", by C. L. Marsilliot, in your number of January 29, is written in sarcastic vein. It would seem to have a tendency to broaden rather than to draw together our two Church parties. One would infer from his manner of expression, not so much that the author is grieved by what to many of us seems an absurdity and a belittling of Christianity as such a title as "The Living Rosary of Our Lady and Saint Dominic" would indicate, but that he is irritated and impatient. As to asking prayers of Saints, as the Rev. Shirley Hughson points out, we ask our friends in this world to pray for us, where is the idolatry of asking a like service of those beyond this world; therefore, as near if not nearer the mercy seat!

Mr. Marsilliot shows himself capable of expressing himself amusingly, where such a style is seemly, but in this article he fails to "beget the smiles that have no bitterness". When he speaks of his "ignorance", I would say that many Church people are ignorant of much of the Church history which gives at least an explanation of many of the practices, pious or absurd, according to the point of view.

One can see that he has a zeal for his evangelical Church and sufficient affection for its Prayer Book and doctrines to entertain strong "feelings" against those who disregard them or seem to disregard their true teaching. A prayerful, reverent study, a tolerant (not an **indifferent**) spirit, I think, will place him in a position to combat the peril to the Church with a more logical treatment and as a result a greater Christian triumph.

SARAH CRUGER.

Charleston, S. C.

THE BOY AND HIS CHURCH

THE CHURCH YEAR

By the Reverend George Parkin Atwater, D. D.

IF YOU were to attend a baseball game with no knowledge of the game, or of the rules, it would not interest you. If a grown-up American boy should appear at school who did not know the difference between first base, second base, third base and "home", you would think that his education had been neglected. It wouldn't be any fun to have a boy in the game who didn't know enough to run to first when he had hit the ball. The boy himself would not enjoy the game.

Have you ever watched a game of chess? Two men sit on opposite sides of a "checker-board", on which are placed odd little pieces, of curious form. The men stare hard at the board for a long time, and then one player moves a single piece to another square, or else he removes a white piece from the board entirely, and puts one of his black pieces in its place. If you know nothing about chess it is very perplexing. Why should that piece that looks like a horse's head be moved in such a peculiar fashion? And why should that tall piece have the privilege of going clear across the board?

In order to understand the game you must first study the names of the pieces. You learn which is a Knight, which is a Castle, which a Queen, and so forth. Then you must learn the manner in which each piece may be moved on the board. After you have proceeded so far you may begin to learn to play. And then you may watch a game with real interest.

It is so with every method or device intended to systematize our actions or our knowledge. They become interesting or valuable only when we give enough attention to them to learn the meaning and the vocabulary of the system.

The Church has a great number of valuable things to teach you. It would be confusing to present them in one big group of unrelated facts rather than in a definite and logical order. It would be as if the Baldwin Locomotive Works should deliver two or three carloads of "parts" to a railroad, and say: "Here is your engine." We know that it is not really an engine until it is "assembled".

Latin Grammar is hard enough as it is, but how much harder it would be if we tore apart the pages of the book and tried to study grammar by selecting pages at random.

The Church wishes to teach you certain facts and principles in a proper order. And as she teaches she wishes to have you put the teachings into practice, so that you may carefully express in life, and in character, the very thing being taught. It is as if an instructor in the gymnasium should not only tell you **how** to exercise on the parellel bars, but should, with each instruction, have you actually exercise on the bars.

So, within the Church there has been developed a system of presenting its teachings. This system is called the Church year.

The Church Year is an arrangement of the calendar year, in eight seasons, during which the Church sets forth, in order, the events of Christ's life, His important teachings, and other Christian facts and instructions.

During the year the Church presents its truths and teaches its practices, to increase your knowledge of the Christian religion, and to develop your Christian character.

We must think of the Church year, not as a succession of Sundays which have special names, but as a succession of seasons in which certain Sundays naturally fall. Added to this are certain special days which we call Holy Days, on each of which a special event is commemorated, or some person remembered.

The Church year will never have its real value for you unless you are willing to spend a few minutes to learn the order of the Seasons. Can you imagine the perplexity of the person who did not know the order of the months of the year? If he thought that June followed February, and that December followed August, his mind would be in confusion about summer, and Christmas and birthdays, and the orderly succession of events.

This is equally true with the Church year. Our first task is to learn the order of the Church Seasons. And it is a very easy task if we undertake it in the proper way. There are only eight seasons, but they should be learned in groups. Fix your attention upon this group, and repeat the words until you have them firmly fastened in mind.

ADVENT—CHRISTMAS—EPIPHANY

Repeat this group of words until you cannot fail to say them in the right order, just as you would say Sunday, Monday, Tuesday. When this is really learned take the next group of three seasons:

LENT—EASTER—ASCENSION.

Having repeated these until you can say them without effort, then learn the next two:

WHITSUN-TIDE
TRINITY.

Now repeat the whole group in this fashion:

Advent, Christmas, Epiphany (pause)
Lent, Easter, Ascension (pause)
Whitsun-tide (pause), Trinity.

There you have them, and no one will ever be able to convince you that Advent follows Epiphany.

But there is a logical reason for this grouping of the seasons. Let us consider these facts about the first group: ADVENT—CHRISTMAS—EPIPHANY—are the seasons that illumine the teachings of the Coming of Jesus Christ to earth.

The word "ADVENT" means "coming" and refers to the coming of Jesus Christ. There are four Sundays in the Advent Season. On those Sundays the Church teaches us that Christ's first coming was expected, and that we should prepare for His second coming. The Advent season falls in December. See Prayer Book, Pp. 52-57.)

It is natural that the Season of ADVENT, which sets forth the expectation of Christ's coming, should be followed by the Season in which the Church celebrates the fact that Christ came, in the flesh.

This is the CHRISTMAS season, the chief festival of which is CHRISTMAS DAY. It is not necessary to enlarge upon the meaning of this season, for it is the part of the Church Year that is observed by all people. (See Prayer Book, Pp. 58-67.)

But we must not forget that Christ came, not to be the Saviour of the Jews only, but to be the Saviour and the Light, of all people, for all time. The Church teaches this in the EPIPHANY season. The word "EPIPHANY" means "a showing forth" or "manifestation" and refers to the manifestation of Christ to the Gentiles.

The Epiphany Season begins with the Feast of the Epiphany, January 6, and lasts from one to six weeks, depending on the date of Easter. (See Prayer Book, Pp. 69-80.)

The next group of seasons—LENT—EASTER—ASCENSION—sets forth the facts and teachings that surround the latter days of Christ, and His departure from earth. His **coming** is thus presented in three seasons, and His **departure** in three seasons. But that the transition may not be so abrupt, the Church has set apart three Sundays, between Epiphany and Lent, in which to prepare her children to go from the joyous seasons of Christmas and Epiphany, to the penitential season of Lent. These are the Sundays with the hard names:

SEPTU-GESIMA
SEXA-GESIMA
QUINQUA-GESIMA.

These mean "seventieth day", "sixtieth day", and "fiftieth day", and refer to the approximate relation of these Sundays to Easter Day. They are like a chain of three links binding together the ADVENT—CHRISTMAS—EPIPHANY and the LENT—EASTER—ASCENSION group of seasons. (See Prayer Book, Pp. 8-84.)

Lent is a penitential season of forty days, not counting Sundays. Lent begins with Ash Wednesday. The last day of Lent is Easter Even, or the Saturday before Easter. The second Sunday before Easter is called Passion Sunday, and the week following Passion Sunday is called Passion Week. The Sunday next before Easter is called Palm Sunday, and the week is called Holy Week. Thursday in Holy Week is called Maundy Thursday, Friday in Holy Week is called Good Friday. (See Prayer Book, Pp. 88-124).

Lent is the season in which we practice self-discipline,

in Prayer, Fasting and Alms-giving, so that we may retain the mastery of the spiritual life over the material. The Church teaches us in Lent of the suffering and trials of Christ,which culminated in His crucifixion on Good Friday, when He died upon the Cross for our redemption. Christ by His death upon the Cross made a full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

We receive the benefits, the power and efficacy of that sacrifice, the remission of sins, by the sacrament of the Holy Communion which Christ Himself instituted on Maundy Thursday, just before His death.

But Christ overcame the power of death, and on the third day He rose from the dead. This fact we call the Resurrection. So on the third day from Good Friday we keep the Feast of the Resurrection, Easter Day. (See Prayer Book, p. 125.)

(Observe that from Palm Sunday to Whitsunday the Church provides the same number of days to commemorate the events as the events themselves actually occupied. From our Lord's triumphal entry into Jerusalem (Palm Sunday), to the descent of the Holy Spirit (Whitsunday), eight weeks elapsed. The Church uses eight weeks to commemorate the events of that period.)

Easter Day is called the Queen of Feasts. It fell on the first day of the week. Ever after that Christ's disciples met on the first day of the week to carry out His injunction, given on Maundy Thursday, to celebrate the Holy Communion. This is the origin of the observance of Sunday. Every Sunday is a festival, an echo of Easter. (See Prayer Book, Pp. 125-139.)

Christ was forty days on earth after His resurrection. He then departed from the earth on Holy Thursday, which we call Ascension Day. We observe Ascension Day always on the fortieth day after Easter. (See Prayer Book, Pp. 140-141.)

The Ascension Season lasts ten days.

We now come to the great festival which is called Whitsun-day. The Apostles tarried in Jerusalem ten days after our Lord's Ascension, waiting for the fulfillment of Christ's promise that they should receive the power of the Holy Spirit. On the day of Pentecost (Whitsun-day) they received that power. (Read the Second Chapter of the Books of Acts.)

So the Church observes the Sunday which falls ten days after the Ascension as Whitsunday. (See Prayer Book, p. 143.) This is the birth-day of the Church. From this time the Apostles began their work conscious that they had received power to do so from on high. (Read St. Matthew's Gospel, Chapter 28, verses 18-20.)

Whitsun-tide is the season which begins with Whitsunday. It lasts one week.

Trinity Sunday is the Sunday following Whitsunday. It begins the long Trinity Season, which lasts about six months. During this season the Church sets forth the teachings of Christ. (See Prayer Book, Pp. 148-186.)

Throughout the Church year are numerous special days, all of which may be learned from the Prayer Book. (See Pp. 188-219.)

The Church emphasizes the different seasons, not only by having names for the Sundays and seasons, but also by providing a special Collect, Epistle and Gospel for each Sunday and Holy Day, and by using proper colors for the hangings and vestments.

If we begin in Advent to observe the Church year, and use our Prayer Book, and listen to the lessons, we begin to walk in the footsteps of Christ, and to learn His life. It is as if the Church spread the life of Christ before us as a panorama, and we see the succession of events in proper order. Each year we participate in services filled with the spirit and knowledge of Christ.

From Advent to Trinity the great drama of our Lord's life is unfolded with impressive beauty and profound meaning. From the first light that begins like the dawn in Advent, from the joy of Christmas and the universal blessing of Epiphany, the Church leads us through Lent to the depths of our Lord's sufferings on Good Friday; raises us again to the joy of Easter, and the coronation of Ascension Day; then carries us forward to the full appreciation of our fellowship in Him and His Church at Whitsun-tide, and in the teachings of the Trinity Season. The never-to-be-forgotten record is thus interwoven into our lives, so that we are not merely hearers of the story, but are like His disciples, walking with Him over the plains of Galilee, riding with Him over the waters of blue Capernaum, climbing with Him the mountains of Judea, treading with Him the Temple courts at Jerusalem, standing at the foot of the Cross; and finally sharing with the apostles the peace of His Holy Spirit in our lives.

(The reader is urged to examine the Prayer Book, especially the Collects, Epistles and Gospels, beginning on page 52, and note the succession of seasons as there presented. A complete manual of the Church Year, giving the details and a chart, may be secured for fifty cents from the Parish Publishers, Akron, Ohio.)

THE CHURCH AND THE YOUNG PEOPLE'S WORK

Edited by the Reverend Karl Morgan Block, D. D.

MEETING OF THE NATIONAL COMMISSION ON YOUNG PEOPLE'S WORK.

THAT the Young People's organizations are a vigorous and progressive part of the life of the Church was proved by the recent meeting of the National Commission on Young People's Work, held at Racine, Wisconsin, under the auspices of the Department of Religious Education, January 27-29, 1927. The commission adopted a number of resolutions setting forth the attitude of the young people on various questions of general Church interest, and at the same time passed legislation which will aid greatly in the actual work of the parish groups.

The two outstanding statements of the attitude of the Young People are those on the Bishops' Crusade and on the general financial policy of the National Commission. The following resolution seems to indicate that the youth of the Church have caught the true spirit of the Crusade:

> Whereas, In the past glorious history of our Church children and youth have been crusaders with a spirit of adventure and of seeking ever the highest and best to help promote the Kingdom of God among men.
>
> Be it Resolved, That we, the young people of the Church of today, not only accept but volunteer to answer the challenge of the Bishops' Crusade, by renewed personal allegiance to Christ and to the Church which is His Body.

The recommendation on financial policy extends in its broadest interpretation beyond the realm of finance, and is a clear and reassuring statement of the relation of the young people to the Church, as they themselves see it:

> "The National Commission has felt the need of more funds to carry out its work than are available at the present time. After mature consideration and discussion the commission has reached a very definite conclusion, namely: that no money tax or assessment should be made upon individuals, parochial groups, or dioceses by the National organization. We feel that it is much to be preferred that the young people contribute to the General Church through their parish and diocesan budgets with the idea that when the General Church can meet its obligations in full it will recognize and make adequate provision in its appropriations for the growing field of Young People's work. The basis of this decision is that the National Commission feels that the young people have made every effort not to develop an organization apart from or alongside the Church, but rather have indicated consistently that they are a normal and natural part of the Church's life."

The widespread request for a national prayer and a hymn for general use has been answered in the writing of a prayer by the Rt. Rev. John Gardner Murry, D. D., Presiding Bishop of the Church, and the adoption as a national hymn of Miss Edith Clayton's "Father, we come with youth and vigor pressing". Attention of the young people's organizations is called to the fact that an attractive card, suitable for individual use or for pasting in hymn or conference books, containing this prayer and hymn, are available at one cent each from Miss Clarice Lambright, 1006 Temple Building, 14 Franklin Street, Rochester, New York. These cards are already prepared, and will be sent immediately on request.

In answer to the general call for publishing of material of help to parish groups, the commission has undertaken the immediate publication of a handbook in loose-leaf form, to contain sections embracing all the phases of Young People's Work. In addition to the general sections on Worship, Service, Study and Fellowship, there will be others treating Organization, Simple Rules of Conducting Meetings, a general list of suggested topics, and classified prayers and hymns for use in young people's groups. The book is being printed in loose-leaf form for the obvious reason that it will be necessary to make additions; these will be included as soon as there is a reasonable demand for them.

The young people of the South will be glad to learn that the National Commission has accepted the invitation of the young people and of the Department of Religious Education of the Province of Sewanee, to hold the first triennial conference of the young people at the University of the South. The conference is to be five days in length, and will occur, if satisfactory arrangements can be made with the university authorities, between August 28 and September 8, 1928.

The commission appointed an executive committee to carry on the work in the interim between this and the next meeting of the commission. All correspondence should be addressed to one of the persons on this committee, in order to get an immediate response: Miss Clarice Lambright, 1006 Temple Building, Rochester, New York; the Rev. Karl M. Block, D. D., 6340 Ellenwood Avenue, St. Louis, Mo.; Mrs. Kercheval Smith, 3012 North Calvert Street, Baltimore, Md.; Miss Marian Macdonald, 673 Richmond Avenue, Buffalo, New York; and Mr. Harold C. Barlow, 1801 Fond du Lac Avenue, Milwaukee, Wis.

A more complete account of the meeting is being prepared and will be distributed through the diocesan and provincial officers of young people's groups.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

A CHURCH AT WORK.

Since the completion of the new parish house and Sunday-school rooms of St. Paul's Church, Richmond, that building has been thrown open for meetings of the greatest possible variety. It is a down-town church, and proves its usefulness as a community center.

One of the most interesting of these gatherings will begin on Monday, February 14, when the Virginia Conference of Social Workers convenes there for its annual three days discussions of social problems, which include a great variety of topics. These state meetings are of the utmost value to the clergy, especially those in the country, and should be attended by them whenever possible.

Ministers have a valuable contribution to make to scientific social work, and, at the same time, they can learn much from contacts with those engaged in this noble profession. Drawing these two groups together is an important matter, and one excellent way to do it is to offer our parish buildings as a center for such meetings. It is to be hoped that other churches will follow the example of St. Paul's in extending hospitality to such important conventions.

PREVENTION OF LAWLESSNESS.

At a meeting of one of the committees of the National Crime Commission held recently in Chicago, two suggestions for the prevention of crime were proposed. One was a much more careful supervision of the sale of firearms, especially pistols.

In the State of West Virginia a license is required before any one can buy a pistol. This permit costs a considerable sum, and is quite difficult to obtain. It is necessary to show good reason why the applicant should have a pistol, such as being a night-watchman, bank messenger, or holding some such position where self-defense might become necessary in the course of one's usual occupation. This law has done much to reduce crime and violence in that state. Its advantages are obvious, and work almost entirely against the irresponsible. An examination of the reports of robbery, hold-ups, etc., will show that it is not once in a hundred times that the possession of the pistol saves the victim.

In England, ever since the war, there has been, what might be called a gentleman's agreement, if such a term be applicable to law-breakers, between the police and the criminal classes, that neither should carry firearms, and, curiously enough, the arrangements seems to work satisfactorily. We do not believe that it could be put into operation in this country, where the lawless element is very much larger and more violent than in England.

The second plan, under discussion, was advocated by the Honorable Newton D. Baker, former Secretary of War, who said in part:

"Today, instead of making the world safe for democracy, we must make our cities safe for ourselves to live in. To do this we need to organize public opinion in such a way as to overcome apathy for crime conditions and the maudlin sympathy displayed for the criminal. There must be more sympathy for the victim of the original, for the police who apprehended the criminal, the prosecutor and the judge who bend their efforts to bring him to justice."

Undoubtedly, the growth of the attitude of respect for the law would do a good deal toward maintaining its observance, but this all comes back to what has been so often reiterated on this page, namely, that a respect for the Constitution of the United States must be developed among our better citizens before we can expect the lower classes to abide by the law.

One may not approve of the prohibition amendment, and it is perfectly legitimate to take vigorous steps to have it amended through the proper channels, but until this is done it is certainly demoralizing to have otherwise respectable and supposedly law-abiding citizens, deliberately disregard this basic provision of our law.

It offers every inducement to those of the lawless classes to carry their violent practices to the furthest extreme when they know that the wealthy are paying no heed to laws that are supposed to be enforced equally on all our citizens.

Present conditions are undoubtedly the result, to some extent, of this attitude among the so-called "best people", and they will certainly continue to grow worse until such people recognize their responsibility to set the right kind of example.

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

The Ten Commandments as Fundamental Principles.

Last week I asked you to try to put the Ten Commandments into ten words. I asked you to make them positive rather than negative. Did you try it? I wanted to start you to thinking in terms of the positive teaching rather than negative teaching. It may be possible to teach a child to do a thing by telling him not to do the opposite, but it isn't considered good pedagogy according to up-to-date educational authorities.

The Ten Commandments are the basis of all law. I mean of all human laws. Take the Bill of Rights, the Declaration of Independence, the Statute Laws that are used by the courts in your state and see whether they are not so many modifications of the different Commandments

as laid down for us in the twentieth chapter of Exodus. Everything is there. We are told in many ways what we may or may not do to one another, to each other's property, homes, person, wife, children, how we are to act in given situations, what we may or may not say—all of it is right there in the Ten Commandments. If everybody kept strictly these Laws of God we would need few of the many laws as laid down for our guidance in Statute Books.

What the Ten Commandments and the Statute Laws have in common is that both aim to teach us how to live right with God and with our neighbors; Christ teaches us how to make the most of life. All must be taught to the children in a way that they can understand. To live right; make the most of life—these are the results that we wish to attain. Christ teaches us the second, and we will take His teaching up later. The fundamental principles as laid down for us in the Ten Commandments will teach us the first. That means that you must know what to teach, or the subject you are to teach.

But do you? Certainly before we discuss methods of training in these laws we had better see if we really know what it is that we want to teach.

Let us take each Commandment and look at it in a different light, for the moment, from that in which it appears in the Bible. This we will do for our own admonition.

In the Parents' Institutes which I have held in my state, we have taken up this subject in the following way and I believe have received much benefit from such a method. It is not I who have made this list of ten words to represent duties to be learned from the Ten Commandments in a positve way for the training of children. It has taken some thousand parents in open discussion over a period of three years to evolve them. I bring you their summary. Study them; compare them with your list I asked you to make out. Next week I shall take each up in detail and discuss them in order to learn exactly what each Commandment may mean in the training of children in a positive way. I shall learn for myself and then teach my child from the

First Commandment, Belief; Second Commandment, Worship; Third Commandment, Reverence; Fourth Commandment, Rest; Fifth Commandment, Obedience; Sixth Commandment, Protection; Seventh Commandment; Purity; Eighth Commandment, Honesty; Ninth Commandment, Truth; Tenth Commandment, Contentment.

DIOCESAN COUNCILS AND CONVENTIONS

WEST TEXAS.

THE twenty-third annual Council of the Diocese of West Texas was held in St. Mark's Church, San Antonio, beginning with an inspirational service Tuesday night, January 25, at which Bishop Capers delivered his annual address. There was a celebration of the Holy Communion at ten o'clock Wednesday morning, the council sermon being preached by Bishop Moore, of Dallas, after which the council was organized for business. The Rev. L. B. Richards was elected secretary, and the Rev. J. S. Budlong was appointed assistant secretary. The parochial reports indicated a year of exceptional progress throughout the Diocese. The apportionment for general missions will have been met within six hundred dollars, which deficit the council voted should be raised and forwarded to the National Council as soon as possible, and the school is equipped equal in every detail to the other Church Schools of the country. The Texas Military Institute, the Diocesan School for boys, has been thoroughly renovated at an expense of some forty thousand dollars, and is filled to capacity. Practically all of the Diocesan officers were reelected, the Standing Committee consisting of the Rev. L. B. Richards, president; the Rev. J. S. Budlong, secretary; the Ven. B. S. McKenzie, Hon. A. W. Seeligson, Hon. S. G. Tayloe and Mr. Jesse A. Chase. As the Synod of the Province of the Southwest meets in San Antonio October 18 to 20, Bishop Capers appointed a special committee on arrangements, with the Rev. R. P. Crum as chairman. The Presiding Bishop has accepted an invitation to be present at the meeting of the Synod, and Bishop Capers stated that he hoped to have Bishop Freeman, of Washington, as a guest. The meetings of the Woman's Auxiliary, Girls' Friendly Society and Daughters of the King were held in connection with the council. About one hundred and sixty-five persons attended the Diocesan dinner at the St. Anthony Hotel on Wednesday night.

J. S. B.

UPPER SOUTH CAROLINA.

The response of the laymen to the need of the Diocese in financial extremity was the most encouraging feature of the annual convention of the Diocese of Upper South Carolina held in York January 25-26. Mr. Joseph E. Hart, of York, volunteered to lead a committee of laymen to procure the $5,600, which was required to obviate the most damaging reductions which the finance department has been forced to suggest. The men came forward with the assurance that the amount would be raised. This action was a great relief to the whole convention.

The convention formally accepted the offer of Major and Mrs. W. B. Moore of $10,000 for Voorhees School for Negroes and Clemson College Parish House to operate as a loan during their lifetime and at their deaths to become the property of the Church. Deep appreciation was expressed to Major and Mrs. Moore for this generosity.

Principal E. E. Blanton, of the Voorhees Normal and Industrial School for Negroes, spoke of the work of the school and of its place in the education of the Negro youth for elevating the life of the community. He had with him three others. The four sang very effectively some of the Negro folk songs and spirituals so much loved by those interested in the Negroes. They created a favorable impression of the life of Voorhees.

The Commission on Mountain Work had a constructive report which was made by the Rev. Malcolm Taylor, chairman. The commission proposes to start a work in the mountain section of the Diocese by placing a clergyman in the field to be primarily a pastor, and to preach and minister otherwise as occasion presents or develops. Nothing of an institutional nature will be attempted, for some time at least.

The results of the elections were in part: Secretary, the Rev. A. Rufus Morgan; treasurer, Mr. Bryan H. Lumpkin. Standing Committee of the Diocese: the Rev. Messrs. Henry D. Phillips, D. D., A. R. Mitchell, M. S. Taylor, T. T. Walsh, W. H. K. Pendleton, and Messrs. B. H. Boykin, W. Bedford Moore, Jr., J. Nelson Frierson, James S. Middleton and A. P. Brown.

Delegates to the Provincial Synod: the Rev. Messrs. A. Rufus Morgan, Capers Satterlee, Malcolm S. Taylor, L. N. Taylor, E. V. W. Edwards, E. M. Claytor; and Messrs. B. H. Lumpkin, Carl Hart, W. Bedford Moore, Jr., James S. Middleton, M. C. Heath and C. M. Lindsay.

The convention showed the best attendance of its history since the first annual convention. Its next meeting is to be held in St. John's Church, Columbia, the Rev. G. C. Williams, rector, January 24, 1928. This congregation has recently completed a new church building which can easily take care of the convention.

A. R. M.

SOUTH FLORIDA.

Chief features of the opening service of the fifth annual convention, Diocese of South Florida, held in Christ Church, Bradenton, January 25-27, were Bishop Mann's address and an address on Parish Organization, by Frank P. Dearing, senior warden of St. John's Church, Jacksonville.

The Ven. James G. Glass, Archdeacon of South Florida, was unanimously reelected secretary, with hearty tribute to his rare efficiency and care in fulfilling this arduous duty through five years past.

Further plans for the furtherance of the Bishops' Crusade were given, the two main centers for the work of Bishop Knight and the other visiting Crusaders to be at Tampa, following the close of convention, and at Miami a few days later.

A vote of appreciation to all who contributed to the fund for replacing the great loss to Church property through the September hurricane, was passed.

The treasurer was authorized to pay to the treasurer of the National Council the deficit on the amount pledged by South Florida for 1926.

Following a report from the trustees of the University of the South, a resolution was adopted; commending the authorities of the University of the South

in the effort to raise a two million dollar endowment fund to increase the usefulness of the University to the Church and to the cause of education, and pledging interest in and prayers for the success of the campaign.

John W. Claussen, of Miami, was re-elected treasurer, and Floyd L. Knight, of Miami, was reappointed chancellor. Those elected on the Standing Committee were the Rev. Messrs. W. G. Clark, G. I. Hiller, H. G. Walker, T. W. Bethea and J. C. M. Valentine.

Deputies to the next Synod were the Rev. Messrs. Maderia, Taylor, Curtis, Hiller, Clark and Young; and Messrs. G. F. Smith, George Hosmer, W. E. Tylander, H. J. Wilmshurst, S. L. Lowry, Sr., W. G. Hankins.

Invitation to hold the next convention in St. Luke's Cathedral Parish, Orlando, was accepted, the date being January 24, 1928.

Both Bishop Mann and Bishop Wing in their addresses to convention warmly commended the courageous spirit shown by clergy and laity in the parishes and missions which had serious loss in the hurricane, and they urged a hearty participation in the Bishops' Crusade by all congregations in this Diocese.

"The majority of Americans are boastful of living in an age of progress," said Bishop Mann. "But what do we mean by progress? Certainly mere change is not necessarily desirable advance. It may be aberrancy or retrogression. The only valuable movement is such as leads to better conditions. So there must be an ideal which we want to realize. We must see it in the distance and long for it and measure our progress as it is making us draw nearer that ideal."

"Instead of seeking our assurance of progress from the ether and the dust, from the geologists and the chemists, let us turn to Him whose life was the light of men, and whose promise to those who accept Him is their eternal goodness and glory."

"Belief in progress! Most assurely so for all who will obediently and enthusiastically follow the Great Leader. He knows and shows the way. Therefore, let us throw ourselves more confidently into our proclamation of the Gospel as the one hope for true progress. Let us say to all who will hearken, 'Repent ye, for the Kingdom of Heaven is at hand'."

C. R.

OKLAHOMA.

Bishops' Crusade and Annual Convocation.

The Bishops' Crusade at St. Paul's Cathedral, in Oklahoma City, began on Sunday, January 16, Bishop Wing, of South Florida, being the Preacher, and Dean Hoag, of Salina, Kansas, being the Interpreter. There were large and attentive congregations throughout. The sermons were inspiring, instructive and helpful, and Dean Hoag was a wonderful interpreter of the "Life that is hid with Christ in God".

On Thursday and Friday of the same week the annual convocation of the District of Oklahoma was held in connection with the Crusade.

The convocation was opened with a celebration of the Holy Communion, Bishop Seaman, acting Bishop of the District, being the celebrant. He was assisted by the Rev. Hugh J. Llwyd, who read the Epistle, and by Bishop Wing, who read the Gospel. Bishop Seaman delivered his address at this service. He commended to the clerical and lay members of convocation, "The National Church League as an organization which is working to maintain and strengthen the constitutional nature of the Protestant Episcopal Church in face of the well-organized efforts on the part of those who are contending for the form of congregationalism found in and encouraged by the Monastic Orders. He pointed to the fact that this form of congregationalism is supported by a phase of individualism expressed by various clergymen, and even by some Bishops in the Church who seem to be emulating the individualism of the Bisnop of Rome, which permits individual Bishops to exercise power without any constitutional restraints. The Bishop asked the clergy and laity to pray faithfully that the coming General Convention, which must deal openly with these conditions, may be guided by the Holv Spirit, and characterized by real charity, by means of which earnest struggles may be carried on with Christian forbearance.

The outstanding event of the convocation was the announcement of the Rev. C. L. Widney, of Emmanuel Church, Shawnee, that that mission relinquishes the $600 which it has been receiving from the missionary funds and will organize as a parish. This is the first mission in six years to do this.

The statement of Mr. Widney was supplemented by the announced purpose of All Saints, McAlester, and St. Matthew's, Enid, that they will achieve self-support this year, and of El Reno, Pawhuska and Holdenville, within two years..

Convocation arranged for the Oklahoma Summer Conference to take place of the School of Methods, held for several years past. The Rev. Eric Montizambert was elected director of the conference, and the deans of the several departments are as follows: Christian Social Service, the Very Rev. John W. Day; Religious Education, Mrs. C. G. Templeton; Young People's Department, the Rev. Thomas Mabley. The elections resulted as follows: Chancellor, the Hon. Preston C. West, Tulsa; Secretary and Registrar, the Rev. C. L. Widney, Shawnee; Assistant Secretary, the Rev. Herbert Morris, Guthrie; Treasurer, Mr. J. C. DeLana, El Reno; Examining Chaplains, the Very Rev. John W. Day, the Rev. Joseph Carden and the Rev. A. S. Hock; Delegates to the Provincial Synod, the Rev. H. E. Toothaker, the Rev. Hugh L. Llwyd, and the Rev. Franklin Davis. Alternates: the Rev. J. C. Donnell, the Rev. A. E. Saunders, and the Ven. H. B. Smith; lay, Mesrs. Lewis Pratt, J. C. LeLana and Bragdon; alternates, Messrs. Walter Young, Wright and R. E. Lee.

The next convocation will be held at Grace Church, Huskogee, January 26 and 27, 1928.

J.C.

NORTH TEXAS.

The keynote of the Annual Convocation of North Texas, held at Plainview, January 16, 17 and 18, was its preparation for the Bishops' Crusade and the adoption of plans for its follow-up work.

The following officers were chosen for the year:

Executive Committee:

The Bishop, chairman ex-officio. Council of Advice, the Rev. Messrs. L. L. Swan, Clarendon. chairman Department of Missions; F. B. Eteson, Plainview, chairman Department of Christian Education; F. A. Parsons, San Angelo, chairman Christian Social Service; L. G. H. Williams, Lubbock, chairman Department Publicity; Mr. Will Stith, chairman Department of Finance; Mr. J. B. Dooley, Amarillo, Chancellor; Ven. Hall Pierce, Amarillo, Secretary (Registrar).

Delegates to Provincial Synod:

The Rev. Messrs. W. P. Gerhart, F. B. Eteson, L. G. H. Williams, and Messrs. T. R. Smith, W. W. Rix, H. S. Gooch.

Alternates:

The Rev. Messrs. F. Stedman, L. L. Swan, F. Parsons, and Messrs. Will Stith, H. H. Allen and J. B. McClelland.

Mr. J. B. McClelland, Treasurer Field Department, was able to report the budget quota for the National Council and District paid; North Texas' share of the deficit paid, National Council Advance Work quota paid, and nine-tenths of the District Advance Work quota paid.

New lots were reported at Pampa and Lubbock, a new parish house at Big Spring, and a new chapel at Baird. The church at Colorada was remodeled and a new altar installed.

It was voted to help finance the Sewanee campaign to raise two million dollars for a development fund.

The third day of convocation was the second anniversary of Bishop Seaman's consecration. He was presented with a token of appreciation from the convocation.

Abilene was selected as the next meeting place of convocation, January 15, 16 and 17, 1928.

It was voted to send representatives to the Madison and Manhattan Conference on Rural Work.

The District Woman's Auxiliary met at the same time and place, and elected the following new officers:

President, Mrs. W. W. Rix, Lubbock; First Vice-President, Mrs. I. R. Anderson, Plainview; Second Vice-President, Mrs. Joseph Daly, Abilene; Secretary, Mrs. Henry Gooch, Amarillo; Treasurer, Mrs. T. R. Smith, Colorado; United Thank Offering Treasurer, Mrs. J. B. McClelland, Clarendon; Educational Secretary, Miss Ruth Rix, Lubbock.

F. H. S.

SPOKANE.

The Crusade and The Convocation.

"Love, joy and zeal" are the essentials of religion and the Bishops' Crusade, according to the statement of Bishop W. P. Remington and Mr. Walter McPherson, who conducted the Bishops' Crusade in connection with the annual Convocation of Spokane, just closed. The services were among the largest attended in the history of the local church. Over four hundred and fifty attended the annual dinner held on Monday evening, and more than one hundred of these were young people. The interest was intense and scores of enlistment cards were signed at the close of the four-day sessions. Two previous Crusades at Walla Walla and Yokima preceded the one held at Spokane. These were also very successful. The local clergy have planned to carry the Crusade into the outlying towns and churches.

The Bishop's report showed that three hundred and eleven had been confirmed during the past year. This is the largest in the history of the jurisdiction. His report showed the obligation to the Church's Program had all been met.

Those elected to the Provincial Synod to be held in may at Seattle were the Rev. Messrs. A. A. Bramhall, F. W. Pratt and E. L. Rolls; alternates, the Rev. Messrs. T. A. Daughters, Alex Cof-

fin and A. J. Palmer; and the lay delegates are Messrs. W. L. Sterling, S. King and B. G. Ewing.

Those elected or appointed on the Bishop and Council were the Rev. Messrs. W. H. Favorham, W. D. Vincent, S. King and H. E. Hamilton.

The Council of Advicate: the Rev. Messrs. E. R. Allman, T. A. Daughters, E. W. Pigion and Messrs. John King, Fred Phair and E. H. Knight.

T. A. D.

Church Intelligence

FIRST CHURCH CONFERENCE IN PORTO RICO.

By Mrs. Charles B. Colmore.

Church Conferences in the United States have multiplied so rapidly in the past few years that one hesitates to send to the Church Press the account of still another one, though this one was held outside the borders of Continental America. However, we believe that the Church at home will be interested to hear of the great blessing which has come to us through the efforts of the Rev. T. A. Conover, of Bernardsville, New Jersey.

To those of us whose privilege it is to share in the Church work in the Missionary District of Porto Rico there has been given no such spiritual uplift or inspiration quite so wonderful as that given us during the six days of our first Church Conference, held at St. Andrew's Mission, Mayaguez, January 10 to 16. The faculty consisted of the Rev. T. A. Conover, Dr. C. E. Edmunds of the General Seminary (whose son is doing missionary agricultural work in this District), Dr. Adelaide Case, of Teachers' College, Columbia University, and Miss Florence Newbold, of the National Girls' Friendly Society. Courses were given on "How to Teach the Bible", "How to Teach the Prayer Book", "Principles of Teaching", "Work Among Young People", and "Personal Religion".

Gathered in the Church Monday evening the opening service, when Mr. Conover made us come up unto the Mount of Transfiguration, we knew for a certainty that it was our Lord Himself who had put it into the hearts of some of His faithful people to make this conference possible. To the friends in Mr. Conover's parish who financed the conference we in the District owe a great debt of gratitude. Living as we do on this island in the mid-Atlantic, fourteen hundred miles from New York, our only port of entry into the United States, we feel far away indeed from the help and inspiration which come from contact with individuals and groups who are leading in the corporate life of the Church today.

From the daily celebration of Holy Communion, at 7:15, through the morning classes, the noonday intercessions, afternoon conferences, group recreation and evening talks on Personal Religion, every moment was filled with the very things we needed most in the way of spiritual inspiration and practical help. Bishops, clergy, teachers, lay workers, and students, both native and foreign, gathered together in a common desire to benefit by this great opportunity and then to go back to our various posts and share with our people what we ourselves had gained.

At St. Andrew's, the Rev. F. A. Saylor ministers to all English-speaking people in the community, in addition to his Spanish work. There are no other English services in Mayaguez. It is an interesting note that three of the Presbyterian missionaries, with a group of young native women from their training school, attended the conference daily and were most enthusiastic in their expressions of appreciation for the help it had been to them. "God is working His purpose out" and this close association with our Presbyterian friends was mutually helpful and makes for a better understanding of one another. Who knows to what it may lead?

On Sunday morning when we knelt side by side at the sung Spanish Holy Communion (the closing service of the conference), visitors from the States, native and American clergy and workers, as well as the large congregation, there came to many of us a deeper realization of the oneness of the Church. "Elevad vuestros corazones"—"Lift up your hearts". We did, indeed, lift them up in joyful thanksgiving to our Lord, that no matter where we are, nor in what language we express it, we are "made one body with Him, that He may dwell in us and we in Him".

The Bishops' Crusade In Honolulu.

The Bishops' Crusade was carried on, and met with excellent response, in the far-off Pacific Ocean, in the Missionary District of Honolulu.

The Advent season was observed as the period of preparation, especially St. Andrew's Day, with special preaching in the various parishes and missions, and quiet days of intercession for clergy and laity.

Observance of the period of the Crusade itself was begun on the first Sunday after Epiphany with an eight-day mission in St. Andrew's Cathedral, Honolulu, for all the city parishes and missions. The preacher was Archdeacon Percy C. Webber, the well known missioner, who was in the Islands at the time, after having held a mission at Epiphany Church, Honolulu. The mission met with splendid response, each day's congregation being larger than that of the day before, culminating in a magnificent service on Sunday evening, January 16. The plan of the Crusade was followed as closely as possible, a lay speaker giving a brief address before the missioner's sermon, and the Bishop of this District closing with a summary of what had been said by the Archdeacon. Thus Bishop, priest and layman participated in each service while the clergy of the city assisted in turn at the early Eucharist and the evening service each day.

Following this, missions were held in the parishes and missions on the outlying Islands, the Bishop visiting some points on Maui and Hawaii, Archdeacon Webber going to other points on Maui, the Rev. James F. Kieb to Hawaii, and the Rev. Elmer S. Freeman to Kauai.

Important Action Taken By Two Dioceses.

On January 26, the Council of the Diocese of Milwaukee, on recommendation of Bishop Webb, set off the northern part of the Diocese as a new jurisdiction of which the see city is to be Eau Claire. This action follows on the gift of $100,000 as an endowment fund for such a new Diocese and the gift of a Bishop's House by the vestry of Christ Church Parish, Eau Claire.

On February 1 the Council of the Diocese of Fond du Lac, took similar action setting off six counties of their Diocese to be incorporated in the new Diocese. This will give a section of Wisconsin comprising about one-third of the territory of the State and about one-fourth of its population. Final approval will be asked of the next General Convention.

News From China.

A cable received on February 1 from Bishop Roots reads as follows: Members of the foreign staff in Changsha, Ichang, and Shasi, have been recalled to Hankow. All are well. All Middle Schools, except Boone Middle School and St. Hilda's, Wuchang, have been closed for the present. Later it may be necessary to close these two also.

A cable from Bishop Roots received on February 4, may be summarized as follows:

The Rev. F. J. M. Cotter and family sail from Shanghai for England on February 23.

The Rev. Walworth Tyng and family,
Mr. and Mrs. F. C. Brown,
Miss Mary Dawson,
all of Changsha, have been obliged to leave their station and are now in Wuchang.

Bishops Roots hopes that Mrs. Roots, who is now in this country, may be able to sail for China early in April.

It is evident from the cable, that difficult days are ahead, especially for our educational work.

At its meeting on February 8, the Department of Missions will consider whether or not the schools shall remain open under the conditions imposed by the Cantonese Government at present in control in Central China, or whether it would be better to close them for the present.

Bishop Roots informs us that in order to pay the deficit in operating expenses of the schools from July to February, resulting from the military operations and generally disturbed conditions in Central China, $10,000 will be required.

If the schools continue to operate, it is probable that a deficit of not less than $10,000 will be incurred for the six months, February to August, 1927.

JOHN W. WOOD.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D. Bishop

Woman's Auxiliary Institute.

On January 27 and 28 an Institute for Study Class Leaders was conducted in Roanoke under the auspices of the Diocesan Woman's Auxiliary. Miss Laura F. Boyer, of New York, was the leader, using as a text book, "Beyond City Limits", by the Rev. Frederick Deane Goodwin. Being thoroughly informed on her subject, Miss Boyer was able to present it in a most forceful manner and all who heard her received a very great deal of help and valuable instruction. There were morning and afternoon sessions each day, all of which were held in the parish house of

St. John's Church.

Sixteen churches and missions in the Diocese were represented by thirty ladies.

The attendance, while gratifying, would doubtless have been larger, but for the fact that representatives of many other churches in the Diocese, as well as some of the above, took a similar course under Miss Boyer during the session of the Virginia Summer School of Religious Education at Sweet Briar College last summer.

Memorials at Abingdon.

On Sunday, January 16, a number of handsome memorials were set apart at St. Thomas' Church, Abingdon, by the Rev. Beverley M. Boyd, rector. Before setting apart these gifts, which were strictly in the nature of memorials, he referred with appreciation to the generosity of the ladies of Christ Church and St. John's Church in Roanoke, who had given the choir stalls, and Mr. W. E. Mingea, of Abingdon, who had given the pews.

The memorials, which were then dedicated, were:

The pulpit, given by the sons and daughters of Mr. and Mrs. James L. White in memory of their father and mother.

The lectern, given by Mrs. Bessie White Watson, in memory of her mother.

The altar service desk, given by the infant class in the Sunday School.

A mural painting, "The Risen Christ", given by their sons and daughters in memory of Mr. and Mrs. Thomas Preston Trigg.

Brass altar vases, provided by a bequest in the will of the late Miss Elizabeth Crawford.

The Bible, given by Mrs. Franklin D. Roosevelt, in memory of her parents, Mr. and Mrs. Elliott Roosevelt, who at one time were residents of Abingdon. Mr. Elliott Roosevelt had given the Bible, which was lost in the fire that destroyed St. Thomas' Church in December, 1924.

The altar cross, given by Mrs. Harry Sargent, in memory of her aunt, Mrs. Pocahontas Robertson Trigg.

Brass candlesticks, given by Miss Florence Meek in memory of her two sisters.

The altar, given by Mr. W. E. Mingea in memory of the Rev. Dr. John J. Lloyd, for fourteen years rector of St. Thomas' Church.

The altar service book, given by Mrs. Arthur Lloyd.

Sometimes a fire comes as a blessing in disguise and this seeems to have been true in the case of Arbingdon, for, in place of the frame church which had been in use for many years, the congregation, with the help of friends in many directions, has erected a stone edifice which, enriched by the beautiful memorials above noted, is undoubtedly one of the handsomest small churches in Virginia.

T. A. S.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

Meeting of The Church Club.

"The Work and Problems of the Rural Church" was discussed by the Church Club, of Philadelphia, an organization of laymen of the Episcopal Church, at its meeting Monday night, February 7, at the Church House. The Rev. George B. Gilbert, of Middletown, Conn., the guest of the evening, presented the subject.

Mr. Gilbert is a pioneer in rural Church work and in the application of Christian social service methods among country populations. He is chairman of the Diocesan Rural Work Committee, and also chairman of the Rural Work Committee of the Connecticut Federation of Churches.

Clerical Brotherhood Speakers.

The speakers at the Clerical Brotherhood meetings at the Church House, Philadelphia, are:

February 7—the Rev. W. C. Emhardt, "European Religions of the Church". Mr. George M. Lamsa, Field Representative of the Archbishop of Canterbury's Assyrian Mission.

February 14—the Rev. J. Cullen Ayer, Jr., Ph. D., "The Sacrament of Marriage".

February 21—Charles Platt, M. D., the President of the National Probation Association, "Probation and Parole".

February 28—The Bishop's Pre-Lenten Day. The Rt. Rev. Julius W. Atwood, D. D., the Rev. James O. S. Huntington, D. D., O. H. C., and others.

R. R. W.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. G. Tucker, D. D., Coadjutor

Missionary Institute.

The mid-winter Missionary Institute of the Woman's Auxiliary of the Diocese was held at the Mayo Memorial Church House, Richmond, on February 1, 2 and 3. Much good is accomplished by these Institutes, and the growing attendance shows their value to the women of the Church. Classes are conducted on Mission Study for members of the Woman's Auxiliary and Juniors, and classes in Methods and Program Work for the Girls' Friendly Society.

The subject of study this year being Rural Work, one in which the people of the Diocese are greatly interested, separate classes were held, one in the morning for an hour, and a two-hour session in the afternoon. Mrs. Wishart, who taught both classes, is a stimulating teacher, and her text book, "Beyond City Limits", proved very interesting.

Mrs. Davison had classes in Junior work and Mrs. Story, one of the national officers of the Girls' Friendly Society, presented the work of that organization.

Miss Louisa Davis and Miss Sallie Deane conducted Missionary Conferences, and each evening an hour was spent in listening to interesting addresses. On Tuesday the Rev. Dr. James W. Morris, of Brazil, and the Rev. Warren Seager and the Rev. R. A. Magill, of China, were the speakers. Wednesday, the Rev. F. D. Goodwin spoke on Rural Work, and Mrs. Storey on the Girls' Friendly Society; and on Thursday Miss Stubbs and the Rev. F. S. Persons spoke on Mountain Missions.

Bishop Brown closed the meeting on Thursday night with a cordial endorsement of each organization represented.

L. G.

Young People's Service.

The Young People's Service Leagues of Richmond held a special service in St. Paul's Church on Sunday night, January 30, for all the young people of the city. The service was conducted by Craige Ruffin and O. T. Heinrich, the vice-president and president, respectively, of the Richmond Council. It was a rather unique service in that it was entirely conducted by young laymen, the only ordained minister taking part, being the Rev. Alexander C. Zabriskie, of the Virginia Theological Seminary, who pronounced the benediction. The speakers were W. Brooke Stabler and Ernest V. Stires, both students at the Virginia Seminary. Mrs. Ernest V. Stires, who is the daughter of Madame Louise Homer, sang two anthems. The young people of Richmond responded wonderfully, and it was necessary to turn a large number of them away from the doors.

Reception Tendered the Rev. H. B. W. Peters.

The congregation of the Church of the Epiphany, Richmond, had a reception on Friday, January 28, in honor of the Rev. H. B. W. Peters, who has had charge of the church since his ordination last June. Many expressions of appreciation of Mr. Peters' work were made. Mr. Peters was presented with a gold watch and chain as a token of appreciation; and a silver service and a number of household utensils were given to Mr. and Mrs. Peters.

Mr. Peters, who has been in charge of the Church of the Epiphany during the sick leave of the rector, the Rev. J. H. Gibboney, on February 1, took charge of St. Stephen's Parish, Northumberland County, with residence at Fleeton.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Self-Denial Offering.

The annual service for the presentation of the self-denial offering of the Order of the Daughters of the King in Washington was held in St. Andrew's Church on Wednesday evening, February 2. The sermon of the occasion was preached by the Rev. J. J. Queally, rector of the Church of the Transfiguration. The self-denial offering of the Daughters, presented annually in Washington, is presented at the time of the General Convention every three years and together with the offerings of the whole order is used for the support of certain missionary women workers of the Church.

Boy Scout Service.

Boy Scouts in uniform, marching in a body to the service at Christ Church, Georgetown, on Sunday morning, February 6, formed an impressive and inspiring picture. They were attended by their leaders and the Scout Committee of the Christ Church troop and immediately followed the processional of the choir. The sermon by the rector, the Rev. E. Pinkney Wroth, was delivered especially to the boys and strong and forceful in thought and delivery, was built upon the text, "Let no man despise Thy youth". The Christ Church Scout Troops have grown splendidly in the last year or so, and though having no official connection with the Church as such, have so cooperated that a splendid feeling between Scouts and people is manifested. The service on Sunday morning was the beginning of the week's celebration of the seventeenth anniversary of the Boy Scout Movement.

Laymen of Epiphany Meet.

The third dinner-meeting of the men of Epiphany Church, under a new plan recently organized, was held Thursday evening, February 3. Mr. William Knowles Cooper, head of the Washington Y. M. C. A., delivered an address on the topic assigned by the Program Committee, "Understanding Youth—Whose Responsibility?" His address built on his personal experience and study of the question of the youth movement, made a strong appeal to the men present. Music was provided by Messrs. Adolf Torovsky and Ambrose Durkin, of Epiphany choir, and the occasion was brought to a close by an address by Dr. Phillips, rector of Epiphany Church.

A two-year program and renewed effort for increasing usefulness as an organization are the special features of the new plan for the meetings of the men of Epiphany.

A service of intercession and healing, under the auspices of the Guild of the Nazarine, was held in St. Mark's Church on Friday evening, February 4, when the rector, the Rev. W. H. Pettus, officiated.

The Council of the Diocesan Pageant and Drama Society of the Diocese has held meetings recently, and is formulating plans for pageantry work during the General Convention in Washington in October, 1928. Members of the council are: the Rev. E. H. Stevens, the Rev. C. P. Parker, Mr. N. W. Dorsey, Mr. Leslie Rucker, Comdr. C. T. Jewell, Mrs. H. G. Torbert, Mrs. Maie Moore Forest, Miss Helen Griffith, Mrs. C. D. Johnson and Mrs. William Channing Johnson.

M. M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Church Club Dinner.

At the annual dinner of the Church Club, given in honor of Bishop Manning, facts were given concerning achievements of the Diocese of New York in support of the general program of the Church. In the past year New York has given to the Church at large the sum of $585,000 and, in addition, the Diocese has received from its own communicants $230,000 for Diocesan promotion. New York Diocese is asked by the Church at large for $640,000, and in 1926 it contributed $562,324, making a record better than it ever made before. Of the sum, the parishes and missions gave $525,000, leaving only a small balance to be given by individuals. The fact shows excellent organization and good team work. In 1926 there was a gain of more than $100,000 over the record for 1925. More than one hundred parishes and missions completed their quotas in 1926 as against sixty-four in former years.

At the dinner Bishop Manning came out strongly for a cleaning up of the stage, of literature and magazines, which he said need such cleaning as almost never before. He said the Church, and all Christians are bound to act, and not just talk. Speaking of enforcement of laws, he urged that they be enforced, and that no Christian either break a law himself, or perform any act, or say any word, that may induce or encourage others to break it.

Death of the Rev. James V. Chalmers.

The death of the Rev. James V. Chalmers, long vicar of Holy Trinity Church, a part of St. James' Parish, is of more than local interest. Mr. Chalmers labored for years in behalf of temperance, and against the saloon. He was spared to the ripe age of seventy-nine that he might so contend. He lived to see wonderful changes, and to believe that just as other causes were fought by evil forces, but finally won out, prohibition will do the same. Holy Trinity is on the upper East Side of Manhattan, the Rhinelander Memorial, and formerly saloons were on almost every prominent street corner. He became acquainted with keepers of saloons. He knew his subject, and his influence went far beyond the limits of the New York Diocese, or even of the Church itself.

C.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

The Bishops' Crusade.

The Bishops' Crusade, which began in this Diocese on January 23, met with overwhelming success from the very beginning and it may be said that the spirit which prevailed throughout the entire mission was one which made the people and clergy feel that they were brought closer to God and left with the desire to fulfill all that they had seen and heard. Truly it was a rededication to the service of Christ and His Kingdom.

The first service was held at Christ Church, Savannah, in the evening. The combined choirs of one hundred and five voices rendered the music which, alone, would lift one up "to higher things". The clergy of the four parishes in the city with the archdeacon of Savannah followed their respective choirs. The Rev. Julius Schaad, rector of Saint Paul's, Augusta, was the preacher. The congregation, composed of all the churches in the city, were present and filled the church to its seating capacity.

On every morning during the week a devotional service, with a celebration of the Holy Communion was held at Christ Church. This service was largely attended by both men and women. Mr. Schaad gave a series of lectures on the "Inner Shrine", which proved interesting and helpful in every respect. The average attendance at this service was two hundred and fifty communicants.

A series of meetings of the women of the parishes were held every afternoon. These meetings were supposed to be group meetings, but the attendance became so great that they were forced to go to a church to seat the people. Mrs. W. J. Loaring Clark, of Sewanee, Tennessee, conducted these meetings and all regretted that she was forced to leave the city before the mission closed.

Mr. Courtney Barbar, of Chicago, Illinois, led several meetings of the men and gave the aids of the mission from a layman's viewpoint. He conducted several meetings of the men in Bible classes, suppers, mass meetings, and private discussion groups.

The Rev. C. C. J. Carpenter, of Grace Church, Waycross, came to Savannah to lead the young people's work. His talks were helpful and interesting and the young people were made to feel that they, too, had an integral part in this great movement.

The last service of the Crusade was held at Christ Church on Sunday morning. There were nine hundred and eighty-seven people in the church and over one hundred and fifty were turned away for lack of room. Mr. Schaad, the Crusader, preached in most fitting manner. Bishop Reese, assisted by four of the clergy, were in the chancel and over seven hundred people communed.

The average attendance a day during the Crusade was over one thousand. But it is not the numerical figures that count, but the renewed devotion which the people of the Church will play in the establishment of God's Kingdom

H. B. H.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan.

For The Work of The Church.

Creation of a trust fund, the income from which is to be used for training of young men in the Episcopal ministry and young women in Church work, is provided in the will of Miss Emma Jane Karrar, a devoted Church woman who recently died in Raleigh. Miss Karrar also made bequests to Christ and St. Saviour's Churches in Raleigh, St. Mary's School, St. Luke's Home, Raleigh, and the Church of the Messiah, Mayodan.

Laymen and The Crusade.

Laymen in North Carolina are matching the clergy in their enthusiasm for the objects of the Bishops' Crusade. They will attend the two Diocesan conferences in Raleigh and Charlotte in large numbers. Mr. N. C. Cordon, an influential business man of Winston-Salem, has set the pace for other laymen of the Diocese, devoting much of his time to his work as executive secretary of the department of evangelism.

Laymen of St. Luke's, Spray, and the Church of the Epiphany, Leakesville, had a supper and conference on the Bishops' Crusade in the basement of St. Luke's on February 1. Mr. George Orr, of Winston-Salem, and the Rev. Mark Milne, of Salisbury, were the two chief speakers. Mr. C. B. Beck, a layman of Spray, presided. The Rev. William J. Gordon, rector of these two churches, left on January 22 for a tour of the Holy Land.

T. P., JR.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

The Crusaders.

The National Crusaders to West Virginia were Canon Stokes, of Washington, D. C., Bishop H. St. G. Tucker, the Rev. H. G. Lane, of Raleigh, N. C., the Rev. Percy Kammerer, Trinity Church, Pittsburgh, and Mr. Robert Barrett, of Alexandria, Va.

Bishop Strider has been asked by the National Commission on Evangelism to act as Crusader in the Diocese of Easton, the Rev. J. L. Oldham in the Diocese of Lexington, and the Rev. John Gass in the Diocese of Southwestern Virginia.

Students in Seminary: West Virginia has a larger number of students than usual in the Virginia Theological Seminary at Alexandria. There are four enrolled there this year: Edward M. Pennell, Jr., Morgan Alley, George Shirley and Oliver Litter.

The Every Member Canvass has been held in most parishes in the Diocese with gratifying results. The three leaflets —the Presiding Bishop's Parish, the Bishop's Parish and the Rector's Parish—were largely used in many cases as preparatory to the canvass.

Church School Circulating iLbrary: Miss Etta Ambler, the Diocesan Church School Worker, is endeavoring to form a Church School Circulating Library for use of parents and Church School workers in those places where no Sunday-school reference library is available.

Missions Held: Bishop Strider has recently conducted missions in Trinity Church, Shepherdstown and in Parkersburg. The Rev. C. W. Sydnor, St. Luke's Wheeling, conducted a mission in Grace Chruch, Elkins.

C. G. C.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

Crusade Conferences.

The Bishops' Crusade Conferences, held in Little Rock the week of January 23, were conducted by Bishop Edward Fawcett, of the Diocese of Quincy, and by the Rev. Gordon Reese, of Holy Trinity Church, Vicksburg, Miss.

Bishop Fawcett had the clergy in the morning, and preached at the evening conference. Mr. Reese spoke to the women in the afternoons.

The conferences for the clergy were well attended, in spite of the difficulty of getting about on account of high waters. The evening conferences for the people in general, were very poorly attended. This may be partly accounted for by the very inclement weather, it having rained most of the time.

As some appointed as Crusaders for the Diocese did not come, it was arranged to send the ministers of the parishes into other churches than their own to conduct the Crusade meetings. It is believed that it will work out to great satisfaction.

The Young People.

In the interest of the Crusade, the Young People's Service League had a Diocesan gathering in Little Rock, Saturday and Sunday, February 5 and 6. This was in the nature of a camp. The quarters were in the Cathedral Parish House.

Mrs. Fay Hope, the Field Secretary, and Miss Louise Turley had charge of the girls; and Mr. Gordon Reese had the oversight of the boys.

Dean John P. Williamson will go to St. John's Church, Camden, as the Crusader, representing the Diocesan Committee. He is the new Dean of Trinity Cathedral.

The Rev. M. H. Hankins has charge of Christ Church, Little Rock, until a rector shall be selected. Mr. Hankins was assistant to the Rev. John Boden, late rector for a number of years.

Mrs. John T. Foster, the wife of the rector of Trinity Church, Van Buren, died recently. Mr. Foster is off on a vacation which the vestry urged him to take. Bishop Winchester conducted the funeral services.

Bishop Winchester went to Waco, Texas, for an address to the Church Club of St. Paul's. He accepted an invitation to go to St. Louis for a speech to a gathering of "Evangelical Students". And last week he went to Pine Bluff to speak to the Churchmen of that city.

R. R. C.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

The Crusade.

The first week of the Bishops' Crusade in Tennessee was conducted in St. John's Church, Knoxville, January 23 to 28, by Bishop Shayler, of Nebraska, and the Rev. Prentice A. Pugh, of Nashville. The local preparation had begun two months earlier, and comprised, in addition to special sermons, a generous newspaper publicity. Thirteen cottage prayer meetings were held in various parts of the city by the rector and two lay readers of St. John's Church. The desired condition of "Prayerful Expectancy" was secured and the result was seen in the large congregations and in the increasing interest manifested from day to day. The total attendance for the six days was 3,712. The Crusaders addressed about 3,000 other persons at the University of Tennessee, the city high school and different luncheon clubs. A profound, and it is believed a permanent impression was made on the congregation, many of whom have started on the service of personal evangelism in addition to a more careful and diligent practice of the inner Christian life.

Twenty-five hundred people attended the opening mass meeting in St. Mary's Cathedral, Memphis, hundreds being turned away.

It is planned to carry the Crusade into every parish and mission in the Diocese.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

The Bishops' Crusade.

The intensive period of the Bishops' Crusade closed in the Diocese of Florida on Friday evening, January 21. The Crusade was held in three centers, St. John's Church, Jacksonville; Holy Trinity Church, Gainesville; Christ Church, Pensacola, and St. John's Church, Tallahassee. The National Crusaders assigned by the National Commission, were the Rt. Rev. Henry Judah Mikell, D. D., Bishop of the Diocese of Atlanta; the Rev. Dennis Whittle, rector of Luray Parish, Virginia, and the Messrs. Bartow Strang, of Chattanooga, and Edward H. Bonsall, of Philadelphia, the President of the National Brotherhood of St. Andrew.

The Crusaders began their work in Jacksonville, on Sunday, January 9, and were met with responsive congregations from the first. They expressed themselves as being well pleased with the Diocesan preparation, as made by Bishop Juhan and the Chairman of the Diocesan Commission on Evangelism, the Rev. Charles W. Frazer, the rector of St. Mary's Church, Jacksonville. Bishop Juhan accompanied the visiting Crusaders throughout their visitation to the Diocese.

As is customary, Bishop Mikell preached at the evening mass meetings; he also held daily conference with the prospective Crusaders of Florida. The Rev. Mr. Whittle held conferences with the women, each morning, and with the young people each afternoon, while the laymen held conferences daily with the men of the Church. These conferences were followed by light suppers, so that the men might later attend the mass meetings.

Florida is certain that no stronger team of Crusaders could have been sent to her. Bishop Mikell delivered three powerful and scholarly sermons on the objects of God, Sin and the Church. These will not readily be forgotten by his hearers. Mr. Whittle, a man of deep spirituality and experience, touched his hearers in a different, but in quite as effective a manner, while Mr. Strang, who visited Jacksonville and Gainesville, and Br. Bonsall, who visited Pensacola and Tallahassee, made a profound impression upon the men.

The follow-up work has already begun. A schedule of Crusades has been drawn up by the Diocesan Commission, covering the entire Diocese. Every parish and mission will have Crusaders sent to them between now and the first week in March, and the preaching stations of the Diocese will be covered by Bishop Juhan himself.

The Diocesan Crusades began on Sunday, January 23, when the Rev. Menard Doswell, rector of St. John's Church, Jacksonville; Mrs. Wm. P. Cornell, the Executive Secretary of the Diocese, and Dr. W. D. Jones, also of Jacksonville, went over to Trinity Church, St. Augustine, for a three-day period. The Rev. L. Fitz-James Hindry, the rector of the parish, had made splendid preparations for the Crusaders and the three meetings each day were well attended and met with responsive hearts. Mr. Doswell spoke to the mass meetings and to the young people, Mrs. Cornell to the women, and Dr. Jones to the men.

A number of the clergy, and laymen and women of the Diocese have been chosen for Crusaders and are now being trained for their work. From now on the work will be extended and the results are bound to be a blessing and a power to the Church of Christ.

C.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop.

Gifts To Mission Church.

Bishop Darlington has received from Mrs. Marius de Brabant, of New York City, the sum of five thousand dollars, which he has given to the incorporated trustees for investment for a permanent endowment of St. Gerald's Mission Church and Sunday School, Harrisburg, the income only to be used for the support of the Church. The Church is named for Gerald Clark Kling, the infant son of Mrs. de Brabant, who died some years ago.

Mrs. de Brabant has also given largely and previously to the payment of debts, repairs, and the purchase of church furniture, church ornaments, a processional cross, baptismal font, and altar hangings.

St. James' Church, Enola.

Colonel Henry Wharton Shoemaker, of McElhattan, near Lock Haven, has

(Continued on page 23.)

Family Department

February.

1. Tuesday.
2. Wednesday. Purification B. V. M.
6. Fifth Sunday after Epiphany.
13. Septuagesima Sunday.
20. Sexagesima Sunday.
24. Thursday. S. Matthias.
27. Quinquagesima Sunday.
28. Monday.

Collect for Septuagesima Sunday.

O Lord, we beseech Thee favorably to hear the prayers of Thy people, that we, who are justly punished for our offenses, may be mercifully delivered by Thy goodness for the glory of Thy name, through Jesus Christ Our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Release.

Out of myself, Lord!
From the narrowing prison;
The grave-clothes bound on hand and foot and knee,
Up to that life and light where Thou art risen,
Call me, and set me free.

Out of myself, Lord.
From the restless seeking,
The babel of earth's care and fret and loss,
Into the hush where love alone is speaking—
The silence of the cross.

Out of myself, Lord!
From life's tangled story,
The doubts unsolved, the fears unanswered still,
Into the clear white morning of Thy glory,
The peace which is Thy will.

Out of myself, Lord.
What shall yet befall me
I ask no more; enough that Thou art mine.
Turn but Thy face, O Son of God! and call me
To lose my life in Thine.

—Mabel Earle in Sunday School Times.

A Conversion in Tokyo.

The Rev. Y. Sugiura is a Japanese priest, ordained in 1894, whose name is one of the best known to us among Japanese clergy, for his many years of heroic work in the worst of Tokyo's slums. He sends the following little story in his own words:

There is a strange story about the conversion of an old man by the name of C. Sugiura. In his youth, he was brought up in the Nihonbashi fish market, Tokyo, and he grew up a very violent man, under the influence of the people in the market. He was so fond of fighting that he would take part in other's quarrels; and no woman would come near him, so he remained single to the end of his life.

At the time when I started the Good Samaritan Dispensary in the Fukagawa slums, thirty-four years ago, he was an old man of unruly behavior, and lived in the vicinity of the dispensary with his brother, sunk to the lowest stratum of society. His brother was then dying of consumption, and he used to come to us to get medicine for his brother, but he seemed to be entirely indifferent to our religious instruction.

At last his brother died, having been baptized by me on his death bed, and the peaceful and happy state of the brother's departure had made a deep impression upon this rough man. It was a cold winter day, when we buried the departed; and the snow was falling heavily, as he was sitting alone in his home that dreary night; and, according to his account, something occurred which gave him a tremendous shock.

Early the next morning, astonished and frightened, he rushed into the dispensary and said that his brother had come in the middle of the night and said to him in clear voice, "Brother! Brother! It is true that there is a Kingdom of Heaven". He also bade him to take this message to his three friends, "The priest, Mitsutaro and Ryuko". And in the most eager manner, he said to our Bible woman, who answered the door, "I know who the priest is, but who are the other two"? "Ryuko is my name, and Michitaro, not Mitsutaro, is the doctor's, you have misunderstood," was her answer and it had deepened the astonishment of this wild fellow so intensely, that from that day his character was thoroughly changed.

For thirty years, he has been the ideal Christian among my church members, he has kept the Sabbath strictly, conquered his wild temper entirely, loved his enemies in the marvelous manner; he has had no fear of death, always waiting cheerfully for the time when he should be called to Heaven and has astonished his friends many times with this readiness when he has been ill and especially at the time of the great earthquake and fire. At last, last year, at the age of eighty-six, he was called, and he answered the call with marvelous delight and hopefulness.

The "Heroic Gospel".

With the beginning of the New Year the Protestant Episcopal Church will launch a nation wide movement "to reawaken the entire membership of the Church to their Christian obligations". National headquarters will be opened in Washington and meetings and conferences are to be conducted by two hundred leaders of the Church during January and February at strategic points in the country, to urge every member of the Church to renew the pledges made at confirmation. An all-day prayer service was held in many churches November 30 to pray for the success of this movement, which is known as the "Bishops' Crusade", because it originated in the House of Bishops. The members of the Church will be urged to the acceptance of the "heroic Gospel" rather than a "comfortable Gospel".

In announcing the plans for the campaign recently the statement was made that a condition striking at the very fundamentals of the existing social order is threatened by "an age without discipline or self-imposed restraint. . . . License has come to take the place of liberty and the well ordered disciplines of domestic and social life are not only disregarded, but defied".

The commission in charge of the campaign says that the situation which confronts the Christian Church is a serious one: "Its authority is challenged, and the very fundamental things upon which its fabric rests called in question. An age that is filled with speculation and doubt calls for a fresh and persistent affirmation of the great imperatives of our Christian faith." The commission believes that "a futile piety" is responsible for "much of the failure and impotence of the Church". The Church is menaced, it is said, "by a type of Christian practice that lays claim to the refinements and respectability which professed allegiance to the Church affords, but that assumes no obligations to adhere to the high claims of an active, articulate faith".

The situation so courageously defined as existing in the Protestant Episcopal Church is found in practically all other denominations, and the call of the Bishops may well be heeded throughout every denomination. The beginning of the new year offers an excellent opportunity for earnest prayer that the Church may appreciate its responsibilities and be aroused to the accomplishments of its God-given task. The week of prayer in all the Churches with which each new year is usually opened may well be used as an occasion for calling Christian people to repentance, prayer, faith and more consecrated efforts.—Christian Observer (Presbyterian).

For the Southern Churchman.

For a Day.

Julia W. Cockcroft.

If those whom I love
Were the sands on the shore,
And I were the wind,
For a day blowing o'er,
I'd ask not to brush
Each separate grain apart
And hold it prisoner
Of my imperfect strength—
For my heart in every atom finds
Response, or need so great,
I would wish to blow the fairest wind
For all—the whole inviolate,
Just one, strong puff to reach—
The shore's entire length.

If those whom I love
Were the waves of the sea,
And I were the sun,
With but one day to be,
I'd ask not to tinge
Each passing wave and hour
With faulty color of
My personality—
But for power to dart so poignantly
One vivid, perfect ray,
As to leave my well-beloved no grief,
Nor painful thought of dying day,
But of Eternal Life,
Instead—the Certainty.

If Thine Eye Be Double.

When the Rev. Mr. Vincent entered the inner office of the great eye specialist, who was one of his parishioners, he found the table covered with great books, lying open. There were Bible commentaries, a Greek dictionary, an English Bible, and an interlinear Greek and English Testament. The minister noticed that the Bible and Testament were open at the Gospel of St. Luke.

"Doctor Holman consulting Doctor Luke, eh?" said the minister. "I am glad to know one scientific man who thinks his Bible an up-to-date authority."

"Well," replied the surgeon, "that was just what I was trying to find out;

of Doctor Luke was up-to-date. I have a most interesting case of double vision, and I have been reading up to see if by any mistake the translators have not given the correct interpretation of Luke's words; but **poneros** is 'evil' and **skoteinon** is 'darkness'. Did nature's provision of duplex machinery—two eyes, two ears, two arms, and so forth —ever appeal to you?" asked the surgeon, abruptly, looking eagerly at the minister; he was full of enthusiasm. "It is a wise provision; for in case of an accident to one there is a second to fall back on. But what if the two systems are functioning at the same time independently, with different reports to the brain?

"That is what is happening to my patient," continued the surgeon. "Both his eyes are good, and each makes its own report. In trying to read, the man sees both pages of his book, or newspaper, at the same time. On going down street, he always sees two places in which to put his feet and, like the man trying to sit on two stools, he often falls to the ground. A blind man walks better and more surely than he does. If we pluck out one eye, as the Bible enjoins (if we could only find which is the 'evil' eye!), the man would be helped; but it would be a grievous thing to destroy a perfectly good eye and upset the wise provision of nature."

"But is that all you can do?" asked the minister, with keen interest.

"We are trying other things first," said the surgeon. "We are trying to see what will power the man has over his eye-muscles and are helping him with lenses. We can operate on the muscles of the eye, but that is a ticklish job, and may not help after all—Christ knew what He was talking about. To the multitudes of men nature has been very good; the cases of double vision are very rare. But in morals the Psalmist seems to be near the truth. If all men are not born in sin, they seem to be born with double vision anyway. Good and evil are tremendously mixed up. Life, for most men, is a blur and a confusion. With one eye they see God, with the other they see Mammon; one hand reaches for the promises, the other for the wages of sin. Result: confusion always. When the focus is single, then the man gets somewhere.

"So you see," added the surgeon, "I have been trying to find out if Doctor Luke and the Divine Physician had such a case as mine before them and that the words should read something like this: If thine eye-sight be double, thy whole body will be filled with confusion."

"That is a pretty good interpretation," declared the minister, deeply interested.

"It is what nature reveals in my patient," said the surgeon. "I have studied Matthew's version of the Master's word, and he has a clear perception of double vision. No man can serve two masters, God and Mammon as the double vision calls him to. He cannot walk two ways at once, the Gentile road and the highway of the Kingdom. So I was looking up Luke to see if he had the correct diagnosis of the physiological conditions as well as the spiritual significance."

Injudicious Praise.

Mrs. Lee was visiting the studio where her five-year-old daughter, Virginia, was beginning the study of instrumental music. Virginia had been asked to join in some simple little songs and had done very well.

"Oh, what a lovely voice you have, Virginia; you can certainly sing," gushed Mrs. Fields, the owner and conductor the studio.

"Isn't she fine? She ought to have little lessons in vocal work," raved Faye, Mrs. Fields' grown sister.

Virginia twisted with pleasure and complacency and remarked, "Yes, I think I do sing real well."

"Of course you do," agreed the ladies.

The thoughtful mother took her little daughter out of the studio as soon as possible. On the way home, Virginia asked if she had heard what had been said. To this the mother responded: "Yes, I think it so nice of them to say such kind things about my little girl. Of course you know, dear, they wanted to make us feel happy so they were extra generous."

The child was thoughtful for a few minutes and then said, "Well, I do think I can sing better than any of the other children around here. Mother, don't you think I should begin to take vocal and dancing lessons?"

"No, indeed, dear; not for quite a while."

"But, Mother, Faye said I was a born dancer and Mrs. Fields told me I was the most graceful child in her classes, unless it is Dena, and, Mother, I can do better than she can even if she does feel so smart and big."

"Listen, dear, Mother will tell you when she wants you to do those extra things, so let us not worry any more about them."

After a short silence: "Mother, Faye thinks I won't ever amount to anything the way you are raising me."

The mother was absolutely nonplussed for a few moments. She felt really more than vexed that a child so young should have been exposed in this way, especially since she had had to help Virginia constantly because of a natural tendency to think too highly of herself and her ability. She was sorry to see the unaccustomed frown of irritation on the young face and wondered how Mrs. Fields, herself a mother, could take such an attitude toward a child or permit her sister to do so. "Does Mrs. Fields carefully consider and weigh all her actions and those of her children as I do?" she questioned. "We were both students of Child Psychology, yet I cannot see that she applies any of her knowledge either in training her own children or in dealing with mine." But she pushed the annoying thoughts quickly and resolutely aside, and looking down tenderly at her little daughter, she asked, "And what does Virginia think?"

It was the child's turn to be nonplussed. Then meeting her mother's loving gaze, a new spirit of loyalty was born.

"I'd rather have you for my mother," was her somewhat irrelevant reply.—Lenora Bailey.

Home Appreciation.

How often do we look far away in appreciation of things that we have at home? A priest from California was recently a guest at the table of a friend in Ireland and expressed his appreciation of the bacon served at the breakfast table, when he was surprised at the reply of his friend, who said, "This bacon you are eating is from Minneapolis, and I am just trying it out", People are rushing off to Europe in search of many things that they find closer at home. They may go wild over the Alps when they have never seen or dreamed of the grander scenery in the Rockies. People in the village think they must hear city preachers when they may have just as good ones in their own pulpits. And the preacher may think he must get into a city pulpit to do his best, when he has plenty of opportunity and urgency to put out the best that is in him where he is. Presbyterian Banner.

For the Southern Churchman.

Rebirth.

Helen Bayley Davis.

My vines and flowers have ceased to bloom:
Enveloped in the air of gloom,
Their twigs and branches are quite bare —
Naked, they stand shivering there!

Not a sign of life they show—
Roses, phlox and goldenglow:
Yet, beneath the icy sod,
Moves the silent hand of God.

Hosts of a King.

We cannot give lodging and entertainment to such personage as Christ is without it being seen by others. He is not an ordinary visitor; and though no state ceremonies accompany Him, there is that about His whole customs which arrests attention. We may have occasional visitors whose amiable dispositions and influences refine and improve us; but they cannot do for us what Christ does. They cannot, by their own strength and love, confer on us spiritual blessings. His company is the best; it not only makes time pass pleasantly, but it makes us ready for eternity. His songs not only make the heart merry, but they make it new. Now this connot be, and nothing of it seen or known outside. We soon tell upon ourselves; we soon let out the secret, and it is then "noised abroad" that we have Him beneath our roof-tree. Oh, happy is that house in which He lodges.—John Macfarlane.

Ruskin says the Psalter contains, in the first half of it, the sum of personal and social wisdom. The first, eighth, twelfth, fourteenth, fifteenth, sixteenth, nineteenth, twenty-third and twenty-fourth Psalms well learned and believed are enough for all personal guidance; the forty-eighth, seventy-second, and seventy-fifth have in them the law and the prophecy of all righteous government; and every real triumph of natural science is anticipated in the one hundred and fourth. Take your Bible and examine these Psalms with this thought to guide you. The study will well repay you.

"We are laborers together with God" (1 Cor. 3:9). "The need of the hour is not for more men and women who are anxious to do some great thing, but for more men to keep their eyes open for chances to do little things. Every community has in it those who are doing nothing simply because 'the big chance' has not come their way. They need to take to heart the words of a distinguished man: 'The chance for heroic endeavor of a spectacular kind does not often come. The man who really counts in this life is not the man who thinks how well he could do some bit of heroism if the chance arose, but the man who actually does the humdrum, work-a-day, every-day duties as these duties arise and when "the big chance" comes, the worker most apt to take advantage of it is not the one who professed to be waiting for it, but one of the persons who has been content to do small things well'."—J. T. Farris.

For the Young Folks

Consider.

Consider
The lilies of the field, whose bloom is brief:
We are as they;
Like them fade away,
As doth a leaf.

Consider
The sparrows of the air, of small account:
Our God doth view
Whether they fall or mount—
He guards us, too.

Consider
The lilies that do neither spin nor toil,
Yet are most fair—
What profit all this care
And all this toil?

Consider
The birds that have no barn nor harvest weeks;
God gives them food—
Much more our Father seeks
To do us good.

—Christian Rossetti.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Friends of Jesus.

M. L. G.

There is a saying that a man is known by the company he keeps. The enemies of Jesus were only too glad to fling at Him the taunt that He was the Friend of sinners. Yes, He received them and ate with them. Matthew and Zaccheus, despised publicans, were His hosts. The common people heard Him gladly; a few rough fishermen became His close companions. For our Best Friend was not "exclusive". No! the charge hissed at Him by scornful Pharisee and cold scribe was true. He did receive sinners, and He does. What hope would we have, any of us, but that He receives sinners still?

But there were some among His acquaintances who came nearer than others to the mind and heart of their Lord. John, to whom He could entrust His Mother; the unnamed friend who made Him welcome to his house for the Passover supper; the household at Bethany; Mary Magdalene, whose eyes first saw Him risen; Peter, who most deeply knew the joy of sin forgiven.

Do you want to be His friend, as He is yours? Then hear His words, and take them into your heart. "Ye are my friends," He said, "if ye do whatsoever I command you." And how lovely are His commands! "Come unto Me," "Learn of Me," "Watch and pray," "Love one another," "Go ye into all the world."

Ponder these in your hearts, children, while you are young, that you may earn the joy of serving Him, and of hearing His voice in your heart saying, 'I have called you friend".

Make the Most of Yourself.

Henry M. Stanley, reared in an almshouse and handicapped by poverty and friendlessness, is the one who gives his generation its knowledge of Africa. James Watt, sick and starving on eight shillings a week, crying at last in utter despair, "Of all foolish things, nothing is so foolish as trying to be an inventor", is the one who gives the world the steam engine, and inaugurates a new era in human progress. Louis Pasteur, crippled at forty-six by a paralytic stroke, and hampered for the rest of his life by that cruel limitation, is the one who gives humanity its knowledge of germ-life and begins the development of modern medicine. Booker Washington, born in slavery and so poor that he had to crawl under a boardwalk in Richmond for shelter at night on his long tramp to Hampton Institute, is the one who finally lays the foundation for the education of his race. Here are men through whom God achieved His purposes for mankind. Every one of them was surrounded by inexorable chariots of iron, yet see how much God made them mean to the world.

You are disheartened this morning? You think that a young man with your handicaps can never amount to anything? Pluck up courage! Live at your best! No one can guess how much God can do for the world through you if you will only make the most of yourself for Him.—James Gordon Gilkey, in the Record of Christian Work.

The Heart of the Sixth Grade.

It really was too bad that Dorothy Lane should have the mumps just when the sixth grade, in which she was a pupil, was planning to have a Valentine festival for Friday afternoon, and Dorothy was to have been queen of hearts. Dorothy cried hot tears upon her pillow as she thought of her lovely pink tarleton dress with its many tiny red hearts and sparkling beads. All vanity was shut up in the closet. The tears came faster as she thought of the crown resplendent with tinfoil and the dainty silver slippers that had been her last summer's white kid ones covered with silver paint. She cried some more when she thought of the tiny heart-shaped spice tarts that Ella had been going to make for her.

At school things were almost as gloomy. When all the boys and girls were in, Miss Allen announced Mrs. Lane's message that Dorothy was ill with mumps and that she would have to be out of school at least ten days. Sighs of regret came from all over the room. What would the festival be without the queen? All that Thursday morning the sixth grade looked at Dorothy's empty desk. Just before Miss Allen dismissed the room for lunch she said: "How many boys and girls want to take a Valentine surprise to Dorothy?" Every one did, because every one liked Dorothy. "All right," said Miss Allen, "come back early from lunch, and we'll see what we can do."

When Johnny and Martin got back Miss Allen had everything ready: scissors, paste, red cardboard, red and white tissue and red crepe paper, and before any one else came they cut out two big hearts from the red cardboard. Miss Allen then took a strip of red cardboard about six inches high and used it for the sides of a box, the top and bottom of which were two big hearts. Johnny cut part of the crepe paper into narrow strips, and other comers fluted the edges. This was fastened around the edge of the top heart with paper braids. The box was just finished when the bell rang. Every one was excited, but each studied hard and recited well. When recess came Roger Thompson took a small brush and dipped it into Miss Allen's white ink. On the lid of the box he painted, "The Heart of the Sixth Grade".

Sarah, Annie, Ruth and Lois went to the corner store and spent their pennies for peppermint motto hearts to go into the box.

The next morning members of the sixth grade came to school early. Each had something in his hand. There were eager whisperings in the halls just as if a secret was being kept. At 8:30 Roger, Martin and Johnny left the building with a great white tissue-covered package. They hurried to the Lane home, set the package on the porch, rang the bell and ran.

Mrs. Lane carried the box in. She was pleased to notice that it was addressed to Dorothy, because Dorothy was weeping, and her fever was rising. And diversion would be welcome.

"Oh! oh!" cried Dorothy when her mother appeared at the door.

Mrs. Lane carried the big box over to the bed and took off the wrappings. "Why, here is a note! Perhaps you'd better read it before you open the box," she said, handing it to Dorothy. And this is what Dorothy read:

"Dear Dorothy: We are all very disappointed because you cannot come to school for a few days and that you cannot come to the festival. We have decided not to have it today because you can't come. All the valentines we had planned, with a few small gifts to you, are in this heart, a heart full of love to you.

"There is a ribbon tied to each article, and the ribbons are numbered. Pull one every hour today, but after today pull only one after each dose of medicine you have to take.

"To our queen from her loyal subjects from the sixth grade.

"P. S.—We are going to use our half holiday at Miss Allen's this afternoon. She asked us to a candy pull."

Dorothy cried and laughed together. It was nice to be remembered, though she didn't feel that she deserved so much remembering.

Mrs. Lane was thinking, too. "Dear," she said, "how would you like for Ella to make the tarts we had planned and send them to school this morning at recess?"

"I'd like it ever so much, but," and her face clouded, "she wouldn't have time, would she, mother?"

"Perhaps not," replied Mrs. Lane, "if she were to begin now; but I think Ella was up extra early this morning to make tarts for the subjects of a dear little queen I know, and I imagine every one is done now, lying on the pantry shelf cooling. It's nine o'clock now. You may pull a ribbon, and I will go see if the tarts are almost ready."

Dorothy pulled the ribbon numbered one, and out came the softest wool bedtime dolly, white yarn with big black button eyes. In his hand he carried a red heart on which was written: "I came from your friend across the aisle, Annie Ruth Simmons". Dorothy squealed with delight, and soon she snuggled down in her bed happily to wonder what would come out when the other ribbons were pulled.

At ten Mrs. Lane, dressed for the street, came to the door to tell Dorothy that she was going up to the schoolhouse with the basket of tarts. Recess

was at 10:15, and she'd have to hurry.

"Give them to Roger Thompson, mother; he's king of hearts," Dorothy called, and then she reached over to pull the second ribbons. This one brought a gorgeous valentine of lace and ribbon from Roger Thompson, king of hearts.

All day long Dorothy enjoyed her box. Every hour there was something new to think about. She didn't care to cry any more and, strange to say, she didn't have quite as much fever in the evening. Once in the afternoon she went to sleep and almost missed the time for pulling the next ribbon, but she didn't quite; and when she pulled against something hard and heavy, she finished waking up with a bounce. The hard object proved to a bottle of grape juice dressed in red and silver ribbons sent by Paula and Selma Branch, whose father kept a drug store.

Three evenings later, when Mr. and Mrs. Lane were in her room for a little while together before bedtime, Dorothy said: "Mother and daddy, I know what I'm going to do when I get through with having mumps. I am going to fill up several boxes—joy boxes I'll call them—for people who are sick or hurt. Maybe they will help some one forget a hurt and be happier for a while."

And Mr. Lane replied: "A fine idea, Dorothy. Perhaps your mother and I can help."—Nashville Christian Advocate.

The Valentine Dick Made.

A sheet of paper first he took
And nicked the edges round it,
Printed large, "My Valentine",
And thought how fine it sounded.

And then he drew a gallant ship,
With one big star to guide it,
Finished with two plump red hearts,
And wrote this verse inside it:

"I made this all my very self;
And such a lot of bother
I wouldn't take for any one
Only 'cept my mother."

Mabel Fairweather.

Spring and the Robin's Song.

Up above, in the garden, the ground was still cold and hard, and covered with a white blanket everywhere, except in one or two places where the warmth of the sun had softened it. Nowhere could you see a sign of all the flowers that had once made the garden so beautiful. You wouldn't dream to look about you that they were anywhere near.

But if you could have peeped down beneath that blanket of snow, just a little way. My! what a commotion you would have found. All the Crocus youngsters, and the Snowdrops were pushing and jostling each other; their parents couldn't do a thing with them. You see, they wanted to peep out above. They wished to put on their new white and gold and purple Easter hats and gowns and their green coats, and come out into the bright sunshine. They were so tired of the dark bed where they had rested all the winter.

Mother Crocus and Auntie Pearl Snowdrop and the other relatives could not understand why they were in such a hurry, and told them that Jack Frost would nip them if they ventured up too soon.

The older flowers stood anxiously about, and watched the youngsters scuffle and jostle, and then another and another, and they were very near the top.

All at once Kitty Windflower cried out:

"Good-by!! I'm going! I'm sure I heard a robin sing!"

"Oh, wait, silly children," cried Mother Crocus. "It's cold up above. You must wait till you really hear a robin sing."

"Let us go! Don't hold us back! We'll push up, and soon we'll be on top, and then we'll look so beautiful, with our new hats and gowns," said Yellow Crocus. "Lilly Snowdrop, stop crowding so! I'm going first."

"Why, where's Kitty Windflower?" asked Mother Crocus. The flowers looked for her, but no one could see her.

"She must have gone above into the garden," said Goldie Daffodil. "Perhaps she really heard a robin sing. Maybe we had all better go. Push up carefully, all of you. Just your little pointed caps above the ground. If it is cold and icy, stay back and don't go any further. But listen until you hear a robin sing."

So all the flowers pushed up very carefully till they had made little openings where they could peep out. And they looked and listened, and the first thing they heard was a breeze blowing out of the south, and it blew a robin's song right their way. And there, in the garden, sat Kitty Windflower in a pretty lavender gown, with her furs all rolled back.

Then they knew that Earth's housecleaning was done, and the garden ready for them. So they all unwrapped their coats, and stood about in bright new gowns of white and purple and gold.

There were robins singing in the trees, and the south wind was blowing. A little girl at her window clapped her hands and said, "Oh, look and listen! The flowers are out and the robins are singing. Spring has come at last!"—Exchange.

For the Southern Churchman.

El Mucam and El Gamu.

Louis Tucker.

Once upon a time, in the very early ages, there lived in the heart of the weary waste which is the driest desert in the middle of sandy Arabia, the only two camels in all the world. They had fleshy tails, like Bactrian sheep; but otherwise they were beautiful and graceful animals, like enormous short-necked sweet-tempered antelopes. One of them was named El Mucam and the other was named El Camu; and they lived all over the dusty desert, eating the tops of the thorn-bushes and drinking once a week at the Oasis of the Twin Palms in the middle of the Weary Waste. Then, one day.

El Mucam said to El Camu,
"I can run faster than you do".
And El Camu said to El Mucam,
"I can run faster than you can".

and so they ran and they ran and neither one got ahead of the other. They ran till they wore the hard hoofs off their feet and the soft flesh split in two and got paddy and lumpy at the bottoms. Every time they jumped they humped themselves into a hump and straightened out again, and every time they humped themselves they stretched their necks to get ahead of each other. They ran and they ran till their necks got long and wobbly; and, of course, the extra stuff had to come from somewhere, so their tails grew shorter and very thin, like rope.

They ran and they ran, all around the Weary Waste and back again, till they came to the Oasis of the Twin Palms; and there they bumped their noses against the palm trees at the same moment, just in the middle of a jump; so that they split their noses and warped their legs and ruined their tempers and had no time to unhump themselves, but fell down insensible and lay there until they came to. And so they got up again just plain ordinary camels, and their children have been quarreling ever since about who won the race.

The Ideal Parish Field.

Modern ideals can be found in other than modern writing.

"There was a thoroughly religious man, a parish priest, who was rich in holy thought and work. He was, moreover, a learned man, a scholar, who wished to preach Christ's gospel truly, and devoutly to teach his parishioners. He was benignant and exceedingly diligent, and very patient in adversity; and such he was proved many times. He was very loath to excommunicate any for failure to pay their tithes; he would rather give to his poor parishioners part of their voluntary contributions and of his own regular income. A very little was sufficiency for him.

"His parish was large, and the houses were far apart; but never did he leave off visiting, when they were sick or in trouble, the furthest in his parish, the great and the lowly, going on foot, with a staff in his hand. This noble example to his sheep he gave, that first he did things and then he taught. The words he picked up in the gospel; and this figure of speech he added to it, that if gold rust, what shall iron do? For if a priest be wicked, in whom we trust, it is no wonder if an ignorant man go astray. It is a shame, too, if a priest think of it, to find a filthy shepherd and a clean sheep. A priest ought indeed to give example by his cleanness how his sheep should live. He did not leave his parish duties to be performed by a hireling, and his sheep encumbered in the mire, while he ran off to Saint Paul's in London to get an endowed position for himself, or to become a member of a brotherhood. But he dwelt at home, and took good care of the fold, so that the wolf never made trouble in it; he was a shepherd and not a hireling.

"Although he himself was holy and virtuous, he was not harsh with sinful men, nor in his speech forbidding discreet and considerate. To draw people to heaven by fair living and by good example—this was his business; but if any one was obstinate, whether he was of high or low estate, that one he would reprove sharply. A better priest I do not believe there is anywhere. He did not look for display or honor, and he did not work up an over-scrupulous conscience; but the teaching of Christ and His twelve apostles he taught, first following it himself."—Canterbury Tales.

If we work upon marble, it will perish; if we work upon brass, Time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellowmen, we engrave on these tablets something which will brighten all Eternity.—Webster.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week on which it is intended that the first insertion shall appear.

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I TAKE MAGAZINE SUBSCRIPTIONS for any magazines published. Send yours; new or renewal, to E. P. Broxton, Route 2, Blythe, Ga.

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OLD BOOKS AND PAMPHLETS PURchased for highest cash value. Entire Libraries or small parcels. Send list.

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SITUATION WANTED.

CHURCH WORKER.

INFORMATION DESIRED CONCERNING an opportunity in Church work where the services of a trained and educated layman are needed. No objection to traveling. Subscriber is at liberty to refer to the Bishop of the Diocese. Address "S-4" care of Southern Churchman

WANTED, BY REFINED, EDUCATED woman, with fifteen year old daughter, position in office, or home department, of some good accredited school, beginning September 1st, where daughter could enter until she graduates. Address 72341, care of Southern Churchman.

WANTED — SEPTEMBER FIRST BY Churchwoman with experience, position as matron, house mother or proctor in school. References. Address "K", care of Southern Churchman.

CULTURED, EDUCATED, MIDDLE-AGED woman, Roman Catholic, desires position as companion, housekeeper, or mother's helper. Refined, capable and willing. References. Address Mrs. M. F., care of Southern Churchman.

WANTED, A POSITION OF TRUST BY A Settled, cheerful lady; companion nurse to semi-invalid, travel, reading, chapron, etc. Highest references given. Address Miss Bruce, Racoon Ford, Va.

A LAYMAN, WHO HAS BEEN ENGAGED in missionary work in the mountains of Virginia for some years, would like to hear of an opening in some of the large Mission Schools, preferably in the South where his knowledge in other work would be an asset. Is an electrical engineer, farmer and stockman; fair carpenter and plumber. Educated in the old country. Address, C. P. M., care of Southern Churchman.

HELP WANTED

THE REV. ALFRED R. BERKELEY, RECtor of St. John's Church, Roanoke, desires to have some one assist him in the work of his parish, during Lent and perhaps permanently. He will be glad to communicate with any clergyman who may be interested in this matter. Box 1057, Roanoke, Virginia.

Deaths

JOHNS: Died suddenly at her home in Washington, D. C., on January 2, 1927, HELEN LANE JOHNS, widow of the Rev. Arthur S. Johns, aged seventy-six. She leaves a son and daughter.

YOUNG: Entered into eternal rest at her home in City Point, Virginia, December 31, 1926, ANNE ROBINSON YOUNG, widow of the late Nathaniel Francis Young, and daughter of the late Nathaniel Peyton and Virginia Carroll Young.

"Her children rise up and call her blessed."

REV. JOHN RICHARD JOYNER.

On January 30, 1927, at his home, 4728 Park Heights Avenue, Baltimore, Md., there passed the spirit of the REVEREND JOHN RICHARD JOYNER, in the eighty-fourth year of his age.

Born in Pitt County, North Carolina, he left the University of North Carolina in 1862 to enlist in the C. S. A. and was paroled at Appomattox April 9, 1865.

Having completed the course at the General Theological Seminary in New York, he was ordained deacon in 1868 and priest in 1872, by the Rt. Rev. Thomas Atkinson, D. D., Bishop of North Carolina.

After an active ministry of thirty-five years, he was retired in the Diocese of Maryland, where he spent the remaining years of his life.

Interment was in the churchyard of Zion Church, Charles Town, W. Va., the Rev. Mr. Mitchell officiating.

IN MEMORIAM.

On the thirtieth day of January the REVEREND JOHN RICHARD JOYNER was transplanted. His long years of invalidism were borne cheerfully, and without a murmur; wherever he had been in active service, even for a few months, the radiance of his life was held as a power for good, never to be forgotten. He read enough to keep up with current progress in science and the Church periodicals were absorbed with keen discrimination. Mr. Joyner's end was not really an end of his usefulness, for many will take heart from his example and continue to press forward to the goal of lofty character.

MRS. MANN S. VALENTINE.

In answer to the call of her Master on the morning of January 8, the soul of SALLY CARY FINCH, beloved wife of Mann S. Valentine, Jr., entered into the gates of Everlasting Life. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me, my brethren." Sally Cary Valentine must have had these words engraved upon her heart, for throughout her life she was constantly seeking those who needed love and kindness. Endowed by nature with a buoyant, joyous spirit, she gave of herself to all the sick and suffering she found along life's journey. Knowing of sorrow or illness, she was never satisfied until she had procured needed assistance for the sufferer. She was over-mindful of the work of the Church in Powhatan, her native county, and many of its members shall rise up and call her blessed. A lover of flowers and one who received from them an uplift of spirit and a keen enjoyment of their beauty, her sympathetic heart could not rest contentedly until at Christmas time her own plants and flowers were shared with those in the hospitals for less fortunate ones.

Out of the depths of our own lonely hearts, we join the Angelic host of their song, "Well done thou good and faithful servant, enter thou into the joy of thy Lord".

C. B. V.

Richmond, Virginia.

IN MEMORIAM.

Major Allen P. Howison.

"He who giveth unto the poor, lendeth unto the Lord."

"Kind hearts are more than coronets, and simple faith than Norman blood."

MAJOR ALLEN P. HOWISON, of Randolph, Alabama, died at his home, in Bibb County, on January 18, 1927. Interred at San Francisco, January 29.

He was born June 10, 1848, at "Epsom", near Manassas, in Prince William County, Virginia. He was the younger son of James Howison and Amanda Farrow, in both lines descended from the stauchest Scottish families. With his brother, Capt. J. B. Howison, and sisters, Misses Emma and Elizabeth, he spent a happy childhood with their parents, at "Epsom", famous for its hospitality and horses.

As a skilled rider, he did scout work for the Confederates around Manassas, Brentsville, and Nokesville, being taken prisoner and kept until near the end of the Civil War. His youth, and unfailing courtliness won friends even there and he escaped in a dead man's clothes.

His beautiful devotion to his parents and sisters, after the war, was typical of his kindliness in after life. In his work in reconstruction days, his life in California, his service on the Texas Border, his business interests in Alabama, and other states, he showed the same masterly characteristics of a thinker and leader, a knight in the business crusades of his world.

Many a needy worker or broken-hearted mother found in the virile acts of this dominant mind "an hour of justice worth a thousand years of prayer". He served The Confederate Memories on General Jackson's staff, while associated with his brother, Captain Howison, at Gallatin, Tennessee. His sisters in Alabama found in him a bulwark of bachelor strength and consideration. His charities were endless. His example, energy, dignity, and honesty were priceless in influence to the community, many people crediting their success to the guidance of their beloved friend and adviser, "Major", for in their lives there was but **one.** Lawyers, bankers, and friends gathered to pay a last tribute, and gray-haired men and women clung with tender hands to his sorrowing relatives, fearful at losing the last tie to his fatherly interest and unbounded courage.

His Church ties found expression in his open confession of faith, the uprightness of his life, his defence of the defenceless, his mercy towards his enemies, and his loyalty towards his friends, and his charities. His idealism of these ties centered around one lifetime friendship ever worthy of a trust, Bishop John Gardner Murray. His father's tomb at Howison Cemetery, near Manassas, bears this inscription, "A good name is better than great riches".

He asked but one tribute with true American simplicity, not in keeping with the Howisons who wrote "The History of Virginia", or "The Limits of Evolution" for California, not in keeping with his sister's tribute to "Manassas' Dead" in song and story, but just this bare truth —"He did the best he could". His sister, Mrs. E. H. Kyser, was buried at Effingham a year ago, in September, 1926. She is survived by these relatives: Dr. J. A. Kyser, Miss M. H. Kyser and Miss Alice Kyser, of Minter, Ala. Also his brother's family, Mrs. Wemyss, of Tennessee; Mrs. W. J. White, of Miami, and his brother's sons, Messrs. Henry, Charles and Allen Howison, of Visalia, California. May the Howison coat of arms always bear witness to the name, the "Highlanders", defending the defenceless; the "lilies", for their purity, on their blue field of truth; the upright hand for their honesty; and the **"Crimson Heart"** this **motto,** "Sursum Corda", "Hearts Upright".

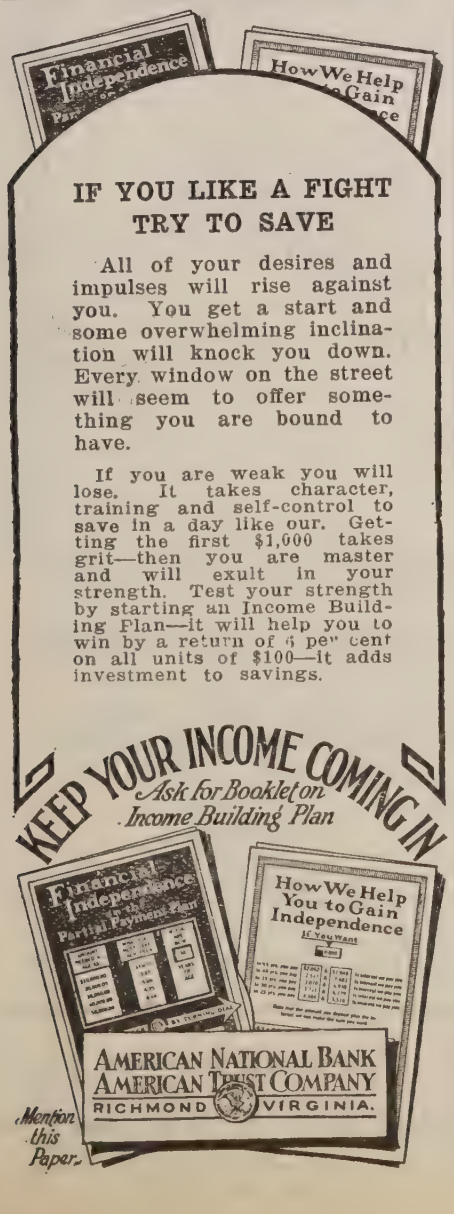
Moses is Jewish. Confucius is Chinese to the core. Aristotle is Greek through and through. Even Shakespeare's myriad mindedness can not conceal his Anglo-Saxon forbears. Goethe is German. Hugo is French. Emerson is American. Each bears his national tone and character. Christ alone has stretched the local and the transient into the universal and eternal. He is still our all in all—Selected.

CHURCH INTELLIGENCE
(Continued from page 17.)

made arrangements to purchase a plot of ground, fifty by one hundred and fifty feet, in the rear of St. James' Church, Enola, to complete the plot of the former high school there. The church is a memorial to his father, Henry F. Shoemaker, and his brother, William Brock Shoemaker. The church building has recently been repaired in its roof and thoroughly repainted in two shades of gray, and the whole debt of $6,500, which was on the property, was paid the past year. Mr. and Mrs. William H. Irwin, of Enola, with forethought kindly purchased the rear lot and held it until such time as the Church was able to purchase it. Regular Sunday evening services are held by the Rev. Richard B. Doherty.

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The Crusade.

The Bishops' Crusade was held the week of January 23, the "center" for the week being St. John's Church, Decatur, the Rev. S. A. Macdonell, rector. Here the Rev. McV. Harrison held helpful meditations, giving addresses and preaching sermons as well as having celebrations of the Holy Communion. In preparing for the Crusade in this Diocese, the local committee took into consideration the location of the various parishes and missions. It was found that the only practicable way to reach many people would be to take the Crusade to them, rather than to expect the people to come in any great numbers to the "center". So, to carry this plan out, while all the people were urged to go to Decatur, other services were held in various parishes and missions, and these were all ministered to by the Rev. Thomas F. Opie, D. D., Crusader from the Diocese of North Carolina. Dr. Opie's words and Mr. Harrison's reached many people and in not a few instances, definite decisions to reconsecrate their lives to God, were made by the people. Both Crusaders appeared at Decatur on "All Parish Day", which was Wednesday, and throughout the day there were to be found at the church a goodly number of people from parishes and missions in the northern half of the Diocese. Mr. Harrison's work with the children seemed to be especially fruitful of results. On the opening day of the Crusade Mr. Harrison was at Decatur, while Dr. Opie spoke to the congregations of the four churches in Springfield city.

Sunday, January 30, the Crusade moved to the southern end of the Diocese, with East St. Louis as the "center", and the Crusader, the Rev. W. H. K. Pendleton, D. D., of Spartanburg, S. C.

Personal Notes

The Rev. Edward Tanner Brown, formerly Dean of Trinity Cathedral, Reno, Nevada, entered upon his duties as rector of St. Peter's Church, San Pedro, California, on February 1. His new address is 1011 South Mesa Street, San Pedro, Calif.

The Rev. Berryman Green, D. D., Dean of the Virginia Theological Seminary, Alexandria, Virginia, is rapidly improving from a long illness, and is spending a few weeks in Orlando, Florida.

The Rev. J. H. A. Bomberger, formerly assistant in Epiphany Church, Washington, D. C., took charge of St. Matthew's Church, Wheeling, W. Va., on the first Sunday in February. His address is 13 Walnut Avenue, Woodlawn, Wheeling, W. Va.

The Rev. J. H. Gibboney, rector of the Church of the Epiphany, Richmond, Virginia, after a year's leave of absence on account of ill health, returned to his work on February 1, greatly improved in health.

The Rev. William E. Glanville, Ph. D., non-parochial priest of Maryland, entered upon his work as rector of Sion and Lingamore Parishes, Howard County, Maryland, on January 22.

The Rev. William H. Aulenbach, formerly vicar of St. Andrew's Church, Philadelphia, Pa., has accepted a call to be assistant at St. Pul's Church, Flint, Mich.

The Rev. Jackson L. Cole, has resigned as rector of St. Matthew's Church, Enosburg Falls, Vt., and should now be addressed Theological Seminary of Virginia, Alexandria, Va.

The Rev. W. J. Page, has resigned as rector of Holy Apostles' Church, St. Clair, Pa., and after May 1, may be addressed at Charlottesville, Va.

At a recent meeting of the Board of Trustees of the University of Richmond, Richmond, Virginia, it was decided to confer the honorary degree of Doctor of Divinity upon the Rev. R. Cary Montague, City Missionary of Richmond. The degree will be conferred at the annual commencement of the University in Richmond.

ORDINATIONS.

At the Theological Seminary of Virginia, Alexandria, Sunday, January 30, the fourth Sunday after Epiphany, the Rt. Rev. B. D. Tucker, D. D., Bishop of Southern Virginia, ordained to the Diaconate Watkins Leigh Ribble. The Rev. W. E. Rollins, D. D., presented the candidate, and Dr. Thomas K. Nelson preached the sermon.

Mr. Ribble has offered for missionary work in Brazil, where his father, the Rev. Wallace G. Ribble, served for many years.

On Sunday, December 19, in Trinity Church, Monrovia, Liberia, the Bishop of the District ordained to the diaconate J. D. K. Baker and Joseph T. Weaver, and advanced to the priesthood the Rev. W. D. Jones. The sermon was preached by the Rev. Joseph F. Dunbar, D. D., rector of Grace Church, Clay Ashland. The candidates were presented by the Rev. G. W. Gibson, D. D., of Trinity Church, Monrovia. The Rev. D. S. G. Priddy, rector of Christ Church, Crozierville, read the litany, and various others of the local clergy attended and took part in the service. The new deacons have been assigned to Trinity Church, Monrovia, while the Rev. Mr. Jones will be vicar of St. Michael's, Gbaigbon, and priest in charge of St. Paul's, Royesville.

DEATHS.

On the eve of his retirement, on the night before his successor was to be instituted, the Rev. Theodore Clinton Foote, Ph. D., rector of St. David's Church, Roland Park, died at his home in Baltimore, January 22. He had been ill with an affection of the heart since October 25.

The funeral service was held at St. David's Church, January 24 by the Rt. Rev. Dr. Murray, Bishop of the Diocese, assisted by the Rt. Rev. Dr. Helfenstein, Bishop Coadjutor, the Rev. S. Tagart Steele, newly instituted rector, and the Rev. Dr. Wyllys Rede. Members of the junior vestry were active pall-bearers, and members of the senior vestry honorary pall-bearers. Interment was in Druid Hill Cemetery.

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The charities that soothe and heal and bless

Are scattered at the feet of man like flowers.

—*Wordsworth*

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God is not only directing history to an end which He contemplates, and which will be the explanation and justification of His slow and sometimes hard dealings with us now, He is altering the very nature of man's experience. This is to be borne in mind. History is not the gradual unfolding of the implications of natural life; the future is not to be measured by the powers and forces implicit in the world at the present moment. God is at work upon the world. The hope of men lies in Him. The world is spiritually controlled. He can give us power of which we had not reckoned. He can bring new factors to bear upon our situation, and discover to us forces which we did not know. Such a new factor was Christ Himself. The essential difference between Christian hopefulness and ordinary optimism is that Christian hope can give an adequate account of itself. It believes from its experience of what God has done that He can do still more. --Exchange.

The Last Day.

Were this the last of earth,
  This very day,
How should I think and act?
  What should I say?
Would I not guard my heart
  With earnest prayer?
Would I not serve my friends
  With loving care?

How tender every word
  As the hours wane?
"Like this we shall not sit
  And talk again."
How soft the beating heart
  That soon must cease!
What glances carry love—
  What heavenly peace!

And yet this fleeting life
  Is one last day;
How long so e'er its hours,
They will not stay.
O heart, be soft and true
  While thou dost beat;
O hands, be swift to do;
  O lips, be sweet!

—Selected.

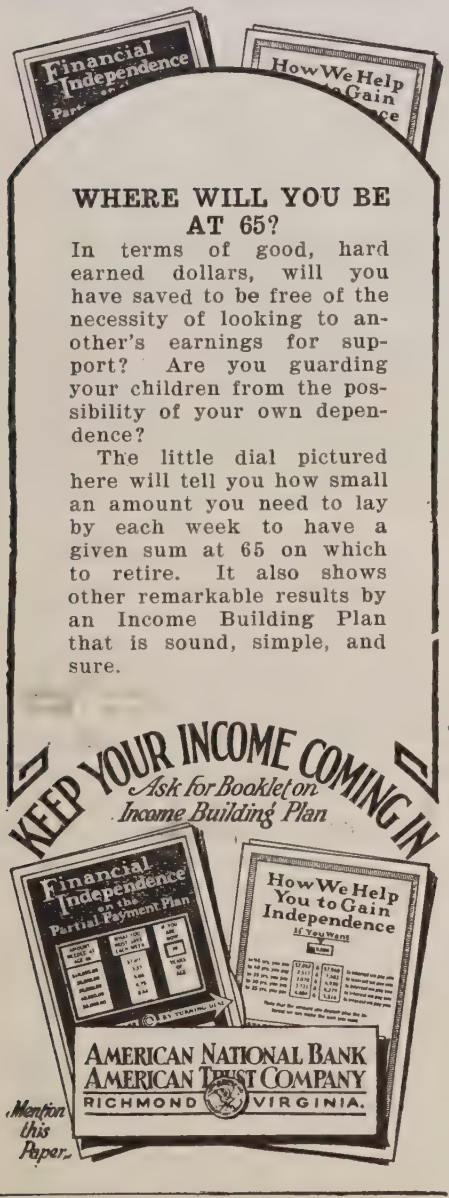
God As a Father.

I was once, many years ago, disputing with an atheist lecturer in the Town Hall Square, in Leeds. The man said that if God were truly a heavenly Father He would "treat us all alike". I exclaimed: "Surely not. Surely you are thinking of a heavenly police magistrate, not of a Father. The glory of a father is that he can treat all his children differently. He will encourage the timid and backward; and check the forward and self-confident; and punish the naughty and unruly; and do it all in love and love all equally." Was I right? And which is the nobler conception? I have nothing to say against police magistrates, among whom I have found many of my kindest friends, and for whose noble work I have the greatest admiration. But they themselves would be the first to say that they often find themselves bound by rules, and that the more nearly they can attain to the ideal of treating each case differently, on its merits, the more successful their work will be. My two favorite texts when I wish to think of the nature of God are—"Thou art My beloved Son, in whom I am well pleased", and "I know thee by name, and thou hast also found grace in My sight". I believe one of the greatest dangers to which religion is exposed at the present day, and perhaps has always been exposed, is the danger of thinking of God as a force, a law, an energy, and not as a Person. But, when we have a direct experience of God, it is always experience of a Person.—Canon Green.

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Thoughts For the Thoughtful

Deliberation is often only dishonesty. —F. W. Robertson.

Christ's mission was to save men—to save them from littleness, selfishness, sin and death.

Truth is one;
And, in all lands beneath the sun,
Whoso hath eyes to see may see
The token of its unity.—
—Whittier.

"There is so-called goodness so cold that it repels the sinner, but the goodness of Jesus was so warm, sympathetic and kind that it attracted."

After all, the question of organic ecclesiastical unity is set forth in 1 Corinthians 13. It is a matter of emphasis: "Many waters cannot quench Love."

Thy lips be touched with fire divine
To speak of grace to dying men;
To win the lost the task be thine;
To guide them, lest they stray again.

Beauty in later life, in either man or woman, is dependent upon character far more than upon form or color. Unselfishness, sincerity, thoughtfulness, refinement lend their charm to those who have consistently cherished them, until in old age they may really become beautiful.

"Give me the power to feel
For hearts that I would heal;
Give me the power to see
With sight like Thine.
But most of all give me
The power to love like Thee,
O Love Divine."

"Prayer is a privilege, like friendship, family love and laughter, great books, great music and great art. It is one of life's opportunities to be grasped thankfully and used gladly. The man who misses the deep meaning of prayer has not so much refused an obligation; he has robbed himself of life's supreme privilege—friendship with God.

Men say that they do not pray because God to them is not real, but a truer statement generally would be that God is not real because they do not pray. Granted a belief that God is, the practice of prayer is necessary to make God not merely an idea held in the mind, but a Presence recognized in the life."

Men seek in vain some charm whereby to flee
Mortality—
Some magic potion which to them shall give
The power to live;
Yet still One Voice sounds above the strife,
"I am the Life".
—Selected.

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EDITORIALS

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CURRENT CHRISTIANITY

A SMALL BALANCE INSTEAD OF A LARGE DEFICIT IS THE FINANCIAL RESULT of the first year for the General Church operating on its new program known as the "Pay-As-You-Go-Plan". At the last General Convention in 1925 it was decided that the time had come for the Church to stop spending money that she did not have, and to try to do like other business institutions, making her expenses fit her income. It was asked that every Diocese should state by January 15th of each year the amount it expected to be able to pay to the National Council. This body was then instructed to adjust its appropriations to a total within the sum thus pledged. Heretofore the plan has been to work from the top down, instead of from the bottom up. In other words, the General Church has decided what it wanted to do, and has gone ahead, hoping to get the necessary funds, with the frequent result that large deficits have occurred, creating heavy interest liabilities. Now, instead of depending upon an arbitrary assessment levied on the Diocese and Missionary Districts, the basis of appropriation is made upon what each one of these divisions of the Church say that they expect to pay. The quota is still levied, but only the amount pledged is counted upon. Out of the ninety-seven Dioceses and Missionary Districts to which portions of the necessary funds were allotted, forty-seven have paid the full apportionment and seventy-four have paid the amount they told the National Council to expect. It is impossible to ascertain the exact balance as yet, because all the returns have not come in from the mission fields. It is certain, however, that the new plan will be more satisfactory than the old one, and that under the efficient guidance of Lewis B. Franklin, the Treasurer of the National Council, it will prove eminently successful.

ANTI-LYNCHING LEGISLATION IN THE TIME OF MOSES seems a little far-fetched, but if we turn to the second verse of the twenty-third chapter of the Book of Exodus we find this law, "Thou shalt not follow a multitude to do evil". That is certainly as direct a command against mob violence as can be found anywhere. Perhaps there is no country in the world where it is so necessary to lay to heart these words as in the United States. Our attitude toward law and order is most lamentable. On the one hand, the upper and respectable classes seem to feel that certain laws do not apply to them and do not require their respect or obedience. On the other hand, upon special occasions the lower and disreputable class assume that the enforcement of the law is their duty, and they form themselves into lynching mobs to hasten and brutalize the regular course of justice.

A bill now pending in the Legislature of South Carolina offers one of the most effective remedies against lynching that we have yet seen. It gives the Governor of the State the power to remove the peace officials in whose jurisdiction a lynching occurs. In most cases the local authorities holding elective positions are afraid to take the necessary steps to protect the alleged criminal from the mob, for fear they may shoot or wound some loyal supporters who have helped to elect them to office; but if they know that the Governor can summarily remove them from office if they fail to do their duty, it will have great weight in urging them to exercise the necessary vigor and vigilance to protect the criminal.

HE COUNTY SUNDAY-SCHOOL ASSOCIATION is usually a well-known organization to all of our rural clergy. Considering the smallness of our numbers, it is surprising how often Episcopal clergymen are chosen as officials in this group, which includes representatives from all the Protestant churches. The plan of its system is similar to that of the government, the aim being to have a State, county, city and district organization, with a national body of which Arthur N. Harris, of New York, is at present chairman, also being chairman of the World's Sunday-School Association Executive Committee.

In this capacity he recently attended a Sunday-school rally in Assiut, Egypt, where there were no less than three thousand scholars and teachers present.

It is a striking evidence of the present smallness of the largeness of the Christian message to realize that the "County Association", which is generally held in some little country church, is an active part of a great body that reaches even to far-away Egypt. It brings home to us St. Paul's illustration that Christ is the body of which we are all members in particular.

THE GOOD SAMARITAN IS THE BUSIEST MAN IN THIS COUNTRY TODAY, through his modern representative, the Travelers' Aid Society. December 17th was selected as a day on which to sum up the number and types of services rendered by this organization in a single twenty-four hours. As a result, it was shown that in 1,815 cities and towns 2,238 travelers were assisted in various ways. Of these, two hundred and fifty-three were children traveling alone. There were forty-four cases of "runaways". Eighteen persons had lost their tickets or money, and one hundred and thirty-five could not speak the English language.

This organization now carries its Christlike administration into every State of the Union except five—New Hampshire, Vermont, South Dakota, Wyoming and Nevada. It is possible for a child to start from New York and travel to San Francisco, being met, transferred and cared for at every junction by Travelers' Aid agents. Surely this is fulfilling the Saviour's command to go and do likewise.

A HUNDRED YEARS OF SERVICE has been faithfully rendered by our esteemed contemporary, **The Presbyterian of the South**, which is this week publishing a centennial number in celebration of that fact. The **Southern Churchman** extends its heartiest congratulations, and its best wishes for another century to this journal, that serves a very similar constituency to our own; in fact, in many homes these two papers are read by families having members both in the Episcopal and the Presbyterian Church.

THE NATIONAL CATHEDRAL AT WASHINGTON has recently made three additions to its staff by appointment of Bishop Freeman. They are the Rev. Edward Slater Dunlap, to act as Field Secretary, the Rev. Robert Lee Lewis, as Curator, and the Rev. Edwin N. Lewis, as Executive Secretary. The expenditures of large sums of money in Cathedral building throughout the country is not wise, in our opinion, but we do feel that there are two cities in which buildings are justified. New York, the largest metropolis, and the gate-way to the United States, has good reason to feel the need of such an edifice. The Capital of the country, also, we believe to be a place where such a building will strengthen the life of the Church, and be an uplifting power in the country at large. Under the broad-minded and efficient leadership of Bishop James E. Freeman, we hope to see the completion of this work pushed to a successful conclusion, feeling, as we do, that under his leadership it will become a busy center of Church activities, and prove itself to be useful, as well as ornamental.

PRAYER BOOK REVISION IN ENGLAND

According to newspaper reports, the much-talked of revision of the Prayer Book in England, is not so startling as might have been expected from recent accounts of marching crowds to petition the Bishops to retain the Protestant character of the Church of England, on the one hand, and the threats of the secession of large numbers to the Roman Church on the other hand.

The proposals which are put forward by the Bishops, and which must be ratified by the assembly, the two Convocations of York and Canterbury, and finally by Parliament, contain two suggestions, that are of special interest to us in the United States.

The first of these is that the elements of the Holy Communion may be "reserved for the sick only". This proposal is reasonable, and if properly adhered to, is in keeping with at least one clause of our present consecration prayer, when we include "All others who shall be partakers of this Holy Communion". The fact that the reservation is definitely restricted for the use of the sick should prevent its use for adoration on the altars, which is now so often practiced.

The second innovation is the introduction into the burial service of prayers, "For those whom we love but see no longer". The use of these prayers is optional, as is the case in the proposed revisions in our own Prayer Book.

The other changes reported are not of any great importance, and apply mostly to those places where the Church of England's Prayer Book differs from our own, particularly in the marriage service. Here the statements and promises made by the bride and groom are identical.

The use of any of the new suggestions is at the discretion of the clergyman in charge of the congregation, and he may incorporate all or part of them into the old service at his discretion.

While this plan, both in England and America of making changes optional, breaks up to some extent the old uniformity of the services of the Episcopal Church, it is, nevertheless, more in keeping with the modern idea of "self-determination", which gives a parish the right of choice. The danger is, however, that this choice is too often exercised by the clergy, without due regard to the wishes of the people, thereby opening the way to all sorts of contentions in the congregation. It is frequently the case, that a new rector will undertake to force his views upon the people, rather than endeavor to comply with their wishes. The new conditions, however, should awaken a greater interest among the laity and make them more vigilant.

In the matter of the reservation of the Sacrament, we hope that the American revisers will not permit reservation for the sick, but will introduce a short consecration service to be used in emergencies. Even in this enlightened day recent developments in our own Church have proved that the habit of keeping the consecrated elements, leads to superstitious practices that are neither edifying or inspiring. This is another matter on which it will be well for the laity of the Church to keep a vigilant eye.

THIS WEEK'S CLERGY

THE REVEREND EDMUND PENDLETON DANDRIDGE, D. D., was born in Flushing, New York. He graduated at the University of Virginia in 1902, going from there to the Theological Seminary of Virginia, where he graduated in 1906. Before taking up parochial work, he studied at Oxford and received a B. A. degree from that University in 1908. His first charge was Greenbrier Parish, West Virginia, which included the whole of the county, almost as big as the State of Rhode Island. (Here, the writer was his Junior Warden.) He served in this large field with great energy and faithfulness, and we believe made a record in church building at Emmanuel Church, White Sulphur Springs, where he started to collect funds for this church in February, and had it built, paid for, and consecrated before the end of the following October. In 1911 he accepted a call to St. Paul's Church, Petersburg, Va., where he served for twelve years, going from there to Christ Church, Nashville, Tenn., in 1923. Every rector of this church has been elected a Bishop, and Dr. Dandridge is no exception; for he was chosen as Bishop of Idaho in 1924, but felt that his work at Christ Church, so recently begun, was more important, and he is still serving this noted parish.

THE REVEREND KIMBER H. K. DEN was born in a non-Christian family in 1895. He graduated in the School of Theology and in the School of Arts of St. John's University, Shanghai, China, 1917. Ordained to the diaconate by Bishop D. T. Huntington, of Anking, in 1917, he was then associated with the Rev. E. J. Lee in the Cathedral of Anking for three years. From 1920-1926 he became a Chinese priest in charge of St. Matthew's Church, Nanchang, China, where the Rev. L. R. Craighill is now a resident American missionary. He is now taking one year's post-graduate work in the Theological Seminary, Alexandria, Va. Mr. Den has a great many interesting views of Chinese buildings and scenes, with which he will be glad to give lectures for Church organizations on week-ends. He is thoroughly familiar with the English language, and an attractive and interesting speaker.

THE PULPIT OF THE AMERICAN CHURCH

THE HEROISM OF SELF-DENIAL

By the Reverend Edmund P. Dandridge, D. D.

"Whosoever will come after me, let him deny himself, and take up his cross and follow me." St Mark 8:34.

OUR Lord must have spoken these words often. They occur five times in the first three Gospels. The truth they express lies at the foundation of real Christian living.

We miss their force if we think of Jesus as a pale ascetic. He never sought discomfort and privation as ends. He didn't think a long-face virtuous, "When thou fastest anoint thy head and wash thy face". He loved nature and flowers and children, and entered into the joys of people. His first recorded miracle was turning water into wine in order that the festivities of a wedding might not be spoiled. One of the constant miracles of His life is the power He had of finding a way to the hearts of others, discovering the buried good which most people never suspected—and discovering, also, the meanness disguised under the forms of respectability and piety. He was the one perfectly normal man—perfect in sympathy and joy and radiant faith—perfect also in the divine intensity of His earnestness, His complete self-mastery, the utter self-sacrifice of His love. And He came on earth to share that life with men: "I am come that they might have life and that they might have it more abundantly." He made the one supreme sacrifice, not to save us from the necessity of self-sacrifice, but that being redeemed by His cross, taught by His revelation and inspired by His Spirit, we might share His life—now and eternally.

Therefore, "He who for the joy that was set before Him endured the cross, despising the shame", did not hesitate to challenge those who would be His disciples, to an intensity of devotion like unto His own: "Whosoever will come after Me, let him deny himself, and take up his cross and follow Me."

I. It means saying No to one's self.

Like all great ideas, it has been cheapened in our common thought and speech. We speak of abstaining from butter or cigarettes in Lent as self-denial. Such abstinence may be useful—often is useful—but it is at best but a petty part of what denying one's self means.

It means saying No to one's lower nature; to all the impulses which may be natural and useful enough when they are kept under control by a central and worthy purpose, but which continually clamor against such control; all the things in ourselves which are not in harmony with the mind of Christ.

Perhaps this has been too exclusively emphasized at times, but the danger, at least in America today, is definitely the other way. Christianity does not consist of negations, but there can be no real Christian living, or any other worth-while living, without negations, any more than there can be developed the physique of an athlete without training regulations. The Church wisely sets this in the forefront. She asks every one who is baptized: "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same and the sinful desires of the flesh, so that thou wilt not follow nor be led by them?"

"The devil and all his works." That means the sins of the spiritual life—the mind and heart—especially pride and untruthfulness and hatred. It is pride which makes a man exalt himself above his fellows and set up his whim against God's will. 'Till a man can say No to his pride, he can neither learn anything, nor get into right relations with other people, or with God.

Christ joins falsehood and hatred together and says of Satan: "He was a murderer from the beginning and abode not in the truth. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." We may pass by as beneath notice, malicious lies about other people and the not less contemptible second-hand retailing of lies that some one else has invented. But how about clever lies in business? They get the trade, and the liar is proud of it. Christ calls on a man to say No! How about the easy lies a fellow tells to avoid trouble? Christ calls on a man to say No—to face facts, to take his own responsibility like a man.

Lying is linked with hatred. The whole world today is infected with hatred—race hatred, national hatred, class hatred, denominational hatred, individual hatred. Some years ago I asked a great alienist why in these days it was so hard for people to keep in a good humor with each other. He recognized the fact, but could give no reason for it. The Bible gives us a reason; the Bible says it is the devil. The only alternative to accepting that explanation is to attribute it to your own nature. In either case Christ bids you and me say No to the envy, hatred and malice we find in ourselves.

The pomps and vanities of this wicked world: Of course that doesn't mean joy in life and wholesome amusement. Play is essential to wholesome living. No life can run smoothly without a fairly liberal supply of the oil of joy. Yet the early Christians had to refuse to take part in public amusements because all these amusements were either brutal or idolatrous. They were called "kill-joys" by their neighbors because they said No to the very natural impulse in themselves to take part in these things.

Who that knows anything of modern life would dare say that the same spirit is not needed now? Here is a man so eager to keep the pace with a certain social set that he cannot bring himself to live simply within his means. Pretty soon there is a financial wreck and a moral wreck and misery, all because a man had not said No to himself in relation to pomps and vanities.

There are few things more disgusting to really well-bred people than ostentation, whether it be ostentation of wealth or learning or social position.

In this land, and in this time of amazing wealth and comfort, it is perilously easy for us all to put wealth and comfort first. The Eternal Truth comes to us and says: "Say No to the self that proposes this inversion of values."

Renounce that slavery to things which a weak-kneed selfishness imposes, in order that your primary loyalty to Christ and His Truth and Righteousness may be real.

Every one who will be his own master and keep a decent self-respect, sooner or later finds that he has to resist "the sinful lusts of the flesh". Some of them, like intemperance and lust, soon bring their own manifest penalty. There are others like sloth and indolence which less dramatically, but no less certainly, destroy the higher life.

It is very popular today to clamor against repression, to demand self-expression unrestrained, and to dress up the old devils of License and Lust in the high-sounding terms of modern psychology. The result is degrading people to a state of having no real selves to express. We need to learn over again that self-discipline and self-control are just as essential to real manhood and womanhood as they have always been.

God made our bodies and every power and capacity has a holy use, but my business is to control my body, not to let my body control me. We need to say No to our unruly impulses, to have some iron in character.

This sort of self-denial is essential to self-development and joy in life. No musician is ever free in the exercise of his genius, until by long self-discipline he has become a master. No man can enter fully and permanently into the joy of his Lord except in proportion as his personality becomes unified under the control of a will which is devoted to Christ.

And a man has to say No to the self which wants to worship the world, the flesh and the devil, because these things spoil his work. It is not many years since millions of the young men of America left their homes and their loved ones to take their part on the battlefields of France. Didn't those men, marching away regiment by regiment, love their homes and their families? Didn't they have a right to live their own lives by their own firesides, to have their children on their knees? Of course they did! But above the love of all these things had come the high call of Country and of Duty, and men turned their backs on all else to answer that call. Put over against that Christ's call: "Whosoever will come after Me, let him deny himself, and take up his cross and follow Me."

"But," some one says, "He makes no such demands on us today." Oh, yes, He does, and the failure to realize it is the weakness of the Church and of our Christian living.

He gives the Church unparalleled opportunity **now** in this day of the remaking of civilization, but the opportunity demands a lot—money, time, prayer, study, lives. That these may be forthcoming, a man has to say No to other things.

A young missionary was home from China on furlough. He had been working in a desperately poor suburb of Wuchang, practically without equipment. He was trying to secure equipment. He met an old college friend on the street in New York, and the old college friend, after most affectionate greetings, asked him about his work and expressed a great interest in it. He wound up by saying: "It is great to be giving yourself to work like that. I wish that I could help you, but I am dead broke. I have just bought a new car and I haven't finished paying for it, and it takes everything I can rake and scrape to pay the expense of keeping a car in this town." "That's easy," said the missionary, "I will take the car off your hands and you save the expense and put the proceeds into the work." "No, of course I can't do that," said his friend, "but do come and have dinner with us, just a little party at the ———— Hotel, and some of them your old friends. They will be delighted to see you." So they went in and sat down—sixteen people at seven or eight dollars a plate—as the guests of the young Christian gentleman who was tremendously interested in his friend's work in China, but hadn't a dollar to give to it.

The pitiful part of it is that most Protestant Episcopal Americans would not regard such an incident as either shocking or unusual. Surely we need to deny ourselves if the work Christ has given us to do is to be set forward.

How much time, how much energy, how much thought do we give—how much do we sacrifice—to hasten the time when the kingdom of this world will become the kingdom of our Lord and His Christ, and every child that is born will have a decent chance, because the Christ has been made really the King of the thoughts and lives of men?

Thank God for the self-denials in every congregation of Christian people; but is real self-denial a part of the life of us all? Have any of us yet come to "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord"? That is the expression of St. Paul's maturity, but it is a goal towards which all Christians ought to be growing.

The demand cuts deep. Say No to every weakness and frailty and selfish purpose, that the whole life may be devoted to Christ and His service. Put into every-day Christianity something of the spirit of the man who is glad to have given three sons to the work in the Orient. Or of Bishop Rowe, declining a Diocese in the United States to carry on his taxing work in Alaska. Or of the women who have given themselves to lonely work in the mountains.

II. "And follow Me"—that is the demand for faith.

Real Christianity requires one to violate the dictates of worldly prudence. Formal Christianity does not. Therefore there are lots of formal Christians—lots of unconscious hypocrisy. It is all mighty easy—and futile. In the end —in the long run—the Christianity of Christ will always prove to be good sense, but this is not always apparent and it does demand putting unseen values above the seen, the ideal above the material—following the unseen Lord known only by faith. Thank God, there is in us all that which responds in thought and emotion, but it needs also to be by deliberate choice and action.

That is why the Church puts the second question: "Dost thou believe?" Without faith no one would have the courage to begin. The Creed is our banner, the banner which the Church has always carried before her advancing hosts. It is also a brief declaration of what He is, in the following of Whom one may dare. I don't believe the Church intends to refuse Baptism and Confirmation to one who is puzzled and uncertain about some of the Creed's declarations. She does mean to set before us the truth of what He is, that we may have courage and love enough to pay the price.

He Whom we are called to follow is the ultimate truth of human life, Who gave His life for us. He is the same of whom St. Paul spoke: "The love of Christ constraineth us, because we thus judge that if one died for all, then all died, and that He died for all that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again."

To follow Him is to serve men, for He went about doing good and He has made this the test of our discipleship. "In as much as ye did it unto one of the least of these My brethren, ye did it unto Me."

There are two kinds of discipline recognized in the world's armies. One is iron discipline. The officer remains behind and **sends** his men into action. He enforces his will from above. The other is leadership discipline. The officer **leads** his men into action and leads them in everything that makes a good soldier. Christ relies on leadership discipline. He never asks one of us to do anything, in the doing of which He has not already led the way, and our response to His leadership is the clear test of what sort of people we are.

No field of human helpfulness is alien to His service. Every man has something he can use, provided our self-denial and our taking the cross and our following are real. And it is in this sort of following that men come to know Him and to share His life. There are two ways in which men come really to know God and to develop spiritually; one is mystic communion, the other is loving service. Christ calls us to both.

And His call, like all calls for volunteers, is always a call to the individual. The one question that every man has to settle is not, "What is somebody else going to do about it", but "What am **I** going to do about it"?

EXTRACTS FROM BISHOP HARRIS' CONVENTION ADDRESS

The forward looking leaders of the Church wish to keep the Church free—modern—virile and independent, and the organization of the Church sufficiently constitutional and flexible to meet new conditions, so that the Protestant Episcopal Church in the United States of America may always be ready and always be free to voice clearly the spiritual aspirations of this nation still in the making.

They believe the Holy Spirit is still alive and is still speaking to men and to nations in a language they can understand. They believe America needs no Latin pageantry to express its spiritual genius. As America seems destined to play a world part in humanity's development they would keep our Church vitally alert and responsive to the voice of the Holy Spirit in the twentieth century. They would have her express fearlessly, vigorously and clearly for America the nation's highest spiritual aspirations, and portray God's eternal truth in terms of twentieth century American life.

On the other hand, there is a minority party, thoroughly organized and thoroughly determined, aggressively fighting day and night to thrust the Protestant Episcopal Church back into the Middle Ages. They mock at the term "Protestant". They would discard as worthless all the liberty, freedom, and truth won by the martyrs of the Reformation.

They would attire the clergy in the gorgeous robes of the past. Some would add mediaeval services to our American Prayer Book. They would, in dress and ceremonials, reproduce the Middle Ages and revive the very Roman usages which the enlightened nations of the world discarded during the period of the Reformation.

They would push the thinking of the Church back into the dark ages. Some even proclaim the dark ages were the ages of enlightenment, and that the Protestant Reformation was an unmitigated evil, a religious calamity and that the Church must forget the Reformation and go back to the fourteenth century and start over on the old track, repudiating the Reformation completely.

They, like old men, glory in the past, and believe the golden age lies behind. They distrust the present and the future. They would attire modern, alert America in the ceremonial and dress of the Middle Ages—feed it only on the theology of the Middle Ages—and then they tell us all would be well.

Either "The Protestant Episcopal Church in the United States of America", as our fathers gave it to us, free, constitutional, American—or a mediaeval Church, mediaeval in spirit, foreign in flavor and theology, unprogressive in thought, tied with dead men's hands, muttering mediaeval masses with intercessions to the Saints, and worship of the Virgin Mary.

This party, seemingly, would make of our American Protestant Episcopal Church a pale and anaemic imitation of the Roman Church. I can not see why extremists bewitched by the claims of Rome, do not courageously and manfully march to Rome in a body instead of dropping in one by one. Perhaps they have work to do in our Church before they go. We are conscious of the activities of a minority party organized completely, compactly, effectively. They exercise an influence out of all proportion to their number on account of their organization. They have become extremely aggressive and are forcing an issue in a Church that loves peace, good manners, courtesy and freedom.

THE ANTI-CHRISTIAN MOVEMENT IN CHINA

By the Reverend Kimber H. K. Den

IT is rather unfortunate that Christianity should become one of the objects of the nationwide attack in China as a result of the recently growing spirit of nationalism. When we examine closely the different charges as made by the Anti-Christian agitators against Christianity, we will know that this movement is not against Christianity itself, but against the different organized forms of Christianity; not against Christ, but against certain unworthy representatives of Christ, in whose lives they find no manifestation of the Spirit of the Master of whom they preach. It is not against the truths of Christianity, but against the wrong policy and unwise methods by which the Christian Church advances its cause. Most of the handbills posted on the walls, and the tracts circulated by these Anti-Christian agitators among Chinese students, as we see, bear almost the same tone in their accusations of Christianity, such as "Christianity is a foreign religion", "Christianity has been the forerunner of foreign political and economical aggression", "The Christian missionaries are the forerunners of Western imperialism and the hounds of foreign capitalism, and Christianity is an instrument of the ruling classes and nations to oppress weaker classes or nations, and so forth".

The charge against Christianity as a "foreign religion" rises from the misunderstanding that Christianity is a form of Western civilization. Hence any resentment of things foreign and of the Western civilization on the part of the Nationalistic party causes the same feeling toward Christianity. It is rather sad to say that Christianity in the last cenury has come to China with a great deal of Western coloring and atmosphere. The early missionaries, while bringing to the people the gospel of salvation, have, at the same time, unconsciously brought with them much of the thought, manners, customs and temperament of the West; some of which do not seem to be quite suitable to the taste of the native people. Even up to the present day, it is still said that Christianity in China has been feeding with "Western butter and bread" and not with "Chinese rice". And Christianity will not cease to be called a "foreign religion" until she has succeeded in adapting herself to the life of the new home where she intends to reside permanently. But in recent years the Chinese Church, through the effort of her many thoughtful Christians, is trying to develop herself in an indigenous way. She is beginning to view the Christian message through her Oriental eyes and to interpret it on the basis of her own Oriental culture and thought. In many places in China nowadays churches have already been put up with Chinese architecture and Chinese designs. Some of the Church rituals are so adopted as an expression of Chinese thought and taste. Of course, we know that the assimilation of any religion to the life of a new land is always a slow and gradual process. It has taken Buddhism more than one thousand years in China before she ceased to be persecuted as a foreign religion. It will be naturally the same outcome of Christianity if she is allowed to stay in the new home a little longer than she has been.

Besides the charge of Christianity as a "foreign religion", it stands next the most cogent accusation of Christianity as the "forerunner of Western imperialism and the hounds of foreign capitalism". It is said from the historical point of view that missionary enterprise has been used by imperialism. Though it is untrue to say that missions and imperialism work together consciously, but unfortunately it so happened that, from the historical point of view, the troubles arising between early missionaries and the Chinese were always made use of by their governments to put forth their aggressive policy and to expand their political and economic influences in China. Although many missionaries are quite innocent and pure in their motives, they are sometimes utilized unconsciously by their governments as a tool of imperialism, for which any loss of life and property were always compensated with large sums of indemnity, concession of territory, and the signing of unequal treaties. For instance, when in November, 1897, two of the German Catholic priests were murdered in Kianchwang, Shantung, Germany took the opportunity immediately to seize Kiaochow Bay, and demanded its lease for ninety-nine years, besides redress for the murder. As a result, the Kiaochow lease Convention was signed on March 6, 1898. Then the other imperialistic powers followed suit. Forts Arthur and Talienwan were seized by Russia and subsequently leased to her on March 27, 1898. Kwangchowwan was leased to France for ninety-nine years in the same year. In addition to many other privileges, Great Britain obtained, by the Convention of July 1, 1898, the lease of Weiheiwei. So in this connection the whole trouble was started by the pretense that China had killed two German missionaries in Shantung. How can the Chinese people distinguish between imperialism and missions, when the two things—religious trouble and concessions, etc.—link to each other as "cause and effect". Strangest of all is the fact that all the treaties signed by China to the Allied powers—Great Britain, France, Russia and the United States—as a result of her defeat in the War of 1858-1860, contained a guarantee of toleration for the propagation of the Christian gospel and a promise of protection for the safety of the lives of missionaries. That imperialism uses missions as a tool is explicitly shown in the Japanese missionary policy. Right after the Boxer uprising, the Japanese Government, while realizing that the Western powers had been profited by their different missions in securing a strongbold on China, also demanded that the Japanese Buddhist missionaries be granted freedom to preach Buddhism in China. Again in Japan's Ultimatum to China in 1915, we also find a similar demand for China to grant Japanese subjects the right of preaching in China. With reference to the demand by Japan that Japanese subjects should have the rights to carry on religious propaganda in China, the Chinese Government, in its "Official History", said "that this would, in the opinion of the Chinese Government, have presented great obstacles to the consolidation of the friendly feeling subsisting between the two peoples". "The religions of the two countries are so identical and, therefore, the need for a missionary propaganda to be carried on in China by Japanese does not exist". Hence we see Japan is but imitating the Western powers.

Although most of the missionaries may be pure and innocent in their motives, the fact that their trust of safety is upon the military protection of their governments has unconsciously given an opening for the expansion of the aggressive policy of their government. Thus it is frequently said "that business follows missions and the national flag follows business". The missionaries first opened the way in a new land and then the imperialistic government under certain pretenses took them over. When the Chinese people think of the history of the so-called concessions, and unequal treaties in China, they cannot help looking at the missionary work as a tool of imperialism, and therefore their reaction in 1900 took the form of the Boxer uprising, and now takes the form of the Anti-Christian movement, alongside of the "down with imperialism movement", as agitated by the Nationalistic party.

In spite of the bitter opposition against Christianity on the part of certain groups in the Nationalistic party, it should be remembered that the thoughtful and responsible Chinese Christian leaders are constantly expressing their sense of continued need for the whole-hearted cooperation of their Western missionary friends in the evangelization of their country. Missionaries, who can inspire men to base their entire lives upon a daring faith in the God of Jesus, and who can create in their friends a universal love for one's fellowmen of whatever class or nation, creed or color, will be needed and wanted in China for a long, long time. Nothing less than reality, however, can accomplish these things. The non-Christian Chinese can hardly see why the Christian leaders and messengers of the "Prince of Peace", for example, who are there to preach about the all-powerful, all-loving Father, and then, when a crisis comes, sanction and bless war with its heart of hatred, and illustrate the emptiness of what they preach. For "the greatest truths", as Gandhi of India says, "are not spoken truths, but acted truths". It is, therefore, inconceivable for the missionaries who are to preach the gospel of peace and love, to sanction the use of a weapon for their safety, whereas the spirit of love and sympathy could really conquer hatred and win the hearts of men. Such a reliance for their safety on military protection, instead of on the loving mercy of God, is indeed not in harmony with the spirit of the Master whom they proclaim. Remember that Christ, with His purposes rooted in the mercy of God, came to become the Saviour of mankind. Although there was never a day nor an hour when He was not riding on perilous water, although He faced death on the cross, yet He was meek and lowly like a lamb; and never because He was the Son of God did He refuse to conform to the laws of the country in which He was living, nor by calling upon His Father to supply Him with ten myriads of angel soldiers, did He seek special powers to protect Himself from danger. We are profoundly convinced that Christianity is what China solely needs today. In spite of the present opposition to certain organized forms of Christianity, there is found still in the hearts of many people a burning zeal for a spiritual salvation in Christ, whom they wish to receive in His pure and naked form, rather than with a Western cloak on Him. Hence, to remove the cause of the present antagonism, it is necessary that those who pro-

claim the Christian message must use enlightened methods and live in a true Christlike life.

There are now only two types of missionaries who are greatly needed and who are really useful in the Church in China today, namely: (1) a group of men who have greater faith in Christ for their protection rather than reliance on the military force of their government. It is a group of men who should have a living conception of world fellowship in its deepest meanings. They need to be filled with buoyant courage to speak out plainly in matters of international justice. They also need to have adequate knowledge of the historical background of the land where they preach, and a whole-hearted sympathy with the aspirations and lives of the people whom they wish to convert. For, as we understand, it is the failure of many new foreign missionaries to understand Chinese civilization with its riches of history, poetry, philosophy and art, that breeds an attitude of racial pride and an atmosphere of Western superiority. Secondly, we need that group of men who have exceptional ability in training up native leadership and have the attitude of John the Baptist, who was glad when he saw a young man become more popular than himself; who could stand when his own disciples forsook him and said rejoicing, "He shall increase; I shall decrease".

When this vision is realized, may we see a new epoch of Christianity in China? Hence we can see that this present movement of opposition does not appear so much as a stumbling block to the Christian cause in China, but would rather, by the grace of God, serve as stepping stones to a fuller development of a healthy and strong native Church in that part of the world.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

A QUESTION FOR MR. MINNIGERODE AND FATHER JOHNSTON.

Mr. Editor:

In your Christmas issue there was a statement that the most probable meaning of the Hebrew word, Missah, is **sacrifice.** Will you not give the writer, Mr. Minnigerode (or Father Johnston, from whom he quotes), the opportunity to point out a single passage in the Old Testament where this word means **sacrifice** or is so translated?

Again, I should like to have the name of some reputable scholar who derives the word **Missah** from the Hebrew word **Mas.**

GEORGE C. ABBITT.

Hopkinsville, K., Jan. 27, 1927.

POLITE REJOINDER.

Mr. Editor:

The criticism of Mr. Thom Williamson, Jr., directed at the article appearing in your issue of January 29, "The Dangers of Ignorance", evinces a most commendable and kindly spirit.

May it not be courteously suggested, however, that Mr. Williamson, as well as many others charitably inclined, is possibly not aware of what is transpiring in the Church and is not advised of the conditions to which the article related.

Had the notice issued by "The Living Rosary of Our Lady and St. Dominic" emanated from a society affiliated with the Roman Catholic Church, it would have attracted no attention, because that Church has the right to preach and teach as it pleases.

What the article was dealing with was a notice issued by a society **existing in the Protestant Episcopal Church.**

This Church has very definitely, plainly and unmistakably set out in its Constitution, in its Prayer Book and in the Articles of Religion what it teaches with respect to the Mass, Reservation and Adoration of the Sacrament, Invocation of Saints, Worship of Images and Relics, etc., and declares that none of these things shall be taught in **this** Church. This is its doctrinal law.

Notwithstanding this, the "Catholic" Party states, in open defiance of that law, that it has the right to teach all of these prohibited doctrines in the Church, and that it is doing so in more than three hundred parishes (see Travelers' Guide to Mass, issued by the O. H. C.).

Not only this, the "Catholic" Party has brought about the passage, in the General Convention, of a resolution to so alter the Constitution of the Church as to abrogate the Articles of Religion; and, in addition, through its publications and the utterances of its leaders, it has served notice that, when the Articles shall have been repealed, it intends to substitute for the present Doctrine, Discipline and Worship of the Church "the full 'Catholic' faith", viz: Mass, Reservation of the Sacrament, Virgin Worship, the Rosary and all that goes with it. It has gone even farther than this; it has announced that when this shall have been accomplished, there is to be no place in the Church for Protestants, that is, those who decline to yield to its dictates.

If, therefore, the article had been directed against those who are exercising their manifest right merely to **a difference of opinion**, few would be found to differ with Mr. Williamson. But that is not the situation. There can be no honest **difference of opinion** as to where **this** Church stands with respect to the doctrines promulgated at the Reformation, as set out in the Articles of Religion, because, in simple words, it has declined to accept the Mass, Reservation, Invocation of Saints, etc.

Let us endeavor to think in a straight line. The article was directed at those who daily and openly defy the law of the Church, who plainly say that they intend to overturn that law, and who publicly declare their intention to substitute for its present doctrine that which the Church has repudiated, and not at persons who entertain a difference of **opinion.**

When those who are loyal to the Church and its doctrine are told, as they were recently in the "American Church Monthly", one of the leading organs of the "Catholic" Party, that Protestant-Episcopalians are afflicted with "an inferiority complex", it is time to sit up and take notice of what is transpiring in the Church; **and then act.**

C. L. MARSILLIOT.

Memphis, Tenn.

KINDLY CRITICISM.

Mr. Editor:

I wish to add a hearty second to the letter in your correspondence columns in the issue of February 5, commenting on the article that appeared on page 8 of your issue of January 29. I am especially glad that it came from one whose Churchmanship is apparently that of the Southern Churchman. Letters in the vein of that article have appeared frequently in your correspondence columns, but in that position they represent only the individual opinion of the writer. When, however, the paper prints such communications as special articles, they are supposed to represent the editorial policy of the paper, and the article that you published does not seem to me to agree at all with the spirit of Evangelical Churchmanship that you so admirably defined in your editorial in the issue of February 5.

Certainly we do not differ so much. I call myself an Anglo-Catholic, although I suppose I do not belong to the so-called "Latinizing" group, and yet I find that my own Churchmanship agrees entirely with yours as it is defined in your editorial. And long association has led me to love and admire Evangelical Churchmanship as it has always been expressed in Virginia. I respectfully submit that the article in question certainly does not represent the true spirit of Virginia Evangelical Churchmanship as I learned it during four years as a parishioner of old St. George's, Fredericksburg, and three years as a student at the Virginia Seminary.

MENARD DOSWELL.

Jacksonville, Fla.

"A distinguished and venerable painter was aasked whether he waited for the 'happy mood' to come to him before he began to paint. He replied: 'Never! I always keep at work, and when the impulse comes it finds me ready and obedient'.

"We train for service through serving. Training is getting ready for opportunity, which is never grasped save by the man who is ready and obedient.

"Thou our daily task shall give;
Day by day to Thee we live;
So shall added years fulfil
Not our own, our Father's will.
Whoever keeps the will of the Father
Need have no fear when service calls him."

THE CHURCH AND THE YOUNG PEOPLE'S WORK

Edited by the Reverend Karl Morgan Block, D. D.

WHEN DOUBTS COME.

AMONG those who have written in the interests of Religious Education, none has made a greater contribution than Dr. Luther A. Weigle, of Yale University. In these days when parents are tried and anxious over the attitude of adolescents toward the Faith and when some of our younger groups find a questioning attitude on the part of their fellows, we can well lay to heart the earnest and carefully written words of this great teacher. Although this article was written for teachers, it faces the problem of doubt so clearly that it may well be quoted in full, viz.:

"We all begin life upon a borrowed basis. Our moral and religious ideas are at first, matters of hearsay. As children, we believe in God and in right because father and mother, teacher or friend, have told us so. But we do not remain children all our days. At some time or other, it is one's privilege and duty to pass from dependence to independence and self-reliance, from childhood to manhood, from beliefs borrowed at hearsay to convictions that are grounded in personal insight and choice.

"Most of us make this change in the late teens or early twenties. It is not wrought in a night. We pass more or less gradually from the borrowed to the personal basis. Individuals differ greatly, however. Some make the transition early, others later; some rapidly, others more slowly; some with even pace in all-round harmonious development, others oddly lagging in some aspects of character or belief while precocious in other respects.

"In some the transition involves no doubts. Experience confirms for them the precepts of childhood, and establishes the truth of their fathers' faith. Their new insights compel no contradiction of old principles, no break with early teaching. Their intellectual and moral development is continuous and straightforward. This happens more often perhaps, than we think. The gaining of personal convictions no more necessarily involves a wandering for a time in doubt than does the gaining of character involve a sojourn in the far country of sin. Doubting Castle is no more inevitable than the Slough of Despond.

"Yet to doubt is easy and natural at this time of life. Doubt comes because of youth's very vitality and earnestness, coupled with its intellectual self-confidence. Reason and will are maturing, and the young man is facing real and practical problems as he begins life for himself. He is eager to be doing, impatient with doddering ways, idealistic, sure of himself and sure of reason. No problem but has its one, and one only solution, he believes; and I need but think the thing through to find it. There is no issue upon which men cannot come to agreement, he holds, if they will only be reasonable enough. He is, in short, credulous of reason. His world must be logical; if not, so much the worse for the world. He has not yet been baffled by unreason as older men have been; he has not sensed, as they have, the complexity of most of life's motives and situations. His thinking and speech are full of disjunctions; his favorite argument is the dilemma. Things are **either** this **or** that for him; he is not likely to realize that they may be a little of **both** this **and** that with an admixture of several **elses** as well.

"Little wonder, therefore, that the young man of the early twenties is a creed-maker of definitely pragmatic temper, and inclined to question many of the old dogmas. He is but bringing to religion the same confident powers of mind with which he approaches everything else.

"His mind is filled, moreover, with new ideas. At no time of life, perhaps, does so much new knowledge pour in upon one as in these years of high school, college, and first vocation experience. William James once said that most men gain practically all the ideas they will ever have, outside of their own business, before they are twenty-five. Yes, and they gain most of these after they are eighteen. From eighteen to twenty-five is life's intellectual expansion-time.

"The youth's religion should expand with the rest of his mental outfit. But often this does not take place at home. The new ideas gained in other fields operate to the discredit of his older religious conceptions, but do not replace them with others more adequate. In the name of geology he questions Genesis, and in the name of biology is moved to deny, not simply the doctrine of special creation, but the whole idea of divine purpose and providence. Physics starts him upon a mechanical conception of the universe, and introduces him to the ether which Haeckel thought would make a better god than the One whom Christians worship. He studies a psychology which has long since lost the soul, and which is in danger, in these latter days, of forgetting that there is such a thing as mind. Philosophy, to which he turns for help on ultimate problems, only mixes him up. He gets an inkling of modern views of the Bible, and decides that nobody can know what parts of it to believe.

"Difficulties of this sort are not limited to students in high school and college. The youth who left school to go to work gets new ideas too—from the popular science of the magazines and Sunday supplements, from the "uplift" editorials in yellow newspapers, from soap-box orators and labor agitators; and the result is likely to be more disastrous because the ideas are poorer on the one hand and his mind less trained on the other.

Even that student who has rightly grasped the science, has understood his philosophy courses, and has been led by them and by his study of Biblical literature to adequate and true religious conceptions—the student whose religious ideas are keeping pace with the rest of his moral and intellectual development—is likely to doubt the teaching of his elders. His new ideas will not own the old. His mind dwells upon the difference between what he now believes and what was taught him in childhood. In many cases, eof course, this difference is real; he was wrongly taught, for not all parents and teachers know the truth or how to teach it to children. But even if he was rightly taught, he was able to get but a child's understanding of the matter. And it is this child's understanding of it that he now doubts. The difference that he feels so keenly is probably not, as he thinks it is, a difference between the old and the new generations; it is rather the difference between the child that was and the man that has come to be. His doubt is the measure, not of the world's advance, but of his own development.

"How shall we deal with the doubts of later adolescence?

First: By recognizing their naturalness. Doubt in these years is no sin; neither is it evidence of some moral perversity. It is incidental to the transition from borrowed beliefs to personal convictions.

Second: By knowing enough to meet and answer them, and to guide young people to the truth they seek. Natural as it is, doubt is no mere disease which everybody is sure to have some time and which one cannot do much for except to wait until the patient gets over it—somewhat as people used to regard mumps and measles. Neither is it to be repressed and stifled. Better far to give it opportunity to realize and express itself, then meet it with knowledge —open-minded, reasonable, adequate, true. That above all else is what the doubting youth wanths and needs—not so much sympathy or authority, or even leadership, as knowledge.

"**Third:** By ourselves realizing and helping young people to understand the place that will has in determining our most fundamental convictions. These are seldom matters of coercive knowledge; they are the fruit of action and of faith as well as of intellect. Every teacher of young people in the doubting years should be familiar with William James' great essay on—'The Will to Believe".

"Fourth: By remembering and helping young people to see that eccentricity is in itself no virtue. Individuality is precious, and personal convictions are worth the travail they cost. But individuality can be fully realized only in social relation; and one may base upon grounds that are personal, convictions that are the common heritage of the race. Youth, not fully understanding this, is sometimes tempted to mistake individualistic self-will for individuality, eccentricity for independence. Edward Rowland Sill put the truth of the matter in verses that should be better known:

" 'Doubting Thomas and loving John
Behind the others walking on:—

" 'Tell me now, John, dare you be
One of the minority?
To be lonely in your thought,

Never visited or sought,
Shunned with secret shrug, to go
Through the world esteemed its foe:
To be singled out and hissed,
Pointed at as one unblessed,
Warned against in whispers faint
Lest the children catch a taint:
To bear off your titles well—
Heretic and infidel?
If you dare, come now with me,
Fearless, confident, and free.

" 'Thomas, do you dare to be
Of the great majority?
To be only, as the rest,
With Heaven's common comforts blessed:
To accept, in humble part,
Truth that shines in every heart:
Never to be set on high
Where the envious curses fly:
Never name or fame to find,
Still outstripped in soul and mind,
To be hid, unless to God,
As one grass-blade in the sod
Underfoot with millions trod?
If you dare, come with us, be
Lost in love's great unity'."

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

A BISHOP STANDING FOR HIS CONVICTIONS.

New York seems to be a center for very diverse opinion on the subject of prohibition. At the same time that Dr. Nicholas Murray Butler is vociferously proclaiming against it, and trying to make the Republican party stand upon a wet platform, Bishop Manning comes out squarely in favor of law enforcement, and has given the following statement to the Universal Press, which appeared in the Richmond Times-Dispatch and other daily papers throughout the country. We congratulate the Bishop of New York upon the position he takes, and recognize his courage in doing so, for it is by no means the popular part in the Euiscopal Church in his Diocese at this time.

This is his statement:

"In its effort for prohibition our country is engaged in one of the greatest experiments towards social advance ever attempted, one which holds vast possibilities for good and which should have fair and full trial.

"It is much too soon to say that an effort of this magnitude and importance has failed. We may, I think, rather be encouraged at the extent to which it has succeeded.

"I recognize the truth of much that is said as to the increase of drinking among certain groups and classes of people, the lowering of standards, the flask carrying and other disgusting and degrading practices which have been introduced among those who ought to know better and to have nobler ideals of life. I recognize the evil and corruption connected with boot-legging.

"We must remember, however, that the pictures of these conditions are drawn usually and often overdrawn by those who wish to use them as arguments for the repeal, or modification, of the law.

"We must consider this law not in its effect upon certain groups, or communities, which wilfully choose to defy, or evade it, but in its effect upon the life of our country as a whole and, so considered, there is, in my judgment, no room for doubt as to its beneficial effects. I believe that the lives and homes of our wage earners and our plain people are immeasurably benefited by it.

"I have before me a letter, typical of many others, from a clergyman in a manufacturing city whose parish includes hundreds of families, all of them working people. This clergyman writes me that since prohibition drunkenness has almost ceased to be a problem, with the poverty and misery which it caused.

"I do not hold that to drink wine, or other intoxicants, in moderation is in itself a sin, but I believe that the prohibition law properly enforced will make us a healthier, happier and better people and I believe that the law can be, and ought to be enforced. Whatever our opinion of the law, we have no right to break it, or to encourage others to do so. But this question should be looked at from the high level of mere law enforcement. It should be looked at from the higher level of free, voluntary, willing support of law for the sake of the common good. This is the appeal which it should make to the idealism of our people.

"In view of what our race has suffered through the evils of strong drink, in view of the misery which it has brought to fathers, mothers, and children, in view of the fact that its suppression means the reduction of poverty, sorrow, disease and crime, should we not all of us be willing, and glad, to make our surrender of our personal liberties, or our tastes, as this law calls for, and to see prohibition fully and fairly tried?"

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

Article VII.—The Ten Commandments.
(Continued.)

Every child, without exception, should be taught the principles of law as laid down in the Ten Commandments. Whether or not we have chosen the one word that will cover the essential principle in each Commandment must in the circumstances be a matter of individual interpretation. All I ask is that you in some manner recognize that each Commandment holds an especial lesson for your child's guidance in his future conduct of life, and that you make it your business to learn what that lesson is and start as soon as possible to teach it to him.

Remember we have taken these Commandments for the purpose of this study, in a literal sense. Later we will study them in the light of Christ's interpretation, teaching and example. You, as a mother, will not thus analyze them when you come to teach them to your child. You will actually teach a few principles drawn from your spiritual, mental, social, physical and moral resources.

Let us then take up each Commandment as represented by the word we have chosen and discuss it from the standpoint of the home training of the child:

The First Commandment—Belief.

Teach your child to believe in God. All life and the laws governing life are based on the fact that behind the Universe is a Creator, Master Builder and Supreme Governor—God. From the earliest infancy this fact should be inculcated in your child's mind. When you kneel down nightly by his cradle, take his tiny hand in yours and ask God to take care of your little one, in time, although not at first, he will come to grasp subconsciously the fact that "Mother is asking somebody for something". He hears your whispered request, but he sees nobody to ask. I cannot tell you the methods you will employ to get this idea over to his immature intelligence; this you must work out for yourself. But bear in mind that it will take on your part (a) constant audible repetition; (b) a certain regularity in your own visible (to him) prayer life, and (c) the seizure of every opportunity to bring God to his attention. The inevitable result will be that the day will come when there is fixed in his subconscious mind the fact that there is a God who made the world around him and yet is near enough to protect him and safeguard him from all harm. His entire attitude will be built on the foundation of your attitude toward God. Never forget this. One of the child's earliest responses to his environment is imitation. If you believe in God, he will believe in God. If you do not, he will not. There is no middle ground.

I say there is no middle ground, but is there? What about the child's mind torn between allegiance to diverging decisions of maladjusted father and mother? What a tragedy! What hope is there for a child's unfolding spiritual life being rooted and grounded in love, if he sees evidences of love lacking in the home? It is inevitable that such a child will have a divided mind, and to that extent will his spiritual growth be retarded. The father and mother must bury their differences of opinion. I believe that you will be convinced of this if you will make a careful study of the Bible, the writings of our spiritual leaders in the Church, and the expressed opinions of other deep thinkers in this field, especially of the foremost judges of Juvenile and Domestic Relations Courts all over the country.

I doubt if many divorces or separations would occur if father and mother, together as well as separately, carried

their differences of opinion on their knees to God for solution. The father may leave the earliest training of the child to the mother; but nevertheless, he is a big factor in the child's home life and must do his part. To secure harmony in the home, he and the mother must agree on certain essential principles in their child training, and with God's guidance present to the child a united front.

Where is belief in God best taught to little children? Your child is born in the home; therefore, his development begins and his training starts in the home. Although it will continue there throughout his early life, to attain its fullest fruition it cannot be confined to that one place. You have three principal places in which to teach him about God:

1. The home
2. The Church
3. Outdoors.

The Home: You, his mother, will have the inestimable privilege of first teaching your baby that God is. Your face is the first he clearly recognizes. Is it any wonder that since he sees you as the center of his universe, he early comes to see God in you, and through you? If, therefore, God is a living Presence to you in your home life, He will inevitably become a living Presence to your child in his home life.

The Church: A Church is "A building used for divine worship"—Webster. It is a place where we go to meet with God, pray to Him, hear about Him; where we assemble ourselves together to praise Him and give Him thanks for His many blessings; where we go to be comforted in trouble; where we go to learn His will concerning our mutual interests; where we may always find those who love God. The teachings and the feeling of reverence that can come only from such an atmosphere, from our joint responses, chants, hymns, and prayers; from the Scripture readings and instructions from the pulpit—even though at first a little child does not understand every word—these can be imbibed, absorbed, learned in church, and **to the same degree nowhere else.**

We Episcopal Mothers believe that our child will get these in fullest measure only by going regularly to our Episcopal Church service. Let me repeat: he can get just **this kind** of influence and instruction nowhere else. The home and Church should supplement each other's teachings; from the two together, our child learns about God.

The Sunday School has its place in our religious life, but I say emphatically, **it can never take the place of morning or evening Church service.**

Outdoors: All in nature; flowers, trees, mountains, sea, sky, stars, sun, etc., are the handiwork of God. Much can be taught to your child about God from them. Here undoubtedly, even as in his closet and in church, can he find God. But don't make the mistake that many make of thinking that only in nature can one see God.

God took the nature of man and came and dwelt among men; therefore, it is not alone in nature, but among men in the home and in the Church that you must teach your child to study the First Commandment. You would be wise if you recognized that the belief in God cannot be taught to your child in any one place alone; that the home, the Church, and nature all teach about God; that to learn about Him in fullest measure you and your child must go to all three.

Bible Readings:

Feb. 16, 1 Peter 2:19-25.
Feb. 17, John 16:1-15.
Feb. 18, John 5:19-30.
Feb. 19, Matt. 25:31-46.
Feb. 20, 2 Cor. 11:19-31.
Feb. 21, 2 Cor. 12:1-10.
Feb. 22, Acts 5:33-42.
Feb. 23, Job 11:1-20.
Feb. 24, Psalm 51.
Feb. 25, John 9:1-7.
Feb. 26, Heb. 12:1-6.
Feb. 27, 1 Cor. 13.
Feb. 28, Isaiah 58:1-12.
March 1, Luke 10:25-37.
March 2, Joel 2:12-17.
March 3, Matt. 5:43-48.
March 4, Rom. 13:1-7.
March 5, Matt. 10:32-42.

MEETING OF THE NATIONAL COUNCIL

This meeting of the National Council, held in New York February 8 to 10, 1927, was the annual meeting. Seventeen members were present. This was a small attendance compared with the average for the last six years, which has been nineteen out of twenty-six delegates. Four of the members were detained on account of the Bishops' Crusade, and two are abroad.

The President, in his statement, referred to the busy time at the office, due to the closing of the year 1926, and the opening of the new year 1927. He stated that this had been an exceedingly trying and anxious time for the Department of Missions, because of the situation in China and Mexico, and the anxiety of relatives and friends of missionaries abroad as to their safety.

This being the annual meeting, he took pleasure in reappointing Mr. Lewis B. Franklin as Vice-President, which appointment was unanimously confirmed by the Council. The Rev. F. J. Clark, the present Secretary of the Council, was nominated for that office, and unanimously elected.

At the beginning of the meetings of the Presiding Bishop and Council, after its organization by the General Convention of 1919, a vote had been taken that the sessions of the Council should be private. The Council felt that the time had come to rescind this action, which was done, and a resolution was adopted providing that the Council shall sit with open doors, all publicity to be given the meetings to be cared for through the Department of Publicity, reaffirming its previous actions giving seats and voices in its sessions (except during executive sessions), but without vote, to the Executive Secretaries of the several departments of the Council and the Executive Secretary of the Woman's Auxiliary.

The Publicity Department has received from time to time references to the large amount of printed and mimeographed matter being sent from the Mission House to the clergy. This was brought to the attention of the Council at its last meeting and the officers were asked to investigate and report a definite plan for regulating the volume of such material. In order to check up on the quantity of material sent out, it was ordered that a report should be made each week to the Executive Officers of all printed and mimeographed matter mailed and to be mailed. It was found from these reports that six the Church Missions Houseom-owokwo pieces of literature had been mailed from the Church Missions House in the last two months to the parochial clergy.

Among the many matters reported by the Treasurer was the progress of the payments on the old deficit.

It was gratifying to the Council to have Bishop Lawrence take the floor at this time and urge that a very definite effort be made before the next General Convention, and, indeed, as soon as possible, to close up the former deficit. The planning of this effort was left to the Presiding Bishop and the officers of the Council.

A letter was read from the Diocesan Council of the Diocese of Ohio, in which it was reported that the Diocese proposed to give five per cent of the amount over and above the budget of the General Church plus the budget of the Diocese to the Advance Work in the General Church, and stating that at the last meeting of the Diocesan Council $1,582, being five per cent of the budget for 1926, as above, had been reported, and that the Diocesan Council asked that this be given to Advance Work in the Missionary Jurisdiction of Idaho. The National Council approved this request.

Among the communications received was one from the Primus of the Scottish Episcopal Church in reference to the projected visit to America of the Bishop of Aberdeen and Provost Erskine Hill, of St. Andrew's Cathedral, Aberdeen, the purpose of this visit being to try to interest the brethren of the American Church in a Seabury Memorial in Aberdeen, the scene of the consecration of Bishop Seabury. Bishop Deane and Provost Hill expect to arrive in New York September 15 and remain for two months.

The Council expressed its hearty welcome to the Bishop and Provost, and commended to the favorable consideration of all American Churchmen the proposed Seabury Memorial.

From the meeting of the Field Department, and also from the meeting of the Council, the Executive Secretary of the Field Department, the Rev. R. Bland Mitchell, was absent on account of a major operation and was still confined to his home as a result of it. Mr. J. M. Miller, one of the General Secretaries, took charge of the department meeting and made the report also for the Department to the Council.

At the request of Mr. Mitchell, the Executive Secretary, the Presiding Bishop appointed Mr. Miller as Corresponding Secretary in place of the Rev. A. R. McKinstry, who resigned to assume the rectorship of St. Paul's Church, Albany. Mr. Miller will still keep oversight of the Speakers' Bureau until other arrangements are made.

An interesting proposal was received from a firm of printers asking the Council to supply it with different messages for each week to be printed on the back of the duplex envelopes, the printing firm offering to furnish these envelopes at a lower rate than any firm is

now offering them to the Church. The Council voted favorably on the proposition that the material for the back of these envelopes should be furnished yearly until further action is taken, and gave permission to the firm to advertise the fact that the National Council is preparing this material for the firm. These weekly messages will strike the keynote of the particular Sunday and at the same time give a definite suggestion of the desirability of using the envelope as it is intended to be used in support of the Church's General Program as well as the work of the local parish and diocese.

Department of Publicity reports covered The Spirit of Missions, The Church at Work, printing and publishing for the National Council and its departments, and other service features, together with the work of the National News Bureau, intermediary between the Church and the secular press. The circulation of The Spirit of Missions has reached 42,500, a gain of 7,500 subscribers during the year. In the past three years a deficit of $10,000 in the manufacturing cost of the magazine has been wiped out and this year for the first time in the history of the magazine a cash balance of $1,910 is recorded. The total of costs in the editing and publishing of the magazine, in addition to the manufacturing and distribution costs, is $14,000. This less $1,910 cash the magazine for 1926, a figure vastly exceeded by cash contributions made in response to presentation of missionary needs in its columns.

In 1926 there were four issues, a total of 2,320,000 copies, of The Church at Work. Of these 231,000 copies of each issue were distributed by mail to particular destinations within the Dioceses, while 349,000 were delivered by parcel post or express in bulk. There was a gain of one hundred and fifty parishes and missions which receive the paper. A total of 5,899 parishes and missions, a nearly complete coverage of active units, now receive this organ of the National Council. The Department of Publicity reported a gain of six Dioceses using the pledge card plan, a total of sixty-six Dioceses now insuring effective distribution. It was reported that twenty-six Dioceses use the direct mailing plan, the ideal mode of distribution by which the publication goes directly to the homes of communicants.

The Department of Religious Education asked for confirmation by the Council of the Rev. Dr. George Craig Stewart as Chairman of the Commission on Worship, of the Department of Religious Education, which was unanimously done.

The report of the Department of Christian Social Service was made by the Bishop of Georgia in the absence of the Executive Secretary, the Rev. Charles L. Lathrop, on account of illness.

The Department of Missions reported to the Council that on the death of the Emperor of Japan a cable had been sent to Bishop McKim expressing the heartfelt sympathy of the Bishops and congregations of the Protestant Episcopal Church in the United States, to the Emperor, the Empress, the Empress Dowager, the Royal Family, and the people of the Empire of Japan, in the great loss sustained by them in the death of the Emperor Taiko. This was communicated through the Minister of Foreign Affairs, Baron Kijuro Shidehara, and graciously acknowledged by him, stating that His Majesty, the Emperor, deeply appreciated the condolence and had ordered him to convey his appreciation to the National Council.

Word was received of the impaired health of the Bishop of Southern Brazil, and the Department of Missions, as well as the National Council, expressed its sincere regret at hearing this news and urged the Bishop to follow the advice of his physician in the matter of a prolonged rest.

The Department of Missions in considering the very serious condition in China thought it fitting to ask the Presiding Bishop to request the bishops, clergy and lay people of the Church to offer united intercessions at this time that the Spirit of God may guide the people of China in their efforts to find a way to national life and unity, and may also guide other nations in their dealings with China to the end that God's will for China may be realized.

Bishop Darst made a brief report on the Bishops' Crusade, stressing the success which has attended the efforts of the Crusaders in all parts of the country. As a result of the Crusade in Charleston, S. C., one of the best young ministers of that city offered himself for service in the mission field. A resolution of the Convention of the Diocese was read, expressing the great appreciation of the Diocese for the splendid service rendered by the Crusaders, calling upon the Council to provide for a continuance of the work during years to come and pledging to the member of its own clergy volunteering for the mission field the prayers of the people of the Diocese.

Bishop Darst stressed particularly the necessity for the right kind of follow-up to conserve the splendid work done by the Crusaders.

After benediction the Council adjourned to meet again April 27 and 28.

Meeting of the Department of Missions

FEBRUARY 8, 1927.

The Department of Missions gave much time to the consideration of the very serious situation in China today. Bishop Roots, of Hankow, who recently visited Changsha, finds that the Kuomingtang or Nationalist Party, which controls China south of the Yangtse River, has made it a stronghold of revolutionary propaganda. "Anti-Imperialism" and "anti-capitalism" are the chief slogans. The radical wing of the Nationalist Party is in control and has organized the administration of the city on a communistic program. There are many evidences of Russian influence. For instance, the Bishop found the walls of the city placarded with posters, "Long live the October Revolution", referring to the Russian revolution of 1917.

Partly growing out of this condition there has come about a state of unrest among teachers and students in the mission schools. The Bishop found they desired to set aside the methods under which the Church has developed its educational system in China and substitute regulations put out by the Cantonese government. This would make impossible any Christian teaching as a part of the curriculum or any required attendance at religious services as part of the school routine. In place of the usual brief religious service with which the Church Schools in China have been accustomed to open, it was proposed that our schools should in future begin the day's work with an assembly at which patriotic songs would be sung, announcements made, with, on occasions, a brief address. Once a week the assembly would become a patriotic meeting and have the following additional features: Three bows to the national flag and the portrait of Dr. Sun Yat Sen, repetition by the school of Dr. Sun's will, and two or three minutes of silent meditation.

Dr. Sun's will reads as follows: "For forty years I have devoted my life to the cause of the People's Revolution with the object of securing freedom and equality for China. My experience, accumulated in these forty years, has fully convinced me that to attain our object we must arouse the people and fight side by side with such races of the world as have accorded us equal treatment. As the Revolution has not yet come to a complete success, my compatriots must continue to strive according to the teachings in my books, namely, 'The Plans for National Reconstruction', and 'The Three Principles of the People', and in my proclamation made during the first National Representative Convention, until our cherished aims have been completely achieved. The recently proposed People's Assembly and the abrogation of unequal treaties, especially, should be pressed to their realization at the earliest possible date."

The Department of Missions gave careful consideration to these proposals as interpreted by Bishop Gilman, Suffragan Bishop of Hankow. Its conclusion is embodied in the following statement, which was laid before the National Council and ratified by it:

Resolved, That the Department of Missions considers that there is nothing fundamentally inconsistent between the Christian character of a school and the conduct of a school on the basis of voluntary worship and instruction. The Department recognizes the desirability of a national system of education in China directed by Chinese authorities. The Church in the United States desires to do everything it conscientiously and properly can to adjust its educational work to such a system. Meanwhile, without attempting at this time to establish a permanent policy with regard to the conduct of schools in China, the Department of Missions, in view of the present attempts of military duress to enforce upon schools certain political regulations, considers that it is not practicable to conduct our Church Schools in accordance with the plans outlined in Bishop Roots' letter of December 24, and his cable of February 1. The Department takes this action with deep regret and will be ready at any time to consider plans for the conduct of the schools upon which the Bishops in China agree.

An interesting suggestion was received from Berkeley Divinity School, which is contemplating moving to New Haven in 1928. The proposal is to build a hostel in connection with the school in which apartments could be rented to missionaries home on furlough and opening to them the advantages of courses at Yale University as well as at the Divinity School, and also giving opportunity for the students at the Divinity School to hear of the work of the missionaries through special courses which the missionaries

might give. The Department adopted a resolution stating that it looked with favor upon the proposal and would try to bring its facilities to the attention of its missionaries.

A proposal was received from the Bishop of Liberia, supported by the Rev. W. J. Reed, missionary at Bendoo, as to the use of the $5,000 from the Sunday-school Birthday Thank Offering which had been assigned to Liberia. The proposal was to put new buildings at the Bendoo station to be used as residences and for school purposes, which can be done for that sum of money and thus give a properly equipped station to the Church in Liberia. The Department approved the plan so clearly set forth by the Bishop and Mr. Reed and rejoiced that the money given by the children of our Church might be used in this very splendid way for the young people of Liberia.

On December 16, 1926, a fire broke out in St. Agnes' Hospital, in connection with St. Augustine's School for Negroes at Raleigh, N. C. While the building was insured, as is generally the case, the insurance will not cover the replacement, and an additional $10,000 will be needed to refit St. Agnes' Hospital to go on with its work. The Department of Missions and the Field Department authorized Bishop Cheshire and the Rev. E. H. Gould, President of St. Augustine's School, to make a special appeal in the amount of $10,000 for this work.

The Rev. W. O. D. Bright, who for the past fourteen years has served as Business Agent for the Montserrado District in Liberia, terminated his service with the Mission on January 1, 1927.

The Department learned with regret of the return to the United States of Dr. Theodore M. Bliss, for some time in charge of the Men's Section of the Church General Hospital in Wuchang, China, in the District of Hankow Dr. Bliss asked for indefinite leave of absence without salary. The Men's Department has been closed.

Provision was made for the rapid development taking place in that part of Kyoto called Shimogamo. It seemed necessary to Bishop Nichols to make provision for the services of the Church. No suitable building could be found, and a member of St. John's congregation agreed to purchase land, erect a building and rent it to us for this purpose. It seemed desirable to Bishop Nichols to purchase this land and building, especially as it occupies a splendid location and the money, therefore, could be taken from a Loan Fund in the District of Kyoto. The approval of the Department was given to this arrangement, the amount to be returned to the Loan Fund through a monthly rental payment.

The Department appointed eleven missionaries to fill vacancies, five to the Foreign, three to the Latin American, and three to the Domestic Field. Two were also employed in the field.

Church Intelligence

Notice.

The Department of Social Service is revising and adding to its mailing-list, and is anxious to put on that list the name of every person who would be interested in reading whatever the Department publishes for free distribution. (This includes material on rural work.) Any one desiring to receive the Department literature is asked to send name and address to the Department of Social Service, 281 Fourth Avenue, New York.

The Deficit.

Since our last detailed report on the deficit the following Dioceses and Districts have reached the one hundred per cent mark:

Delaware and Pennsylvania.

This makes sixty-eight Dioceses and Districts which have completed their work, out of eighty making definite pledges.

The situation as of February 7, 1927, was:

Deficit as of December 31, 1925	$1,534,303.99
Assumed by Dioceses and Districts	1,406,650.00
Subscriptions and definite assurances	1,305,611.00
Of which there has been paid in cash	1,268,838.00

Bishop Brent Will Preach Opening Sermon at Lausanne Conference.

The program for the World Conference on Faith and Order is approaching completion. At the last meeting of the Business Committee held in New York, Corresponding Secretary Ralph W. Brown reported the action taken by the special committee on the selection of speakers held at New College, London, on December 15 and attended by the Rev. Alfred E. Garvie, D. D., Chairman; the Most Rev. Metropolitan Germanos, and the Rev. A. O. T. Hellerstrom (for the Most Rev. Nathan Soderblom, D. D.). The Rev. Canon H. N. Bate was also present by invitation and Mr. Brown was there as the representative of Bishop Charles H. Brent, Chairman of the Continuation Committee.

In harmony with the recommendations of the London meeting, the Business Committee decided that the opening date of the conference should be Wednesday, August 3. The conference will begin with a service in the Lausanne Cathedral and Bishop Brent has been invited to preach the opening sermon that morning.

The sessions of the conference will be held at Lausanne University. On the afternoon of August 3, Dr. Garvie will present the program and suggestions as to procedure; Canon Bate will speak on the questions to be considered, and their relation to the program, and there will also be one speaker on behalf of the Business Committee.

Morning sessions of the full conference will begin at 9:40 A. M. with devotions which will last for fifteen minutes. After the two main subjects of the morning, there will be a hymn and a brief prayer.

On account of the size of the conference, the large number of interests represented and the diverse nature of the program, it has been decided to divide the representatives into sections, each of which will discuss one subject only. In making up these sections, the preferences of the individual representatives will be considered. Each section will appoint its own findings committee, who will report first to the section and subsequently to the conference itself upon the subject assigned to it. Should two or more sections be dealing with the same subject, it will be necessary to appoint one committee, with representatives of each section, to draft a common report. The section charged to deal with a given subject will include those persons invited to open the discussion of that subject in the conference. A member of one section who desires to speak upon another subject in the meeting of another section will be allowed to do so at the beginning of a sitting upon the invitation of the chairman of that section.

Statements prepared by these sections will be brought before the entire conference. If alterations are proposed, the conference may refer them to the Drafting Committee for consideration and report. The following paragraph has been inserted in the rules of procedure:

"No statement shall be declared to be adopted unless it be accepted either unanimously or **nemine contradicente.** In case a statement does not gain this measure of acceptance, the Conference shall determine what further steps, if any, shall be taken on that subject."

The Business Committee has issued a statement emphasizing the need of preliminary meetings to be attended by groups of representatives from each country in Europe for the purpose of considering the material proposed for discussion. In the United States it has been suggested that sectional meetings of Lausanne representatives be held during the next few months wherever such meetings can be organized. The American Committee, under the chairmanship of Charles E. Hughes, which is engaged in raising funds to finance the conference, reports that more than half of the $200,000 needed has been paid in or pledged. A number of the local committees organized to raise funds in various large cities have not yet made their final reports.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. G. Tucker, D. D., Coadjutor

The Crusade In Alexandria.

In many ways the Bishops' Crusade in Alexandria, February 6 to 11, went far beyond the hopes of its promoters. Thoroughly representative congregations each night filled St. Paul's Church to its capacity. From fifty to eighty vested singers rendered the music, and twenty-four clergymen were in the chancel and pews. The Crusaders, the Rev. K. B. O'Ferrell, of Cleveland, Ohio, and the Rev. Floyd Rogers, of Asheville, N. C., delighted every one by their constructive sermons and addresses. Two conferences for the clergy and two for women proved unusually worth while. The daily services for children were held in Christ Church. The Crusaders were entertaining as well as instructive, and the services were well attended, the church being filled the last two days.

Bishop Tucker presided Wednesday and Thursday evenings, and Bishop Darst presided on Friday evening, when the clergy (vested) renewed their ordination vows, and the congregation renewed their baptismal promises.

The foundation of the Crusade's suc-

cess was in the genuine and wholehearted cooperation of the rectors, vestries and women of the four churches in Alexandria, which has surely laid a foundation for better work in the future. The people heard sane and searching messages, free from sensationalism or eccentricity, sermons tending to make people uncomfortable, yet always showing in Jesus Christ the sure way of redeeming human life. The clergy present planned with Bishop Tucker's counsel, the continuance of the Crusade in their various parishes. It is generally realized that the work is now only begun.

W. J. M.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Crusade Proceeds.

A number of splendid missions have recently been held at various points in the Diocese.

At Christ Church, Martinsville, which is at present without a rector, the Rev. Beverley M. Boyd, of Abingdon, and the Rev. John S. Wellford, of Norton, were the Crusaders during the week beginning January 30. The mission began with a sermon by Mr. Boyd on Sunday morning, on the subject of Christian Discipleship, following which Mr. Boyd and Mr. Wellford celebrated the Holy Communion. From Monday to Friday there were afternoon conferences and evening services. The attendance at balance, leaves $12,090 total cost of all of the services was splendid, and indicated especially the fine way in which the congregation has held together, even in the absence of a rector. Especially worthy of appreciation was the splendid cooperation given to the mission by the other Christian denominations in Martinsville, whose members attended in large numbers.

At St. Thomas' Church, Christiansburg, the Rev. James A. Figg, rector, the Rev. John F. Coleman, of Pulaski, gave a fine series of conferences and Crusade sermons from January 16 to 21. The congregation included not only the members of St. Thomas' Church, but of all the other churches in the town as well. On the final night rededication cards were presented; these being signed by nearly every member of the local church.

At Grace Church, Radford, the Rev. Mr. Figg, rector, the Rev. Thomas M. Browne, rector of St. John's Church, Lynchburg, was the Crusader from January 23 to 29, inclusive. This was an unusually successful mission. The congregation filled the church, and the people became so enthused that they were anxious for the Crusade to continue through the second week. Although this was impossible, Mr. Browne did return for the evening service of the twenty-ninth, it having been necessary for him to conduct the morning service on that day in his own church.

At Christ Church, Blacksburg, the Rev. J. Manly Cobb, rector, the Rev. Dr. Churchill J. Gibson, of R. E. Lee Memorial Church, Lexington, held a mission from January 23 to 28. The evening services and three afternoon conferences were held in Christ Church. Also on each evening Dr. Gibson spoke to the students of the Virginia Polytechnic Institute at the Y. M. C. A. Chapel, and during the week he held special children's services, preached at "High Top" Mission, near Blacksburg, and spoke to the High School and the Hi-Y Club. As one of the results of this mission the Rev. Mr. Cobb plans to conduct a special ladies' Bible class during Lent. It was noted that among the number of rededication cards presented at the close of the services several were signed by members of other denominations.

At St Thomas' Church, Abingdon, the Rev. Beverley M. Boyd, rector, the Rev. Alfred Rives Berkeley, of St. John's, Roanoke, was the missioner from January 23 to 28. During the week, in addition to the evening services, he conducted a devotional hour with the Woman's Auxiliary, chapel exercises at Martha Washington College and Stonewall Jackson Institute, and made an address to the Rotary Club, which was enthusiastically received.

At St. Andrew's Church, Clifton Forge, a mission was to have been held from January 31 to February 6, by the Rev. E. H. Ward, D. D., of Hot Springs. A severe cold prevented Dr. Ward from keeping this engagement, and the rector of St. Andrew's, the Rev. Charles F. Magee, held the mission himself. He conducted two afternoon conferences, one on prayer and one on the Sacraments, and preached every evening, but one, at which time the Rev John J. Gravatt, Jr., of Trinity Church, Staunton, made the address. The attendance at the services was excellent and the mission was a great success.

Two Clergymen Improve In Health.

The Rev. Edward W. Hughes, of Christ Church, Pearisburg, who has recently suffered a severe illness, is rapidly recovering his health and strength and has now gone away for a rest, expecting to resume active work in the near future. Soon after his return to his charge he will hold the opening service in the new church at Pearisburg, which was erected to take the place of the church which was destroyed by fire in the spring of 1926.

The many friends of the Rev. G. Otis Mead, whose illness has heretofore been noted in these columns, will be rejoiced to learn that he is rapidly regaining his strength and has been out of the hospital for some time, and is resuming to a certain extent his active work in the parish.

T. A. S.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

The Gift of King George V to The Cathedral.

The silver alms dish which, as announced in the Church press, the King of England has had made for the Cathedral of St. John, in New York, was presented by the British Ambassador, Sir Esme Howard, at the eleven o'clock service Sunday morning, February 13. The Ambassador was attended by Major W. H. S. Alston, Assistant Military Attache to the British Embassy. Sir Harry Armstrong, the British Consul General, New York, and Lady Armstrong were also present.

The gift was accepted by Bishop Manning in his own name, in the name of the trustees of the Cathedral and of the clergy and laity of the Diocese of New York.

The following description of the gift has been furnished by the British Library of Information, New York:

The alms dish, which His Majesty King George is presenting to the Cathedral of St. John the Divine, New York, is of hand-wrought and chiseled silver mercurial gilt. It has been designed and made by Omar Ramsden in consultation with and under the advice of the Chairman and Council of the British Institute of Industrial Art. It is some sixteen and a half inches in diameter and two inches deep, and it weighs fifty-one ounces troy.

The center is occupied by a boldly designed rendering of the Royal Arms, in repouse and chiselled work. Around this is the inscription: "Ecclesiae. Cathedrali. D. Johannis. Evang. Apud. Novo-Eboracenses. d. d. Georgius V Rex, Imperator. A. S. MDCCCCXXVI."

Translated this means: "To the Cathedral Church of St. John, Evangelist, at New York, from George V, King, Emperor, in the Year of Salvation 1926."

Radiating from this center rondel is a series of eight cavette depressions, separated by sharply defined and expanding flutings. These latter pass under a strengthening moulding and develop themselves into a wide serrated outer flange. This flange bears one ornament only, the Eagle, symbol of St. John. The flange is strengthened by a solid band of mouldings following the outer edge of alternating curved and angular lines.

The New Church of The Heavenly Rest.

Manhattan is to have a new church to cost $3,250,000. It is the Church of the Heavenly Rest, formerly at Fifth Avenue and Forty-Fifth Street, moved north on the same avenue to Ninetieth Street. It was consolidated with the Church of the Beloved Disciple some time since, its property sold, new plans drawn, and now another $1,000,000 is to be asked from the public to create the new plant. The Beloved Disciple Church is retained as a chapel. The rector is the Rev. Dr. Henry Darlington, son of Bishop Darlington, of Harrisburg.

In the main, the new edifice is Gothic, but it follows no school, and copies no other edifice. Some account is taken of the fact that it may in time be surrounded by great apartments or even business houses, and so mass is sought in the outer design, to offset in some degree the mass of buildings that are likely to surround it. At present beautiful homes are all about it, but Fifth Avenue homes, even as far north as Ninetieth Street, are giving place to apartments, owing to the enormous cost of carrying a Fifth Avenue location.

The new plant contains the usual features of Church, Chapel, and Parish House. The church will seat one thousand.

C.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

The Crusade In New Orleans.

The Bishops' Crusade in New Orleans began on Sunday, January 23, and extended through the following Friday. Fortunately, the program was launched in connection with the Annual Diocesan Council, thus assuring the attendance of the clerical and lay delegates from the whole Diocese.

From the opening meetings on Sunday to the close, success marked this great spiritual movement. Seldom, if ever, have the people responded with

a like enthusiasm. Christ Church Cathedral was crowded to capacity for six successive evenings. On Sunday and Friday several hundred persons were turned away, after all available space, even standing room, had been filled.

The combined choirs of the city, nearly two hundred voices, sang at both the Sunday and Friday mass meetings. For the intervening nights, the choirs rotated in groups of two. One of the musical features which will never be forgotten was the singing of the Crusaders' Hymn in procession (as sung by the English Church on its Cathedral pilgrimage).

A unique feature marked the closing service on Friday evening. Just before Bishop Howden's final sermon, the chairman of the committee summoned all the Diocesan Crusaders, those who will carry on the message, into the chancel of the Cathedral to receive the charge and blessing of the Bishop of the Diocese, the Rt. Rev. Davis Sessums, D. D. With the Crusaders before him, Bishop Sessums delivered to them a simple, powerful charge, bidding them carry the all-sufficing Gospel of Christ to the Church people of Louisiana. When this was concluded, all the Crusaders knelt to receive the Episcopal Blessing.

Then, at the conclusion of the service, Bishop Howden called upon the congregation to stand up with him and renew their vows of Baptism. Thus the final note was struck—reconsecration and rededication to the service of the Master.

The immediate success was due, of course, to the consecrated and untiring labors of the National Crusaders, Bishop Howden, of New Mexico; the Rev. Robert Spencer, of Kansas City; Mr. Thomas Dix, of St. Louis.

Bishop Howden preached at all the evening mass meetings. His subjects were: "Man's Quest for God"; "The World's Need of Christ"; "The Formation of Christian Character"; "The Supreme Loyalty"; "The Fellowship of Christ"; "The Supreme Need".

The Rev. Mr. Spencer conducted the afternoon conferences through Wednesday, when he was regretfully recalled to his parish. The conduct of the conference is admittedly a difficult work; he acquitted himself with honor. His talk to the children on "The Cities of Refuge" was notably good.

Mr. Dix made the special addresses to the supper groups, the Church School, the Men's Club, and the Young People. He also assisted with the afternoon conferences. His special theme was the Christian's daily taking up his cross in following the Master.

Teams of clergy and laity are carrying the message to the smallest missions in the Diocese. Then, practically every parish will continue its prayer groups indefinitely.

D. H. W.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Crusade Services.

Beginning Sunday, January 23, and ending Friday, January 28, the Rt. Rev. Theodore DuBose Bratton, LL. D., Bishop of the Diocese of Mississippi, and the Rev. Pembroke W. Reed, of Richmond, Va., conducted the mass meeting of the Bishops' Crusade with gratifying results in St. James' Church, Wilmington, N. C.

The Rev. H. F. Kloman, of Cumberland, Md., and the Rev. Pembroke W. Reed, of Richmond, Va., conducted a successful mass meeting as part of the Bishops' Crusade in Christ Church, Elizabeth City, N. C., from January 30 to February 4, inclusive.

The Rt. Rev. Frederick Foote Johnson, D. D., Bishop of Missouri, and the Rev. H. F. Kloman, of Cumberland, Md., brought powerful messages to their congregations during the mass meeting of the Bishops' Crusade in St. Peter's Church, Washington, North Carolina, beginning February 6, and ending February 11.

Beginning Monday, February 14, every clergyman in the Diocese of East Carolina, will go forth as a Diocesan Crusader, carrying the message of the Crusade to the remotest corners of the Diocese. A mission will be conducted in every parish and mission in the Diocese.

Students Serving Missions.

The following students of DuBose Memorial Training School, Monteagle, Tenn., are serving in the Diocese of East Carolina during their vacation period: Mr. William H. R. Jackson has charge of Grace Church, Plymouth, and St. Luke's, Roper; Mr. William A. Smith is working in the Lumberton Field, with the exception of Christ Church, Hope Mills; and Mr. Frederick J. Drew is serving Christ Church, Hope Mills, St. Phillip's, Campbellton, and St. Luke's, Tolar Hart, where he is living. The last two missions belong to St. John's Parish, Fayetteville, and are under the direction of the Rev. Archer Boogher, rector.

The Rev. G. F. Cameron, rector of St. James' Church, Ayden, was elected a member of the Executive Council and made Vice-Chairman of the Diocesan Department of Publicity at the meeting on January 27.

C.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjustor.

Crusade Services in Greenwood.

In the Church of the Nativity, Greenwood, the Rev. L. W. Rose, rector, the spokesman for the Bishops' Crusade was the Rev. Dr. A. B. Kinsolving, of St. Paul's, Baltimore.

For a week before his coming there were preparatory services held each afternoon in the Rose Community Building. These services were well attended and were deeply devotional.

The Crusade services began with the Holy Communion at 7:30 A. M. on January 30. At eleven o'clock the church was filled to overflowing and the congregation at night was just as good, made up, as it was, not only of our own Church people, but of representative members of other Christian Churches.

Services were held daily at 10 A. M. and 7:30 P. M. In the morning Dr. Kinsolving gave what might be called lecture-sermons on the History of the Church of the First Days. Not many of our parish clergymen are equipped for this sort of work. The average congregation knows nothing and cares less for what comes under the head of Church History. Especially is this the case when the speaker must cover so much space in such a short time. Suffice it to say that Dr. Kinsolving was equal to the occasion and the people showed their interest and appreciation by coming in ever-increasing numbers day by day.

At night the missioner preached on the great central, fundamental doctrines of the Gospel as the Lord hath commanded and as this Church hath received the same. He put first things first. The burden of his message was on the affirmative, the positive, the constructive side of things rather than on the negative, prohibitory, protesting side of things.

On Friday, at 10 A. M., the missioner gave an instructive and devotional address on The Lord's Supper and the benefits received thereby. More than a hundred people gathered about the Table of the Lord, among them a number belonging to other Churches.

L. W. R.

EASTON.

Rt. Rev. G. W. Davenport, D. D., Bishop.

The Bishops' Crusade.

The Bishops' Crusade began in this Diocese at Salisbury, on Sunday morning, February 6, and was conducted by the Rt. Rev. R. E. L. Strider, D. D., Bishop Coadjutor of West Virginia, and the Rev. Nathaniel B. Groton, rector of St. Thomas' Church, White Marsh, Pa. The congregations filled the church to its capacity. Bishop Strider preached at both services. His theme at the morning service was "Faith", and at the evening service, "Right and Wrong". His eloquent words made a deep impression upon all who heard them. Bishop Strider also preached on Monday and Tuesday evenings to large congregations. Each morning there was an early celebration of the Holy Communion, and each afternoon conferences were conducted by Rev. Mr. Groton at two-thirty and four P. M.

On Wednesday, February 9, the Crusaders began a series of mission services at Christ Church, Cambridge, the Rev. W. D. Gould, rector.

Further plans for the Crusade in this Diocese provide for services by the Crusading Bishop and the Rev. Mr. Groton at Trinity Cathedral, Easton, February 13, 14 and 15; Emmanuel Church, Chestertown, February 16, 17 and 18; and Trinity Church, Elkton, February 20, 21 and 22.

It is planned by the Diocesan Commission to extend the Crusade into every parish and mission throughout the Diocese.

A. C.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Crusade Preaching Missions.

The clergy of Long Island, under the leadership of Bishop Stires and the Diocesan Commission on Evangelism, have undertaken a preaching mission in every parish of the Diocese, beginning Septuagesima Sunday evening and concluding the following Friday night. Every clergyman has been assigned as mission preacher to another congregation than his own. Each rector, returning to his own church on Sexagesima, will have a chance to assimilate the results of another's work there before Lent, and endeavor to make this Lent more valuable because of the Bishops' Crusade and the subsequent mission.

(Continued on Page 22.)

Family Department

February.

1. Tuesday.
2. Wednesday. Purification B. V. M.
6. Fifth Sunday after Epiphany.
13. Septuagesima Sunday.
20. Sexagesima Sunday.
24. Thursday. S. Matthias.
27. Quinquagesima Sunday.
28. Monday.

Collect for Sexagesima Sunday.

O Lord God, Who seest that we put not our trust in anything that we do, mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

Collect for Matthias' Day.

O Almighty God, Who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve apostles grant that Thy Church, being always preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen.

For the Southern Churchman.

Shepherding.

F. B. Stone.

Out in the highways,
Out in the byways,
Seek ye the sheep who are going astray;
Out in sin's highways,
Out in sin's byways,
Winning them over to walk in Christ's way.

Out in youth's highways,
Out in youth's byways,
Seek ye the lambs as they frolic and play;
Not in the old ways,
Not in the cold ways,
But through thy loving, ye teach them to pray.

Out in life's highways,
Out in life's byways,
Thither go healing the sick and the blind;
Make them love's highways,
Make them love's byways,
So all the people their Saviour may find.

The Consolations of God.

We must break away from our forms of popular speech which continually misrepresent and dishonor God in His relation to Death: we must teach ourselves to stop saying at the death-beds of our friends: "God is taking them away from us. God hates Death. Death is His enemy as much as ours. Death is a catastrophe and a blot on creation. God's proclamation against Death is explicit and oft repeated. Read it in the magnificent prophecy of Hosea: "I will ransom them from the power of the Grave; I will redeem them from the Death. O Death, I will be thy plagues. O Grave! I will be thy destruction." Death is not the outcome of God's will. Death is the outcome of natural law, the effect of natural causes, in a created order perverted and spoiled by sin. "By man sin entered into the world, and death by sin." Scarlet fever smites the dear child's body and leaves it a ruin. We torture our hearts to make them say this fearful paradox: "God's will has done this, therefore I turn to God to comfort me." How many hearts have bled, blasphemed and broken in the excruciating effort to ask comfort from Him Who killed the child. We try to train ourselves to believe that this is "kissing the rod". We are wrong. "What took this child away?" Shall we say, the will of God? No, let us say the truth; bad drainage and germ-infection. And God sorrows with us as much as any earthly friends, for He no more did it than did they. What does it mean then: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord?" The Hebrew word is clear: "The Lord gave and the Lord hath received; blessed be His name." Who could bless the Lord for taking away our beloved? But we can bless Him that since the sad and broken natural order of disease and death has conquered our loved one, the Lord has received to His eternal paradise the spirit we loved. Once only in the Bible, so far as I know, is it said of a human being: "God took him away," and that man was Enoch—who did not die. God for some reason made him an exception to the natural order. And to those who believe in the pre-millennial coming of our Lord, one of the bright thoughts about it is that they who are living on the earth when He comes, as His disciples, shall be gathered to Him without death. "They that remain, that are left, unto the coming of the Lord shall be caught up to meet the Lord in the air; and so shall we ever be with the Lord." "We shall not all sleep."

God, then, being not the Author of our troubles, of our sicknesses, of our deaths, but looking upon all these things rather as sad and fearful interruptions of His plan for us, has sought to comfort man by pouring forth consolations into his life. And what are these consolations of God?

The Incarnation is one of God's consolations that into the very midst of this broken order has entered in human form, with human sensibilities and human sympathies, the Lord Jesus Christ, to be tempted like as we are, to bear our griefs, to carry our sorrows, to taste death for every man, to show us in His resurrection that there is victory in store for us; to lift up our eyes toward that new order, which is but the original order brought back across the chaos of sin and made once more the inheritance of redeemed humanity. "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

The Divine Word is one of God's consolations. "Are the consolations of God too small for thee and the Word that dealeth gently with thee?" Such is the full reading of that splendid verse in Job. How gently deals the Word of God with all sorrowing hearts that hear and understand its truest meaning! How it urges us, counsels us, pleads with us, not to confuse these agonizing catastrophes of sin and death with the will and the heart of God. How it pleads with us not to mistake the devil's malignant will for God's blessed will; not to load on God the responsibility for sorrows that are the offspring of sin! "This is the will of God," it says, "even your sanctification." And amidst the bitterness of our lot, in sorrow and death, it ever protests: "God has not done this—God is Love. Come to me, ye that are heavy laden—I will give you rest."

The Holy Spirit is one of the consolations of God. The Comforter, the Strength-Maker, the Paraclete, the Advocate is He; the ever-present Friend; Revealer of the presence of the unseen Lord; Creator in our hearts of that vision of things to come, when the new order of redemption shall be consummated in the manifestation of the King, when this corruptible shall put on incorruption and this mortal shall put on immortality, when sorrow and signing shall flee away, when Death shall be swallowed up in victory.—Rev. C. C. Hall in "Does God Send Trouble"?

"Thoughts After Furlough."

About a year ago the Church papers published some "Thoughts Before Furlough", from "V. H. G.", of the Diocese of Anking. V. H. G. has since returned from furlough and writes in the Anking News Letter something that may be called "Thoughts After Furlough". He says:

"We want the definite sympathy and prayers of those who have commissioned us to represent them in China. Missions have so long been the plaything of sentiment, they have been advertised with such fatuous optimism, as though we needed only some automatic turnstile to register the tumbling entries into the kingdom of heaven. . . . No intelligent interest in missions can survive a diet like this. The tragedy, the splendour, the need of missions, are forgotten, our great enterprise reduced to as pallid an imitation of religion as a Hollywood portrayal of Hamlet.

"Until people at home feel that they have more than a monetary part in our work they will never regard us as more than a luxury, a symbol of their benevolence. They will not realize that their own future as Christians is vitally concerned with the successful issue of our mission. We cannot thrill them to a whole-hearted interest until we are honest with them, until we cease lulling them into the belief that our record is one of unretarded progress, that we only need more money, more workers, to gather the harvest.

"I think if we frankly discussed our problems and our mistakes, when we speak to audiences at home, if we admitted that pride in the mere efficiency of secular education too often has usurped the place which religion should occupy in our hearts; if we took into our confidence those many thousands at home who wish us well and made them feel that our fight is their fight, our problems are theirs to share with us, that we are not superior beings suffused in a mist of sentiment nor so much wiser than those we have come to convert, that we, as individuals, possess no native aptitude of race such as will enable us, ipso facto, to do good instead of harm, then the welfare of our mission would come much closer to the conscience of the Church at home.

"I found it so; I found people who were bored by the conventional panegyrics . . . awoke to a new and refreshing interest when they realized that we had great problems, great difficulties, often the result of our equally great mistakes. When they heard of riots in our schools, when they heard of Christian (sic) boys throwing the fragments of Bibles and prayer-books to the winds, when they heard of the dry-rot of a time-serving professionalism among many of our adherents, they were not inclined to be discouraged. They opened their eyes and listened. They felt, perhaps for the first time, that here was a time for them to help with something better than money, here was a time when their prayers were needed.

"The Christian Church has come to China before and has disappeared utterly, and it can disappear again, despite our pretentious buildings and the parliamentary rectitude of our organizations, unless we can enlist this spirit. . . . Unless we do this, until we arouse the whole Church by the frank discussion of mistakes, by an open-minded discernment of evil stir them to put in God the trust they put in organization and to use the sacraments as effective means of His power, we shall not be able to sing 'Onward, Christian Soldiers', without the shaming sense that our actions make parody of the words."

Big Moments in Little Lives.

Too often the big moment in a small child's life is wholly overlooked, not even recognized many times, by the parents. These moments are very important and really need watching for.

When Bobby was taken out for the first time on a star-lit night, he wondered at the glory of the heavens. In his early-to-bed regime he had never stood under a sky with twinkling stars, and as he looked he marveled, and suddenly tightening his grip on his mother's hand, he said joyously: "Why, mother, I fink I almost seed God." This was indeed a big moment. Fortunately for Bobby, he had a mother who understood; she knew that her child had visualized God in His power more than he had ever done in his baby life before. This moment needed her attention.

Billy, who was a sadly wilful child and was always being checked or chided on account of some misdemeanor, quite unaccountably did an unusually kind, self-sacrificing act. When he realized that he had been responsible for this voluntary goodness, he said in great surprise: "Why, muvver, I isn't all bads, is I?" This was a big moment in his life, and his mother, recognizing the truth of his statement, began at once to take a different course in her training of Billy. Today Billy and she have found out that her small son has many more "goods" than "bads", and they are both enjoying the quest for them. Billy has to be punished only rarely now because in a moment when his own self awakened to his actions his mother awakened also.

Little Betty, who sat upon the floor with a large family of dolls surrounding her, said with quiet decision: "I want to be real mother to real children some day, mother." She wasn't laughed at nor told not to be thinking such silly things, yet she was helped in her awakening moment. Taking her on her lap, her mother told her that to be a mother was one of the most wonderful things on earth, and that both she and Betty were already interested in just that thing. Then the mother told her that each day she would try to help her in the things that went to make for lovely motherhood.

Can any parent afford to miss these moments?—moments when the soul of the child begins to be felt by itself; moments when some divine touch reaches the child and opens up the future pathway of life; moments that need the companionship of a true comrade.—Margaret C. Rhoads.

"The object of scholarship, the object of all knowledge is to understand; is to comprehend; is to know what the need of mankind is. This is the reason why scholarship has usually been more fruitful when associated with religion, and scholarship has never, so far as I can at this moment recollect, been associated with any religion, except the religion of Jesus Christ."—Woodrow Wilson.

For the Young Folks

An Early Hymn.

Shepherd of tender youth,
Guiding in love and truth
Through devious ways.
Christ, our triumphant King,
Welcome thy Name to sing;
Hither our children bring
To shout Thy praise.

Thou art our Holy Lord,
The all-subduing word,
Healer of strife.
Thou didst Thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

Thou art the great High Priest,
Thou hast prepared the Feast
Of Heavenly Love;
While in our mortal pain
None calls on Thee in vain;
Help Thou dost not disdain,
Help from above.

Ever be Thou our Guide,
Our Shepherd and our pride,
Our staff and song;
Jesu, thou Christ of God,
By Thy perennial Word,
Lead us where Thou has trod,
Make our faith strong.

So now and till we die,
Sound we our praises high,
And joyful song;
Infants and the glad throng
Who to Thy church belong
Unite to swell the song
To Christ our King.

—Attributed to Clemens of Alexandria, A. D. 220.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Strength of Jesus.

M. L. G.

Do you remember the story of St. Christopher, children? At first his name was Offero, and he started out to serve the strongest king in all the world. From one to another kingdom he went, seeking the strongest king. One king was kindly, but afraid of his neighbor king. The neighbor king was strong, but used his strength cruelly, so that Offero knew there was weakness back of it. Nowhere could he find the king he dreamed of serving, until one day, as Offero came to the bank of a rushing river, an old man asked what he sought. "The strongest king in all the world, that I may serve him," replied Offero. The old man answered, "The strongest King is the Lord Christ"; and he told Offero how, if he would stay there at the riverside, bearing the travelers over in his strong arms, he would be doing service to the strongest King. This Offero did, and one day he had the joy of bearing over the river the Christ-Child Himself.

It is true as the old man said to Offero, "The strongest King is the Lord Christ". Jesus was for many years a carpenter. He could hammer straight and lift heavy beams. He could walk all day and spend the night wherever it found Him, under the stars. He drove men and cattle out of the temple, single-handed, and overturned their tables. He went without food for forty days. And at the end He spent a night offering, both of body and soul, beyond our power to imagine, before He fell under the cruel cross on the road to Calvary.

But Jesus had another kind of strength. It was this higher strength, which we call moral strength, that enabled Him to make His way from crowds that would make Him a King, or stone Him. He did not use physical force; but the crowds fell back and let Him through. Greater than all was the strength of His Spirit; for in that strength He **let Himself** be bound, struck, scourged, mocked, crucified.

Are you strong, boys and girls? Be glad, for Christ needs strong friends. But never forget how He spent His strength only for others. And how in Him the higher strength of the Spirit held in check the physical. Not only strength we must have, but self-control. Not only self-control, but self-giving. So, like St. Christopher, we, too, shall serve

The Strongest King in All the World.

The Shoemaker, the Miser and the Golden Slippers.

Once upon a time there was a little old man who would not walk downstairs, but when he wanted to go from the second to the first floor of his house slid down the banisters. He did not put his foot over the railing and slide down on his tummy, as you would, because the banisters of his house were not built so that he could. His house was very old, and the stairs were very narrow and steep, almost like a ladder. They were built into the wall, and on either side of the stairs was a smooth round railing, like a long curtain pole, to take hold of as you walked up and down. When the little old man wished to come downstairs, he grasped the railing with his two hands. Then he lifted his two feet and fft—in half a minute less than no time he was at the bottom of the stairs!

He had always lived in that house; and he had started to go downstairs in that way when he was a little boy. Day after day he kept it up; he grew to be a man, and married, and brought his wife to live with him in the old house, and still he kept it up. And then he grew to be very old, and white-haired, and stoop-shouldered; and still he slid down the banisters, and not even his wife could stop him.

And she tried to stop him; yes, she tried very hard indeed. For at the foot of the stairs was a little hall, and directly opposite the stairs was the front door. The hall was so small that when the front door was opened it almost touched the bottom step. The wife was always afraid that her husband would come sliding down the banisters just as some one came in at the front door, and that, if that person should happen to be a customer, he would tell other customers how badly he had been startled, which of course would ruin the trade.

The little old man was a shoemaker. There was a big room to the right of the front hall; and that was his shop and workroom. On the left of the little front hall was another big room; and there the shoemaker and his wife ate and lived. They slept upstairs.

"Husband," said the wife, "do you not think that today you could walk downstairs on your two feet, the way other people do? For see, the Princess might come to try on her wedding slip-

pers; and the moment she opened the door you would be sliding down the stairs, and she would be frightened into a faint; and that would be the ruin of both of us."

"But I will not be sliding down the stairs when the Princess comes," replied the shoemaker. "I will be working in my shop. For forty years I have been making shoes; for forty years you have told me that some day I will frighten a customer and ruin the trade. But in all that time, wife, not a single customer has seen me slide down the stairs; and as for the trade, why, we are better known and more prosperous now than ever before. For who of all the shoemakers was chosen to make the Princess' wedding slippers? Put yourself at ease, wife; though I slide down the stairs, the Princess shall never see me."

He had spoken the truth; although so little and old and bent, he was the most skilful shoemaker in the land, and for that reason he had been chosen to make the Princess' wedding slippers. And beautiful slippers they were, white with little red heels, and embroidered all over in gold. The shoemaker worked on them behind the window of his shop; and crowds gathered outside the window to watch him. And at night the slippers stood in the window, for those to see who had not been able to look in during the day. The shoemaker was not in the least afraid the shop would be broken into and the slippers stolen. For, although the slippers were covered with gold thread worked in an exquisite pattern, and were very valuable indeed, the people of that town were known far and wide for their honesty; there was not a thief or robber for miles about; and the shoemaker might have put the slippers on his doorstep at night, and there he would have found them next morning.

No, there was not a thief in the land, but there was a miser. The miser was an old, thin man with crafty eyes always alert for the glitter of gold. The miser had never stolen anything in his life, for he had never seen anything he wanted, except gold pieces, and of these he had such a quantity that he was wholly unable to count them, although he spent all day long and every day trying to do so. But when the miser chanced to pass the shoemaker's window, and saw the Princess' slippers worked all over in their delicate pattern of gold he made up his mind that those slippers he must have, if he had to turn robber to get them.

At length the slippers were finished. They stood side by side in their delicate golden splendor, in a rosewood case lined with white satin. And the people who passed looked at them for the last time; for the next day the Princess would come for them, and then she was to be married.

Very late that night pit-pat, pit-pat came the miser to the shoemaker's house, with a sack to carry away the slippers in. The shoemaker's door was not locked, for no doors in that village were ever locked at night. The miser walked into the little hall, and into the workshop to the right of the hall. He walked on tiptoe and tried to be as quiet as a mouse; but he had never stolen anything before, and did not quite know how to proceed. In his own ears his steps sounded as loud as if he had been walking with hobnailed boots on a stone floor. He started when the boards creaked under his feet and almost turned and ran when a mouse scurried away from him. But those slippers he must have; and he tiptoed up to the show window and took the slippers from their case and put them in his sack and tiptoed back into the hall with the sack in his hand. He took long steps and nearly lost his balance trying to be quiet. And he was as frightened and nervous and jumpy as if the walls had been full of eyes.

The miser was not the only nervous person in the house that night. The little old shoemaker had worked so long and so hard to finish the slippers for the Princess' wedding day that he was too tired now to sleep. He lay awake worrying. He did not worry lest the slippers be stolen, but he was afraid that a mouse might find and gnaw them and undo all his labor, and then he any his wife would be ruined indeed. He turned cold and trembling when he thought what might happen if any ill befell the slippers.

"I should not have gone to bed," said the shoemaker. "I should have watched by the slippers all night. What's that?"

The shoemaker sat up in bed. Surely he heard something; surely a board was creaking. He put one foot out of bed, then the other, and crept to the top of the stairs and listened. No, his ears had not deceived him; something was moving about below. He would just go down and take the slippers up with him, and then the mice might scamper as much as they pleased, and the shoemaker would have a wink of sleep before morning.

He grasped the railing on either side of the stairs as his habit was, put his feet out before him, and fft—down he went to the bottom of the stairs just as the miser stepped into the hall with his sack in his hand.

The miser uttered a screech, and without waiting to see what it was that had dropped on him from above, he threw up his hands, let fall the bag and bolted through the door into the street. He ran away from the shop as fast as his long legs could carry him; and where he stopped I do not know.—Beatrice Brown in Youth's Companion.

For the Southern Churchman.

Jonah.

Louis Tucker.

It could only have happened on the Spanish Main. There is no other place where the sea is deep enough, at least in monkey latitudes.

The tree was magnificent, a Ceiba, a cubic acre of flowers. It grew on the edge of a cliff and half of its great branches stretched out over the waves, a hundred feet above the blue. Great lianas, vines as thick as cables, hung almost to the water, which here was deeper than easy sounding. Down and down the blue abyss sinks, half a mile or more, till in the flat ooze at the roots of the eternal hills the deep-sea squid find feeding-ground and refuge.

Because of squid the sperm whale use the place, and more than once, when they came up to blow, I heard and saw them. Looking down from above it was like watching blimps in air or giant tadpoles in an aquarium. Sea-water, seen from above, is like fine glass for clearness; but now and then the setting sun dazzles along the deep until the water is like glass, indeed, but looking-class, and none can see below it.

On such an afternoon Leviathan lay dreaming, idly digesting squid, his hump above the ripples. Two monkeys chased each other through the Ceiba in fright and frolic, and one, a long-tailed lunatic, slid chattering down a long liana, the others following. They fought a moment, but the end of the liana, where the salt water sometimes touches, was spray-killed and rotted. It gave. The lowest monkey leapt for the only solid thing in sight and landed on Leviathan as on an island.

It took him for an island. It stood up and chattered back defiance. It danced on two legs and raced all about the waters' edge on four. It squatted and scratched fleas upon the hump as on a hillock. I hardly think Leviathan noticed. But just then a power launch came round the point, and so he sank, soft as a lover's sigh, and left poor Jonah squattering in the water.

I craned over the cliff at risk of falling and shouted to the pilot to save Jonah; a necessary thing, for a tiger shark was nosing in; and Jonah ran up an oar, into the boat, with the loss of more than an inch of his tail. The boatman sold him to me for a dollar—he was more than half mine by right of discovery anyhow—and I restored him to his enemies in the Ceiba. Often, as I have seen him since, I always know him and he knows me, for when he sees me he sits on a branch and takes in his hand, and chattering, shows to me the missing tip of his tail.

"Come."

Come unto Me! the Saviour saith:
And I will give thee joy for tears;
I'll pour My spirit in thy life
And that shall still thy doubts and fears.
Oft when thy heart unquiet lies,
And burdens seem too hard to bear,
My grace shall all-sufficient prove
To lighten every cross and care.

Be not afraid to trust My love;
The world will wane, ere long decline,
But changeless is the love I give—
Eternal as the years in Mine.
Before thy life has longer grown
Make Me thy Shepherd, no more roam;
Yea, take My hand and share at last
The blessings of My Father's Home.

—Charles S. Hurt.

Some True Stories About George Washington.

When George Washington was a thirteen-year-old boy in the new country of America he wrote for his own personal guidance the following: "To labor to keep alive in my breast that little spark of celestial fire called conscience." All through his life George Washington kept true to that boyhood guide.

Washington was a great believer in God. During the terrible winter at Valley Forge a man was one day walking over his estate when, in the woods by the stream, he heard a very solemn voice. He approached the spot, and there discovered Washington's horse tied to a tree. At a little distance in a thicket he saw Washington on his knees in the snow in prayer. Reverently the man turned away, and as he returned to the house he burst into tears, saying to his wife, "If there is any one of this earth that the Lord will listen to, it is George Washington".

This fine faith of Washington's was the direct result of the training which he had received from his mother. And all during the years he loved his mother and respected her for the fine things she had taught him.

One day word arrived at Mount Vernon that Washington had been unanimously elected the first President of the United States, and his presence was urgently requested at the seat of government. Hastily Washington put his own affairs in order and then, just at nightfall, mounting his fleetest horse, he set out, not for the seat of government, but to say good-bye to his aged mother. All through the hours of the night he rode and the next morning appeared unannounced at his mother's door. He enjoyed a brief visit with her, said farewell, and was on his way back to Mount Vernon. By nightfall he was again at home, having ridden more than eighty miles for the sake of a last farewell with the mother to whom

he owed so much. The next morning he was ready to start on his journey of two hundred and fifty miles to New York City.

Not far from New York there lived a little boy who wanted a Bible very much indeed, wanted it more than anything else he could think of, but he was poor and could not afford to buy one, for then Bibles cost more than they do now. One day two strange gentlemen came to his house and asked his mother for something to eat. Although she had only plain food, she gave them a welcome to what she had. As they ate they saw the little boy looking sad. They asked him what he wanted, and he told them a Bible. His mother said, "Never mind; don't fret about that. I'll take you to see General Washington next week."

"But I'd rather have a Bible than to go to see General Washington," the boy said. One of the gentlemen seemed very much pleased with this, and told him that he hoped he would always be as fond of the Bible as he was then.

The next day the little boy received a beautiful Bible, and on the fly-leaf was written, "From George Washington". The little boy did not know it, but he had been talking to General Washington himself the day before.—Selected.

"What shall I care where these poor timbers are!
What though the crumbling walls turn to dust and loam!
I shall have left them for a larger home,
What though the rafters break, the stanchions rot,
When earth has dwindled to a glimmer spot!

* * * * *

This body is my house—it is not I,
Triumphant in this faith I live and die."

—Frederick Lawrence Knowles.

A Great City of *Small Town Homes*



THE *pendulum* IS SWINGING BACK!

RELIGIOUS PRESS ASSOCIATION — TELL THE BEST PEOPLE — 1882 — PHILADELPHIA

MANY national advertisers and progressive advertising agencies are looking longingly toward the small towns as the future increase of their business and a virgin field for their clients.

The secular publications of big circulation have long been recognized as having the greater part of their distribution in metropolitan centers. Now we have a new medium of long established publications that binds together those substantial, well-to-do small town homes with their gardens, big roomy, airy houses and families that live life together.

These families if brought within one geographical bound would make up a great city. And one in which only a small part of the accepted advertising mediums of today are circulating.

This new medium is the Religious Home Weeklies Combination — 18 of among the finest and strongest journals in their sphere. They have no duplication and make available to worthy advertisers reader confidence at its zenith. It all has:

Distribution by States

N. E. & Middle Atlantic	31%
Southern States	26%
Middle Atlantic States	39%
Far Western States	3%
Foreign	1%

572,000 CIRCULATION
(Sworn)
72% Home Ownership
11¼ Years Average Subscription Length
Direct-to-the-Home, Full Family Readership
$5.98 MILINE RATE

Distribution by Population

5,000 and under	57%
5,000 to 10,000	11%
10,000 to 20,000	8%
Over 20,000	24%

Other groups have equally interesting statistics. May we tell of them? Every sincere space buyer should know about these publications — No obligation, of course.

THE RELIGIOUS PRESS ASSOCIATION

Incorporated 1882
Witherspoon Building, Philadelphia

Allan E. Shubert
Manager

Western Office
North American Bldg., Chicago

THE RELIGIOUS HOME WEEKLIES

Sunday School Times
Christian Endeavor World
Searchlight
Lookout
Christian Standard
Christian Union Herald
Religious Telescope
Presbyterian—Herald & Presbyter
United Presbyterian
Reformed Church Messenger
Evangelical Herald
Christian Leader
Gospel Advocate
Richmond Christian Advocate
Presbyterian of the South
Southern Churchman
Baltimore Southern Methodist
Southern Christian Advocate

Boy's Group
Forward
Watchword
Way

Monthlies
King's Business
Record of Christian Work
St. Andrew's Cross
Westminster Teacher
American Church S. S. Magazine
Otterbein Teacher
Heidelberg Teacher
Bible Teacher

Quarterlies
United Brethren Quarterlies
Reformed Church Quarterlies
Standard Quarterlies
United Presbyterian Quarterlies
Methodist Protestant Quarterlies
Epicopal Church Quarterlies
Wilde Quarterlies

National Advertisers and Agencies Are Again Turning To The Religious Press

Reprinted from August, 1926 issue of Standard Rate & Data Service

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, INC., Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

ALTAR AND SURPLICE LINEN.

Sold by direct importer to Guilds, Rectors and others, by the yard, or piece, wholesale rates. New Specials 305, 34-inch, fine and heavy for Fair Linen. Surplice Linen 1800, 36 and 40 inch. Write for prices and samples.

MARY FAWCETT,
115 Franklin St., New York City.

MONEY IN OLD LETTERS.

LOOK IN THE OLD TRUNK AND SEND me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. I will pay highest prices.

GEORGE HAKES,
290 Broadway, New York City.

IMPORTANT.

Old envelopes used during 1861 and 1863 which do not have postage stamps affixed but are marked "Paid 5 or 10 cents" are valuable. Look over your old correspondence again for old envelopes like above. They were overlooked by stamp hunters heretofore being considered valueless.

GEORGE HAKES,
290 Broadway, New York.

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VISITORS TO WASHINGTON ACCOMMODated with comfortable rooms in private home. Reasonable rates. Private bath. Mrs. W. A. Masker, 2751 Macomb Street. N. W.

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RELIGIOUS CARDS FOR ALL OCCASIONS—Birthdays, Consolation, Eucharistic, Lent and Easter. G. L. Bender, 7421 Boyer Street, Mt. Airy, Philadelphia, Pa.

STAINED GLASS

JAMES POWELL & SONS (Whitefriars), Ltd., London, England—Stained Glass. Designs and estimates submitted on receipt of full particulars. Distributor ADRIAN A. BUCK, 665 Fifth Ave., New York City.

FROM A SHUT-IN.

I TAKE MAGAZINE SUBSCRIPTIONS for any magazines published. Send yours; new or renewal, to E. P. Broxton, Route 2, Blythe, Ga.

BOOKS WANTED.

OLD BOOKS AND PAMPHLETS PURchased for highest cash value. Entire Libraries or small parcels. Send list.

NOAH F. MORRISON,
314 W. Jersey St., Elizabeth, N. J.

AN APPEAL.

ISN'T THERE SOME RICH PERSON, who expects to leave part of his estate to charity, who would enjoy giving something now, while he lives, to one in dire need, who can prove his worthiness and reliability? If so, please write to "L", care of Southern Churchman.

—CATHEDRAL STUDIOS—
Washington London.

Church Embroideries and Vestments, Silks, Fringes, Gold thread, Stoles with crosses from $7.60, Burse and veil from $15, Surplices and exquisite Altar Linens, Church vestments imported for the Churches free of duty.

MISS L. V. MACKRILLE,
11 W. Kirke St., Chevy Chase, Washington, D. C. D. C. Telephone Cleveland 52.

SITUATION WANTED.

CHURCH WORKER.

INFORMATION DESIRED CONCERNING an opportunity in Church work where the services of a trained and educated layman are needed. No objection to traveling. Subscriber is at liberty to refer to the Bishop of the Diocese. Address "S-4" care of Southern Churchman

WANTED — SEPTEMBER FIRST BY Churchwoman with experience, position as matron, house mother or proctor in school. References. Address "K", care of Southern Churchman.

WANTED, BY REFINED, EDUCATED woman, with fifteen year old daughter, position in office, or home department, of some good accredited school, beginning September 1st, where daughter could enter until she graduates. Address 72341, care of Southern Churchman.

CULTURED, EDUCATED, MIDDLE-AGED woman, Roman Catholic, desires position as companion, housekeeper, or mother's helper. Refined, capable and willing. References. Address Mrs. M. F., care of Southern Churchman.

WANTED, A POSITION OF TRUST BY A Settled, cheerful lady; companion nurse to semi-invalid, travel, reading, chapron, etc. Highest references given. Address Miss Bruce, Racoon Ford, Va.

A LAYMAN, WHO HAS BEEN ENGAGED in missionary work in the mountains of Virginia for some years, would like to hear of an opening in some of the large Mission Schools, preferably in the South where his knowledge in other work would be an asset. Is an electrical engineer, farmer and stockman; fair carpenter and plumber. Educated in the old country. Address, C. P. M., care of Southern Churchman.

WANTED, NEXT SEPTEMBER, BY A REfined widow, Churchwoman, position as chaperon, or house-mother, in a school, or college, preferably in the South. References. Address P. O. Box 175, Glen Ellyn, Illinois.

WANTED, POSITION AS GOVERNESS, Mother's helper, Companion, or office assistant, by college graduates. Address, College Graduate, care of Southern Churchman.

HELP WANTED

THE REV. ALFRED R. BERKELEY, RECtor of St. John's Church, Roanoke, desires to have some one assist him in the work of his parish, during Lent and perhaps permanently. He will be glad to communicate with any clergyman who may be interested in this matter. Box 1057, Roanoke, Virginia.

Deaths

SYDNOR: MR. ABRAM SYDNOR, of Darlington, S. C., died suddenly in Washington, D. C., December 27, 1926. He was a native of Halifax County and went to Darlington in 1892. His wife was Miss Kate R. Ruffin, of Wilson, N. C. He was a member of the Episcopal Church, and prominent in Church circles.

MRS. ELEANOR LACKLAND BRAXTON.

Entered Life Eternal, Sunday morning, January 2, 1927, after a short illness from pneumonia at the home of a daughter in Atlanta, Georgia, ELEANOR LACKLAND BRAXTON, widow of Frank C. Braxton, and daughter of the late Thomas and M. Ellen Willis Lackland, of Jefferson County, West Virginia. Mrs. Braxton was buried by the side of her husband in Hollywood Cemetery, Richmond, Virginia. She leaves four daughters.

"Her children arise and call her blessed."

EWING WATERS LAWSON.

Entered into the joy of his Lord from Emergency Hospital on January 11, 1927, EWING WATERS LAWSON. He was the son of Robert M. and Grace Waters Lawson, of Burke's Garden, Va. We asked for him life, and He gave "Eternal Life".

"There in my Father's Home
Safe and at rest;
There in my Saviour's love
Perfectly blest.
Age after age to be
Near my God to Thee,
Nearer to Thee."

MRS. ARTHUR S. JOHNS.

Entered into Life Eternal on the morning of the Sunday after Christmas, MRS. HELEN LANE JOHNS, wife of the Rev. Arthur S. Johns, D. D. She had been in ill health for some time, and her death brought relief from suffering; as well as "the rest that remaineth".

It brought to a close also, what had been a very active life, ever interested in "doing good", as manifold opportunities filled life's pathway; and as a wise and loving "help-meet" of her husband in his parochial life. The rectory became, in her use of it, a home of hospitality, dispensed with friendly generosity and consistent courtesy. Her many friends were attracted to her by her sterling qualities of character, unselfishness, and uniform cheerfulness.

Called to the Presence of the Saviour, she loved and served, we think of her as in the brightness of Paradise; reunited in the ties of the Life there to the husband and son she loved so here. May the thought of her happiness reconcile those left behind to their loss, and her life bring an abiding influence for good on all who knew her.

IN MEMORIAM.

Mrs. Sallie Falkner Hawkins.

Entered into Life Eternal at her home in Winona, Mississippi, February 3, 1927, MRS. SALLIE FALKNER HAWKINS, in her eighty-ninth year. She was born in Warrenton, North Carolina, in 1838, and married John D. Hawkins, of Mississippi, and came with him to Mississippi, as a bride when she was nineteen years of age. She was a devoted Churchwoman and, although there was no Episcopal Church in the community into which she had moved, she remained loyal to its teachings and was instrumental in establishing the Episcopal Church in Winona. She was a faithful member of the Woman's Auxiliary and was always present at its meetings until ill health prevented her from attending, but even then, she took a great interest in every phase of the work and contributed to the same.

Whereas, It has pleased Almighty God in His Infinite Wisdom to call her from the Church Militant to the Church Triumphant; therefore, be it

Resolved, First, That we, the members of the Woman's Auxiliary, though our hearts are saddened, bow in meek submission to His Will and give thanks for her beautiful life. May the memory of this life be an inspiration to us and keep us ever true and loyal to our faith as she was to hers.

Second, That to her son and grandsons, we extend our heartfelt sympathy and pray God to bless and comfort them.

Third, That a copy of these resolutions be spread upon the Minutes of the Auxiliary, a copy sent to her son, Mr. F. R. Hawkins, a copy sent to the Winona Times, the Church News, and Southern Churchman.

"Father, in Thy gracious keeping, leave we now Thy servant sleeping."

Respectfully submitted,
MRS. J. B. CAUGHEY,
MRS. T. J. WHITEHEAD,
MRS. F. WRIGHT,
MISS JENNIE PURNELL,
Committee.

MRS. BEVERLEY D. TUCKER.

Resolutions.

The members of the First Circle of the Woman's Auxiliary of St. Paul's Church, Norfolk, Va., wish to express to our beloved Bishop, and his family, our deep sympathy in the loss of our fellow worker, in the Master's great cause, MRS. MARIA WASHINGTON TUCKER. Faithful in attendance, wise in counsel and of unbounding faith, she was an inspiration in the past, and will be in the future to all who were privileged to have known her.

Praying God's blessings on the work so dear to Him, and which she loved, we humbly hope to follow her example, and, through His help, strive to bring nearer His Kingdom on earth. We wish this slight appreciation of Mrs. Beverley D. Tucker to be printed in the Diocesan Journal and Southern Churchman, and sent to the family.

BY ORDER OF THE AUXILIARY.

CHURCH INTELLIGENCE

(Continued from page 17.)

The Crusade was very successful in Long Island. At the seven centers selected for the Crusade in the Diocese, the total attendance for the six successive nights, and the noon-day service at Albee's Theatre in Brooklyn for five days, was just under thirty thousand. The largest gatherings were those in Albee's Theatre, where Bishop Stires was the preacher. Beginning with thirteen hundred the first day, the number steadily increased to more than twenty-six hundred the last day.

A Unique Institution.

The Church Charity Foundation of Long Island has published its director's

annual report. This institution is probably unique in its scope, embracing in a single organization a Home for the Aged, a Home for Children, a Home for the Blind, and a General Hospital (St. John's, Brooklyn), with a School of Nursing. The year just ended was the seventy-fifth year of its operation. During the year it cared for seventy-seven aged people, seventeen blind people, thirty children, and a daily average of seventy-three hospital patients. The service of the hospital was forty-one per cent free.

The total receipts for the year were over $800,000, including about $450,000 turned over by the Committee of Fifty, the sum which was raised by a campaign to celebrate the semi-centennial of the Diocese, and which has been paid in during a five-year period. This sum is to be used for new buildings, some of which are now under construction. Bequests amounting to $72,000 were added to the endowment during the year. The operating expenses of the various departments for 1926 aggregated more than $224,000, the bulk of which, $151,000, was the cost of maintaining St. John's Hospital—an average cost of $5.62 per patient per day.

An interesting feature of the report is the description of the Children's Cottage, at Sayville, L. I., replacing the former Orphan Home in Brooklyn, which burned several years ago. The new department for children is on the "cottage plan" and in the country. The cottages house twenty children each. The children attend public school and the parish church. Two cottages are now operating, and there is room on the property for more, if they should be needed.

A Notable Attainment.

Bishop Stires has sent a personal letter of congratulation to each clergyman in the Diocese, because their efforts throughout the year past resulted in a notable increase of missionary giving, largely surpassing the best previous attainment of the Diocese. After the "referendum" of a year ago, Long Island notified the National Council that $125,000 might be expected from Long Island in 1926. This was much more than the Diocese had ever contributed before. Bishop Stires has now notified his clergy that he has the receipt of the National Council for $125,000, and he thanks them heartily for their loyal cooperation, and the people for their support.

C. H. W.

Personal Notes

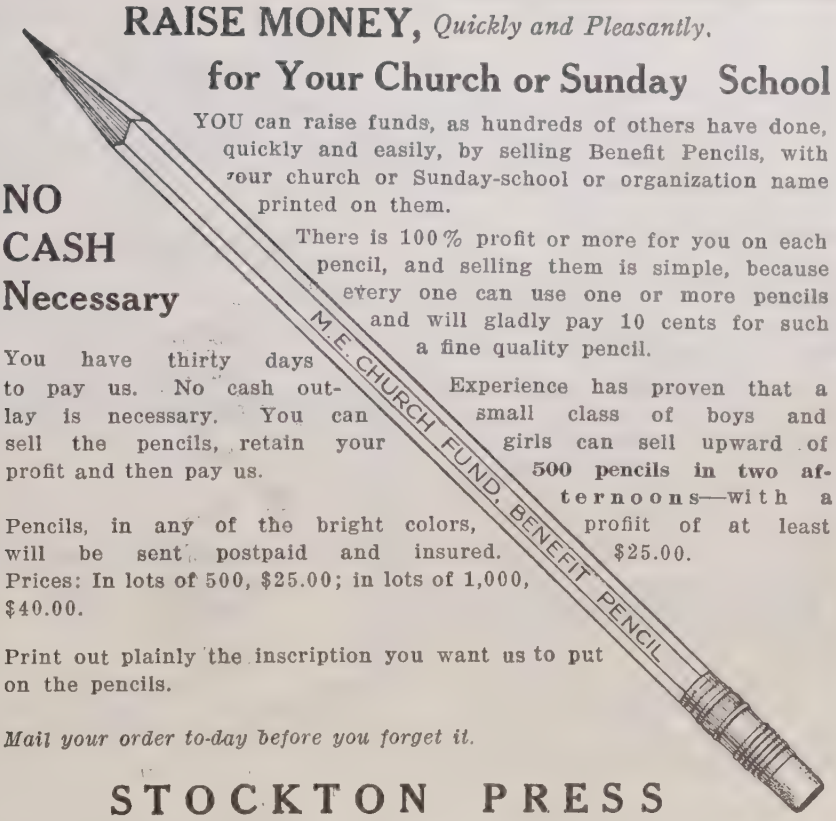
The Rev. Thomas N. Brincefield resigned the rectorship of the Aurora Field, Diocese of East Carolina, effective February 1, and has taken up work in Como, in the Diocese of Mississippi.

The address of the Rev. Robert A. Mayo, formerly rector of Christ Church, West River, Md., is now Box 355, Alexandria, Va.

The Rev. Alfred D. Kolkebeck, curate of the Church of the Atonement, Chicago, Ill., has accepted a call to Trinity Church, Atchison, Kan.

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YOU can raise funds, as hundreds of others have done, quickly and easily, by selling Benefit Pencils, with your church or Sunday-school or organization name printed on them.

There is 100% profit or more for you on each pencil, and selling them is simple, because every one can use one or more pencils and will gladly pay 10 cents for such a fine quality pencil.

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The Rev. James E. W. Cook, rector of St. Paul's, Greenville, N. C., has been appointed Grand Orator of the A. F. A. M., of the Grand Jurisdiction of the State of North Carolina, and will deliver the oration in the Grand Lodge, which meets in January, 1928, in Raleigh, N. C.

The Rt. Rev. John N. McCormick, D. D., Bishop of Western Michigan, has been promoted to the rank of lieutenant-colonel in the reserve corps of army chaplains.

The Rev. William H. Nes, of Washington, D. C., will become Dean of Christ Church Cathedral, New Orleans, La., March 1.

The Rev. Walter C. Bihler, formerly curate at St. Thomas' Church, New York City, has entered upon his work as priest-in-charge of Christ Church, River Forest, Ill.

The Rev. Arthur G. Wilson, formerly rector of Holy Trinity Church, Danville, Ill., who has accepted a call to Christ Church, Chattanooga, Tenn., will take charge on March 1.

Effective January 1, 1927, the Rev. Lynne B. Meade accepted the rectorship of Trinity Church at Boonesboro and Ivy Chapel, R. F. D. No. 2, Forest, Va. He took these in addition to his present charge of Emmanuel Church, Madison Heights and Christ Church, Schuyler. His residence will be at Madison Heights, just across the river from Lynchburg, this being the most central location for him to reach all of his churches.

ORDINATIONS.

In St. Paul's Cathedral, Boston, Mass., on Friday morning, January 28, the Rt. Rev. Charles Lewis Slattery, D. D., Bishop Coadjutor of Massachusetts, ordained to the priesthood the Rev. Williams Cleveland Hicks. The litany was read by the Very Rev. Philemon F. Sturges, D. D., Dean of the Cathedral. The Rev. C. R. Peck, of the Cathedral staff, read the epistles, and the gospel was read by the Rt. Rev. William Lawrence, chaplain to Harvard students, and the sermon was by the Rev. Sammuel Shoemaker, of Calvary Church, New York City. Mr. Hicks has spent his diaconate as assistant to Mr. Lawrence in his work among the students at Harvard, and also as assistant to the Rev. Wolcott Cutler, rector of St. John's Church, Charleston, and he will continue in this joint work.

DEATHS.

The Rev. Percy Stickney Grant, D. D., rector of the Church of the Ascension, New York, from 1893 to 1924, died in a hospital at Mt. Kisco, New York, following an operation for appendicitis, in his sixty-seventh year.

Dr. Grant was born in Boston, and educated at Harvard and the Episcopal Theological School, Cambridge. He was ordained deacon in 1886 and priest in 1887 by Bishop Paddock, and his first charge was as assistant at the Church on the Ascension, Fall River, Mass. He was also minister in charge of St. Mark's Church, Fall River, Mass., and of Christ Church, Swansea, Mass., before going to the Church of the Ascension, New York City, in 1893.

The funeral took place from the Parish Church of St. Matthew at Bedford in Westchester County, where he had lived with a sister for the past two years. Dr. Grant never married. The funeral was conducted by former assistants of Dr. Grant at the Ascension, and burial was in Forest Hill, Boston. At the hour of the service in the county a similar service was held at the Ascension Church in this city.

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English is the advertisement of your ability. Your language determines your position in the social and business scale. Charming personality, fine clothes, wonderful appearance count for little if handicapped by imperfect or "sloppy" English.

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If your English does not make people think the best of you then it must be improved. Extensive tests show that men and women are but 61% efficient in the essential points of English.

But now there is a way to improve your English. Sherwin Cody, perhaps the best known teacher of practical English, has perfected and patented a remarkable device which quickly gives you a commanding mastery of English. The drudgery of rules and tiresome drills is discarded. Each evening you are assigned an easy 15-minute lesson. No time is wasted on what you already know. You are quickly shown your mistakes in spelling, punctuation, grammar, and pronunciation, and you concentrate on the points that need attention. By actual use correct English soon becomes a habit.

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Address .....

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Stationers, Engravers, Bookmen.

Prompt and Reliable Service.

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The Best for Homes, Churches, Stores and Buildings for all uses.

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7th at Grace Richmond, Va.

A NATIONAL CHURCH PAPER FOR ALL THE FAMILY.

Southern Churchman

DOMINUS ✠ FRUSTRA NISI 1835

Vol. 92. RICHMOND, VA., FEBRUARY 26, 1927. No. 9.

SAVIOUR, breathe forgiveness o'er us;
All our weakness Thou dost know;
Thou didst tread this earth before us,
Thou didst feel its keenest woe.
Lone and dreary, faint and weary,
Through the desert Thou didst go.

—*James Edmeston.*

:: Contributors for 1927 ::

The Rt. Rev. Charles L. Slattery, D. D.
The Rev. Robert Norwood, D. D.
The Rt. Rev. Theodore I. Reese, D. D.
The Rev. Joseph Fort Newton, D. D.
The Rt. Rev. Edward L. Parsons, D. D.
The Rt. Rev. Charles Fiske, D. D.
The Rev. John Gass.
The Rt. Rev. Clinton S. Quin, D. D.
The Rev. George Parkin Atwater, D. D.
James H. Dillard, LL. D.
The Rt. Rev. Henry St. George Tucker, D. D.
Margaret Prescott Montague
Mary Evelyn Brydon, M. D.
The Rev. W. Russell Bowie, D. D.
The Rev. Karl M. Block, D. D.
The Rt. Rev. R. E. L. Strider, D. D.
The Rev. W. Cosby Bell, D. D.
The Rev. Thos. K. Nelson, D. D.

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Thoughts For the Thoughtful

Enlarge my heart so that I may have room for my brother.—Jowett.

"Christ grew weary in His work, but not of it."

An unevangelized world is the price we pay for a divided church.—John R. Mott.

If we want Christ to enter our homes, let us give Him a warm invitation! Let us constrain Him to come in!—D. L. Moody.

No thinking, reverent man can read the Sermon on the Mount or the Life of Christ without knowing that here is truth.

Work hard for God, and let no pride blow upon it when you have done! It is difficult for a man to do much and not value himself too much for it.—Flavel.

Differences of opinion in theology among us is such that these would be no greater in a unified church than they are now in every one of our denominations.—P. Marion Simms.

No man ever yet asked to be, as the days pass by, more and more noble and sweet and pure and heavenly-minded, without his petition being granted to the letter.—Dean Farrar.

Christianity was not a revolution, but an evolution. It did not destroy Judaism any more than the flower destroys the root when it blooms; it superseded it only as noonday splendor supersedes morning twilight.

Keep in the background of your work. People are quite willing to give you credit for the fine things you do, but they do not want to be reminded of you all the time. The world does not require that work shall be anonymous, but it is well pleased when it is modest.

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EDITORIALS

Vol. 92. RICHMOND, VA., FEBRUARY 26, 1927. No. 9.

FAR AND NEAR

CONVERSION, CONSECRATION and CHURCHMANSHIP are the three words for which the Church Army stands. It is an organization in the Church of England, with a branch in this country that carries on work similar to that of the Salvation Army, except that its officers are all Churchmen, and have membership in the Church of England or the Episcopal Church. As an objective in their work, although this objective does not mean that their efforts are confined to bringing people into the Episcopal Church—their great object being to bring people to God and into the Church as a means of finding God. They have already made a number of engagements for Preaching Missions throughout the North, and rectors who think their services would be valuable in the Bishops' Crusade should write to Captain B. F. Mountford, Diocesan House, 416 Lafayette Street, New York.

A PANORAMIC VIEW OF JERUSALEM'S SACRED PLACES will be the unusual sight to greet eyes of visitors who go to the new Y. M. C. A. building in that city. Five hundred thousand dollars has been given to the Association by a person who insists that his name be kept secret, for the erection of a centre in the sacred city. A feature of the new building is to be a tall tower surmounted by a golden dome, from which will be visible at a single glance the Mount of Olives, the Garden of Gethsemane, Mount Moriah and many other famous and holy places.

The buildings are to be constructed of native stone, more or less of which is actually quarried on the property—very hard limestone, running from cream to light pink in color. Considerable use will also be made of a softer white limestone which comes from Solomon's ancient quarries and of which Solomon's Temple is believed to have been built.

One of the side buildings will contain the first public auditorium in Jerusalem and will have seats for 800 people.

Other structures will house trade and vocational schools, the Bible school, the gymnasium and swimming pool and indoor athletic facilities. A considerable area of the property will be devoted to athletic fields. There will be a football gridiron, a baseball diamond, running track, tennis courts, a squash court and a handball court, with space for field events.

The buildings will be lighted by electricity, which the British introduced into Jerusalem since the World War.

All races and creeds will be welcomed, as they are now in the rented quarters occupied by the organization. There are even Mohammedans on its Board of Trustees.

"THE LABORER IS WORTHY OF HIS HIRE," so runs the ancient maxim, but for many years the hire of the laborer was not sufficient to be of much importance in the economic world. Today, however, times have changed, and the laborer is a person of some prominence whose hire, when properly conserved, is a financial item worthy of real consideration. In the past few years what are known as "labor banks" have sprung up, and there are now thirty-two of these institutions in operation throughout the country, having on deposit no less than $109,181,906. This means that the working people of the United States have resources of more than a hundred million dollars, which is a great bulwark against want and misery in the event of a cessation of the present prosperous business conditions, and this should be a great comfort to all Christian people.

CONTRIBUTORS FROM THE NORTH AND SOUTH

THE RIGHT REVEREND CHARLES FISKE, D. D., Bishop of Central New York, was born in New Brunswick, N. J., did his college work at St. Stephen's. After taking his theological course at the General Seminary, New York, he began his ministry at Trenton, N. J., and after serving as rector at St. Paul's Church, Westfield, N. J., he held parishes in Pennsylvania, and accepted a call to St. Michael and All Angels' in Baltimore in 1910. After five years of efficient and successful service in this noted parish, he followed in the footsteps of all their other rectors, leaving them to enter the Episcopate. He was consecrated Bishop-Coadjutor of Central New York in 1915, and succeeded to the Bishopric in 1924. He is a forceful and popular preacher, a man of great energy. Of recent years he has been prominent in the Anglo-Catholic movement. He is in great demand as a special preacher throughout the country.

THE REVEREND THOMAS KINLOCH NELSON, D. D., who this week continues the series of articles on "The Boy and His Church", was born in Alexandria, Va. After obtaining B. A. and M. A. degrees at the University of Virginia he studied theology at the Seminary at Alexandria, taking his B. D. degree there in 1911. After becoming a deacon in 1910 he went as a missionary to China, and was ordained to the priesthood there by Bishop Graves in 1911. After remaining in China for four years, as Professor at St. John's University and Chaplain of St. John's Pro-Cathedral, Shanghai, he returned to this country and was for a short time rector of Salem Parish, in the Diocese of Southern Virginia. He has been a teacher practically all his life, holding positions in this capacity in four Church institutions, at the present time being Professor of Old Testament Language and Literature in the Theological Seminary of Virginia.

INFORMATION---BUT NOT CONTROVERSY

No doubt our readers will be surprised, perhaps startled, by the cuts displayed on this page, and will wonder if we have suddenly been employed by the Sacred Heart Cathedral, of the Roman Catholic Church.

We, ourselves, were indeed amazed when an eight-page booklet came to our office with the cover that is pictured at the right and the inside page that is pictured below. Our surprise is all the greater when we realize that the "Holy Cross Press, West Park, N. Y.", is operated by a group of clergymen, who belong to the Order of the Holy Cross, each of whom, in his ordination vows, has assumed the solemn obligation "to administer the Doctrine and Sacraments and Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same". "This Church" being the Protestant Episcopal Church in the United States.

Among these "Rosary Devotions" we find this one:

"She who called herself 'the handmaid (literally slave-made) of the Lord', now exalted as Queen of Heaven. That holy, undefiled flesh from which God the Son took His Human Body could not see corruption. Although without sin, she died the death common to all; but her divine Son would not permit death to hold her, but 'in the beloved city He gave her rest, and in Jerusalem was her power'. Raised up to reign with Christ in glory, she shares His work of intercession. O happy thought! The Mother of God prays for me!

Resolution: To try to be worthy of Mary's love."

It is not our purpose at this time to be controversial, but only informative; therefore, for the present, we shall only pause to enquire when the Virgin Mary became "without sin", as sinlessness is an attribute that we had supposed was only possessed by our Saviour.

According to a statement by the Rev. John A. Staunton in an open letter to Bishop Seaman, the Order of the Holy Cross "for half a century has taught the whole Catholic faith, and largely been instrumental in bringing back the Mass, Confession, Prayers for the Dead, Invocation of Saints, the Hail Mary and use of the Rosary; indeed, everything which pertains to the practice of the whole Catholic religion".

The Rev. S. C. Hughson, also a member of the Order of the Holy Cross, preached a sermon last summer, which was afterwards published, explaining that it was not the elements of bread and wine that were worshipped in the adoration of the Reserved Sacrament, but merely the presence of God in those elements. It is significant that he should feel it necessary to make this distinction. He then continued as follows: "But let us not be misunderstood. With all our hearts and wills we accept and follow these practices, and we emphatically urge them as the ordinary expression of the faith and worship of a Christian. We desire to see the Holy Sacrifice of the Eucharist offered every day on every altar, and to this end we unceasingly labor and pray. On every Sunday and greater festival we wish to see this service made the great central act of worship, accompanied by all the splendor and beauty of holiness. Also, we contend for the Presence of Jesus Christ in His Sacrament on the altars of our churches, and, with all charity, we decline to accept any compromise or accommodation regarding this practice. And we earnestly believe, and on all occasions teach and insist, that the position of Catholics regarding the Holy Dead and the saints is an element necessary to the fulness and integrity of the faith which we profess whenever we say in the Apostles' Creed, "I believe in the Communion of Saints".





Purely as a matter of information, we believe that our readers and the Church at large should know the kind of practices that are advocated by the Order of the Holy Cross, and especially should note Mr. Hughson's statement that "we decline to accept any compromise or accommodation".

Furthermore, we believe that Church people should know that, besides the Order of the Holy Cross, there are now no less than forty-five similar organizations engaged in spreading such pamphlets as the "Devotions of the Rosary" throughout the Protestant Episcopal Church.

QUESTION: IS IT THE DESIRE OF THE LAITY OF THE PROTESTANT EPISCOPAL CHURCH THAT THESE PRACTICES SHOULD BECOME UNIVERSAL IN THE CHURCH?

THE PULPIT OF THE AMERICAN CHURCH

ALONE IN THE WILDERNESS

By the Right Reverend Charles Fiske, D. D.

St. Luke 4:1-2. *And Jesus . . . was led by the Spirit into the wilderness; being forty days tempted.*

TO many of us the story of the Temptation may seem unreal and unnatural. It is, we should remember, a dramatic picture—the story of an actual experience, but clothed in picturesque and vivid symbolism. That is not the special difficulty I have in mind. Nor am I thinking of the problem of how one who is the Son of God could be tempted. Was it because, though He was divine, all knowledge must come to Him filtering through His human consciousness, and so the presence and appeal of evil were actual? Was it because He chose to use only the weapons which He puts into our hands, and so the struggle was real and agonizing? We do not know. This, again, is not the problem I have in mind.

What I am thinking of is a practical question: Why was Christ "driven into the wilderness"? What does His presence there mean? How does the story touch my life? How does it fit in with my experiences? Can I find in the story anything that corresponds to the record of my own struggles? Let us see.

Why was He in the wilderness? If we read the story carefully, we note that Christ had just come from His baptism. On the banks of the Jordan He had been publicly acknowledged by John, His forerunner, as the promised Messiah. There He had received from the Father, in the voice from heaven, the assurance of His own unique personality and power. That sense of the difference between Himself and other men had always been with Him, but now He had new evidence of it. And there He stood, also, at the threshold of His life work and facing His life mission. He was the destined reconciler of men to God, the founder of the new kingdom. Now all the long years of preparation were over and He must begn His ministry. Is it any wonder that He sought the desert? He simply **had** to be alone. He must have time to think, to formulate His plan; rather, to receive His Father's message and learn what the Father's plan was. He must map out His work and learn how the Father would have Him use His powers. He must go away, and be quiet, and face it all alone.

The threefold temptation, if you read the story with all this in mind, is the record of the way in which the Prince of Evil sought to divert Him from the path of duty which the Father had marked out, and induce Him to take some short cut to success. He might win His way by cultivating the crowd and riding into power on a wave of popularity. He might look at His life's vocation as the world would view such service, and think of the influence He could gain and the kingdoms He could win. Meanwhile, He had great powers, and it might be perfectly lawful to use them to make His task easier. Why not? Why suffer needlessly? Why struggle handicapped by unnecessary inconveniences and hindrances?

All these temptations are incident to the flight into the wilderness, not the essential part of it. They are the same temptations that recur throughout His whole life when Peter sought to stay the journey to Jerusalem; when the Pharisees asked of Him a sign; when the taunting watchers on Calvary bade Him come down from the cross if He would have them believe. They are temptations such as come to every man who knows himself to be endowed with great gifts, understands that he should use them for God, and yet feels himself constantly lured from the heights and bidden to seek the easier road and walk the smoother path.

Compare the story of the wilderness temptation with the record of Peter's remonstrance with Him on the last journey to Jerusalem. By this time it was plain, even to the dull disciples, that there lay before Him no easy road to victory. They knew that if He persisted in going up to Jerusalem there was bound to be trouble and conflict. Why, then, must He go, just now, to face that bitter opposition? Why not stay away from the capital and wait till times were more hopeful? Up in Galilee He had been hailed as a national deliverer and His progress had been a veritable triumph; why not go back there and bide His time and wait till the trouble could blow over; strengthen the fellowship of His followers and form a party and go back to the city with the crowd behind Him? The rebuke of Christ, so personal and so severe, seems absolutely unwarranted, unless we understand how keen was the appeal made by the apostle's argument.

The whole force of that appeal lay in the echo it finds in every human heart—and Christ was perfectly human—in the natural desire to take the easier course and avoid difficult obstacles. Had Christ listened to Peter He would have utterly failed in His mission. That is the reason He says to the apostle, "Get thee behind Me, Satan". The temptation is the old suggestion of the wilderness days to take some other road than God's path and use some other method than that of God's choosing. When He set His face steadfastly to go to Jerusalem, He was repeating in action what He had said more than three years before in the desert. It was as if He were saying that it matters not when we leave this life; what really matters is **how** we leave it. The only thing that really counts in this life is character, because character is the only thing we take with us when life ends. It is as if He were saying, God never meant to make life easy; He meant to make men great; He wants men of tremendous determination, of unflinching persistence in living true to all that God requires; men who will do just what truth and honor demand, and close their ears against any suggestion of compromise with God's purposes.

I may have seemed to wander away from my point, but I have said all this, so that you may see that all His life long Christ was facing the very same temptations which were pressed upon Him in the wilderness; only that there, back at the beginning of His ministry, He was forced to face them for the first time, in the opening crisis of His career, when He was engaged in resolving what to do with His life and how to do it, listening to the voice of God and harmonizing it with the movements of His own soul.

Remembering all this, back again, then, we go now to the desert, to ask why Christ was there. Not, of course, because He wanted to do something dramatic and picturesque that would print the story on men's memories. No, He was in the wilderness by a kind of moral necessity. He was there, in order to be alone and settle His life's work. Resolutely putting into the background any thought of personal discomfort, He bent Himself to the task of translating the message He knew God would give Him. He would think and think hard till He knew just what was God's purpose for Him; think and think hard, alone, lest the spell of the experience should pass away. It was not so much that He deliberately fasted—the fasting, you remember, has always loomed so large in our understanding of the scene—as that His emotion was so great as to transcend all common interruptions, His concentration so strong and steady and the current of His thought so deep as to make Him wholly oblivious of everything else.

I am sure I have not been overbold in speculation when I put it this way. I only wish to make it clear to you, as it is to myself, that it was perfectly natural for Christ to go into the wilderness, because when He came to wrestle with His life's problem He must wrestle alone, face to face with the Father whom He was to serve.

It is an experience of His—this wilderness watching—common with men who do great tasks.

John the Baptist went into the desert for the very same reason. He came as the immediate forerunner of Christ, charged with all that his nation had dreamed of during long centuries of alternate hope and despair. He, too, might have sought his following in Jerusalem, and begun his work at once, but he, too, had to be alone, to brood and ponder and weigh the message he was to deliver; he must not have his mind distracted by one thought from without; he must catch every word and lose not a single syllable of the story he was soon to tell of the Christ who was so near.

It was the same with St. Paul. The great apostle writes that immediately after his conversion he went into Arabia

to stay for the best part of three years. Why, but because he must find time for adjustment and see how he was to lay the foundations of the kingdom and proclaim the faith of Christ its King? It is reasonable to suppose that the rule of Arabia was the custom of the apostle's whole ministry. At stated times he went apart to renew and replenish the Christ-life within.

It is doubly reasonable to suppose that he did this, because this, too, was the rule of Christ Himself. The wilderness of temptation was not His only retreat. Before every great crisis in His life, we find Him seeking solitude. Before He chose His apostles; when He was about to ask the momentous question of St. Peter; when the crowds began to press Him and He had not so much as time to eat and sleep; during all the great Holy Week, when "in the daytime He was teaching in the temple, and at night He went out and abode in the Mount that is called the Mount of Olives"—always quiet thought and prayer strengthened Him for action. Gethsemane itself was His last solemn retreat, which gave Him strength to face Herod and Pilate and the Sanhedrin, with perfect self-mastery and unmatched bravery, with determination to stand firm for principle and with utter scorn of all dubious ways of escape.

I think all this may show us something of the purpose and privilege of Lent. To the shallow and careless Christian it may be merely a substitute, in religious disguise, for real spiritual effort. The newspaper humorist pokes fun at it as a diversion for the socially weary. Christians of other communions may look at those who keep it and find good reason for supposing that somehow we fancy we can atone for a year of indifference by a busy round of church services and be saved by much preaching.

Of course Lent is not any of these things. It is just the Church's answer to a human need; the Church's way of thrusting spiritual opportunity upon us. It is the Christian rule by which she calls to our recollection the obligation to do our part to make God a great reality. You remember how Elijah taunted the prophets of Baal. "Where is your god?" he asked. "Is he asleep and must he be awaked? Is he on a journey, and must you call him back?" Our God is not talking, nor pursuing, nor on a journey, nor asleep. It is we who are so. We have only to stop awhile our running after we know not what, or hush our clamorous voices, or arouse ourselves from sluggish spiritual slumber, and we shall find God at our side. Lent, if kept aright, must be kept in quietness, with much time to ourselves, with fully as much of private prayer as there is of public services, with more listening to God than attendance at formal preaching.

Have you ever considered how little we are alone? Most of our hours are necessarily spent in the companionship of others, and even when the opportunity for privacy comes, we run away from it. Seemingly we shrink from the experience of being alone with our own thoughts. "Watch a man of business in a railroad station, about to board his train for a journey, long or short," says a layman—not a clergyman. "With feverish haste he is laying in a stock of newspapers which will keep him from thinking until he has reached his destination. If you will observe him in his place in the car, you will see him making his way quickly but thoroughly from one end of a newspaper to the other. As fast as he finishes one he throws it upon the floor, seizes another and with unabated zest devours a slightly different version of the same events, always treating the important and the trivial with strict impartiality. Such people cannot possibly know the refreshment of communion with the Unseen. They have no reservoir of spiritual power upon which to draw in time of need."

No reservoir of spiritual power! That is the point. If God's companionship is to be realized, we must clear the way for His approach; we must make our wilderness where we can be alone with Him. Our thoughts must be banished, that this one great thought may possess us, and fill us and charge us with its power. Prayer comes afterward. Prayer indeed is useless unless it be addressed to God after we have tried to realize that God is near.

No reservoir of spiritual power! Why, the principle is so plain that we use it even in daily business. The practical problems of everyday life demand quiet and intense thought—a mind so concentrated that it finally seizes upon the core of the subject, and looks around it and through it, and sets it by itself and images it forth. "It was in this way," says Robertson, "that one of the greatest of English engineers is said to have accomplished his most remarkable triumphs. Sometimes a difficulty brought all his work to a pause. Then he would shut himself up in his room, abandon himself intensely to the contemplation of that on which his heart was set, and at the end of two or three days would come forth serene and calm and walk to the spot and quietly give orders which seemed the result of superhuman intuition."

This is the only way in which we shall learn, not simply how to do our work, but how to do it as God would have us. Do we give much thought to what God wants us to do, or what He wants us to be? The measure of a man's power is his depth, and the quality of depth comes only by going apart, that truth may be taken into the soul. Most of us, when on occasion we do give some slight thought to God's purpose for us and God's use of us, somehow expect God to tell us everything, whether we listen or not. "Now let God speak, and speak quickly, for I haven't much time." It is my own conviction that the only way to have light upon your difficulties or guidance in your life, is to wait quietly upon God, to wait and wait, until finally you hear Him speak, or at least feel the message.

And surely, if you want not simply God's guidance, but His companionship—this is the only way you can realize it. "When you're with other people you feel sometimes as if you were alone," said a young man at a mission, "but as soon as you're alone, then you begin to feel that you're not alone." Dr. Mason tells of an elderly man, a laborer, who came to see him one morning after a mission service and sermon, and sat down, his quaintly chiseled face twitching with smiles. "I asked him," said the missioner, "if there was anything I could do for him, but he said 'no'. Presently, with hesitation, he said, 'I did what you told us to do last night'. (I had been speaking about Jacob when he was alone, and wrestled.) 'And you found what you wanted, did you, John?' I asked. He only burst out into a long peal of laughter and answered, 'Yes, I did'. I saw him again, some ten years after, and he had not lost the mirth which the finding of Christ had brought him, though of course it had become deeper and more quiet."

There are so many men and women—you and I among them—whose lives lack that depth which solitude and silence alone can give. Nothing will take root in a soil that is constantly being turned over, and nothing will find rest in a life that has no quiet depths. It was not by an accident that Jesus went into the wilderness; it was in obedience to one of the laws of life. That is the way He learned what His Father wished Him to do, and that is the way He gained strength to do it. Indeed, if it be true that He was so human that He did all things with only man's powers, that is the way He learned that He was never alone—because the Father was with Him. If the wilderness and the mountain-top and the garden were necessary for Him, surely they are necessary also for us.

ALL GIFTS COME FROM GOD.

"Every good gift and every perfect gift is from above, coming from the Father."

God gives so many lovely things,
He gives the bird its feathery wings,
The butterfly its colors fair,
The bee a velvet coat to wear.
He gives the garden all its flowers,
And sun to make them grow, and showers;
Red apples for the old bent tree,
Wheat in the meadow blowing free;
Cool grass upon the summer hills,
And silvery streams to turn the mills.
He gives the shining day, and then
The quiet, starry night again.
He gives my home—a place to stay,
And laugh, and dream, and work, and play,
With pleasant rooms and windows wide,
And cozy, rosy fireside;
And books to read and folks to love me,
And His good care to watch above me.
It's like a song a person sings—
God gives so many happy things!

—Nancy Byrd Turner.

There is but one way of proving the apostolicity of the Church; we must go forth as a Church and do the works of the Apostles. There is but one way of proving her Catholicity; we must bring her treasure to men of all races and nations, types, and classes. There is but one way of proving her sanctity; we must demonstrate her power to produce saints in the twentieth century.—E. Herman.

THE BOY AND HIS CHURCH

READING THE BIBLE

By the Reverend Thomas K. Nelson, D. D,

WHEN I was a boy I had a friend who used to chin six times and read three verses of the Bible every night before going to bed. Both were good for him, but it is doubtful whether he got a very good idea of what the Bible was all about. I want to suggest to you a few ideas which will make the Bible a real live book to you. Boys do not, I fear, read the Bible very much, and this is because they find it either uninteresting or unintelligible—it really is neither.

I. Read Intelligently.

In the first place, the Bible should be read intelligently. In order to do this you must treat it like any other book. That is, you must try to find out what were the conditions under which the author wrote and what he was trying to say. Now the Bible is not one book by one author written in one age; it is a collection of a great many books by many authors, and its writing took at least nine hundred years. It follows that one of the first **rules** is this—read the Bible not by verses or chapters, but by books. Take some one book and find out just who the author was, when he lived, what problems he had to solve, and how he solved them. With some books this is very difficult, with some almost impossible, but with others it is not difficult, and with some whose author is not known it is still possible to discover the period in which he wrote and the purpose for which he wrote. As examples, I would suggest Amos or Ezekiel in the Old Testament; Acts or one of St. Paul's shorter epistles in the New Testament.

Again, you will find it helpful to take stock of the chief difficulties you find in reading the Bible, face them frankly and see if you cannot find out how to overcome them.

First, there is the difficulty that you meet with words and phrases which you do not understand. There are two ways of meeting this difficulty; the first is to use a commentary or dictionary of the Bible; the second is to read the Bible in a modern translation. Very good are Kent's Shorter Old Testament and Moffatt's or Goodspeed's New Testament.

In the second place, there is the difficulty that there are long passages which are uninteresting and tiresome such as genealogies. The best thing to do with these is to leave them out. There is nothing to be gotten by ploughing through them as though the Bible were a collection of magic words, all of which must be read in order to make the charm work.

The third and more serious difficulty is that some statements seem to contradict the facts of nature as scientifically demonstrated as, for example, the story of creation in Genesis. **1 and 2:** Two things are to be said about this—first, there are really very few such passages, none, so far as I remember, in the New Testament and a very small number in the Old. If they disturb you leave them out—or, better still, get rid of the comparatively **modern** idea that every word of the Bible is true, and learn once for all that the Bible grew just like any other literature and represents not the work of God revealing infallible words to men, but the Pilgrim's Progress of a race, the long search of man for truth, and that it contains the results of man's early and unscientific attempts to explain the universe—explanations which we no longer hold.

A fourth and still more serious difficulty is this—that we find ideas about God which are opposed to the character of God as revealed in Christ, as, for example, that God is the God of Jews alone, caring nothing for other nations; that He is a God of vengeance who practically delights in bloodshed so that when Achan sinned, not only he, but his whole family, must be stoned to death.

I am certain that many boys reading such passages feel that they cannot worship such a God, and they are right. Again, such ideas occur only in the Old Testament; and again, the solution to the difficulty lies in remembering that the Bible records the religious ideas of a race extending over many centuries, and that these ideas rose gradually to a higher plane. Our Lord Himself saw and taught this. When John and James wished to call down fire on the village which would not receive them as the prophets of old might have done, He said, ye know not what spirit ye are of.

Test every idea of God in the Old Testament by the character of Christ. Any idea which is opposed to His character is not true of God. For God is like Christ, and God's character has not changed. He always has been like Christ. My first main suggestion, then, is that you face quite frankly the difficulties you may meet and read your Bible intelligently, remembering that Christ said you must love God with your **mind.**

II. My second suggestion is that you read your Bible with a definite purpose, and it seems to me that there are two purposes worth setting before you. The first is to study the Bible historically—to watch in the Old Testament the development of the Hebrew nation as a nation and of the Hebrew religion as a religion, and in the New Testament the development of the Christian Church and the religion of Jesus. These are fascinating stories and well worth the trouble of some real work. This kind of work can perhaps best be done in organized classes under trained leaders, but it is not beyond the power of any intelligent boy, especially if he will get a few good books on the subject. (On the Old Testament you would find Ottley's short history of the Hebrews and Ottley's Hebrew Religion useful.)

The second and more important purpose is to read your Bible in order to get the best out of it. Now that best is not, after all, either scientific or historical truth, but religious truth, the truth about the nature of God, the nature of man and the relation between the two. The Bible is not the only book which contains these truths, yet there is no other book in all literature that declares them as profoundly and as clearly as the Bible. Read it with your heart and mind keenly alert to find these truths. A man who had in his hand a heap of pebbles, some of which were of great value, would not throw them all away because some were of no value; he would search through them until he found the valuable ones, and those he would hold on to as a great possession.

So with the Bible many parts may seem useless to you—yet some are of priceless value. As one example take the book of Deuteronomy. There are in it many laws useless to us, but there are also some statements of eternal and priceless truth, such as: Thou shalt love Jehovah thy God with all thy heart and with all thy soul and with all thy mind.

This is the highest aim a man can put before himself.

III. My third suggestion is that you make a habit of giving some of your best time each day to reading your Bible. By your best time I mean the time when your mind is fresh and keen. I believe in the custom of reading a little of the Bible every night before going to bed, because it puts good thoughts in your mind to spend the night there and that is a fine thing to have; but I do not think that the last few moments at night are a time when the mind or heart is very keen, and I do not think it is a good time to learn anything. So I would suggest that you give a few moments each day of your best time to the Bible. Notice, too, that I say make a habit of doing this. It is not necessary to dwell on the value of habit; it must have been drilled into you; but you might notice that the power of habit, which is very great and very harmful when the habit is bad, is just as great and correspondingly helpful when the habit is good. So I say, make a **habit** of giving some of your best time every day to your Bible, and do not let anything interfere with it or push it aside.

IV. My fourth chief suggestion is that you read your Bible **practically.** You remember in Nicholas Nickleby, Mr. Squeers' method of teaching. First, the boy learned to spell **horse**, then he went out and combed the **horse**, or he spelled window, then he went out and washed the window. Mr. Squeers was a bad man, but he had gotten hold of a good method. You may well apply it to your Bibles. First, search them for some practical truth, then go out and practice it. It is perfectly useless to read, Thou shalt love thy neighbor as thyself, and then go out and either forget it or do somebody a mean trick. You must go out and try to do it. It is useless to read, Blessed are the pure in heart, and then go out and forget it or be impure in thought or deed. You must practice it. You must be absolutely and chivalrously pure yourself and help others to be pure. The Bible is first and foremost a practical book; it teaches you what you must do. The traveler who studies his map, but does not follow it, will get lost; the pilot who pores over his chart and does not follow it will wreck his boat; the man who learns the laws and then disobeys them is liable to land in jail. The Bible is all of these: a map for the traveler by land, a chart for the sailor, a book of rules for the player of life's game. Read it and then obey it.

This is the point that Jesus insisted on in the great parable in the seventh chapter of St. Matthew: There were two men who built each a house. One house fell, the other stood. The difference was that one man obeyed the **word**, the other did not.

VI. My fifth and last suggestion is that you read your Bible with the help of prayer. Prayer for wisdom to understand; for as St. James says, "If any of you lacketh wisdom let him ask of God, who giveth to all and upbraideth not; and it shall be given him". Never forget that Christ Himself said, "The Spirit of God shall lead you into all truth". You may be sure that if you pray to God His Spirit will show you more and moer clearly the truth about Him, and illuminate for you the dark places in His Word. And pray for the will and power to obey it. It is much easier to understand God's Word than it is to obey it. There is a dark, mysterious Power striving to pull you down, but there is a greater Power striving to pull you up. Read your Bibles with prayer, and you shall know the truth. You shall learn the will of God, and have grace and power to fulfil the same.

Almighty God, who has caused all Holy Scriptures to be written for our learning, grant that we may so read them that we may both learn Thy will and receive power to obey it. Through Jesus Christ our Lord.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

BELIEF IN HEALING.

Mr. Editor:

In the interesting article on "Lourdes, Healer of Bodies", by the Rev. James Sheerin, in your issue of February 5, some things said there make it hard to keep silent, even at the risk of being classed with those who rush in where angels fear to tread.

The writer does not understand just what the following means: "A Christendom that has come to look upon an exceptional wonder or a miraculous event as the preferred method of Church work has tended to push moral service and spiritual development more and more into a background that is half hidden by superstition and fear." The Church that Christ founded was born and cradled amid miracles—the miracles of conversion, of the baptism of the Holy Ghost; the miracles of casting out demons, of healing the sick and raising the dead; the freeing of Peter from Herod's prison in answer to prayer, etc.; and towering above them all, the miracles of Christ's resurrection and ascension, which closed a ministry in which miracles had a daily part. Any church that cuts out the "heavenly intrusion" of conversion, for such intrusions are needed not only to turn men from the grosser sins to the Lord, but to turn others living selfish, worldly lives into disciples who set their Lord first and lay all they possess on His altar. And the churches of today that wish to get back the power of the early Church must seek the "heavenly intrusions" that gave her her power—conversion, the outpouring of the Holy Ghost and the freeing of men's bodies from bondage. When Jesus asked the ruler of the synagogue if the woman whom Satan hath bound, lo, these eighteen years should be set free on the Sabbath, He made it plain for all time that the physical infirmity that bent her over was due to Satan's work, whose work He came to destroy. "And He healed all who were brought to Him." God permits Satan to tempt men and also permits him to attack their bodies, as shown by the Saviour's words above. As sin-sick men must go to Christ to heal their souls, to deliver them from Satan's bondage, why should they not go to the same Lord to heal their bodies when bound by the same enemy as their souls? Jesus came to free the captives. Has He lost His power or has the unchangeable Christ changed His methods?

Mr. Sheerin's closing paragraph suggests the thought that those who seek healing of the Lord are slackers, and therefore those societies and evangelists who teach that the Lord is still interested in men's bodies as well as their souls are breeding a race of slackers. These evangelists urge people to consecrate themselves to the Lord before asking healing of Him, and this consecration is the beginning of a daily warfare against the enemy in which "heavenly intrusions" are needed to help men today to carry out the commands of Jesus.

F. B. STONE.

Clifton Station, Va.

STATUARY CONTROVERSY, CHRIST CHURCH, NORFOLK.

Mr. Editor:

In dealing with the above matter in your issue of February 12, you say:

"It will save law suits if they (laymen) ascertain the views of prospective rectors about the doctrine of the adoration of the Virgin and like matters before calling them."

Permit me, as a member of the parish conversant with the facts, to state that no question of churchmanship was involved in the controversy which turned solely upon the question of the respective rights of rector and vestry in the control of fixed memorials. The very resolution of the vestry upon which the rector went to court ended as follows:

"Resolved, further, that the rector place, or be authorized to place, the statue of the Virgin Mary in any other part of the church (than the Selden Memorial Chapel) he may see fit."

The resolution quoted was reported in both the Norfolk and the Richmond newspapers.

R. M. HUGHES, JR.

Norfolk, Va.

CITING THE AUTHORITY—OR LACK OF IT.

Mr. Editor:

Mr. Marsilliot is right. More of us should confess our ignorance. It may be logical to say that because we ask our friends to pray for us, ergo, we should invoke the prayer of departed saints who are nearer the mercy seat.

The answer is that the Protestant Episcopal Church has decreed otherwise.

"The Romish Doctrine concerning Invocation of Saints is a fond (foolish) thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God" (see Article XXII).

However, let us not despair. The next General Convention will repeal the "obnoxious" articles, and then we will be free to practice not only the Invocation of Saints, but can pray to the Virgin and Pope as well.

JOHN L. TISON.

Cedartown, Ga.

A WORTHY MEMORIAL.

Mr. Editor:

Last year the Diocesan Convention of the Pennsylvania Diocese voted to observe the fiftieth anniversary of the founding of the Lenten Offering. As I am now rector of the parish in which this offering was begun, the Bishop of the Diocese appointed me as a member of the committee. Immediately upon meeting I suggested to the committee that it was a suitable time to have a national memorial of John Marston, the man who thought of the idea and put it into practice. The committee agreed, and George W. Jacobs made a motion "that all monies received from the Lenten Offering this year over $500,000 be set aside until there came to be $100,000 in the fund, this fund to be held by the National Council as a John Marston Memorial Fund the annual interest of this fund to be used for preparing native men for Holy Orders in the several foreign fields where our Church is working". The idea being expressed by the maker of the motion that should this year fail to secure the full fund, all surplus over the half million mark each succeeding year be added to the fund until it reached the goal, $100,000. This motion was adopted by the Diocesan Committee.

When the National Council appointed its committee to mark the fiftieth anniversary of the founding of the Lenten Offering, this proposal outlined above was eliminated. As I understand it now, there is not to be any national appeal for a fund to commemorate the memory of John Marston.

As this seems to be the case, I am proposing that there be a voluntary movement among those who desire to commemorate the memory of this thoughtful man. To start it the Sunday school that began the offering fifty years ago, under his leadership, will dedicate its entire offering this year toward a memorial fund to be held and administered by the National Council for the benefit of native men in foreign lands who are preparing for the Christian ministry. Mr. Marston was interested in helping men prepare for the sacred ministry and was for years a trustee of the Philadelphia Divinity School. I would be glad to hear from any schools or persons who would like to join in this commemoration.

(Rev.) A. EDWIN CLATTENBURG.

Cynwyd, Pa.

CONFERENCE OF LIBERAL CHURCHMEN

By the Reverend James A. Mitchell

THE second yearly Conference of Liberal Churchmen of the Province of Washington and parts adjacent, under the auspices of the Philadelphia Branch of the National Church League, was held in St. Stephen's Community House, Philadelphia, on Tuesday and Wednesday, February 15 and 16. The Rev. Carl Grammar, D. D., rector of St. Stephen's Church, acted as host to the gathering, and together with the Rev. Granville Taylor, President of the Philadelphia Branch of the League, gave the welcome at the opening meeting. A large and representative group of clergy and laymen attended.

The Conference was conducted by the method of carefully prepared papers, with the discussion thereof led by competent critics and then thrown open to the registered attendants. Discussion was often interestingly heated, but always open-minded and ultimately relieved by the saving grace of humor. Not until the last paper of the Conference, which dealt with the steps necessary to preserve the comprehensive nature of the Church, did the note change from "liberal" to "party-propaganda". This was partly due to the nature of the subject and partly to the persuasive eloquence of the initial commentator, the Rev. A. G. Cummins, D. D., who disclaimed his introduction as a "roaring lion" and called himself a "suckling dove", but whose roar nevertheless reached the newspapers and thereby branded the Conference in the public press. This was an injustice to the spirit of the gathering, which was essentially liberal and open-minded.

The opening prayer was by the Rev. Walter F. Prince, Ph. D., on the subject, "Has Psychic Research Made Revelation and Miracle More Reasonable"? Dr. Prince's answer to this moot question was an unequivocal "Yes", bolstered up by various modern tales from the experience of himself and his friends as to hallucinations, telepathy, clairvoyance, dreams and the casting out of evil spirits. The atmosphere of the "seance" produced by this flood of interesting psychic phenomena bade fair to turn the hard-boiled Conference into an experience meeting until a serious-faced brother from the South pointed out that his horrible dreams of a sixty-five foot fall from a church tower had as yet been unfulfilled, and that the use of calomel and castor oil was often a preventative for the worst of these psychic experiences.

The Rev. Samuel Shoemaker's paper on "Conversion" turned thoughts in a more serious channel. The recent discussions in the Church press of the movement known as "Buchmanism" made this paper most pertinent and interesting, for Mr. Shoemaker took occasion to acknowledge his own debt to Mr. Buchman and to point out how, in his opinion, the movement had been maligned. Any such free-lance, truly evangelistic movement, said he, is opposed by two types: the Pharisees, who control established religion, and the sinners, who are afraid to face the Christ. He admitted the mistakes of "Buchmanism", but said some were inevitable in any such dangerous business. He pointed out that St. Paul caused a riot or a conversion wherever he went. The question is, do we? He closed with the conviction that a Church which really believed in conversion could turn the restlessness and license of this generation into allegiance to Christ. Dr. George C. Foley, in comment, pointed out that the Vulgate and A. V. translation of the term "conversion" and the theological teaching of Augustine had turned the term into a passive concept of something done by God to us. It was, rather, a moral action on our part involving a consciousness of the reality of Christ and a consciousness of our relation to Him. How many of us in the Episcopal Church, he said, can say we are aware of the reality of Christ?

The evening session on Tuesday was opened by a most scholarly paper by the Rev. George A. Barton, Ph. D., LL.D., on "The New Testament Teaching on the Lord's Supper". This was an honest effort to approach a most disputed question without prejudice and bias and to permit the New Testament to speak for itself. The points of view of the Synoptic Gospels, of Paul and of the Fourth Gospel were treated chronologically. The paper was received with much enthusiasm, and publication was advocated and authorized. Comment was in general agreement that Liberals should resist efforts to fasten any one concept of the Lord's Supper on the Church.

The Rev. Beverly Tucker, Jr., D. D., closed the day's proceedings with a discussion on the "Use and Abuse of Ceremonial", wherein with broad-mindedness and sanity he pointed the legitimate use of ceremonial in enhancing worship, beauty and the corporate life of man. The important thing, he concluded, is to follow Christ's command and "worship in spirit and truth".

The sessions on Wednesday were preceded by the service of Holy Communion in St. Stephen's Church, at which time a most able sermon was preached by the Rt. Rev. Thomas J. Garland, D. D., D. C. L., Bishop of Pennsylvania. The next paper was perhaps the most remarkable of the entire Conference. It wandered far afield from the announced subject of "Church and State", but with keen insight and dry humor penetrated to the basic problem which lies beneath all such surface situations. The speaker, the Rev. Charles O. Scoville, D. D., due to his close proximity to Yale University, his church being directly on the green, is in close touch with the university thought of the day and has acquired the rare ability of seeing with the eye both of scientist and clergyman. He diagnosed our present troubles as due to two diametrically opposite processes of thought: one the "scientific"—honest, fearless, ruthless in its search for the truth; the other, for want of a name, the "cumberbunce"—which denotes as supernatural all phenomena which cannot be immediately classified and explained as natural. The origin of the term "cumberbunce" well illustrates this method of reasoning. A gentleman walking along the seashore met a very strange animal indeed, unlike anything he had ever beheld. "Ah," said he, "this is a cumberbunce." "How do you know?" said his friend.

Well,

> "I knew it was not a paper doll,
> A pencil or a parasol,
> A tennis racquet or a cheese;
> And since I'm not a perfect dunce
> It had to be a cumberbunce."

The "cumberbunce" type of thought, said Dr. Scoville, is responsible for many of our so-called "Christian" doctrines; it allows errors to creep on from generation to generation; under the guise of a high, holy purpose it fosters anti-social propaganda; it is the fond parent of such sects as the Christian Scientist. And it is, in the last analysis, contrary to the method and spirit of Jesus.

The Rev. C. G. Twombly, in comment, had nothing to say directly on the paper, but much to say regarding the necessity of active participation by the clergy in crusades against community and national vice. A discussion, which promised to become most interesting, was cut short by noonday service.

Luncheon was served to all registered attendants of the Conference as guests of St. Stephen's Church. And when the chairs had been pushed back, the Rt. Rev. Robert L. Harris, D. D., Bishop of Marquette, Mich., read the last paper. The first half was a very sane presentation of the necessity of preserving the comprehensive character of the Church and adapting it to the American scene. "The rank, individualistic Protestant; the black-gowned monk reeking of the Middle Ages; and the go-getter parson with yellow shoes and red tie, each may think he is representative, but the Church must strike some middle course, believing the truth lies there." And the Protestant Episcopal Church, as does no other, represents this sanity. The second half of the paper was in the nature of a tirade against the intrusion of Romanism in the Protestant Episcopal Church. As a practical solution the Bishop presented a proposal of fourteen points, which might be summarized as a program for organizing a definite "Liberal" party in the National Church, Diocese and parish.

The shortness of life . . . spreads the feeling of criticalness all through life, and makes each moment prepare for the next, makes life prepare for life. This is its power. Blessed is he who feels it. Blessed is he whose experience each day and ach hour has all the happiness and all the solemnity of a parent towards the day and the hour to which it gives birth, stands sponsor for it, holds it for baptism at the font of God. Such days are sacred in each other's eyes. The life in which such rays succeed each other is a holy family, with its monuments "bound to each other by natural piety".—Phillips Brooks.

> Have we not learned from all these bitter years,
> The wreck of nations and the flight of kings,
> The waste of famine and a sea of tears,
> The higher wisdom which life's lesson brings—
> That power, through might external, disappears
> Before the judgment bar of inner things?
>
> —Charles R. Wakeley.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

COMMENTS ON CHILD TRAINING—ARTICLE VIII.

The Ten Commandments—Continued.

The SECOND COMMANDMENT—Worship.

The First Commandment is bound to precede the second. The child must be taught belief in God before he can grasp the next step. However, the two properly go hand in hand; naturally, if you believe in a Supreme Lord over all, you give allegiance to that Lord. Teach your child, therefore, to worship God.

What is worship? Let us pause here and discuss this question. It will be helpful for you to know the dictionary meaning of the word, and I give you Webster's; "WORSHIP—v. t. 1. To treat with the reverence due to merit or worth; to respect; honor. 2. To pay divine honors to; to reverence with supreme respect and veneration; to perform religious exercises in honor of; to adore; venerate. Synonyms—Adore, revere, reverence, bow to, honor."

Now, every one of these explanatory words in a religious sense has reference to God. To worship God means that there is something the child must himself do or perform in his relation with God. To gradually lead him to do something in relation to God will eventually cause him, as his mental processes develop, to give some thought to God. That in itself is a very desirable thing for you to bring about in your child's life. If through your efforts God has a place in your child's thought-life, you have done something for your child that will last him into and through eternity something that all the other interests that later come into his life will never crowd out entirely. With the human being, thinking about God carries with it some form of natural expression; this we call worship.

Worship includes two definite activities which the child must be taught to do as a part of his daily life. 1. Prayer. 2. Praise.

1. Prayer. All prayer to God may be divided into three parts:

(a) Petition.
(b) Confession.
(c) Thanksgiving.

I cannot tell you which you will start first; that must be according to your own ideas in this matter. (When I use the word **your** in these comments I have in mind you and the child's father jointly—yours is the work of early training, but the father must be right with you in mind and spirit.) But I do feel strongly that you will make a serious error if you do not early inculcate in the child's mind the habit of thanking God for His blessings. I understand that "Now I lay me, etc.", is usually the first prayer a child is taught and the Lord's Prayer is the second. It is absolutely necessary that you put in the child's mouth at first some words to say. Therefore you must decide what prayer among the many offered us in the Prayer Book or in other places, you will choose for him. If your selected prayer does not contain an expression of thankfulness, it should be added by you.

Again, it is not enough to teach him one form of prayer and let that suffice for his whole life. As he grows older new prayers must be found or devised for him. I once knew a man who, when suddenly confronted in his agony by the need to pray, went half through "Now I lay me", etc., before he realized that his words failed to express his need. With the sweat pouring from his face he stopped, groaned, and ended with "Lord! if you don't know; I can't tell you". Does this sound like blasphemy? Maybe. But God heard; and relief came. Whoever taught him his first prayer failed to guide him into the next stage. He told me later: "Yes, ma'am, my mother taught me my 'Now I lay me' and I stuck to it for her sake till I kinder lost my bearings. But it wasn't a man's prayer, so I quit."

As soon as a child is old enough to ask things of his human father he is old enough to understand that he may go also to his heavenly Father for what he wants, putting his requests into his own words. He should be taught to use both forms—the written form and his own words.

Where and how shall a child be taught to pray, or to talk to God? Any mother who attempts to teach a child prayer, though she may teach him hundreds of words. I other things will absolutely fail to teach the spirit of to pray with the family sitting about and talking about have repeatedly seen this attempted. Worse than that, I have been invited to come in and "hear little Jack say his prayers; he is so cute". I cannot too emphatically condemn such an attitude towards a child's prayer-life. Try it yourself. Get down on your knees in a room full of people, or even with one person, not in sympathy with your mood of the moment, and see if you can concentrate on God. You will be so self-conscious you will be unable to think of even the words to say, much less of the spirit of your petition. Jesus knew psychology. He said, "Go into your closet and shut the door". Private prayer must be private. If your home is so congested that you can't be alone to pray, get up in the middle of the night; get up half an hour earlier in the morning; go into the fields, or into the woods; go into the nearest church that keeps open on week days. Go, find your own "closet", and take your child with you.

In commenting on **how to pray**, I should not feel it necessary to mention this to Episcopal mothers did I not observe a growing tendency among us to sit up or half kneel at prayer in church. As far back as I can remember, Episcopalians whom I knew knelt on the floor. Why have we stopped this practice? It is not necessary to kneel to make God hear, but an humble petition to our Lord and Master becomes more humble, if the position is humble. You may not agree with me, but I ask you at least to think about it. In olden times we turned around with our backs to the pulpit and knelt on the floor, resting our arms on the pew seats. Why did we stop that practice? It seems to me a beautiful one; so nice and private. Just God and me; and beside me, my neighbor and God. What could be more convenient and beautiful than when with children to kneel down thus with them and help them to make the responses, pointing to the words with your finger even long before they can read. Perhaps the little ones won't get so tired if they can read along and pray along with mother.

And just one word about the attitude of prayer at the bedside. A number of mothers have told me when questioned on this point: "I think it wicked to teach a child to kneel to me when saying his prayers. No, I kneel beside him and we say our prayers together, and each then says a separate prayer aloud and then a private prayer without words." Many mothers have said that to me. "We kneel together." God cannot help but hear the prayer of a little child and his mother kneeling together!

Church Intelligence

Recent Events at the Virginia Theological Seminary.

Eight former students of the Virginia Theological Seminary, Alexandria, returned to their alma mater on the night of February 9 to speak to the present student body on what they had found to be the most important aspects of their work in the ministry. All of the alumni were men who had been out of the Seminary not more than two years.

These talks were given at the weekly "faculty meeting", an old tradition of the Virginia Seminary, each man being allowed ten minutes. The program proved to be one of the most stimulating and interesting of the year. The success of the evening has led the Seminary faculty to plan such an "alumni meeting" as a part of each year's schedule from now on.

The men who spoke were: The Rev. Leslie Glenn, of Worcester, Mass.; the Rev. Charles Sheerin, of Fredericksburg, Va.; the Rev. Theodore H. Evans, of Waynesboro, Va.; the Rev. Garrett Stearly, of Jersey City, N. J.; the Rev. George Trowbridge, of New Haven, Conn.; the Rev. Cornelius Trowbridge, of New York City, N. Y.; the Rev. William Laird, of Richmond, Va., and the Rev. Phil Jensen, of Owings Mills, Md.

Another notable recent event in the life of the Virginia Seminary was the "quiet day" held February 8, by the Rev. Robert Wilder, General Secretary of the Student Volunteer Movement. The student body assembled in Prayer Hall for a period of meditation and prayer in the morning, and for a second session in the afternoon.

Dr. Wilder divided his meditations into a study of prayer, a study of missions and a study of the temptations in the life of theological students. The first period, devoted to the personal religious life, was found especially helpful. Dr. Wilder told of the meaning of prayer in his own experience and the steps which he had found useful in keeping up the morning watch, or early morning prayer period. He suggested that this period should include a time of confession, a time of thanksgiving, a time of intercession—with different intercessions for the different days of the week—and a final time of quiet, waiting upon God.

At a special morning watch service held Wednesday morning by Dr. Wilder before he left, the majority of the students were present in Prayer Hall for a final time of meditation under his leadship.

Eight students of the Seminary were selected by Robert J. Plumb, president of the student body, to represent the Seminary at Union Theological Seminary, Richmond, Va., February 15-17. The Union Seminary, a Presbyterian institution, invited this delegation from the Virginia Seminary in order to renew the fellowship between the seminaries. The last such meeting was when a group came to Alexandria from Richmond two years ago. The delegates this year lived at Union Seminary, attended classes and became acquainted with the life there.

E. H. J.

A New Church School for Boys.

William Oliver Stevens, Ph. D., Litt. D., educator, author and artist, for several years head master of the Roger Ascham School, near White Plains, Westchester County, N. Y., will be head master of the Cranbook School for Boys, which will open its doors to students in the fall at Bloomfield Hills, near Birmingham, Mich.

The school, which is affiliated with the Episcopal Church, is the gift of Mr. and Mrs. George C. Booth and represents an endowment of more than $1,250,000. It will have accommodations for sixty-five boarders and one hundred and thirty-five day students. Registration for the first school year will be limited to the seventh, eighth and ninth grades; thereafter a grade will be added each year until the twelfth grade is included, providing full college preparation.

The Board of Directors of Cranbrook School includes Dr. Lynn Harold Hough, and Dr. S. S. Marquis, rector of Christ Church, Bloomfield Hills. The Advisory Board includes the Rt. Rev. Herman Page, Bishop of Michigan; Dr. Clarence Cook Little, President of the University of Michigan, and George G. Booth.

McE.

The Chinese Situation.

Cables from Bishop Huntington tell us that the situation in that region is unchanged. Everything is quiet. The people and officials are friendly.

John W. Wood.

February 15, 1927.

Eighty clergy and lay deputies, practically all Chinese, attended the Diocesan Synod in Hankow during the week of February 7. No details have been received.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Mission at Glasgow.

From January 23 to 28 the Rev. Douglas I. Hobbs, rector of Trinity Church, Rocky Mount, conducted a mission at St. John's Church, Glasgow, following up the Bishops' Crusade in the Diocese. Mr. Hobbs made a deep impression, and the attendance increased until the congregations represented the entire community, rather than just the members of St. John's.

St. John's, Glasgow, is one of three churches in Natural Bridge Parish which is at present without a rector, the other two being Christ Church, Buena Vista, and Trinity, at Natural Bridge Station, so that Mr. Hobbs' series of services came as a welcomed treat to the congregation.

The Crusade in Lexington.

At R. E. Lee Memorial Church, Lexington, the Rev. Dr. Churchill J. Gibson, rector, the Crusade was conducted in a splendid way by the Rev. W. A. R. Goodwin, D. D., a member of the faculty of William and Mary College and rector of Bruton Parish, at Williamsburg. The series of services began on Monday, February 7, and continued through the 11th, with splendid congregations, and the Crusade produced a great impression upon the members of other churches as well as the Episcopalians of the town. Dr. Goodwin's general subject was "The Progressive Revelation of God", and it was handled with a scholarly as well as spiritual approach. His conferences were largely attended, and aroused great interest. He was called upon to speak to various civic organizations, and conducted the student Bible classes, which are a part of the curriculum.

Interesting features of the Crusade were the large vested choir, made up, to a considerable extent, of students, who were present at all the services, and the fact that two of the basketball games were postponed until after our services. Dr. Goodwin spoke once at the Virginia Military Institute to a big proportion of the corps, who came voluntarily to hear him. The vestry of the Washington and Lee Church Club has been very active in stimulating interest in Dr. Goodwin's meetings, canvassing the whole of the student body for attendance and stimulating the choir and follow-up work.

The Rev. Mr. Copenhaver, of Baltimore, is conducting the yearly pre-Lenten revival at V. M. I., preaching every night during the week, beginning February 13. Captain Jamerson, the Senior Warden of the Episcopal Club of V. M. I., is leading the services.

T. A. S.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

The Bishops' Crusade at St. Mark's Church, Shreveport.

National Crusaders were at two points in Louisiana for the Bishops' Crusade. The Crusaders were the Rt. Rev. Frederick B. Howden, D. D., Bishop of New Mexico; the Rev. Mr. Robert N. Spencer, of Kansas City, and Mr. Thomas Q. Dix, of St. Louis.

Preparatory services had been held from time to time, beginning with St. Andrew's Day. The Crusaders came direct from New Orleans. The preparatory services on Sunday, January 30, were the Holy Communion at 7:30 in the morning; children's service, with the Rev. Mr. Spencer as speaker, at 9:30; Morning Prayer at 11 o'clock, with the Bishop of New Mexico as the preacher, and a meeting for men, with Mr. Dix as speaker, at 3 o'clock in the afternoon. The Crusade was opened with a mass meeting at 8 o'clock, with the Bishop of New Mexico as the preacher. Services were held daily through Friday as follows: Holy Communion at 7:30, service of intercession at noon, a conference led by the Rev. Mr. Spencer at 3 o'clock, and a mass meeting each evening at 8 o'clock.

Mr. Spencer was peculiarly fitted for the conferences and made a lasting impression on the large congregations that heard him daily. The mass meetings were broadcast and appreciative acknowledgments were received from many points in Missouri, New Mexico, Texas and Louisiana.

Bishop Howden's sermons were unusually forceful and the Crusade was a vital contribution to the work of the Church in Shreveport and the adjacent territory.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

Parochial Mission.

The Rev. Dr. Llewellyn N. Caley, rector of St. Martin's Church, Oak Lane, conducted a parochial mission last week in St. Luke's Church, Kensington, the Rev. William J. Hawthorne, rector. There were celebrations of the Holy Communion each morning, Bible in-

struction at 3 P. M., young people's service at 4:15 P. M., and a mission service at 8 P. M. The mission closed on Friday night with Bishop Garland's visitation and confirmation.

The Rev. Dr. Floyd W. Tomkins, D. D., rector of the Church of the Holy Trinity, Philadelphia, celebrated his seventy-seventh birthday anniversary February 7. Dr. Tomkins observed the anniversary by attending several meetings connected with his work as president of the Philadelphia Federation of Churches, and rector of one of the leading parishes of the city. But during his daily conference in the parish house he paused to praise the city with which he has been so closely connected more than a quarter of a century.

R. R. W.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Contract Let For Church Building.

Winton is a small mining town about ten miles from Scranton, in which there is no church building of any kind. The rector of St. James' Church, Jermyn, began to call upon the people a few years ago and won their love and confidence. He has baptized more than eighty of their babies and has presented more than thirty in St. James' for Confirmation.

The Diocese is going to erect a parish house and church this spring. The people bought a lot and paid for it; they put a fence around it and are going to do the masonry necessary. Bishop Sterrett has just let a contract for a frame building to be put up in the early spring.

Death of Clergyman's Wife.

Mrs. George Van Fossen, Jr., died on Sunday night, February 6, in her home in Washington, D. C. She was ill only for a few days and her death was unexpected. Mrs. Van Fossen was a Bethlehem girl, a graduate of Bishopthorpe Manor School and she and her husband lived here for some years, when the Rev. Mr. Van Fossen was the first Warden of Leonard Hall. The Van Fossens organized a number of missions in the vicinity of Bethlehem and gave the postulants of the Hall actual experience in parochial work while taking their academic course at Lehigh University.

There survive her husband, her mother, her daughter, Mrs. Edward Schwab, of Washington, D. C., and two grandsons.

The funeral services were held in the Pro-Cathedral of the Nativity on February 9, 1927, Bishop Talbot, Dean Gateson and the Rev. G. P. Briggs officiating. Interment took place in the family plot of Nisky Hill Cemetery.

H. P. W.

A Remarkable Mission.

That the average man is still willing to listen to hour and even two-hour sermons, when of the proper sort, was conclusively demonstrated in a remarkable mission, recently conducted by the Rev. Walter E. Bentley, in the Church of the Mediator, Allentown, the Rev. R. N. Merriman, rector. During the eight days of the mission Mr. Bentley preached nine times, and on each occasion to a congregation that filled the church. On the last evening every available space was filled where chairs could be placed, and some stood outside. The sermons, with only one or two exceptions, were doctrinal. The shortest was fifty minutes, and the longest, delivered in two sections, went into the third hour. The congregations, for the most part, were made up of people of intelligence, numbering a large percentage of college graduates, among whom were college professors, professional and business men and women. That the long sermons were not distasteful to them was shown by the fact that in most instances they returned again and again to hear him. Something akin to a religious revival has in consequence been kindled in the parish.

SALINA.

Rt. Rev. Robt. H. Mize, D. D., Bishop.

Crusade Preaching Missions.

The Rev. J. J. Lanier, the rector of St. Thomas' Church, Norton, has recently conducted the preaching missions of the Bishops' Crusade at Kinsley and at Dodge City, Kansas. His services at both places were helpful and attracted the attention of the whole community in each case. A deep and lasting impression has been made and an abiding good in the upbuilding of the Church will result from these meetings.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

The Bishops' Crusade.

The Bishops' Crusade in the Diocese of Harrisburg combines the initial campaign with the follow-up campaign. The plans of the National Commission on Evangelism suggest holding the initial campaign in two or more strategic centres in the Diocese. In the Diocese of Harrisburg these centres are Altoona in the western section, where the Crusade is being held in St. Luke's Church, the Rev. R. A. Hatch, rector, and at York in the Eastern section at St. John's Church, the Rev. Paul S. Atkins, rector. The dates of the former Crusade were January 23-28, and of the latter January 30-February 4. The Crusaders at Altoona were Bishop Patridge, of Western Missouri; the Rev. W. D. Smith, D. D., of Richmond, Va.; Mrs. C. R. Pancoast, of Philadelphia, and the Rev. J. T. Ogburn, of Harrisburg. At York, Mrs. Pancoast and Bishop Patridge were the Crusaders. Meanwhile in about fifty other parishes and missions in the Diocese the Crusade will be preached at dates ranging from January 9 to April 11. Many of these Crusaders will be held contemporaneously. Thus, the follow-up movement coincides with the initial movement. Many of the Diocesan clergy are taking part in this follow-up movement. In fact, the large majority of the Crusades are in the nature of an exchange of parishes on the part of the local rectors, extending over a period of from three to ten days. Reports thus far indicate that a large and sympathetic interest is being shown by congregations in this great evangelistic movement.

Annual Meeting of the Woman's Auxiliary.

Speaking at the annual meeting of the Woman's Auxiliary of the Diocese, held in St. Luke's Church, Altoona, on Tuesday and Wednesday, February 1 and 2, Bishop Davenport, of Easton, Md., emphasized the importance of the work in the rural parishes of the church, and the debt that the city parishes owe to the rural parishes. Mrs. Charles Pancoast, of Philadelphia, gave two addresses filled with inspiration and information. Bishop Darlington also alluded to the great and urgent need of giving adequate support to the work of the Church in general, as well as in the Diocese. The meeting opened with a Quiet Hour conducted by the Rev. Edward M. Frear, of State College. On Wednesday morning the Holy Communion was celebrated by the rector, the Rev. R. Allen Hatch. The registration showed one hundred and four women present at the meeting.

A. A. H.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

The Bishops' Crusade.

Heavy rains did not deter the large congregations which came to hear the message of the Crusade brought to Norfolk by the Rt. Rev. John C. Ward, D. D., Bishop of Erie, and the Rev. John Gass, of Charleston, W. Va.

On Sunday afternoon, February 6, a large and enthusiastic mass meeting of colored people was addressed by the Crusaders. Sunday night the Episcopal congregations of Norfolk and vicinity met in the City Auditorium. Services were held in St. Luke's, Norfolk, during the week, in addition to the early celebrations of the Holy Communion, services of Intercession, and prayer followed by personal conferences.

A deep and lasting impression was made upon all who attended these services. The Crusaders presented most effectively a portrayal of Jesus Christ and His kingdom and pointed out clearly and definitely what must be done in order to become like Him and to establish His kingdom on earth.

From Norfolk, Bishop Ward and the Rev. Mr. Gass have gone to Petersburg, and from there will proceed to Danville.

Following up the Crusade, preaching missions are being held in over a hundred churches in Southern Virginia, each clergyman of the Diocese being assigned to a parish other than his own.

N. E. T.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

The Follow-Up Program of the Crusade.

The Maryland Commission on Evangelism was fortunate in being able to secure the Rev. Julius A. Schaad, of Augusta, Ga., in carrying out the follow-up program of the Bishops' Crusade.

Three evenings were devoted to addresses on Lay Evangelism for men and women, the meetings being held in the parish house of Grace and St. Peter's Church, February 9-11. The gathering represented thirty parishes. Three hundred and fifty persons were present through the three evenings. There were many men present at all the sessions and they took an active part in asking questions. These meetings were a success from every point of view, and many gained a loftier vision of what can be done if laymen and laywomen were given a larger share in the responsibility of the spiritual work of the church.

Mr. Schaad addressed the Maryland clericus on Monday, February 14, in St. Paul's Chapel, speaking on the "Prophets and the Times", preparing the way for the three afternoon discussions which followed in the Diocesan House, where the clinic on conducting parish missions was held. Most of the city clergy and some from the rural districts were present. Mr. Schaad took up in detail the technique and machinery of setting up parish missions, the preparation on the part of the missioner and the message most suitable to meet the spiritual needs of the times.

While in Baltimore he also conducted a mission at the Church of the Ascension, beginning Sunday, February 13, giving an opportunity to the clergymen and laymen of the Diocese to see a mission actually at work. Many were inspired by his spiritual addresses and all who came in contact with him felt lifted to a higher plane of church life.

R. E. B.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan

The Crusade.

The Bishops' Crusade in the Diocese has met with a response that holds out abundant hope for its ultimate success. The two North Carolina cities visited by the National Crusaders, Raleigh and Charlotte, witnessed an outpouring of clergy and people that is almost unique in the history of the Diocese.

During the week of February 6-11 the Crusaders were in the Convocation of Raleigh, and the following week in Charlotte. The leader, Bishop D. L. Ferris, of Western New York, made a deep impression with his simple, evangelistic sermons at the evening mass meetings, and his daily services of intercessory prayer. The Rev. C. E. McAllister, Executive Secretary of the Diocese of Newark, led the clergy conference and made a number of addresses that were enthusiastically received. The layman, Mr. O. R. Singleton, of Washington, was a great addition to the party of Crusaders. No phase of the Church's life was left untouched, and the program included services and addresses for young and old, men and women.

One feature of the Diocesan conferences were the laymen's banquets, which reached over six hundred men and inspired them to greater usefulness in the Church.

The Crusade in the Diocese reached the parishes on Monday, February 21, when the series of preaching missions began. Every parish and mission will be reached by the clergy who go forth with the spirit of the National Crusaders among them.

Meeting of the Executive Council.

At a meeting of the Executive Council of the Diocese in Greensboro on February 3, Mr. L. C. Burwell, of Charlotte, resigned as Executive Secretary of the Field Department, following a year of great usefulness. Mr. Fred W. Glover, of Charlotte, was elected to the position. Other important action included the revising of the 1927 budget, the decision to make $6,000 the goal for the children's Lenten Offering in 1927, and the passage of a resolution congratulating the congregation of the Church of the Good Shepherd, Rocky Mount, for pledging $1,000 more than its 1927 quota for the Forward Movement. Each department of the Council made its report, showing a healthy condition of the Church and an aroused interest. The absence of the Diocesan, the Rt. Rev. Joseph Blount Cheshire, on account of illness, was regretted. The Bishop Co-adjutor, the Rt. Rev. E. A. Penick, presided, and the Bishop Suffragan was also present.

T. P., JR.

SPRINGFIELD.

Rt. Rev. John C. White, D. D., Bishop.

New Diocesan Treasurer.

The Rt. Rev. John C. White, D. D., has appointed Mr. Franklin H. Spencer Treasurer of the Diocese of Springfield, in succession to Mr. Dan G. Swannell, who has resigned on account of ill health. Bishop White requests that all monies usually sent to Mr. Swannell be forwarded to Mr. Spencer, St. Paul's Parish House, Second Street and Lawrence Avenue, Springfield, Ill., from now on, as well as all bills to be paid.

Mr. Pascal E. Hatch, Senior Warden of Christ Church, Springfield, has been appointed by the Bishop as Chairman of the Department of Finance, succeeding Mr. Dan G. Swannell, resigned.

The Rev. S. A. Macdonell, rector of St. John's Church, Decatur, has been appointed by the Bishop as Chairman of the Field Department, succeeding the Rev. A. G. Wilson, resigned.

The Advent Offering for 1926, representing the gifts of the boys and girls of the Diocesan Church Schools, amounts to $371.87, the largest total by a third of the three such offerings so far taken by this Diocese.

WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner, D. D., Bishop

The Crusade in a Mountain Diocese.

Western North Carolina, the mountain Diocese of the Church east of the Rockies, has had visits from National Crusaders at two points within the Diocese, Asheville and Hickory, five days each, the last week in January and the first week in February, under the leadership of the Rt. Rev. William T. Capers, D. D., Bishop of West Texas, ably assisted by the Rev. Richard W. Trapnell, of St. Andrew's Church, Wilmington, Del., and Mrs. T. W. Bickett, of Raleigh, N. C., widow of North Carolina's Governor during the war period.

Trinity Church, Asheville, the largest church in the Diocese, the Rev. G. Floyd Rogers, rector, and chairman of the Diocesan Commission, was crowded to capacity at every preaching service, when Bishop Capers presented the message of the Crusade with power and zeal for the things of God and Christ in the day when the Church needs the highest loyalty of her people. Bishop Capers was among his former parishioners at Trinity, and close to his native Diocese of South Carolina. Conferences that were forecasted for small groups became centers of the deepest spiritual interest under the direction of Mr. Trapnell and Mrs. Bickett, and filled the halls provided for them. Clergy and laity from surrounding towns were in constant attendance. The choirs of Trinity, All Soul's and St. Mary's united for the Crusade.

At Hickory, the Rev. S. B. Stroup, rector, the story was repeated, with an overcrowded church and parish hall representing the Diocese in its Morgantown Convocation at every service. The good roads of North Carolina fitted into Crusade plans admirably, as people gathered at Hickory and returned home every evening from towns twenty-five to fifty miles away. Bishop Capers' sermon on the Stewardship of Children went to the heart of the Church's life for all time. Mr. Trapnell brought a wholesome Christian philosophy of life and a new understanding of the spiritual dependency of every life. Mrs. Bickett stirred conviction of duty in many practical ways in the Social Service opportunity of every woman.

The Crusade continues in Western North Carolina at once in sectional Crusades at Gastonia, Lenoir and Hendersonville, the following clergy preaching: The Rev. Messrs. Harold Thomas, Charleston, S. C.; the Rev. Malcolm Taylor, Greenville, S. C., and the Rev. Arthur H. Marshall, Mt. Airy, N. C. This will be followed by special preaching in all the churches and many missions of the Diocese.

J. W. C. J.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

The Bishops' Crusade.

The Bishops' Crusade in this Diocese was an unqualified success. Because of the weeks of careful preparation by the Diocesan Commission, of which the Rev. C. S. Hale, Ashland, Ky., was chairman, and by the anticipation of every need on the part of the local committees, the externals of the Crusade were executed without friction in each and every point where it has been held.

There was no outward conversion of multitudes, but hundreds of people in the Diocese rededicated themselves to the work of the Church and to personal imitation of their Saviour.

It has been truly said that most of us know God through some one else. This Diocese has been fortunate in its Crusaders, both National and Diocesan. At Lexington and Covington the two most concentrated Episcopal centres, Bishop William Mercer Green, D. D., Bishop-Coadjutor of Mississippi, conducted the Crusade. At Lexington he was assisted by the Rev. John Walker, Jr., Charlotte, N. C., and at Covington by the Rev. Dr. Mercer P. Logan, of the DuBose School. At Maysville and Frankfort the Rev. Mr. Oldham, Martinsburg, W. Va., conducted the Crusade. Mr. Sam H. Seymour, of Chattanooga, Tenn., was the lay helper.

In extension of the National Crusade, the Very Rev. R. K. Massie, D. D., Dean of Christ Church Cathedral, Lexington, has recently conducted a successful Crusade at Paris, Ky., the Rev. Paul Due, rector. The Rev. W. S. Blackshear, rector of St. John's, Versailles, Ky., was given a splendid response by the congregation of the colored mission in Lexington, St. Andrew's, the Rev. W. P. Stanley, rector. The Rev. C. S. Hale assisted the Rev. Claudius Smith, of the Diocese of Southwestern Virginia, in a Crusade at Middlesboro, Ky., beginning February 20 and continuing through the following Friday night. At the meeting of the Diocesan Council to be held at the Church of the Good Shepherd, Lexington, further plans will be perfected for a continuance of the Crusade until the whole Diocese is reached.

The Rev. J. Howard Gibbons, Frankfort, Ky., the regular correspondent to the National Church papers, is slowly recovering from a serious and dangerous operation and illness.

I. C. W.

WEST MISSOURI.

Rt. Rev. S. C. Partridge, D. D., Bishop.

St. Paul's Church, Kansas City, the Rev. B. M. Washburn, rector, is shortly to be enriched by the placing of a large two-light window, the gift of Mrs. Thomas Cook in memory of her mother. The subject is Christ bearing His cross, with the crucifixion in the circle at the top between two lights.

Mrs. Cook has commissioned Powell's, of Whitefriars, to make a fine example of glass for this memorial.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Washington's Birthday Service.

At the request of the Sons of the Revolution of the District of Columbia, the annual service of the society, commemorative of the birth of George Washington was held in Bethlehem Chapel, Washington Cathedral, Sunday afternoon, February 20. Services were conducted by Dr. Thomas Edward Green, chaplain of the society in the District, and also chaplain of the General Society, and the Dean of Washington, the Very Rev. G. C. F. Bratenahl; the Rev. William L. DeVries, D. D., Canon and Chancellor of the Cathedral; the Rev. R. L. Wolven, chaplain to the Bishop of Washington, and the Rt. Rev. P. M. Rhinelander, Canon of Washington. The sermon was preached by the Bishop of Washington.

The order of service used was that prepared by the late Rev. Randolph H. McKim, D. D., former chaplain of the Sons of the Revolution, and has been set forth by the Bishop of Washington for that purpose.

Mr. Edward F. Looker, bursar of Washington Cathedral, was chairman of the committee in charge of the service.

The Sunday-School Institute.

A meeting of the Sunday-School Institute of the Diocese was held on February 15 at 8 o'clock in St. John's Parish Hall, Lafayette Square. "The Adult Bible Class: What? Why? How?" was the subject of an address by Mr. Leon C. Palmer, Executive Secretary, National Commission on Evangelism, and chairman of the Church School Commission of the Province of Sewanee; and the Rev. F. Bland Tucker, rector of St. John's Church, Georgetown, delivered an address on the "Promotion of Missions Through the Sunday School".

Death of a Devoted Churchwoman.

St. John's Church, Georgetown, and indeed the whole community of Georgetown has suffered a severe loss in the passing away of one of its devoted Churchwomen, Mrs. Sarah Sophia Maddox Wood, who died at her home on February 6. Mrs. Wood had served continuously at St. John's Church as choir mother and Sunday-school teacher for thirty years, and was always found active in other departments of Church work whenever needed. Private funeral services were conducted at her late residence by her rector, the Rev. F. Bland Tucker, and her former rector, the Rev. Christopher Sparling, of Baltimore, and later funeral services were conducted in St. Mark's Church, Lappans Cross Roads, Washington County, Md., the interment being in St. Mark's Church Cemetery.

Mrs. Wood was the great-granddaughter of the late Bishop Clagett, and was born in Washington County, Md., February 23, 1855. She is survived by her husband and two sisters, Mrs. T. J. C. Williams and Miss A. F. Maddox, both of Baltimore.

The Rev. H. C. Lubeck, Canon of Washington, has suffered a breakdown in health, and under strict orders from his physicians is compelled to cancel all engagements for the next few months. Dr. Lubeck has endeared himself to Church people in Washington since he established his residence here, and is recognized as an outstanding preacher of spiritual power and force. Many prayers will be offered for his permanent and speedy restoration to health and strength.

M. M. W.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

Church of the Good Shepherd, Jacksonville, Plans New Church.

Plans for the erection of a new church at a cost of approximately $200,000, to be located on the corner of Stockton and Park Street, has been announced by the Rev. C. A. Ashby, rector of the Church of the Good Shepherd, Jacksonville. The church building will be the final unit of a complete church plant construction program started in 1918, representing a total investment of more than $550,000.

The plans and the design for the new church were submitted to the congregation of the parish of the Good Shepherd at the morning service Sunday, February 20, and it was unanimously decided to build now.

Services are now being held in the chapel of the Sunday-school building unit which was erected in 1918. A swimming pool and a parish house were erected in 1921, and the completion of the church building will mark the finish of the church plant building program.

While no definite date of construction was announced, the project will be started within a month's time. A complete plan of financing the new church building has been arranged by the vestry.

The new church building will conform with the English style of architecture followed in the construction of the other buildings of the church plant.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

The Convention.

The ninety-fourth annual convention of the Diocese, in session at St. Paul's Cathedral, Detroit, expressed itself as opposed to compulsory military training in public schools and colleges; but supported the proposition that the convention was not opposed to military action in national defense. The winter convention was an experiment in Michigan, but a very successful one, as over two hundred delegates were in attendance from all parts of the Diocese. The convention showed a disposition to economize, and the Executive Council was instructed to fix its appropriations at a sum not to exceed its estimated income for the year. The experimental and research work of the Social Service Department was abandoned, as was also the publication of the Michigan "Churchman". It is understood, however, that through the generosity of Mrs. Henry Ford the publication of the Michigan "Churchman" will be enabled to proceed in even better form than heretofore.

The following officers were elected: Secretary of Convention, Charles O. Ford; Registrar, Rev. A. N. McEvoy.

Standing Committee—The Rev. Messrs. William D. Maxon, D. D., A. S. Gill, R. W. Woodroofe, S. S. Marquis, D. D., Professor George W. Patterson, Mr. Dudley W. Smith, Mr. Sidney T. Miller.

Clerical and Lay Deputies to the Synod of the Province of the Mid-West—The Rev. Messrs. A. S. Gill, R. W. Woodroofe, C. L. Ramsay, Henry Lewis; Messrs. E. E. Piper, Dudley W. Smith, F. B. Joy, W. C. Conover.

Alternates—The Rev. Messrs. H. L. Johnson, B. W. Pullinger, Harold McCausland, William R. Kinder; Mr. F. A. Lake.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.

Splendid Response to Bishops' Crusade in Minnesota.

The Lyceum in Minneapolis and the auditorium in St. Paul were crowded with members of the Episcopal Church and others for the opening of the Bishops' Crusade in the Diocese, the week beginning January 30.

The Rt. Rev. James M. Maxon, of Tennessee, and the Rev. John S. Bunting, of St. Louis, were preacher and conference leader, respectively, in Minneapolis, and the Rev. Dr. George Craig Stewart, of Evanston, Ill., and the Rev. Thomas Casady, of Omaha, preacher and conference leader in St. Paul. The Rev. Mr. Casady took the place of the Ven. Charles E. Coles, of Kansas, who was prevented by illness from fulfilling his appointment.

Total congregations of nearly nine thousand were present during the week in Minneapolis and nearly twelve thousand were present in the St. Paul Auditorium. On the opening night in St. Paul's the combined parish choirs of the city, more than four hundred in number, marched in processional and the parish choirs of Minneapolis were on the stage at the Lyceum to lead in the singing.

The Rev. Frederick D. Butler, Chairman of the Diocesan Commission on Evangelism, reports that on the Sunday following these mass meetings, there were more communicants receiving the Holy Communion in the Twin City Churches than on any other day since Christmas. This is thought to be distinctly the result of the inspiration gained from the messages of Bishop Maxon and the Rev. Dr. Stewart and their associates.

The clergy of the Diocese were all brought in to the Twin Cities during the week and clergy conferences were held daily by all four of the Crusaders. Two meetings of the laity were addressed by Bishop Maxon in Minneapolis, and Dr. Stewart was the speaker at a layman's dinner in St. Paul. Meetings were held daily for the women in Minneapolis and were adressed by the Rev. Mr. Bunting, while the Rev. Mr. Casady held two such meetings in St. Paul.

Dinners for young people were served in both cities and in St. Paul addresses were made by both the Crusaders, Dr. Stewart and Mr. Casady, and in Minneapolis by Bishop Maxon and Mr. Bunting. More than four hundred young people attended these meetings.

(Continued on page 23.)

Family Department

February.

1. Tuesday.
2. Wednesday. Purification B. V. M.
6. Fifth Sunday after Epiphany.
13. Septuagesima Sunday.
20. Sexagesima Sunday.
24. Thursday. S. Matthias.
27. Quinquagesima Sunday.
28. Monday.

Collect for Quinquagesima Sunday.

O Lord, Who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whatsoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

Collect for Ash-Wednesday.

Almighty and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

Into the Desert With Jesus.

F. B. Stone.

Come into the desert with Jesus!
The wilderness vast and unknown,
Where all that one sees is of God,
And man with his God is alone.

The majesty of the Creator,
Expressed in each object in sight,
And though silence as vast as the heavens
Bears down with an infinite might.

Only those in accord with their Maker,
The grandeur, the silence ,can bear,
Supported by His mighty presence,
The sense of His great, loving care.

'Twas there that our Saviour grew stronger,
Could vision the task that He faced,
And there gathered strength from His Father,
And grace for the path His love traced.

And there with our Christ in the desert,
With the things of the world swept aside,
One sees with a vision unclouded
The things that shall live and abide.

Summer Fallow and Growth.

Rural life provided many parables and happy illustrations of the kingdom of God for Jesus. We like to think that His deep human interest in the common life about Him bore witness to the patient love and care with which the Divine Creator made all things, large and small; painting the glories of His great landscapes and at the same time the wonders which can only be discovered by the microscope. That religion which teaches a Sabbatical God, who created the universe in six days and has been resting ever since, fails to reveal the One about whom Jesus said, "My Father worketh hitherto and I work". The God revealed in Christ is man's Partner in all creative production. This is our modern point of view and it is in accord with the first teachings of Christianity which also were obscured by the influences both of the ascetic life and of Calvinism.

However, the creative activity of God in nature requires change continuously, though it never really rests. The ground lies fallow; it is apparently at rest, but within the bosom of Mother Earth goes on another kind of activity, storing up and recreating new sources of life which make possible the springtime and the harvest. What is true of nature ought to be true of human nature as well. Earth and beasts and men require rest and sleep, which are just other names for a change of activity from the expenditure of energy to its storing up. Man is the only creature who can alter this universal law of rest and change, and he cannot beat it. Many of us try to get along without sufficient sleep or adequate recreation, or times of meditation or quiet, when we are filling up the reservoirs of spiritual strength and moral vigor, but we learn by experience that even the strongest of us cannot keep on expending without accumulating a reserve supply. We break down when we try to beat the universal law.

One day in seven for rest and refreshment is necessary for every man, just as eight hours of sleep every night are desirable for our physical welfare. But there is something more. The end of man's existence is neither physical nor mental activity, but spiritual growth. If we all recognize this fact the way we spend our rest days will change to fit a newly awakened sense of need. The Lord's Day is given to us not only that we may find rest and recreation and refreshment, but also that those dormant possibilities of ours as sons and daughters of God may have a chance to renew themselves in the brightness of a new vision of the Eternal. We question whether modern man is getting a new vision of God while gripping the wheel of an automobile or watching the flight of a golf ball. We admit he is getting refreshment and new health, but we long for the emergence of a new type of man who cares mightily for growth in the stature of the Man Christ Jesus and who is a bit more concerned about the kingdom of God than he is about the business and the pleasures of this earthly life. The main question of our modern world is just this: What is life, and what is its goal? Give a spiritual interpretation to life and what you do with the Lord's Day will take care of itself.

The forty days of Lent come to us in the early spring as a great opportunity to turn away from one kind of activity and examine another. In the larger cities business is interrupted by noon-day services, when the thoughts of men can be directed away from making money to the matter of winning eternal life. Social life, the giving of parties and entertainments, should cease during this season that we may seek the companionship of God and the fellowship of the saints. The value of Lent is not so much what we give up as what we take on. Summer fallow is no good unless we get ready to plant something. We covet greatly a well-kept Lent for all the parishes and missions of Eastern Oregon. In the extra services, in the quiet of that half-hour taken away from business or social activities, God grant to us all a more glorious vision of the King in His beauty, and a deeper sense of our own and humanity's kinship to God.—Oregon Trail Churchman.

A Lenten Call.

As we look forward to the Lenten season and hear the call of the Church —the announcement of additional services—more frequent celebrations of the Holy Communion—special addresses and sermons—time set apart for meditation and prayer—let us remember the whole object of Lent is that in spending forty days with the Master there may be in the days to come a more consistent walk with God, and that our lives may be stirred from within to labor for the upbuilding of Christ's Church.

There is little use in laying down definite rules for withdrawing from the world and its social duties and diversions, but we should at least realize that the fulness of the gifts of God's Spirit must always wait on repentance and amendment of life—that our souls cannot be filled unless we open up the doors and windows that God may enter in.

The history of God's revelation to man bears witness to the fact that God has chosen days and places to be consecrated to His service, and so, before Eastertide the Church has set apart this holy season as a time when in our reading, our prayer, our meditation, we think again of how Christ redeemed man from sin. In the midst of our business we cannot entirely withdraw from the world, but we may come apart for rest, for meditation, for prayer, and we may gain, if we will, a new experience in life, in which God's presence will be felt, our communion with Him become a reality, and the consciousness of the indwelling presence and guidance of His Spirit lead to a reflection of the Master's spirit and a deeper consecration of life.—The Church News, Pennsylvania.

Answering an Attack on Missions.

Speaking in London recently at a meeting of the shareholders of the Peninsular and Oriental Steamship Company, of which he is chairman, Lord Inchcape made a sweeping attack upon missionary work in China. He is credited with saying:

"I believe the antagonism to the British in China is largely due to our sending missionaries to China. Christian missionary efforts among uncivilized peoples are doubtless fully justified, but China's ancient faiths are as sacred to the Chinese as Christianity is to ourselves, and the sooner our well-meaning people give up their crusade in India and China, the better it will be for us all."

Such statements have not been allowed to pass unchallenged. There is a general consensus of opinion in Great Britain that "the revolution in China began with the landing at Canton in 1807 of Robert Morrison, the great pioneer British missionary".

China missionaries who happen to be in Great Britain at this time and missionary secretaries have been amply able to deal with Lord Inchcape's statements from the purely missionary point of view.

It is interesting to find laymen and Chinese, at present living in Great Britain, taking direct issue with the statements. A business man's point of view was represented by Mr. Archibald Rose, formerly of the Legation at Peking and now a prominent business man in London:

"Next to the missionaries themselves I have probably traveled in China as much as any Englishman," he said, "and I have nothing but praise for the work of missions. If we in the West feel that we have a message that is the highest we can imagine for ourselves, it could not be called a waste of money to help those who wish to share it with others to go and impart a knowledge of it to them."

Speaking as a representative of the Chinese students, Mr. G. Y. Oon, ex-chairman of the Chinese Students' Christian Union, frankly said, "Lord Inchcape speaks as a capitalist and only represents those who go to China to make profit out of her, a thing the missionary does not do".

One of the most notable statements, because it comes from a man independent of missions and commerce, has been that of Sir Valentine Chirol, former foreign editor of The Times. He describes Lord Inchcape's statement as "the sort of attack one more often hears from the meaner type of Europeans frequenting the bar of a Shanghai Club". He continues:

"It is just thirty years since, after a journey to China undertaken on behalf of The Times, I wrote in my 'Far Eastern Question' that 'missionary work is practically the only agency through which the influence of Western civilization reaches the masses'—to whom, apart from all dogmatic teaching, the life of the missionary, a life of exile and self-denial, whether it be the ascetic life of the Roman Catholic missionary or the family life of a Protestant missionary with wife and children, is in most cases the one object-lesson in the highest spirit of Christian ethics which intercourse with the West brings home to the most distant parts of China. The conviction I then expressed I hold more strongly than ever in the light of the much wider experience and knowledge of the East I have acquired since then in India as well as in China."

Lord Parmoor, speaking at a meeting for the furtherance of international peace, commented upon Lord Inchcape's attack and said:

"An utterance of this character ought not to pass without public protest. If we are sincere Christians we cannot help promoting missionary work. The claim of the Western trader to exclude Christian ethics and teaching from the vast population of China is an unthinkable proposition. The main object of missionary work in China has been to bring about an understanding of Christian truths of peace and good will and is naturally opposed to the whole spirit of racial antagonisms."

Two Characters.

Contrast two characters, Judas, well known, mentioned frequently, chosen by name, warned, taught by Christ Himself, yet in the end falling away, "suddenly perishing and coming to a fearful end"; and Matthias, known only in Scripture as one who, having companied with Christ and His apostles all the time of His public ministry, was deemed worthy to fill up the broken number of the twelve, and therefore doubtless had in very truth taken upon him Christ's yoke and learnt meekness and lowliness from Him, and was indeed one of those "babes" in this world's wisdom unto whom God reveals His mysteries. O miserable lot to be conspicuous before men but rejected of God, to be called yet not chosen! O blessed life to be content to be hidden from men's eyes, unknown to all men, but precious in the sight of God—such only can bear high office with safety. "Seekest thou high things for thyself, seek them not"—cling to Christ and to those He loves, and take thy life and thy work from His hand.—Selected.

For the Southern Churchman.

Advertisement.

"Come, let us walk together through the streets and by our bright faces glorify God." St. Francis of Assisi.

Maristan Chapman

God of our hope and longing,
God of our shadowed days,
God of the grief belonging
To the weary, earthbound ways,
Grant us the Gift of Laughter,
And hearts from gloom swept free
That (whatever comes hereafter)
We may here hymn Thee!

For if Thine own thus praise Thee,
As they tread the world's highways,
Each passer-by may raise Thee
A grateful, wondering gaze.
So grant the Gift of Laughter,
And minds from fears kept free,
That (whatever comes hereafter)
We may here hymn Thee!

How Shall I Keep Lent?

The question of a Lent which shall yield the maximum of spiritual benefit is before us all. "How shall I keep Lent?" we all ask ourselves. It is quite evident these days that Lent-keeping is undergoing the same testing which many other phases of the religious life are not escaping. In fact, the evaluation of Lent goes so deep that a national paper like the Churchman says editorially that we are apparently tending toward a new conception: though what it will be is not yet clear. I wonder!

I.

I myself have never had much difficulty over Lent. It has never been a morbid, negative time for those I have known best. Always has it been a welcome season, when positive and constructive spiritual work got right of way. One still finds those who feel that Lent is only a time for giving up this or that habit or indulgence. "Lent has come: so candy must go. (But can I still eat cocoanut cakes?" says some one.) "One lump of sugar in my coffee instead of two or three to have my self-denial!" There are those who sacrifice various likings and put nothing in their place. There are those who interpret fasting according to negativeness only. But they are few.

We, most of us, realize that self-denials and self-sacrifices should be by-products of a positive self-dedication. "I am so supremely interested in this one purpose that I have no interest or time for that unessential." A lad in college does not go into training for its own sake; he has his heart set on running a race or playing on a team, and therefore he disciplines himself down to constructive essentials. A man spiritually in earnest goes into spiritual training. He stands himself up before a mental looking-glass and examines himself. He says to himself, "See here now, Ebenezer X. Jenks, I'm none too proud of you. You have a habit or so you ought to be rid of. You are none too vigorous of conviction. You haven't an entirely vital spiritual constitution. You need toning up. You ought to have a faith of your own, not one in the name of your preacher, or your church, or your respectable heredity. You haven't done much on your religion for quite a bit, now have you, for some time? When did you last put in a hard day's work on your soul? How much real thinking have you done for yourself lately on such a thing as sin or the significance of Jesus of Nazareth in your business problems or on the possibility of beginning to live the eternal life here and now, and what it practically means and what practice it will take in spiritual values to grow expertly, sanely mystic? When did you last take an evening and sit down with your New Testament and read, slowly and thoughtfully, the record which, if true, is the most important fact in life"? Said gentleman shakes his head a bit ruefully at himself in the mental mirror and continues, "Lent is here. The Church says this is the time for you to tone up with the tonic of spiritual exercise. It is a challenge for you to put first things first. Give religion the right of way. Clean other things, of minor importance, out of the thoroughfare. Steadily, conscientiously, constructively, get down to business. Don't trifle. Be efficient. Eliminate non-essentials and competitive interests from your central resolution. Find out your spiritual stock-in-trade and what is really your own. For forty days now pull your belt a notch tighter; forget self-pamperings and self-diversions; be resolute; practice the enthusiasm of the square jaw and get something done!"

If the "suppositious sir", above mentioned, will do this, there will of course be self-denials. But he will not put his emphasis on them. He will be thinking of the gains of Lent; not its denials. He will be zestfully tasting a deeper joy; expedients of formal asceticism will be non-existent. In the words of the song, "Is That Somebody You"? —Rev. P. E. Osgood.

What Disturbed Him?

I remember, as if it were yesterday, Fred Curtis, now a missionary in Japan, saying: "Woe is me if I preach not the gospel to the heathen." Immediately John Foreman arose with the remark: "I know what is the matter with Curtis. He sleeps under a missionary chart on which there are 856 black squares representing 856 million heathen, and 190 green squares to represent 190 million Mohammedans." Foreman added: "Any man sleeping under such a chart must decide to become a foreign missionary or have a nightmare every night in the week."

Faith.

As I gaze on the evening, star-sown skies,
Deep down in my soul I see
That the Mind that beams through their thousand eyes
Is the Mind that dwells with me.
Aldebaran, Orion—these
And the myriad suns that shine
With yon seven-sistered Pleiades,
Are the starry kind of mine.

Through the vast, unbounded realms of space,
The ne'er-to-be-numbered spheres
Have swung, each one in his given place,
With the long, unending years.
So I soothe my soul, nor fret nor chafe,
But say my evening prayer,
And know that is One who will keep me safe
As long as the stars are there.
—Nixon Waterman, in The Christian Endeavor World.

How true it is that God carries not only the burden, but us also! How could such words as these go farther in revealing the father heart of God? So we, too, have borne the burdens of our children. "Even to hoar hairs I will carry you. I have made and I will bear. Even I will carry, and will deliver you."—B. T. Bodley.

For the Young Folks

God's Gifts.

The fragrant flowers,
The cooling breeze,
The bird's sweet song,
The leafy trees,
The blue, blue sky,
The sunshine bright,
The twinkling stars,
The moon's soft light,
The changing clouds,
The rain, the snow,
The rosy dawn,
The sunset's glow,
The sloping hills,
The forest shade,
The valleys green,
The sunny glade,
The little rills,
The rivers wide,
The sandy shore,
The ocean tide,
Each pretty view,
Each golden day,
Each pleasing joy,
Where'er you stay,
Are gifts of God to man.

—Junior Red Cross News.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Self-Denial of Jesus.

M. L. G.

"Even Christ pleased not Himself." What a strange text that is! For we would surely suppose that a sinless Christ need not deny Himself whatever He desired.

But this world into which He came to taste every ill His brothers know—this is a world of struggle, of slow and painful overcoming of evil by good. And as we can grow perfect only through self-denial and discipline and suffering, so He would be perfected. If we would follow Him—and we would!—we must bear a cross. It is a road of self-denial, where no miracle is wrought to make it easy but the miracle of being in His company.

We are coming to the season of Lent, and you will all have an opportunity of some self-denial. Perhaps there will be work you can do to make the money that will fill your mite-boxes—do it gladly, as unto the Lord! For forty days He fasted, and knew not until afterward even that He hungered. His mind must have been too intent on the work that lay before Him to think of His own need.

If He could so forget Himself, let us forget our little leanings toward easy pleasure and self-gratification, in the joy of serving Him and His cause in the world.

Mysterious Snowballs.

Clyde and Edwin were next-door neighbors. The back doors of their homes opened together, and made a fine place to play. They lived in a Northern State, where the ground is covered with snow for weeks at a time in winter.

One of the boys' favorite games for wintertime was Snowball Tag. They had built a solid wall of snow almost six feet long and more than two feet high in Clyde's back yard, and another one just like it across in Edwin's yard. It was great fun building these snow walls and making them firm so that they would stand almost the whole winter. All the boys and girls in the neighborhood helped build the walls, and played Snowball Tag from behind them every evening after school.

Clyde and Edwin would always choose sides, so that there was the same number of children in each team. Then each boy took his team behind his snow wall for a hiding-place, and the fun began. The children in each team tried to take those in the other by hitting them with soft snowballs.

Whenever a head peeped over the snow wall or a body scooted away from it to get fresh snow, a ball would come flying from behind the other wall. When any child was hit he had to go over to the other side. Each team tried hard to get all the other team's players. Sometimes Clyde's team won and sometimes Edwin's.

Every noon Clyde and Edwin spent a little time making snowballs, to have them ready for the evening game. When they had a nice pile of white balls they would carry half of them behind each wall.

One noon the boys got a great many snowballs made, and they divided them equally. That evening when they got home from school there were only three or four snowballs behind Edwin's wall, and all the rest were in Clyde's pile. When Edwin saw that his were gone he ran and looked at Clyde's and said, "You've been cheating; you took my snowballs".

Clyde was as surprised as Edwin, and said, "I don't know how these balls got over here. I was at school all afternoon".

They carried Edwin's share back to his side, and the boys and girls played until Clyde's team had all been tagged and taken by the other side.

The next noon the boys made snowballs again and divided them equally. That evening every ball was behind Clyde's wall. It was a mystery. No one could understand how they got there. The children carried half of them to Edwin's side and had a game. But Clyde did not enjoy it very much, because he was afraid that Edwin thought he had been trying to cheat.

Next evening the two boys ran home together as soon as school was out. When they got in sight of the snow walls they saw something that made them shout and laugh.

There was Clyde's little three-year-old brother Bobby, in his red cap and sweater and leggings, trotting across the yards from Edwin's snow wall to Clyde's. In each chubby hand he was carrying a white ball.

"Bobby, what are you doing?" cried Clyde.

"Bobby giving brother all the nice balls," said the little fellow, smiling happily, as if Clyde should be greatly pleased.

"Well, that tells the story," said Clyde as the other children came, ready for their game.

Edwin laughed at Bobby's happy smile and said, "I'm glad we caught you, little red man. And I'll not say again that Clyde isn't playing fair."—Florence Leininger, in Our Little Ones.

Against the Wind.

"The lake is frozen! The lake is frozen!" shouted Billy Martin to his chum, Ned Brown. They lived next door to each other, and it was easy for them to call across the back yards to one another.

"Hurrah! hurrah!" shouted Ned. "Let's go skating this afternoon."

It was Saturday and there was no school, so both boys were free to get their skates and spend the afternoon on the ice. As soon after dinner as they could they were off, walking down the street of the town, heading for the small lake that skirted one side of it.

Over their shoulders were slung hockey boots with the skates attached to them and in their hands they carried hockey sticks. Warm woolen sweaters, toques and mittens kept out Jack Frost.

"Isn't it dandy that the lake has frozen before much snow came?" said Billy.

"Yes, indeed," answered Ned. "It looks as though it might not snow, though, I heard father say that the wind was in the east and the clouds looked like snow."

"Well, we'll have a good skate this afternoon, anyway," replied Billy. "Then, if it snows, we will make a rink on the ice like we did last year, and keep the snow shoveled off it."

"Yes. We can do that. But it isn't as much fun as having the whole lake to skate on."

They reached the bank and sat down on a fallen log to change their boots. The ones they took off they placed behind the log and slipped their feet into the boots they had carried with them, on the bottoms of which hockey skates had been firmly screwed. The straps were tightened around their skates. Straightening up, away they went over the ice.

The lake was smooth and the ice slippery as only ice can be. But both Billy and Ned had had their skates sharpened a few days before, and so they slipped along easily.

"Great, isn't it?" said Ned, as they swung out into the lake.

What fun it was! They swayed to the right and then to the left, taking long, steady strokes. The motion was like flying. The distance was covered rapidly and with but little exertion, for the wind was with them.

As they skated steadily along they turned to one side to pass a small island, and at the farther side of the island they came across two children, Mary and Myrtle Milroy, whose home was on the same street as theirs.

"Hello, Mary! Hello, Myrtle!" called the boys. "What are you doing out here? You ought to stay in near the shore. This is too far out for you to come."

"Oh, no," Myrtle called back. "We came as easy as anything, and it is much more fun out here than in near the shore."

"You had better go back," cautioned Ned. "It is going to storm soon, and you shouldn't be so far out."

But Mary and Myrtle only laughed. It had been easy skating with the wind at their backs and they never stopped to think how different it would be going the other way.

The boys thought no more about them as they flew over the glistening ice. They went around the other side of the island, then down the lake. When the light began to fail they decided to return home. The going was more difficult now, for the wind had increased, and particles of snow were coming down in greater numbers. But both Ned and Bill were strong skaters and they breasted the wind successfully, reaching the log where they had left their boots, out of breath, but happy.

"We just made it in time," said Ned, as they tramped up the street. "The snow is falling thick now, isn't it!"

"Yes, and the wind is blowing like everything," replied Bill.

At that moment they saw Mrs. Mil-

roy coming toward them. As soon as she met them she cried, "Oh, boys! You have been skating, haven't you? Did you see anything of Mary and Myrtle? They went out ever so long ago and haven't returned. I am so anxious about them".

Ned and Bill looked at each other. "Why, Mrs. Milroy!" said Ned, "we saw them early in the afternoon out by the island. Haven't they come home yet?"

When they heard that the little girls had not returned, Ned and Bill again looked at each other, and Ned voiced their common thought. "We will go and find them, if we can. Perhaps they cannot make their way back against the wind."

They turned around at once and hurried to the edge of the lake, where once more they buckled on their hockey skates. Then they struck out in the direction of the island, stopping at intervals to call, "Mary! Myrtle!" Nothing but the shrieking of the wind, which had risen to a gale, answered them.

The snow continued to fall and the wind behind them urged them on. Finally they halted and debated what to do.

"The girls must have left the island and started home. Where could they be now?" said Ned.

"Perhaps the wind has swept them down the lake," replied Bill. "We'd better make for the far end of the island. Jiminy, but it's getting dark, isn't it! How are we to see them?"

"Keep shouting, and they'll answer," said Ned, adding suddenly, "Here's my Scout whistle in my pocket. I'll blow on that, and they'll hear more easily."

They skated on, blowing every half minute on the whistle, and straining their ears to catch a reply. They passed the end of the island and the full fury of the storm struck them.

"Oh!" gasped Ned. "Mary and Myrtle couldn't possibly skate against this, could they? Wherever can they be?"

"Toot your old whistle again!" said Bill, speaking lightly to hide his growing uneasiness. "Toot for all you're worth!"

And Ned tooted. He blew such a shrill blast that it could be heard plainly above the howling of the wind. They paused to listen.

"Say, I heard something!" exclaimed Bill excitedly. "Blow it again, old chap! Blow it again!"

Faintly, yet unmistakably, there was borne on the gale an answering halloo. Once more Ned blew and once more the faint sound reached them.

"They're over here!" cried Bill. "They are over this way."

Skating in the direction of the answering calls, which every moment became more distinct, the boys found the two little girls huddled together on the ice.

"Oh, Ned! Oh, Bill!" they cried, their voices breaking into sobs. "We tried to skate back and we couldn't. The wind just blew us and blew us, and then it got dark and we were afraid. Oh, dear! oh, dear!"

"Stop crying!" commanded Ned. "We've got to get you back home, and crying won't help any. Can you get up?"

Mary and Myrtle attempted to rise, but the wind was too strong for them. But with the boys' help they managed to stand on their skates, but not a stroke could they take against the force of the wind.

"We'll never get home! We'll never get home!" wailed Mary. "The wind pushes us back every time."

"We will have to pull you!" cried Bill. "You and Myrtle hang on to each other's hands and Ned and I will take your other hands and pull you to the shore. We will all keep together that way."

Off they started, but could only make slight headway. The snow stung their faces as the wind whipped past them. At times they had to stand with their backs to the storm until a particular severe gust had passed over.

Strong skaters as the boys were, it was a most difficult feat to drag the girls in the teeth of the blinding gale. Even alone, they would have found the wind unpleasantly strong, but it was a task to pull the dead weight of the two children, who were only beginners at skating and now could not help themselves at all.

"We'll never get home," sobbed Myrtle, as a vicious swirl of snow pelted her face and eyes. "We'll never get home. We'll have to stay here all night and freeze."

"And freeze," echoed Mary. "It's so cold here and I want my mother. I wish I were home. I do! I do!"

"I wish you were, too," said Ned, grimly. "I wish you both were. This is a whale of a job, isn't it, Bill? Do you think we can do it?"

"Of course we can," replied Bill courageously. "We'd better rest a bit, then try it again."

It was enough to discourage any one. The stinging snow made their faces smart; the violence of the wind caught them full as they attempted to strike out for the shore line. The two frightened children impeded their progress at every stroke. But Bill and Ned had the quality of endurance. They set their teeth doggedly and struggled on. They were not going to give up as long as they had strength enough to stay on their two feet.

They were panting and gasping when at last they saw the dim outline of the trees on shore. Almost exhausted, they drew into the lee of a boathouse and leaned against its sheltering side. At that moment several men came hurrying toward them.

"Why, boys!" exclaimed one. "Here you are, with the youngsters safe and sound. Their mother sent us to search for them. She said you boys would never be able to find them in the storm."

"Hurrah for Ned and Bill!" cried another. "Pretty plucky boys to face a gale like this and tow the children behind you. It must have been pretty tough going. But come on. We must hurry back to Mrs. Milroy and set her mind at rest."

Picking up the two little girls, the men started off, with Bill and Ned bringing up the rear. The boys were tired but happy, glad that they had managed to bring the children home safely without help.—Junior World.

Can You Do It Alone?

How many times can you remember having said:

"You needn't help me, mother. I can do this alone."

You said it when you learned to button your own shoes and to cross the street alone and to cut your own meat and to comb your own hair and—you can think of the other times.

Perhaps there are other things which some one is helping you do which you are really old enough to do alone. Try and find them. Then, perhaps you will say:

"You needn't help me to learn my Sunday-school verse any more. Just tell me the hard words and I can learn them alone," or

"You needn't tell me every day when it is time to water the plants. I can remember that alone."

Think of all the things which some one is helping you to do or is telling you when it is time to do.

Then see if you cannot surprise mother or father or your Sunday-school teacher by doing them just as well as you did when you were helped.—Exchange.

In Holland.

Now, all you little children
  Who never wipe your shoes,
If you would go to Holland, why,
  That habit you must lose.

The cottages of Holland,
  They are so sweet and clean,
Not even with a microscope
  Can trace of dirt be seen.

The kitchens of those cottages,
  They are so neat and bright
With pots and pans of polished brass,
  And plates of blue and white.

The housewives get up early,
  The housewives sit up late,
For fear a little speck of dust
  Should wander through the gate.

So, all you little Naughties,
  Who never wipe your shoes,
If you would go to Holland, why,
  That habit you must lose.

—Selected.

For the Southern Churchman.

The Bandicoot.

Louis Tucker.

Once upon a time there was a blustering bandicoot who lived in the Karroos of King Kehama's country in the interior of innermost Africa, in a hole under the biggest stone on the top of the third kopje due southwest of Pippekameelepumpfontein. He had words with a family of lions who lived further down in the same kopje, because Furry and Fido, their cubs, played cat and mouse with him and tried to catch and eat him, which is no way to treat a neighbor, except in Wall Street. The lions refused to spank their babies, so the bandicoot told them they must move away. When they would not, he grew very angry indeed and said that he would make them.

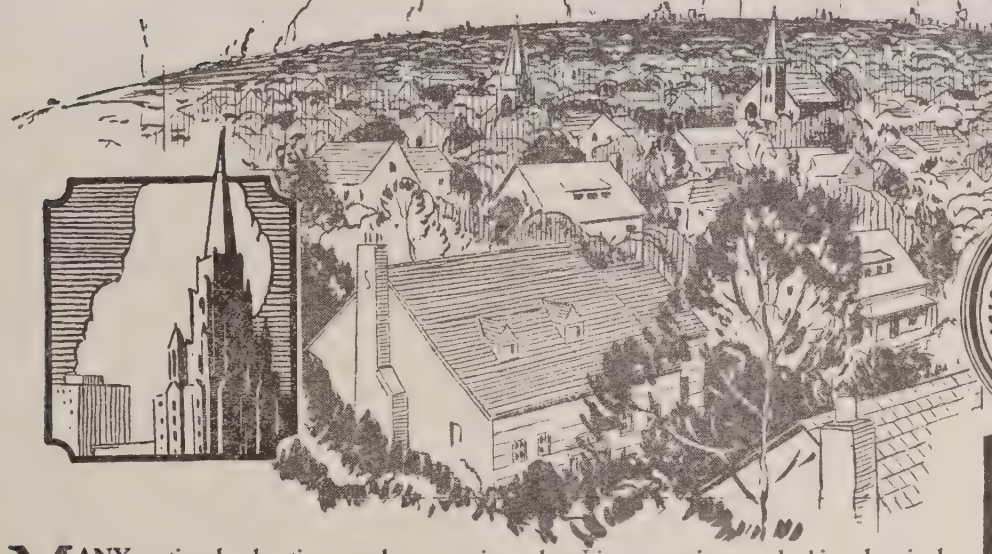
Therefore, that afternoon he ran down into the middle of the karroo and climbed up on a white ants' nest, so that he could see over the grass, and called "E-e-e-e" very loud and shrill. It was a very small thin noise, but it went through and through you like the squeaking of a knife on a plate, it was so keen and thin, and all the whole karroo heard it. So the antelope and the eland and the gnu and the zebra and all the eaters of grass and leaves, even to four giraffes and an elephant, came to see what was the matter. When the bandicoot told them the other animals all laughed and went away; but the bandicoots all stayed and held an indignation meeting, because it was hard enough to keep alive on the karroo anyhow, and if the lions were going to begin hunting bandicoots it would be still worse. The first bandicoot showed them what to do and they went and stood outside the lion's cave and said "e-e-e-e-e".

Furry and Fido came out and tried to catch them, but could not, and at last the lion and lioness got tired of the noise and came out too. They could run faster than the bandicoots, but could not begin to keep up with them in dodging, and therefore they could not catch any either. They got so very tired of the small thin noise that at last they galloped off into the karroo with long- loplopping leaps. But though they could run faster than the bandicoots, it was not much faster, and so they had to keep on running. Besides, there were a great many bandicoots and some of them had hidden

out in the karroo for that very reason. So wherever the lion family went for miles and miles, they soon heard that faint shrill, "e-e-e-e-e", somewhere near them, and had to get up and run on again.

At last they were worn out and laid down in the shade of a white ant's nest that was twenty feet high, and rested a little. Then the original bandicoot who lives on the top of the third kopje came and sat on the top of the white ant's nest and said "e-e-e-e-e" so long and strong, and so close by that they thought they must die. He said it prettily and pathetically, he said it gruffly and graphically, he said it robustly and riotously, he said it and said it and said it and said it and said it and said it until the karroo quivered and the welkin reeled and rang. And then the very wise old Aavardark, who is quite white and lives in the white ant's nests and eats the white ants because he is the only thing in the world too tough for the ants to eat, lost all patience and came clawing out of the white ant's nest with his crooked claws and told the bandicoot to behave himself and keep quiet. When he heard what was the matter he told the lions that the best thing for them to do was to emigrate. And if they would not do that the only thing left was to spank their babies and go back to the cave and teach them to let bandicoots alone. Because otherwise they would be unable to catch anything more to eat or even to sleep a wink till they died. The lions decided they did not want to emigrate, because it was a good game country and the cave was comfortable, so they spanked Furry and Fido and lived happily a number of years until a Boer came out from Pipekameelepumpfontein and shot them all, one by one, with his long gun as they lay in the sun because Furry and Fido had been eating his sheep and Hottentots. As for the bandicoot, for all I know, he may be living yet.

A Great City of *Small Town Homes*



THE *pendulum* IS SWINGING BACK!

RELIGIOUS PRESS ASSOCIATION — BY THE BEST PEOPLE — 1882 — PHILADELPHIA

MANY national advertisers and progressive advertising agencies are looking longingly toward the small towns as the future increase of their business and a virgin field for their clients.

The secular publications of big circulation have long been recognized as having the greater part of their distribution in metropolitan centers. Now we have a new medium of long established publications that binds together those substantial, well-to-do small town homes with their gardens, big roomy, airy houses and families that live life together.

These families if brought within one geographical bound would make up a great city. And one in which only a small part of the accepted advertising mediums of today are circulating.

This new medium is the Religious Home Weeklies Combination — 18 of among the finest and strongest journals in their sphere. They have no duplication and make available to worthy advertisers reader confidence at its zenith. It all has:

Distribution by States

N. E. & Middle Atlantic	31%
Southern States	26%
Middle Atlantic States	39%
Far Western States	3%
Foreign	1%

572,000 CIRCULATION
(Sworn)
72% Home Ownership
11¼ Years Average Subscription Length
Direct-to-the-Home, Full Family Readership
$5.98 MILINE RATE

Distribution by Population

5,000 and under	57%
5,000 to 10,000	11%
10,000 to 20,000	8%
Over 20,000	24%

Other groups have equally interesting statistics. May we tell of them? Every sincere space buyer should know about these publications — No obligation, of course.

THE RELIGIOUS PRESS ASSOCIATION
Incorporated 1882
Witherspoon Building, Philadelphia

Allan E. Shubert
Manager

Western Office
North American Bldg., Chicago

THE RELIGIOUS HOME WEEKLIES

Sunday School Times
Christian Endeavor World
Searchlight
Lookout
Christian Standard
Christian Union Herald
Religious Telescope
Presbyterian—Herald & Presbyter
United Presbyterian
Reformed Church Messenger
Evangelical Herald
Christian Leader
Gospel Advocate
Richmond Christian Advocate
Presbyterian of the South
Southern Churchman
Baltimore Southern Methodist
Southern Christian Advocate

Boy's Group
Forward
Watchword
Way

Monthlies
King's Business
Record of Christian Work
St. Andrew's Cross
Westminster Teacher
American Church S. S. Magazine
Otterbein Teacher
Heidelberg Teacher
Bible Teacher

Quarterlies
United Brethren Quarterlies
Reformed Church Quarterlies
Standard Quarterlies
United Presbyterian Quarterlies
Methodist Protestant Quarterlies
Epicopal Church Quarterlies
Wilde Quarterlies

National Advertisers and Agencies Are Again Turning To The Religious Press

Reprinted from August, 1926 issue of Standard Rate & Data Service

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

CONTRIBUTIONS TO THE LEPER MISSION NOVEMBER, DECEMBER, 1926, AND JANUARY, 1927.

Miss M. T. Bargamin, Richmond, Va.	$ 3.00
Mr. H. M. Kendall, Richmond, Va.	3.00
Grace Church, Cismont, Va. (Support of Leper)	34.50
Miss Ethel Carlton, Richmond, Va.	5.00
St. Mark's Church, Richmond, Va. (Women's Bible Class, Pete Bank	1.62
November Meeting	59.00
Mrs. Jessie B. Johnson, Richmond, Va.	2.00
Mrs. A. Moore, Jr., Berryville, Va. (For Children of Lepers)	13.33
Misses N. and T. Carmichael, Fredericksburg, Va. (Lepers' Xmas)	10.00
Mrs. Charles Warren, Smithfield, Va.	2.00
Miss Annie Nelson, Theological Seminary, Va.	8.00
Miss Virginia Gibboney, Wytheville, Va. (Lepers' Xmas)	2.50
A Friend, Petersburg, Va. (Lepers' Xmas)	2.00
Mrs. E. V. Valentine, Richmond, Va. (Lepers' Xmas)	10.00
Mrs. James Grammer, Winchester, Va.	1.00
Mrs. Arthur Eubank, Greenville, S. C.	5.00
Misses L. and M. Nolting, Richmond, Va. (Lepers' Xmas)	5.00
Mrs. George Jones, Richmond, Va. (Lepers' Xmas)	5.00
Miss Ellen Hunt Jackson, Florence, Ala. (Lepers' Xmas)	10.00
Miss S. C. Gayle, Richmond, Va.	10.00
Quilting Society, Grace Church, Petersburg, Va.	5.00
St. Georges Church, Section B, Fredericksburg, Va.	20.00
Christmas Sale, Junior Branch, Richmond, Va.	4.92
Miss Elizabeth Murray, Cumberstone, Md. (Christmas Fund)	3.00
Miss Helen Bennett, Richmond, Va.	1.00
Mrs. C. W. Starcher, Huntington, West Va.	5.00
Miss Charlotte Ewell, Haymarket, Va.	1.00
Misses Alice and Lucy Cary, Gloucester, Va. (Lepers' Xmas)	1.50
Mrs. R. B. Scott, Norfolk, Va.	5.00
Miss Louisa K. Dunn, Baltimore, Maryland	5.00
Mrs. T. J. Hundley, Newport News, Va. (Woman's Auxiliary, St. Paul's Church, for Lepers' Christmas)	10.00
Miss Mattie Langhorne, South Orange, N. J. (Lepers' Xmas)	10.00
Miss Elizabeth Mitchell, Lutherville, Md. (Lepers' Xmas.)	3.00
North River Circle King's Daughters, Ware Neck, Va. (Lepers' Xmas.)	5.00
Mrs. S. H. Lyon, Richmond, Va. (Lepers' Xmas.)	5.00
Mrs. W. Creed Davis, Richmond, Va. (In Memory of Her Sister)	25.00
Mrs. T. W. Griffin, Lewiston, N. C. (Lepers' Xmas.)	5.00
Miss Annie V. Drew, Richmond, Va. (Lepers' Xmas.)	1.00
Woman's Auxiliary, Christ Church, Winchester, Va. (Lepers' Xmas.)	5.00
Mrs. R. C. Taylor, Huntingdon, West Va. (Lepers' Xmas.)	2.00
Mrs. H. H. Edmunds, Halifax, Va. (Lepers' Xmas.)	2.00
Christmas Fund	.50
Mrs. H. B. Lee, Culpeper, Va.	2.00
Miss Eliza Nelson, Richmond, Va.	1.00
For Pete	.04
Mrs. Alice Wallace, Winston, Virginia	2.00
Miss Ann Maury, Richmond, Va. (Lepers' Xmas.)	5.00
A Friend, Florence, Ala. (Lepers' Christmas)	3.00
Mrs. R. E. Blankenship, Richmond, Va. (Lepers' Xmas.)	1.00
Mrs. E. W. Winstead, Milton, N. C. (Lepers' Xmas.)	10.00
From Three Friends, Farmville, Va. (Lepers' Xmas.)	3.00
Rev. Giles B. Cooke, Matthews C. H., Va. (Lepers' Xmas.)	1.00
Mrs. James Rogers, Herndon, Va.	1.00
A Friend, Baltimore, Md.	1.00
Mrs. W. D. Stuart, Christiansburg, Va. (Lepers' Xmas.)	10.00
Mrs. S. R. Harrison, Roxbury, Va.	5.00
S. K., Buffalo, New York	5.00
Miss Margaret Atkinson, Staunton, Va. (Leper Relief Fund)	10.00
Emmanuel Chapel, Boyce, Va. (Dr. Wilson's Hospital, Kwanju, Korea)	10.00
Miss Mary Woodbridge, Richmond, Va.	1.00
Miss Lucy R. Mason (In Memoriam)	10.00
Virginia Branches, Woman's Auxiliary	53.03
(Canal Zone, $5.00; St. Thomas Branch, $6.43, Orange, Va.)	
Mrs. Joseph Caldwell, Wytheville, Va.	1.00
January Meeting	5.95
Miss E. J. Nolting, Richmond, Va. (Support of Lepers)	20.00
Dr. Margaret Nolting, Richmond, Va. (Support of Lepers)	20.00
Mrs. G. S. Clift, Richmond, Va.	1.00
Mrs. Eugene Massie, Richmond, Va.	5.00
In His Name, Los Angeles, Cal.	5.00
Woman's Auxiliary, Christ Church, Middlesex County, Va.	1.00
Millwood, Virginia, Branch ($25.00 support of Lepers, Korea, $40.00 support of Lepers at Purulia, India)	65.00
Miss Mary Royster, Richmond, Va.	2.00
	$576.89

I was able to collect $423.00 for the Christmas Fund this year and what joy and happiness it helped to bring to the thousands of lepers all over the world! Dr. Danner reports a total of a little more than $176,000.00 for the past year, but the need is great!

All contributions, however small, gratefully acknowledged by

MISS EVELYN P. MERIWETHER,
President and Treasurer, Richmond Branch, Leper Mission, 2346 West Grace Street, Richmond, Virginia.

SPECIAL NOTICES.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, NC., Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond Va.

ALTAR AND SURPLICE LINEN.

Sold by direct importer to Guilds, Rectors and others, by the yard, or piece, wholesale rates. New Specials 305, 34-inch, fine and heavy for Fair Linen. Surplice Linen 1800, 36 and 40 inch. Write for prices and samples.

MARY FAWCETT,
115 Franklin St., New York City.

MONEY IN OLD LETTERS.

LOOK IN THE OLD TRUNK AND SEND me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. I will pay highest prices.

GEORGE HAKES,
290 Broadway, New York City.

IMPORTANT.

Old envelopes used during 1861 and 1863 which do not have postage stamps affixed but are marked "Paid 5 or 10 cents" are valuable. Look over your old correspondence again for old envelopes like above. They were overlooked by stamp hunters heretofore being considered valueless.

GEORGE HAKES,
290 Broadway, New York.

ROOMS—WASHINGTON.

VISITORS TO WASHINGTON ACCOMMODATED with comfortable rooms in private home. Reasonable rates. Private bath. Mrs. W. A. Masker, 2751 Macomb Street. N. W.

SELECTED CARDS.

RELIGIOUS CARDS FOR ALL OCCASIONS—Birthdays, Consolation, Eucharistic, Lent and Easter. G. L. Bender, 7421 Boyer Street, Mt. Airy, Philadelphia, Pa.

STAINED GLASS

JAMES POWELL & SONS (Whitefriars), Ltd., London, England—Stained Glass. Designs and estimates submitted on receipt of full particulars. Distributor ADRIAN A. BUCK, 665 Fifth Ave., New York City.

FROM A SHUT-IN.

I TAKE MAGAZINE SUBSCRIPTIONS for any magazines published. Send yours; new or renewal, to E. P. Broxton, Route 2, Blythe, Ga.

AN APPEAL.

ISN'T THERE SOME RICH PERSON, who expects to leave part of his estate to charity, who would enjoy giving something now, while he lives, to one in dire need, who can prove his worthiness and reliability? If so, please write to "L", care of Southern Churchman.

BOOKS WANTED.

OLD BOOKS AND PAMPHLETS PURchased for highest cash value. Entire Libraries or small parcels. Send list.

NOAH F. MORRISON,
314 W. Jersey St., Elizabeth, N. J.

OLD MAGAZINES WANTED.

COPIES OF VIRGINIA BIOGRAPHICAL and Geographical Magazine; also William and Mary Quarterly. State number of volume. Also "Cradle of the Republic", by L. G. Tyler, State prices.

MISS G. W. DAY,
32 East 64th Street, New York City.

SITUATION WANTED.

CHURCH WORKER.

INFORMATION DESIRED CONCERNING an opportunity in Church work where the services of a trained and educated layman are needed. No objection to traveling. Subscriber is at liberty to refer to the Bishop of the Diocese. Address "S-4" care of Southern Churchman

WANTED, BY REFINED, EDUCATED woman, with fifteen year old daughter, position in office, or home department, of some good accredited school, beginning September 1st, where daughter could enter until she graduates. Address 72341, care of Southern Churchman.

WANTED, A POSITION OF TRUST BY A Settled, cheerful lady; companion nurse to semi-invalid, travel, reading, chapron, etc. Highest references given. Address Miss Bruce, Racoon Ford, Va.

WANTED, NEXT SEPTEMBER, BY A REfined widow, Churchwoman, position as chaperon, or house-mother, in a school, or college, preferably in the South. References. Address P. O. Box 175, Glen Ellyn, Illinois.

Deaths

Carter: Entered into Life Eternal Thursday morning February 10, 1927, at River side Infirmary Charleston, South Carolina. **Bessie Carter** the beloved daughter of the late Josiah Carter and Isabel Wilson of the Plains, Pa., Funeral Service held from Grace Church. The Plains on Saturday at noon and funeral at Mars Hall, Virginia.

"Father in Thy gracious reaping,
Leave me now Thy servant sleeping."

IN MEMORIAM.

The Executive Board of the Woman's Auxiliary of Southern Virginia assembled February 9, 1927, wish to record the realization of the great loss that has come to the Church, and to the Auxiliary in the death of MRS. ANNA MARIA WASHINGTON TUCKER, beloved wife of the Bishop of Southern Virginia, who passed from this life January 7, 1927, in her home, Norfolk, Va.

Not only the Church in Virginia, but the foreign fields of our service, for generations will feel the effects of her beautiful Christian character which so influenced the lives of those most closely touched by her, her own daily life was full of that fruitful energy that made gentle deeds bloom like flowers along the way and to be with her one felt the benediction that comes from those who live daily in the Master's presence.

One of Mrs. Tucker's loveliest characteristics was her cordial hospitality, which she extended to all with whom she came in contact, making the Bishop's House, in deed and in truth the Home for the Diocese.

Though deeply sensible of the great sorrow and loneliness which comes with the breaking of eartly ties, we rejoice in her memory, which will live on a precious heritage to those dear ones who are left.

Heaven dwelt in her heart, love encompassed her home, and to her death was just the passing from one room to another in her Father's Home, where dwell the "saints of God who from their labors rest".

EXECUTIVE BOARD OF THE WOMAN'S AUXILIARY.

ELISE U. HOLLADAY,
Secretary.

A MEMORIAL TO JOSEPH R. RUFFIN.

By the Vestry of Christ Episcopal Church, Roanoke, Virginia.

We reverently acknowledge the guiding hand of a Divine Providence in all our spiritual and temporal affairs.

In His great wisdom God has blessed us with the counsel and friendship of JOSEPH R. RUFFIN, whose zeal in the work of our Master never faltered, and whose fidelity to his responsibilities as a Vestryman was supreme.

And now that our Gracious Father has seen fit to remove from our midst this devoted member, we bow in humble submission to His will, mindful of our great loss but thankful to our Heavenly Father for the life that has left such a lasting

impression upon Christ Church and this community.

Our association with him shall ever be a cherished memory. His abiding faith in God, his exemplary Christian life, his devotion to his Church and family, and his uncompromising stand for justice and righteousness will continue to be an inspiration and a challenge to those who are left to mourn their loss.

Therefore, be it resolved, that we extend our heartfelt sympathy to his family in the loss of a devoted husband and father and pray God's richest blessings upon them.

And further be it resolved that a copy of this memorial be spread upon the minutes of the Vestry of Christ Church, and a copy be sent to his family.

M. A. SMYTHE,
Registrar.

ROBERT FRANKLIN RUFFIN.

Whereas, it has pleased Almighty God to receive unto Himself the soul of His faithful servant and our co-worker and former fellow-vestryman, ROBERT FRANKLIN RUFFIN, who departed this life Monday, February 7, 1927, in the 77th year of his age.

Be it resolved by the vestry of St. John's Church, City Point, that we hereby bear witness to his firm faith in the Christian religion, to his consistent Christian walk and conversation, to his loyalty to his Church and to the example he has left us of an humble, unselfish and helpful life.

Be it resolved, further, that a copy of these resolutions be sent to his sister, Mrs. M. D. Marks, to whom we extend our sincere sympathy; that a copy be sent to the Southern Churchman and that they be entered on the records of this vestry.

A. S. J. WHEELER,
Registrar.

CHURCH INTELLIGENCE

(Continued from page 16.)

Conferences for school children were also held in both cities. The Holy Communion was celebrated daily.

The Rev. Dr. Stewart addressed three meetings of the student body at the University of Minnesota, as well as several luncheon meetings of the Episcopal students at the University. Dr. Stewart also addressed the students at Macalester, a Presbyterian College in St. Paul.

The Rt. Rev. F. A. McElwain, D. D., Bishop of the Diocese, divided his time between Minneapolis and St. Paul during the week. Both he and the visiting Crusaders expressed themselves as highly gratified over the excellent arrangements for the Crusade made by the Diocesan Commission on Evangelism and over the splendid response of the people, and paid tribute to the Rev. Mr. Butler and his associates for their finely planned efforts.

During the week of February 7 eighteen preaching missions, each four to six days in duration, were conducted outside the Twin Cities by the Bishop and Diocesan clergy. During the next three weeks nearly sixty such missions will be held in other places in the Diocese.

W. B. K.

Personal Notes

The Rev. Roland J. Moncure, formerly of the Diocese of Louisiana, has assumed the rectorship of St. Paul's Church, Salem, and held his first service on Sunday, February 13.

The Rev. Montgomery M. Goodwin, formerly chaplain-at-large of the Boston City Mission, has accepted a call to be rector of Holy Trinity Church, Marlborough, Mass., and takes charge March 1.

The Rev. Gilbert Ritter, formerly assistant at St. John's Church, Pembroke, Bermuda, has accepted the call to be assistant at St. George's Church, New York City. His new address is 207 East Seventeenth Street.

The address of the Rev. Charles K. Weller is changed from Carbondale, Ill., to 606 Washington Avenue, Cairo, Ill.

The Rev. Herbert E. P. Pressey, at one time assistant at St. Paul's Church, Paterson, N. J., is now rector of St. Stephen's Church, Baker, Ore.

The Rev. Thomas C. Johnson, who recently resigned as chaplain of the Episcopal Hospital, Philadelphia, will become rector of St. Elizabeth's Church, Floral Park, L. I., March 1.

The Rev. A. L. Kenyon, formerly rector of the Church of the Nativity, Cincinnati, Ohio, has entered upon his work as rector of Ascension Church, Middletown, Ohio.

The Rev. E. T. Simpson, a non-parochial priest of Oregon, has taken up his work as minister-in-charge of the Mission at Salome, Ariz.

The Rev. Henry A. Link, formerly rector of the Lyme Missions, Connecticut, will become rector of Trinity Church, Bayonne, N. J., on March 1.

The Rev. Hale B. Eubanks, formerly rector of St. Paul's Church, Dixon, Wyo., has taken charge of the Coos and Curry County Missions, Oregon. His new address is Coquille, Ore.

The Rev. Arthur P. S. Hyde, formerly rector of St. Peter's Church, Peekskill, N. Y., has entered upon his work as minister-in-charge of Holy Rood Church, New York City.

The Rev. Samuel Evans, formerly rector of St. Mark's Church, Durango, Col., has now become vicar of St. Matthew's Mission, Portland Ore., and chaplain of St. Helen's Hall.

The Rev. Angus E. Clephan, formerly in charge of Trinity Mission, New Philadelphia, Ohio, will become minister-in-charge of St. Paul's Mission, Put-in-Bay, Ohio, on April 1.

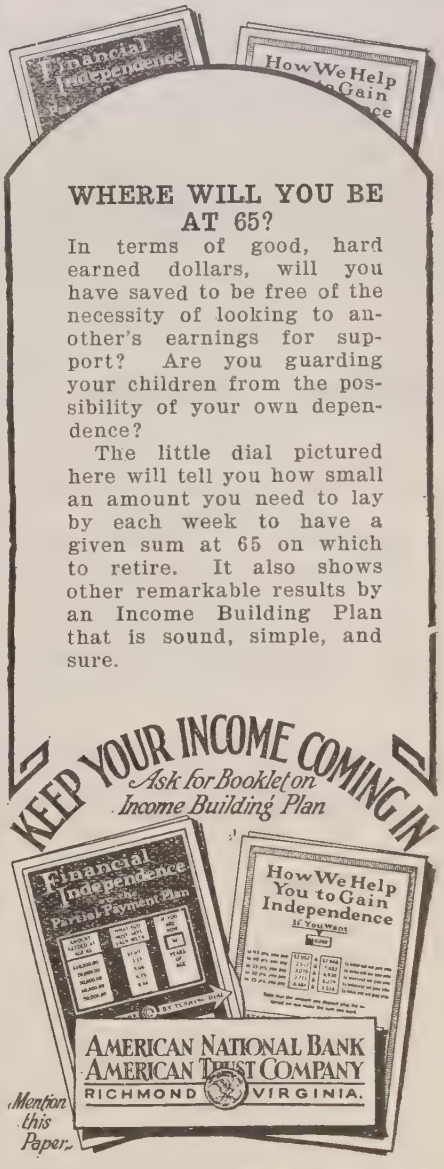
The Rev. J. F. Sabin, formerly of St. Agnes' Chapel, New York, has taken charge of St. Stephen's Mission, South Ozone Park, L. I. His new address is 25 Beverly Parkway, Valley Stream, L. I.

Ordinations.

On Sunday, January 30, Lawrence Steuland was ordained to the diaconate by the Rt. Rev. Fred Ingley, S. T. D., Bishop-Coadjutor of Colorado, in St. Peter's Church, Denver, of which he had formerly been a parishioner, and where his father is at present a vestryman. The candidate was presented by the rector of St. Peter's, the Rev. William L. Blaker, and the sermon was preached by the Rev. B. W. Bonell, Dean of St. John's Theological College, Greeley, in which Mr. Steuland will continue his studies.

Deaths.

On the evening of Sunday, February 13, Rev. John D. Kennedy died suddenly in his home at Park Ridge, N. J., having officiated in the morning at his church in Montvale, apparently in usual health. A few days before he had met with the clergy at the Archdeaconry meeting in Hackensack, giving no sign of illness. His death came as a great shock to his people and to his many friends. Graduating at Hobart College in 1881, he graduated from the General Seminary three years later. His first work in the ministry was in the Diocese of Albany, and he was ordained by Bishop Doane in 1885 and 1886. For twenty-seven years he was rector of St. Mark's Church in Brooklyn. He went to the Diocese of Newark in 1918, and had charge of Epiphany Church, Allendale, for four years. From that time until his death he had charge of St. Paul's Church, Montvale, where his ministry had good success. The church building was enlarged and a good congregation was gathered and kept. Mr. Kennedy was a good preacher and a friendly and faithful man, and his death is a great loss to the Diocese of Newark.





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Vol. 92. RICHMOND, VA., MARCH 5, 1927. No. 10.

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Our hearts grow faint and cold,
The strength we cannot live without
Thy love will not withhold.
Our prayers accept; our sins forgive;
Our youthful zeal renew;
Shape to us holier lives to live,
And nobler work to do.

—*O. W. Holmes.*

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The Rt. Rev. Charles L. Slattery, D. D.
The Rev. Robert Norwood, D. D.
The Rt. Rev. Theodore I. Reese, D. D.
The Rev. Joseph Fort Newton, D. D.
The Rt. Rev. Edward L. Parsons, D. D.
The Rt. Rev. Charles Fiske, D. D.
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Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit propped with power,
Make as simple as a flower.

Teach me, Father, how to be
Kind and patient as a tree.
Joyfully the crickets croon
Under the shady oak at noon;
Beetle, on his mission bent,
Tarries on that cooling tent.

Let me, also, cheer a spot,
Hidden field or garden grot—
Place where passing souls can rest.
On the way, and be their best.
—Edwin Markham.

Writing to a friend from his sick bed, Bishop William A. Quayle closed his letter by saying: "All's well with my soul, if not with my body. It is beautiful to have God and the Church and Christian friends and a loving home. Life is good all the way through; and I think the crossing to Life Eternal will be good."

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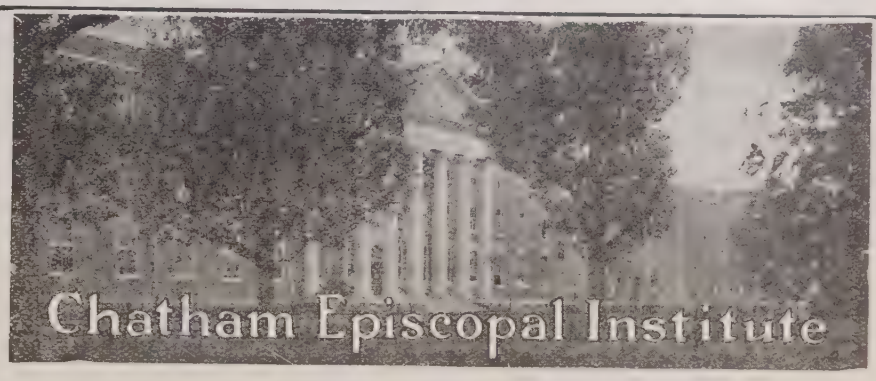
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Winter Beauty.

The west wind swept the hillside hour by hour,
Taking its toll of splendor with each gust.
Scarlet and saffron, coppery, red as rust,
The leaves went down before its conquering power.
But the great trees refused to bend or cower,
Mourning a transient beauty brought to dust.
In an enduring loveliness they trust,
Clear-cut in lines of grace and strength they tower.

And then I thought, "How will it be with me
When all my leaves have fallen one by one?
Oh, may my soul stand out, for those who see,
Steadfast and strong against the setting sun,
Broad-branching with wide humanity,
Clear-etched by gracious deeds that I have done"!

—Josephine Johnson.

Her Gift.

Helen Bayley Davis.

She sent me a bowl of roses, but I think
Faery things
Are hid among the petals, pink
And strangely fragrant: I feel their fluttering wings,
And now . . . I hear . .
A piping, clear
And silver-sweet,
And the tapping of dew-drenched feet
Dancing amid the golden pollen, deep
In the heart of a rose . . . I shall keep
The faeries near my soul,
When the petals are strewn about the bowl.

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"A dumb witness is no witness."

They who fear the Lord are not afraid of Him.

"At the place where failure has come, double the sentries! Watch as well as pray!"

Don't let your hatred of hypocrites cause you to be their companion through eternity.

A man of convictions, though he may never be eloquent, will always have something to say that will compel the attention of the thoughtful.

Live Christ, and all thy life shall be
A sweet uplifting ministry,
A sowing of the fair white seeds
That fruit through all eternity!
—John Oxenham.

My soul, exercise thyself in the strains of celestial music, and with heart tuned by the finger of God, be always praising Him! That which inspires heaven's music may well fill us with grateful adoration.—Mark Guy Pearse.

If we but knew the golden harvest waiting
To crown the worker's toil in after days,
How would we scorn all thought of zeal abating,
And for the joy of service render praise.
—H. T. Lefevre.

Would you enjoy religion? Would you have the religion of cheerfulness, and not of gloom? Then have faith in God! If you love the sunshine, and would sing songs of rejoicing, covet earnestly this great gift, faith in God!
—C. H. Spurgeon.

Welcome dear feast of Lent; who loves not thee
He loves not temperance or authority
But is composed of passion.
The Scriptures bid us fast; the Church says Now;
Give to thy Mother what thou wouldst allow
To every corporation.
—Herbert.

In a sin-polluted world Christ must be crucified, it could not be otherwise; but let us never forget that in His acceptance of what human wickedness thus had power to inflict, is the principle of our redemption. For, as John Henry Newman said, in one of the most heart-piercing sermons he ever preached in St. Mary's, Oxford: "I bid you observe that He to whom these things were done was Himself the Almighty God."

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SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 92. RICHMOND, VA., MARCH 5, 1927. No. 10.

WINNOWINGS.

THROUGH THE COURTESY OF THE MEXICAN GOVERNMENT, which has been very considerately extended to him, Bishop Creighton has been allowed to resume visitations to Episcopal congregations outside of the city of Mexico and has forwarded his dates to the Board of Missions for February, March and April. The present crisis between the Mexican Government and the Roman Catholic Church has opened wonderful opportunities for our missionaries. The people are accustomed to a ritualistic, formal and reverent service, such as is offered to them by our Church and is not provided by other Protestant communions. It is to be hoped that such a peaceful and satisfactory adjustment of the business difference between our two governments will soon be reached, that our missionaries will be able to use this situation to the best advantage and will not be hampered by national antagonism.

ONE INTERESTING DEVELOPMENT OF THE BISHOPS' CRUSADE has been the contribution that laymen have made to the Preaching Missions. It is a glorious thing that our laymen have at last found their voices. In many cases their messages seem to be more effective than those of the clergy. They often speak with a directness and force that reaches other laymen more powerfully than the sermons of the ministers "Lay Evangelism" is opening up a new field of service for earnest Episcopalians of all professions and in every branch of business life. As an aid to these new recruits Leon C. Palmer, Field Secretary to the Brotherhood of St. Andrew, has written a book, about which Bishop Darst says:

"Mr. Palmer has made a wonderful contribution to the subject and has presented a helpful and stimulating appeal for finer service on the part of the laymen of the Church, together with practical suggestions as to methods of work. His wide experience in Christian work among men has given him a message that cannot fail to inspire those who desire to make their lives count in more active and constructive service for Christ and His Church."

COLLEGE GRADUATES IN LARGE PROPORTION make up the congregations in Alaska, according to a report from the Rev. L. F. Kent, of Cordova. He states that at least one-third of his congregation and active Church workers are college people, and that for this reason it is important that missionaries in this field should be well equipped intellectually, and prepared to meet and influence groups of cultured people. He says emphatically, "Never let any one tell you that the work in Alaska is a failure. With the right kind of effort it will grow, and grow big". Bishop Rowe is now touring the East in behalf of his immense mission field, and speaking two and three times each Sunday to interest people in this Alaskan work. He fully realizes that the greatest means for arousing missionary interest is information.

"DO UNTO OTHERS AS YE WOULD HAVE THEM DO UNTO YOU" is the great command of the Master, and some people believe it to be as practical as it is ideal. Arthur Nash, of the A. Nash Tailoring Company, claims to have increased his business five hundred per cent by putting it into actual practice with his customers and his employees. It is probably practiced less in relations between nations than it is in personal intercourse. It is, however, gratifying to note that in our dealings with the American Indians during the last decades we have displayed a fairness that, at least, approaches the Golden Rule, by purchasing their land from them, instead of just taking it away by force, which was the old method. On December 31, 1926, bank deposits of individual American Indians totaled $35,042,316, exclusive of tribal funds. This sum represents chiefly the proceeds of land purchased by the government. It will mark a long step toward real Christianity when all governments purchase new lands, instead of simply taking territory by conquest, and making right might.

A CAMPAIGN TO AROUSE ALL PEACE LOVERS to redoubled efforts to prevent war has been started, under the title of the American Arbitration Crusade. Prominent men of all churches are behind this movement. The object being to create public sentiment in favor of arbitrating every kind of international dispute. Funds are being raised for propaganda and publicity. Headquarters have been opened at 114 East Thirty-first Street, New York City, according to the announcement of the committee.

To stimulate interest the following prizes are offered:

One hundred dollars for the best letter, editorial or article appearing in any publication having at least 5,000 circulation.

One hundred dollars for the best public demonstration or concerted endeavor for obligatory arbitration.

One hundred dollars for the best cartoon.

One hundred dollars for the best slogan.

One hundred dollars for the best sermon.

The main idea must be arbitration in each instance. All contests will close on July 4, 1927. Any letter, editorial, article, cartoon or slogan may be used by the Crusade immediately to obtain further publicity.

Every organization and citizen is urged to take action

along one or more of the following lines:

1. Send resolutions or letters to President Coolidge urging all-inclusive arbitration treaties.

2. Write to the papers and magazines; publish pamphlets; preach sermons; draw cartoons and posters.

3. Urge your Senator to introduce suitable resolutions in Congress.

4. Send this leaflet to ten or more of your friends. It will be supplied on request. You may be a factor in substituting law for war.

A donation of 25 cents enrolls any one as a Peace Crusader; $1 as a Peace Seeker; $5 as a Peace Counsellor; $10 as a Peace Advocate; $25 as a Peace Patron; $100 as a Peace Patriot; $500 or more as a Peace Founder.

THE AMERICAN ARBITRATION CRUSADE.
114 East Thirty-first Street, New York City.

FOR TRUTH

Sometimes the word "Protestant" is misunderstood and is thought to have a negative rather than a positive significance. This erroneous interpretation arises from a partial consideration of the derivation of the word.

Of course, its immediate antecedent is protest and it means those who protest, but if we go a little further back we find that this word (protest) does not mean merely an objector, but has a significance of a most positive character, coming from the two Latin words pro and testes, meaning for the truth.

A Protestant therefore is not merely one who raises his voice in opposition, but a person who stands vigorously and aggressively for the truth. In view of the fact that it forms an important part of the official title of our Church, it is worth our while to recognize this, so that there can be no belittling of a designation, which classifies us in a vigorous position of assertion and not in the weak attitude of negation, which some, even of our own family, attribute to this part of our name.

The word came into general use at a time when errors were so prevalent and numerous that it was necessary for some to stand emphatically for the truth.

One of those errors was what is often known as Maryoltry, that is, a form of adoration for the Virgin Mary, which approached so closely to actual worship that it was exceedingly difficult for the ordinary person to distinguish between the two.

It is not hard to see how this exultation of the Virgin should have crept into the Church, when the Bible was a closed Book to the laity, so that our Saviour's own attitude to His mother was not known, but today, when we can read the record for ourselves, it is difficult to see why she should be called "The Queen of Heaven" and "without sin". The incident of her coming to Jesus with "His brethren", apparently for the purpose of persuading Him to desist from His public ministry is recorded in all three of the Synoptic Gospels (Matt. 12:46, Mark 3:31, Luke 8:19), and the clearness with which Jesus stated His relationship to His mother can hardly be misunderstood, for "He answered and said unto them, 'My mother and my brethren are those which hear the Word of God and do it". These words are recorded almost identically by the three Evangelists, and they certainly place the Virgin Mother on a level with all others who hear the Word of God and do it.

It was no doubt the consideration of these passages that induced the founders of our Church to adopt Article XXII and incorporate it in the Book of Common Prayer, the wording of the Article being "The Romish Doctrine Concerning Purgatory, Pardons, Worshipping and Adoration, as well as Images as of Relics, and also Invocations of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God".

A positive Protestantism was necessary to establish our Church; perhaps it will be equally necessary in order to maintain its true character.

In any case it is well for us to realize that this first word of the title of our Church gives us vigor, vitality and truth, and inspires us with the qualities that naturally flow from these sources.

CONTRIBUTORS

JAMES HARDY DILLARD, LL. D., was born in Nansemond County, Va., prepared for college in the William P. Galt School of Norfolk, and subsequently was graduated in the law and academic departments of Washington and Lee University. He has been actively engaged in educational work all of his life, first as associate principal in the Norfolk Academy, and later as professor at the Washington University, St. Louis, and Tulane University, New Orleans. He is at present president of the Jeanes and Slater Funds, with headquarters at Charlottesville, Va. The proceeds of these funds go to assist in negro education, and Dr. Dillard is recognized as an authority in this work, not only in this country, but abroad. Two years ago he was sent by a commission of the Church of England to inspect mission schools in Africa. Last year he was sent on a tour of investigation of the Near East Relief work, going through the Balkan countries and into the Holy Land. In the Church Dr. Dillard has seen service on the Board of Missions and in General Conventions, having been president of the National Convention of Church Clubs. He has been awarded honorary degrees by universities, both North and South, including Harvard, Washington and Lee, Sewanee and Tulane. He has consented to write a series of articles for the Southern Churchman on the Near East situation and other matters of interest pertaining to his travels and work.

REV. E. STANLEY JONES, whose travel letter appears in this week's issue, is a missionary of the Methodist Church, who has spent a large part of his life in the work in India. He has recently come into great prominence as the author of "The Christ of the Indian Road", a book that has been as widely read as any religious volume in recent years. Mr. Jones has great faith in the present religious awakening in India, and in his book presents numerous wonderful examples of what Christianity is doing in that mysterious country and what he believes its prospects to be. We hope to see more of his letters in future issues of the Southern Churchman. He himself has undergone a wonderful experience in the healing power of Christ, whereby from being a man of very delicate health, and apparently on the verge of a nervous breakdown, he has been transformed into a person so robust that he can stand the most arduous journeys, and speak for hours at the time without suffering undue fatigue.

REV. THOMAS K. NELSON, D. D., preacher of the sermon of the American Pulpit for this week, was sketched in last week's issue in connection with his article on "THE BOY AND HIS CHURCH".

THE PULPIT OF THE AMERICAN CHURCH

GOD, THE CREATOR, CONTROLLER AND REVEALER

By the Reverend Thomas Kinloch Nelson, D. D.

Thus saith Jehovah . . . I am Jehovah, that maketh all things, that stretcheth forth the heavens alone; that spreadeth abroad the earth . . . that confirmteh the word of His servant and performeth the counsel of His messengers . . . . that saith of Cyrus, He is my shepherd and shall perform all my pleasure.—Isaiah 44:24-28.

This is a picture of God by a great poet and prophet. It does not attempt to paint a complete portrait, but emphasizes three great qualities or attributes of God.

First, there is God as the Creator of the universe. I am Jehovah that maketh all things. This truth about God is taught us in many different ways. It is the teaching of science and philosophy; for the universe must have a cause, and since it is full of purpose and order that cause must be characterized by purpose; in other words, it must be a person. It is the teaching of the Bible, the very first words of which are, "In the beginning God made the heavens and the earth", and this same note runs through it all. It is the keynote of the great wisdom books. A good example is in Prov. 8, where Wisdom says:

"When He established the heavens I was there:
When He set a circle upon the face of the deep,
When He made firm the skies above,
When the foundations of the deep became strong;
When He gave to the sea its bound
That the waters should not transgress His commandment,
When He marked out the foundations of the earth."

It is also the theme of the singers of Israel as in the Psalm:

"The earth is the Lord's and the fulness thereof
The world, and they that dwell therein,
For He hath founded it upon the seas
And established it upon the floods."

We find the same teaching in the New Testament as in the mystic and wonderful first chapter of St. John's gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through Him."

We learn the same truth from the Church in our catechism: "What dost thou chiefly learn in these articles of thy belief? First, I learn to believe in God the Father, who hath made me and all the world."

Truly we have learned this, and I suppose most of us do really believe it, but how often do we realize the practical consequence of such a faith? Is it not this? God made the world full of order and full of purpose, and He made us each one for a definite purpose and task. We are in duty bound to find that purpose and complete that task. No man will be happy, no man will reach his greatest heights nor find his fullest power who does not set himself to find out God's purpose for him, and firmly resolve to complete the task God has for him and him alone to do.

The second great truth about God is that He is not only the Creator, but the Controller of the universe. He did not create a marvelous mechanism, wind it up, set it going and then lose control of it; but His constant power and presence is in it now, everywhere, and all the time.

We find this in the words: "That saith of Cyrus, he is my shepherd and shall perform all my pleasure." Consider for a moment the career of Cyrus. He was a man of obscure origin, the chief of the petty state of Anshan: yet in a few years he crushed the power of Media, broke to pieces the kingdom of Croesus of Lydia, the richest of the sons of the East; overthrew Babylon, that mighty city, and established an empire which stretched from the Mediterranean far beyond the Euphrates, and from the ladder of Tyre to the boundaries of Egypt. Surely the mightiest ruler of his time. Yet to the prophet of Israel he was merely a tool in the hands of the Almighty, the shepherd whom Jehovah had created, trained and called to protect and restore his people. Was ever a more sublime faith in God's complete control of the destinies of man?

Many of us find this hard to believe. The unvarying laws of nature seem to bar God out of this world in which we live apparently so far from Him, yet human experience proves that the prophet was right.

Here, as is so often the case, science comes to the aid of religion. What had been held through faith by the prophets has now been supported by the study of what actually goes on in the world around us. Those of us who believe that the theory of evolution is a description of God's way of building the universe see Him everywhere working in the world, planning new forms, dragging man up the scale of life, powerful, purposeful, keeping His finger on the pulse of time, never for a moment losing control of the world of nature and of man. For the first time we begin to realize the deep significance of our Lord's words: "My Father worketh hitherto and I work."

Again, we see God immediately at work in the history of nations. Here it is not so easy, for evil nations seem to prosper, bad causes seem to win, and God seems to be on the side of the strong and cruel, but in the long run this is not so. There is a law of God that sin destroys the sinner even when it is a whole people that sins, and history is full of the wrecks of nations that have forgotten God. Where is the mighty city of Nineveh? Where is Babylon? Rome, that mighty empire, became soft, luxurious and incredibly wicked, and Rome has ceased to be. Matthew Arnold saw this and said that the study of history had convinced him that there was a power for good working in human history.

When we consider our individual lives, we find this truth still harder to believe; for we pray to God for guidance in emergencies and difficult decisions and we get no answer and hear no voice. Yet God is working in us and leading us in many ways, opening a door of opportunity here, closing a door there which we had eagerly desired to enter; and as we look back over our lives we feel that a power not ourselves has been directing our steps, a power wise and good, a power which shapes our ends, rough hew them as we may. That power is God. Recently I heard a fine illustration of this truth. A father had a little boy who was naturally timid and retiring, and he was anxious to teach him to be self-reliant and brave, so he sent him alone by train to visit a relation in a great city. The little boy got on the train and felt very lonesome and unhappy; but presently the conductor came along to take his ticket and talked with him pleasantly for a few moments, so he felt a little more cheerful. Then as he was beginning to feel lonely again, an old gentleman came and sat by him and entertained him with stories of the country which flashed past the windows. When he reached the city he became confused and could not remember exactly where he wished to go, but just as he was becoming almost panic-stricken a cabman came along who seemed to know almost by intuition where he wished to go and took him there in safety. When the little boy got back home he was full of enthusiasm about his success in his journey; but he never knew until after many years that all the time his father was in the car ahead, that he arranged for the conductor, the old gentleman and the cabman to help him, and was watching over every step of his journey. So it is with us in this journey of life; our Father is teaching us many lessons, but He is not leaving us alone.

The third great truth about God is this: He is not only the Creator and Controller of the universe, but He reveals Himself to man. In our text the prophet speaks of God as one "that confirmeth the word of His servant and performeth the counsel of His messengers". But a messenger implies a message, and a person who entrusts the message to his servants. The prophet was certain that God spoke to man. This also we find hard to believe, but surely a person wise and powerful enough to create man is able to speak to him; and one who has a purpose for men would desire to make that purpose known. If we think about it we see that God does make Himself known to us in many ways. If we plan to do what is wrong

something not ourselves, yet inside of us, tells us that we must not do it, and if at great cost to ourselves we resist temptation, or do some good deed, a voice within us tells us that we have done well. We call it conscience; it is God. At times we learn new and noble ideas or are warned away from evil by our friends; again that is God making Himself known to us through men who know Him.

Sometimes when we are reading the Bible new glimpses of beauty and truth flash into our souls. That is God speaking to us through His Word. But chiefly we learn to know Him through Christ. For Christ is like God and God is like Christ; and he who has come to know and revere the character of Christ has come to know God. Whosoever has seen Him has seen the Father. Through all the ages men have sought to know God, and God has sought to make Himself known to men. That double search ends in Christ. In Him is at last satisfied the deepest longing of the heart of man and the heart of God. God most truly reveals Himself to us in Christ.

The poet prophet was right. God is the Creator, Controller and Revealer. From these great truths there follows for us one practical lesson. God is still creating and we can share the act of creating with Him. God is still at work controlling, and we can be His agents in guiding the destinies of the human race. God is still making Himself known to man, and it is through us that He wishes to reveal Himself to others. The soul in tune with God can still hear the cry: "Who will go for us, and whom shall I send"; and the soul that is loyal to Christ must still answer, "Lord, here am I, send me".

WHAT IS THE NEAR EAST RELEIF DOING?

By James H. Dillard, L.L.D.

FROM Aleppo, through Beirut, skirting the Mediterranean down to Haifa at the foot of Mt. Carmel, we saw the Syrian section of the Near East Relief. It is a region so full of Biblical and historic interest that even the pressing duties of our mission could not keep us at times from casting thoughts toward the many memories of ancient centuries that cling around old familiar names. On a trip to visit a tuberculosis hospital on the Lebanon mountains and certain Syrian villages beyond, we saw the ruins of Baalbek, more wonderful as a whole than Pyramids or Parthenon. There is stone-work as massive as the Pyramids along with carving as delicate as any in Greece. It must have been the largest and solidest stone building or series of buildings ever erected by man; and yet all ruins today, with just enough of wall and column and occasional roof left to let us see the wonder of it all. Then below Beirut we passed through Sidon, where we had a mid-day meal, and Tyre. And on the way the road passes the Dog River and up the side of the mountain, where tablets register the marches of famous generals from most ancient times, down to Allenby.

Into Syria Armenians from across the Turkish border to the north were rushed and driven, men, women and children, children with men and women, children without men and women. Nothing brought the unimaginable scene so keenly to my eyes as hearing a little girl say that she remembered seeing her mother and father both killed. It must have been the most awful and heartrending exodus that history can record. When I thought of it and then saw what the Near East Relief has done and is doing in the refugee settlement at Beirut and in the schools at Ghazir and Antilyas, I wondered what would have been, and would still be, the conditions without this great help from America, and I wished I could have sent a radio word to the thousands of givers at home.

Of course I cannot tell here the half of the good work we saw. Jubeil, Ghazir and Antilyas are towns on the coast north of Beirut. Jubeil is the ancient Byblos. Hundreds of orphans were located there for several years, but the work at this point has now been closed. As opportunity came or situations were found, many of the children were placed out in homes or were restored to relatives. Those not so placed were transferred to other centers of relief. It is the evident policy of the management to carry on the work as economically as possible, and, let us say incidentally, with a minimum of red tape. In my opinion, it would have been hard to find a better man than Mr. Acheson to head the work in the field.

At Ghazir there were until recently 1,300 girls; at present there are still about seven hundred and fifty. These girls are kept busy doing all kinds of needlework and weaving beautiful rugs. The plan is to help the children to become self-supporting by teaching them not only the usual school studies, but some handwork. In this way the educational work of the Near East Relief seems likely to influence education throughout all the Near East countries. This is a by-product, but, like many by-products, it may prove to be valuable.

At Antilyas we saw about eight hundred boys at different trades. I went into a room where one shift of eighty boys were making and mending shoes, into another room where ninety were doing carpentry, into another room where sixty were engaged in tailoring. Still others were working in tin or in the bakery. Each room had an excellent foreman, generally an American, with competent assistants, mostly Armenians.

At Beirut we saw all manner of excellent but simple activities for helping the refugees who have flocked there. The Y. W. C. A. is aiding in the work for girls and women. Among the older boys a Near East League has been formed which fosters a good spirit of mutual helpfulness. I give these specific facts because I think it will be interesting to contributors of the Near East Relief to hear from an outsider such definite features of the splendid work which their contributions are making it possible to accomplish.

From Haifa we passed into the Palestine section, where the work has been gradually reduced so far as possible. At Nazareth there remain about one hundred and twenty boys. Here too we saw industrial work going on. The school is on the high hill west of the town, but the larger boys made use of a carpenter shop opposite St. Joseph's Church, which is built on the supposed site of the shop in which Jesus worked as a boy under Joseph. There is not much of direct relief work now in Jerusalem. Contribution is made to an orphanage already existing. The Armenians of Jerusalem are themselves doing what they can for their people who have fled from Turkey. Not only in Jerusalem, but in Cairo, the Armenian communities are helping their unfortunate compatriots. Many orphans were taken to Cairo by the Near East Relief because of the Armenian colony in that city. In both Jerusalem and Cairo there is much work still to do. The Near East Relief is not only father, mother, big brother and teacher, but it is a great agency bureau looking after those whom it has helped to find homes and work.

From Cairo we passed over to Athens and Corinth, at both of which places there are large schools, and on to Salonica. It is surprising how many of the orphans have eye disease and how many are blind. The large room for the blind in the school at Athens was one of the most interesting points of the whole trip. One boy there I can never forget. He had a wonderfully pathetic and attractive face. When called on he did his work in reading and arithmetic with such brightness, alertness and accuracy as no boy with two eyes could surpass. I wonder what will become of him? Such question often occurred as we passed through the many rooms in various places. The consolation is that certainly at present these young people are in good hands. Wherever we went we saw evidence not only of efficiency, but of the sympathetic touch on the part of teachers and of all who came into immediate contact with the children. I have never seen better teaching anywhere, especially in industrial work, than at the school on the Island of Syros, or Syra. The island lies in the Aegean Sea, near the famous Delos, a night's ride by steamer from Athens. This settlement is supported mainly by contributions from Virginia. We found there about 2,000 orphans, boys and girls, Greeks and Armenians. These Greek orphans, like the Armenians, came from Turkey.

We saw the work everywhere except in the Caucasus region. There agriculture has been added to the industrial activities. In Syria and other countries it is not so easy for Armenians to get out on the land. We were in Athens when we heard of the earthquake. This has added to the needs of the Caucasus section. Such additional need leads me to express the opinion that in the work of the Near East Relief there can be no thought of any immediate stoppage. What the future will tell is still uncertain, but certainly the work must go on for some time longer. It is too great a work, too good a work, to be skimped. In the magnitude of the need, in the magnitude of the help that came to supply the need, and in the wise administration of this help, I think there has been no parallel in history. It is fine that America had the means and the heart to undertake the splendid task.

DR. STANLEY JONES IN INDIA

IN my last communication I finished up before recounting to you some of the things that happened in Ceylon. In Jaffna there was a Hindu-Christian tension, and it seemed as though our meetings would be boycotted. Pickets were placed at the cross streets stopping people from coming to the hall. But we saw the leaders, talked over things in a friendly way, and gradually the opposition died down and they came, and the last nights of the meetings there was power and grip.

After these series I had to motor at night for eighty-five miles through the elephant and tiger infested jungles to Ceylon to catch a train. We expected to be stopped on the road by a herd of wild elephants, but were disappointed. A friend sat on the front seat with a loaded gun, but nothing happened, except the jungle was filled with glistening eyes, as we went through it.

Our meetings in Colombo were well attended. I found the Buddhist thirst for spiritual things not nearly as keen as the Hindu. The agnosticism of Buddha has taken away that fine spiritual craving for God so prevalent in India. I found the Christianity in Ceylon not nearly as radiant as I had hoped. It is twenty-five years behind India in its national thinking.

In Madura our meetings were held in the beautiful Y. M. C. A. building and the hall was overcrowded every night. The heat here was intense, and after speaking, one felt as though he had gone through two or three hours of Turkish bath. The results here were magnificent. We had a cosmopolitan dinner to which eighty-five Brahmans, low-castes, Americans, English, Mohammedans and many others sat down and ate together. It was a beautiful time of fellowship, the first of its kind in this caste-ridden station of Madura.

At Bangalore this time we had decidedly the best series of meetings we have ever had there. The crowds were large and responsive. The very best men of the city were there and there was deep spiritual response. One of the greatest national leaders of India told me at this place that what he needed was conversion!

I must skip over Ikadu, for these meetings were for Christians alone, and go on to Rajamundry and Waltair. At both these places the response was far finer than anything we have ever had. In the Round Table at one of them I had to suggest to a Hindu that he be not so militant in his preaching Christianity. I thought all the time that he was a Christian!

In Burhampur the Theosophists had just had their annual convention in the hall where our meetings were held. Sir ————, who was the speaker in their meetings and a chairman in ours, remarking on the comparative sizes of the crowds, said, "Well, it looks as though India is kinder to her adopted sons than to her native-born". At this place, when the call was made to the church to meet together to pray for revival in the church, some Hindu lawyers came to pray with the Christians. I finished up with this our tour in the south, and then took a long jump from the volatile southerner to the staid, strong Punjabi, at Lahore, Rawalpindi and Sialkot. Two of these places were old places for me, but Rawalpindi was new. There they had never had any such meetings before because they did not believe that non-Christians would come to them. Here we were dealing with a more turbulent nature, but the response was splendid and real foundations were laid for future approaches. In Rawalpindi one could see the burnt places in the city, grim reminders of the Hindu-Moslem rioting where many had been killed and a large section of the city destroyed. It was in this atmosphere of bitterness and hate that we had to preach our gospel of love.

In Jaipur we were also on virgin soil. The British Resident of the city was the chairman the first night. The other meetings were held in the church, which is the only place where I have been in recent years where non-Christians would come into the church. We have been usually compelled to go to a public hall. The Round Table Conference here and at Lahore was composed of the very finest set of men we could get. The leaders in national, social and religious life were there when we sat down to speak about what religion meant to us in experience.

The last three places where we have been were the most difficult and trying places in the tour this year. The first was at Brindaban, the holy place of Vaisnavism. The city is given over to religious devotion and ascetics of every kind and type gather here. Fifteen hundred widows in one place stay and chant continuously for seven hours the name of Hari. They are given their food for doing it. So they come here to chant the name of God and die. Krishna worship is carried on here with an abandon unequaled in any other place in India. The series of meetings such as ours had never been held here, but to our surprise they gave us the largest Hindu vidyalaya, or school, for the meetings, and the leading Goswamy, or religious leader, was the chairman each night. After a couple of nights their leaders began to be frightened at what was happening, and it is seldom that I am called on to meet such determined opposition as here. There was an avalanche of questions taken from the skeptical literature of the west along with the questions and objections born out of the situation in India. We were compelled to speak and answer the questions for about three hours each night. But by patient clearing away of difficulties we won through. In our Round Table at this place we had the type of men we have been longing to get to see what they had found, namely, the real Hindu untouched by western training and outlook. But there is the same barrenness in both types. Jesus is the Way to the Father. Coming from the meeting one night we overheard some Hindus talking and one of them remarked, "Well, if he stays here a month all of these temples would be turned into churches." It was a great opportunity to witness to our gospel at the very heart of paganism.

At Aligarh we had a very different type, for Aligarh is the centre of Moslem learning in India, for here is located the Moslem University with two thousand students. Mohammedanism has been very hard and comparatively unresponsive. But here the Pro. Vice-Chancellor of the university was the chairman the first night, and to our surprise we were invited to speak to the students in the university. There was a splendid sympathy and friendliness shown by the students throughout the series which were held in the public hall—they were eagerness itself.

But by far the most interesting series we have had in this round was in the great centre of Hinduism, Benares. This is the holy place par excellence of Hinduism. It is so holy that it is not supposed to be connected with the rest of our sinful world. Every Hindu wants to visit Benares once in his life and to die there to be sure of paradise. It was the third visit to Benares and by far the best one. The Hindus offered us their college hall here for our meetings, but we felt we could not go so close, though their very offer was symptomatic of the new change and attitude. We did put up a shamiyana in the compound of the Hindu college. This was really unthinkable a few years ago. From the first meeting there was a new sense of sympathy and eagerness. The principal of the university was the chairman the first night; the leading Hindu devotes the second night; the chairman of the municipality the third night; a high Hindu government official the fourth night, and an Anglo-Indian inspector of schools the fifth night. One night I talked over three and a half hours straight; giving my address and answering questions. One had to stop from sheer exhaustion, especially as some days we had as many as four meetings a day.

At this writing we are in the native State of Gwalior, where for the first time the meetings of this kind have been held. They have given us the Hindu College hall for the meetings, and the Minister of Education of the State was the chairman last night, and the leaders of the State are in attendance with a beautiful response.

It is a wrong to these meetings, into which months of preparation and prayer have gone, to dismiss them with a word or two. It tells nothing of the battle of things and the after meetings in which many nominal Christians and Hindus stay for God and peace, and little about the Round Table Conferences in which our hearts burned within us as we witnessed to these big men about what Christ was meaning to us in experience.

I come to this Christmas time with a deep thanksgiving that Christmas ever happened and that we are privileged to tell this amazing story of the redeeming God.

You and others, through your sympathy and prayers and help, have made this possible, and we pray God's richest blessing upon you. This letter goes with our best wishes for a gracious New Year.

E. Stanley Jones.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

RIGHT RACE RELATIONSHIP.

It was a goodly sight that greeted the eye of a true Christian upon the occasion of the recent meeting of the Virginia State Conference of Social Workers. There sat between twenty and twenty-five Negro delegates to this Conference. They were educated and trained, and their object in life is to do something for the uplift of their race in the best and most efficient way possible. With this end in view they had come to the Convention to hear lectures and reports that might help them in the various lines of work in which they are engaged.

At the moment, however, the immediate matter in hand was the supplying of physical strength, rather than the acquisition of mental knowledge. They were at lunch. The lunch was being served by the ladies of St. Paul's Church, Richmond, to all the delegates of the State Conference. This group, of course, were in a separate dining-room, but the ladies of the church were serving them the same luncheon that was being provided for the white delegates, and were giving them the same attention. This was as it should be. There is no reason why the white and Negro races cannot progress happily together in the South, so long as the proper lines of segregation are observed. Separate accommodation on public carriers and separate dining-rooms and schools we believe to be an absolute essential to harmonious progress. The Negro's worst enemy today is his "white friend" of the North, who thinks that the races can intermingle without antagonism. If this plan is tried it will soon be found that there is as much race antiphony in one section of the country as another, and that intimate contact invariably develops it.

Let it be remembered that the Church above referred to was the spiritual home of both President Davis and General Lee during the thrilling days of the Confederacy, and that its membership today includes society leaders of the former Capital of the Confederacy.

Another evidence of the good feeling that now exists, and that can and should be maintained, is found in the following news item:

"The Rev. (Major) Giles B. Cooke, last surviving member of the staff of General Robert E. Lee, has been signally honored by the negroes of Petersburg, in recognition of many years of his life which were devoted to their education and uplift.

At the request of Dr. W. F. Clarke, colored, representing numerous citizens of the city, the School Board decided to name the Federal Street School the Giles B. Cooke School in honor of the latter's services as a teacher and principal in the colored schools of the city.

The Federal Street School building was completed in 1924 and has been in use since that date, although no name had yet been assigned it.

Major Cooke was a pioneer in the education of Negro at the age of eighty-nine. When the public school system of Petersburg was organized in 1868 Major Cooke became the first principal of Colored School No. 1. The following year this school was developed into a high school and Major Cooke became its first principal. This institution is now known as Peabody High School.

Major Cooke was a pioneer in the education of negro youth, and his influence is believed to have been, perhaps, more far-reaching than that of any other educator the State ever has produced."

Besides serving on the staff of General Lee, and his educational work, Major Cooke has served many years in the active ministry of our Church, and is known and loved by many throughout the country.

In a personal letter to the writer, Major Cooke refers to our editorial mention of the splendid work being done by Archdeacon Russell at St. Paul's Industrial School at Lawrenceville, and concludes as follows: "You may know how highly I esteem Brother Russell when I tell you I expect him to assist at my funeral, if he should survive me."

We sincerely hope that "Brother Russell" will not be called upon to render this service for many years to come.

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

The Ten Commandments—Continued.

The SECOND COMMANDMENT—Worship. (Continued.)

Last week we discussed Prayer as one of the activities you should teach as a part of your child's worship of God. Today we take Praise as a second definite activity in His Worship.

2—Praise.

According to Webster: "Praise, v. t. To bestow commendation upon; honor; worship; glorify."

If you will take your pencil and go through all our most familiar services in the Prayer Book, and mark all those portions or sentences that glorify, exalt, honor, give thanks; in other words, praise God, you will find that your pencil marks are distributed pretty generally on every page. Don't take my word for it; try it and see. If you do this with the earnest desire to find sentences of praise to teach your child, you will soon lay down your pencil, turn back to the first page, and teach him from them all.

Every Episcopalian should not only KNOW BY HEART every chant in the Morning and Evening Prayer service, but should also know all the most familiar hymns in the Hymnal and Mission Hymnal; not only know them, but sing them on every church occasion. Do you remember the story of the old woman who came home one night from prayer meeting and said, "I've been going to prayer meetings all my life, but this one was the best of all"? "Why," asked her husband. "I spoke." Good meeting! I spoke!

One Sunday I observed a tiny boy holding a hymnal upside down lustily singing the words of some strange doggerel to the tune of Rock of Ages. He kept time with the congregational singing. When we sat down he whispered excitedly to his mother: 'Did you hear me, Mom? I sang!"—the praise of a little child sung out of the fulness of his heart to God. How much better if he had known the words of the hymn! How often are the voices of these little ones crushed out by the choir singing alone and no congregational singing following!

Is it out of order to say a word about the singing of congregations and choirs? We praise God in the Church through chants, versicles and hymns. These are for all the people, not for the choir alone. Once I heard a minister say from the pulpit: "This choir is to lead you in singing. You are to follow. If it attempts to do your praising for you, I shall get rit of it. It will only hamper you in praising God. It should help to familiarize you with suitable tunes. I have therefore asked the organist to use the same tunes for the chants every Sunday until you are thoroughly familiar with those tunes. No new tune will be introduced until you know these if it takes a year."

In no other church have I ever heard such congregational singing as in that one. The Venite, Te Deum, Jubilate, Magnificat, Nunc Dimittis, all the usual chants were regularly sung, and rarely was a service cut short. We came to church to sing, whether we could sing or not, and how we did sing!

Do you think it was because of the singing that such crowds came to that church; that such crowds of children came? I do not know. It was a city church in the North with a highly paid choir and over a thousand members. Congregational singing will certainly encourage children to come(for children love to sing and all people are only grown-up children.

Daily Bible Readings.

March 6—2 Cor. 6:1-10.
March 7—2 Kings 6:8-17.
March 8—Isa. 43:1-7.
March 9—Acts 6:8-15.
March 10—Ps. 42.
March 11—Ps. 24.
March 12—Isa. 40:28-31 and 41:10-13.
March 13—1 Thess. 4:1-8.
March 14—Rom. 8:26-39.
March 15—Col. 3:1-11.
March16—Ps. 40.
March 17—2 Cor. 5:1-21.
March 18—Gal. 6:1-10.
March 19—Eph. 2:1-22.

Church Intelligence

The Restoration of the George Wythe House, Williamsburg.

All those who are interested in the life of the Church in Virginia, as well as those who are interested in Colonial history and associations, will be glad to learn that Bruton Parish Church, Williamsburg, Virginia, has acquired the home of George Wythe, which occupies practically the whole of the rest of the square upon which Bruton stands.

This house, next to Mount Vernon and Monticello, is the most interesting home in Virginia from an historic point of view.

Wythe was the first professor of Law in America. He was a student at the College of William and Mary, where he afterwards taught. Among his pupils were Thomas Jefferson, James Monroe, Edmund Randolph, St. George Tucker, and Chief Justice John Marshall. Henry Clay also studied Law in Wythe's office.

Wythe was a member of the Continental Congress, a signer of the Declaration of Independence. He designed the Seal of Virginia. He was a Vestryman in Bruton Parish Church. He served with Jefferson on the Committee which drafted the Virginia Statute of Religious Liberty. He was the first Chancellor of Virginia.

The home of George Wythe was used by Washington as his headquarters during the Yorktown Campaign. This is established by a designation on a French military map of 1782 and by record in the diary of St. George Tucker.

The Wythe House, when restored, will be used as a Parish House for Bruton Parish Church.

The work of restoration is being done in the most substantial and lasting way possible. We are working in cooperation with the authorities on the Colonial Period associated with the American Wing of the Metropolitan Museum of Art, New York. The Wythe House, when finished, will serve not only as the greatly needed Parish House, but also serve as a fine example of a dignified Colonial Home.

It is proposed to make a museum of the spacious hall, the dining room, and the parlor of this house. It is hoped that these rooms may be furnished with the very best furniture of the period to which the house belongs. Nothing can be put into the house unless it can be positively certified to go back to the Chippendale period or before. There are doubtless devoted Church people who have articles of furniture which they would esteem it a privilege to place in this house, as a gift to the Church in Virginia.

As the house is being exquisitely restored, no furniture could be received for this purpose unless it was the very best of its type and known beyond doubt to be of the proper period. If such furniture should be given, we would welcome having attached to it a brass plate, stating its history and the name of the donor. Several beautiful pieces have already been given, among them being a Colonial mirror from Yorktown, and a chair which was originally in the Raleigh Tavern.

Any who may be interested in aiding in this matter are kindly asked to correspond with Dr. W. A. R. Goodwin, rector, Bruton Parish Church, Williamsburg, Virginia.

Advance Work, 1926.

General Convention approved a Program for 1926-8, which contained, in addition to the budget for operating expenses, a list of Advance Work items. All of these items are for land, buildings or equipment in the domestic and foreign fields. The total needed from the General Church for this new work is $1,500,000 per annum and a quota was assigned to each of the Dioceses for its fair share of this amount. General Convention expressed the hope that each Diocese would select Advance Work items equal in amount to its Advance Work quota and present these specific needs to its people. Few Dioceses did this.

On the total Advance Work quotas for 1926 amounting to $1,500,000 there was received by the National Council only $97,702.78, or less than seven per cent of the amount needed. This is exclusive of $24,916.14 raised by the women of the Church toward their Corporate Gift of $100,000.

The following Dioceses and Districts raised one hundred per cent of their quota:

	Advance Work Quota.	Paid in 1926.
Porto Rico	$ 400	$ 622.40
Florida	5,000	5,000.00
North Dakota	1,500	2,045.00
North Texas	500	500.00
Arizona	1,000	3,595.08
Idaho	1,000	1,000.00

Each of these Dioceses also paid one hundred per cent or more on its budget quota.

One reason why more was not done on Advance Work last year is that most of the Dioceses were working hard to raise their share of the deficit. Now that the deficit is so largely cared for, it is hoped that a real effort will be made to provide some of the new buildings so desperately needed.

Lewis B. Franklin.

Latest News From China.

A cable from Bishop Graves, received on February 21, informs us of the departure of the following missionaries from China:

The Rev. and Mrs. W. H. Weigel, Miss Laura P. Wells, Miss C. A. Fullerton, Dr. E. C. Fullerton, Miss R. W. Walker, the Rev. and Mrs. F. J. M. Cotter and family. All of the foregoing leave Shanghai February 25, returning to the United States by way of Europe.

The Rev. Walworth Tyng and family, the Rev. C. F. Howe and family, both of the District of Hankow, leaves Shanghai February 25 on the Shinyo Maru, due in San Francisco March 21.

Dr. Julia Russell, of St. Elizabeth's Hospital, Shanghai, left Shanghai on the Korea Maru, February 10, due in San Francisco March 4.

The departure of Dr. Fullerton, Dr. Russell and Miss Laura Wells, all of the staff of St. Elizabeth's Hospital, Shanghai, suggests that the Hospital has been closed, although no definite information to this effect has reached us.

John W. Wood.

The National Church Mission of Help.

A high level of interest and value was attained by all the papers read at the annual meeting of the National Church Mission of Help in Providence, R. I., February 10-12. It is hoped that later they may be placed at the disposal of some of the Church editors in order that a larger number of people may enjoy them. Papers were contributed by Dean Lathrop, Mrs. Theodore Robinson, of Chicago; Miss Helen Kempton, of the New York School of Social Work; the Rev. Mr. Hamlin, of St. John's, Newport, and others. Luncheon discussions were led by the Rev. Mr. Spofford, of The Witness, on conditions met by girls in industry, the Rev. Mr. Magoun, of the Newport Seamen's Church Institute, and the Rev. Mr. Lawrence, of Grace Church, Providence. There were services of intercession for the work of the Church Mission of Help, in addition to the early celebration.

Members of the conference were guests of the Rhode Island Mission of Help. A reception given by Mrs. Rush Sturges, at which Bishop and Mrs. Perry received the conference, and the showing of several famous old homes with their treasures were part of the hospitality enjoyed.

The conference was attended by one hundred and eleven registered members and a number of unregistered visitors. The sessions made a marked contribution both to the professional social worker and to the trained Church worker, perhaps the distinguishing feature of Church Mission of Help being that it does social work both in a scientific way and from the Church standpoint.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

A New Departure in Lenten Services.

A new departure in Lenten services in Washington will be the series of services to be held in the French language at St. John's Church on Sunday and Friday afternoons. These services will be conducted by the Rev. Florian Vurpillot, a Frenchman of Huguenot ancestry. He was formerly a professor at the University of Pennsylvania and rector of the French Episcopal Church in Philadelphia. Later he was rector of the Huguenot Church in Charleston, S. C., which has been in existence over two hundred years. Recently he has taken residence in Washington, and permission to use St. John's Church for these services has been granted by the rector of St. John's Church, the Rev. Robert Johnston, D. D., and the vestry. The services on Fridays, beginniug March 4, will be at 4:45 P. M., and on Sundays at 4 P. M. Services will follow the regular prayer book order in French, and French prayer books and hymnals will be found in the pews.

Lenten Services at Keith's.

The Laymen's Service Association, assisted by the Washington Federation of Churches, will conduct its ninth series of noonday Lenten services at Keith's Theater this year, and has appointed Dr. Larkin W. Glazebrook as chairman of the committee in charge. The same general procedure of other years will be followed with services every week day except Saturday, lasting from 12 to 12:30 P. M.

These services are always largely attended and have come to be regarded as a regular part of the religious life of the community.

Lenten Lecture Courses.

Washington Cathedral announces the following Lenten lecture courses for 1927, to be given by the Cathedral clergy. All interested persons are invited to attend.

The Bethlehem Chapel, Mt. St. Alban—Dean Bratenahl. Fridays at 5 P. M., preceded by Evening Prayer at 4:30 P. M. Subject, The Revelation of Jesus Christ: The Church and the World as Described in the Closing Book of the Bible.

St. Thomas' Church—Bishop Rhinelander. Thursday at 8 P. M. Subject, The Teaching of Christ and the Faith of the Church.

St. Mark's Church—Canon DeVries. Thursday at 8 P. M. Subject, The Sermon on the Mount.

The Church of the Good Shepherd—Canon Stokes. Thursdays at 8 P. M. Subject, The Christian Faith.

Dr. Morris Serves as Assistant at Epiphany.

The Rev. James W. Morris, D. D., is at Epiphany Church, where he will assist the rector, Rev. Z. B. Phillips, D. D., until the first of May and probably longer. Dr. Morris was formerly rector of Christ Church, Norfolk, and also of Monumental Church, in Richmond. Some years ago he left Richmond to go to Brazil, where he worked side by side with Bishop Kinsolving. Epiphany Parish Guide, a weekly publication, refers to him as "a man of rare gifts, combined with ability as a preacher". Dr. Morris will no doubt find many friends in Epiphany Church and the Diocese of Washington.

An Opportunity for Lovers of Music.

A series of organ recitals will be given on Wednesday evenings during Lent at Epiphany Church, when well-known organists will play. These recitals have been arranged by the District Chapter of the American Guild of Organists, of which Mr. Adolf Torovsky, organist of Epiphany Church, is dean, and offerings at these recitals will be applied to a fund now being raised to defray the expenses attendant upon the Convention of the A. G. O. to be held in Washington in June. This convention will be a great opportunity for many who love music, and church organists in particular are looking forward to hearing some of the outstanding organists of this country in recital at that time.

The Adult Bible Class Dinner held at Epiphany Church on February 16 proved to be a record-breaking event, both as to numbers and the good spirit evidenced. More than five hundred persons attended the dinner, which was served by a group of young men and women from the Young People's Society of the church. Every available foot of space had to be used, tables being placed on the stage and in the gallery of the parish hall, while more than a hundred persons were accommodated in the Willard Room. Mr. Thompson, president of the class, acted as host and toastmaster and introduced the speakers, some of whom were Mr. William Channing Johnson, Canon DeVries, Dr. Sinclair Bowen and Dr. Z. B. Phillips.

M. M. W.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Annual Council of the Diocese: Bishop Burton to Have a Coadjutor.

On Tuesday, February 15, all but two of the clergy and the usual lay representation from the parishes and missions convened at the Church of the Good Shepherd, Lexington, in the annual Council of the Diocese. The Council opened with the Holy Communion. The Bishop read the Necrology for 1926 and later delivered his annual address. Election of officers and members of various boards and committees; and a mass meeting held at 7:45 P. M., in celebration of the Bishops' Crusade, were the other outstanding features of the opening day.

Bishop Burton presided over all sessions, which were held in the Bishop Burton Community House. The entire Council was entertained at luncheon in the Community House between morning and afternoon sessions of both days of the Council.

Officers elected were as follows: The Rev. J. H. Gibbons, Secretary; the Rev. William Dern, Assistant Secretary (Mr. Dern was Acting Secretary of the Council due to the serious illness of Mr. Gibbons); C. H. Edge, Treasurer; Clinton M. Harbison, Chancellor.

Standing Committee—Very Rev. Robert K. Massie, the Rev. J. D. Gibson, the Rev. J. H. Gibbons, W. W. Pettis, A. D. Cole and Dr. W. M. McClure.

Deputies to the Provincial Synod—The Rev. Messrs. C. S. Hale, Thomas L. Settle, Frank Cooley, J. H. Gibbons, J. J. Clopton, Paul Duel, Miss Laura Clay, Miss S. M. Gaither, Mrs. F. O. Young, Miss Virginia I. Reed, Mr. J. A. Edge, Mr. A. D. Cole.

The Committee on Work at the University of Kentucky, composed of the Rev. Robert K. Massie, chairman, Rev. Thomas L. Settle and Rev. William S. Blackshear, was authorized to work with a similar committee to be named in the Diocese of Kentucky and to report at the next Council.

In his annual address to the Council on Tuesday morning Bishop Burton made three main recommendations, viz., that an assistant be named to aid him in his work in the Diocese, that the missionary work in Eastern Kentucky should be broadened, and that religious work should be conducted at the University of Kentucky.

He stated that for the past thirty-one years he had been Bishop of the Diocese and had served in the sacred ministry for fifty years. He said that on November 9 he would be esventy-five years of age and that he was no longer able to carry on the heavy duties of the office of Bishop as actively as they deserved. For these reasons he suggested that he be given an assistant. He offered to give three-fourths of his salary toward the payment of such an assistant. Should such an assistant be named he would be charged with vigorously extending the Church work in Eastern Kentucky, the care of weak parishes and missions, procuring of clergymen for vacant parishes, general leadership in missionary activities, social service and religious education, and work among the young people.

Bishop Burton declared that he did not desire to relinquish his jurisdiction as Bishop, but he expressed the opinion that far greater results could be obtained in the rapidly growing sections of Eastern Kentucky if he be given an assistant. In his address he also announced the appointment of a general missionary worker in Eastern Kentucky and authorization for two social service women workers. These latter workers will be located at Harlan and Pikeville, where centers are growing rapidly.

At the conclusion of Bishop Burton's address the Very Rev. R. K. Massie, D. D., of Christ Church Cathedral, and Rev. Thomas L. Settle, rector of the Church of the Good Shepherd, expressed their approval of the appointment of an assistant for Bishop Burton, both, however, opposing any reduction in the salary of the present Bishop.

On Wednesday morning, February 16, the Council adopted the recommendations of the Standing Committee of the Diocese, which declared itself in favor of the naming of a Bishop-Coadjutor for the Diocese of Lexington, and it was decided to call a special Council for this purpose.

At the night session of the Council on Tuesday, February 15, the Bishops' Crusade was reviewed by the Rev. C. S. Hale, of Ashland; the Rev. J. D. Gibson, of Covington, and the Very Rev. R. K. Massie, D. D., Dean of Christ Church Cathedral, Lexington. All three expressed the opinion that the Crusade had been a great success in the Diocese of Lexington, due both to careful and concentrated preparation on the part of the clergy and laity at points where the Crusade has been held; and to the splendid personnel of the Crusading force, both national and local. Special emphasis was given Bishop Burton's untiring interest and help. During the sessions of the Council definite plans were made for carrying the Crusade into all parts of the Diocese as soon as was practical.

The Council adjourned on Wednesday afternoon with a devotional service, to meet at Trinity, Covington, in February, 1928.

I. C. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop
Rt. Rev. A. S Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Centennial of the Church of the Ascension.

The Church of the Ascension, in lower Fifth Avenue, celebrated the centennial of its founding on the last Sunday in February. Bishop Manning and the rector, the Rev. Doland B. Aldrich, spoke. During Lent services will be held daily at 5:30. The later history of the Ascension is well known. It has for years been a free-pew church, having been a pioneer in New York in that respect. At times it has had crowds, and at times indifferent support. Lower Fifth Avenue seems permanently to be fixed as residence district. Larger apartments are being erected. Under the present administration the Ascension is regaining its old-time character and holding its people.

Memorial Service for Dr. Grant.

On the last Sunday afternoon in February a memorial service was held for the late Rev. Dr. Percy S. Grant at St. Mark's in the Bowery. The service was repeated at eight, following other speakers at four. Speakers were the Rev. Dr. J. Howard Melish, the Rev. Dr. E. Clowes Chorley, the Rev. Dr. Guy E. Shipler and Mr. George Foster Peabody in the afternoon, and the Rev. Dr. John Haynes Holmes, of the Community Church, formerly Unitarian; the Rev. Dr. Nathan Krass, of Temple Emmanuel; Mr. Norman Hapgood and Mr. Edward Markham.

Noonday Lenten Services.

Noonday Lenten services in New York this year will follow the conventional lines. The three New York Bishops opened the Trinity season, as they have done for some years, and famous preachers from many parts of the country will follow. Crowds always attend. St. Thomas' Church has daily services at noon, as does also St. Bartholomew's, and others as usual.

Washington's Birthday Services.

On Washington's Birthday Bishop Manning addressed three hundred Brotherhood men, and defended Washington from recent attacks. He repeated the defense in the evening before the Society of the Cincinnati, and urged that the Cathedral of St. John the Divine become a Washington shrine.

At St. Paul's Chapel Bishop Garland, of Pennsylvania, was the preacher.

C.

SOUTH DAKOTA.

Rt. Rev. H. L. Burleson, D. D., Bishop.
Rt. Rev. W. B. Roberts, D. D., Suffragan.

The Crusade.

The National Crusade began in Sioux Falls at Calvary Cathedral on Sunday evening, January 30. Bishop Jett, of Southwestern Virginia, and the Rev. Douglas Matthews, of Montana, were the Crusaders. On Sunday morning Bishop Jett preached at St. Peter's Church and Mr. Matthews at the Cathedral, good congregations being present in both places.

The mass meetings, which were the main feature of the Crusade, took place each evening from Sunday to Friday, inclusive. Each was preceded by fifteen minutes of hymn-singing. There was no vested choir, the singers scattering themselves throughout the body of the church, which made the rendition of the hymns particularly inspiring. On each evening Mr. Matthews made an opening address on what he called the "Autobiography of Jesus", being the Beatitudes. Bishop Jett followed with sermons on such topics as "Feeding the Whole of Life", "The Practice of Prayer", "The Possession of Power", etc.

In addition to the meetings at the Cathedral, special mission services were held in St. Peter's Church on Monday and Tuesday evenings.

On Monday and each following day there was a celebration of the Holy Communion at 8 o'clock, followed by a second celebration at 10:30, at which a helpful meditation was given by Mr. Matthews. On Wednesday, the Feast of the Purification, Bishop Burleson had the celebration.

The afternoon conferences were intensely interesting and showed a continued increase in attendance.

Each afternoon a special service was held for the children. These were well attended. The first talk was given by Bishop Burleson, the second by Mr. Matthews, and the remaining ones by other clergy. A gratifying number of children attended these services.

The final Crusade meeting on Friday evening was marked by a solemn service of rededication, at which time the pledge cards were offered and an opportunity given to individuals to express themselves regarding more loyal discipleship.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Lenten Services.

Under the auspices of the Church Club of Louisiana, mid-day services will be held at the Y. W. C. A., beginning at 12:05 daily (except Saturdays and Sundays) and closing promptly at 12:30. The preachers are:

March 3-4—Bishop Sessums.
March 7—Rev. Matthew Brewster, D. D.
March 8—Rev. W. E. Phillips.
March 9—Rev. Donald H. Wattley.
March 10—Rev. William Hamilton Nes.
March 11—Rev. Robert S. Coupland, D. D.
March 14-18—Rev. Charles N. Tyndell, D. D., rector St. Luke's Church, Memphis, Tenn.
March 21-25—Rev. Oliver J. Hart, rector of St. Paul's Church, Chattanooga, Tenn.
March 28-April 1—Rev. Prentice A. Pugh, rector Church of the Advent, Nashville, Tenn.
April 4-8—Rt. Rev. Frank A. Juhau, D. D., Bishop of Florida.

United Lenten evening services will be held Tuesdays at 8 P. M. as follows:

March 8—Grace Church, Rev. William Hamilton Nes.
March 15—St. George's Church, Rev. Charles N. Tyndell, D. D.
March 22—Trinity Church, Rev. Oliver J. Hart.
March 29—St. Paul's Church, Bishop Gilman.
March 31—St. Anna's Church, Rev. Prentice A. Pugh.
April 5—Christ Church Cathedral, Bishop Juhan.

Trinity Church Endowment Fund.

During the past month the bequest of $5,000 from Mr. W. Ratcliffe Irby was turned over to Trinity Church, New Orleans, by the executors. By resolution the vestry instructed the Finance Committee to invest this amount in bonds, thereby starting a much needed endowment fund for Trinity Church. It will be the intention of the vestry to similarly invest any further bequests, the income from which will be appropriated as the vestry from year to year may determine.

WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner, D. D., Bishop.

Patriotic Service.

At a recent patriotic service to honor George Washington, held in Calvary Church, Fletcher, the Rev. Clarence Stuart McClellan, Jr., rector, Colonel James A. Moss, of Washington, D. C., Director-General of the United States Flag Association, was the main speaker, his topic being "The Religion of the United States Flag". The Rev. Louis J. Bour, rector of St. Lawrence's Roman Catholic Church, Asheville, and Rabbi Moses P. Jacobson, of the Temple of Prayer, Asheville, were in the chancel and assisted the rector. The orchestra of the First Christian Church, Asheville, the Asheville High School Glee Clubs and special soloists rendered the patriotic music. Delegations of all the patriotic organizations in Asheville, Hendersonville and other Western North Carolina towns attended and brought greetings. A handsome silk United States flag, the gift of Mrs. Claudia Holt Oates, was presented to Calvary Church. Rare pictures of Washington, and United States, North Carolina and Great Britan flags were exhibited in the nave.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Increase of Episcopal Fund and Salaries of Clergy.

Bishop Stires, in a recent letter to the clergy of his Diocese, announces that two ambitions which he has cherished since he became Bishop are in course of being fulfilled. He was concerned about increasing the capital of the Episcopal Fund. As yet the income yielded by this fund is insufficient, and has to be augmented by an assessment on the parishes. The Bishop hopes the fund will be increased, so that the support of the Bishops ("for in time," says his letter, "there must be more than one") will not be a burden to the parishes. For the year 1927 Bishop Stires announces a friend of the Diocese has pledged the salary of the Bishop, with the hope of continuing this until the endowment is adequate. Bishop Stires hopes that this contribution will also help toward the fulfilment of his second ambition, the increase of the salaries of the clergy generally. Parishes relieved of assessment for the Bishop's salary will be able, he trusts, to increase the salaries of their own clergy.

In the same letter Bishop Stires announces that plans have been made for help by visiting Bishops from January to June, and he says, "If action should be taken for episcopal aid in any other way during the current year," the income of the Episcopal Fund, released by the generous gift mentioned above, will make that financially possible.

Bishop Tyler, of North Dakota, assisted Bishop Stires by administering confirmation in a number of churches during February. Bishop Remington, of Eastern Oregon, will give similar assistance during March.

Young People's Conference.

The Young People's Conference of the Province of New York and New Jersey, held February 11-13 in St. Bartholomew's Church and the Church of St. Mark, Brooklyn, brought together more than one hundred and twenty young people from all seven of the Dioceses of the province. Speakers and leaders included Bishop Tyler, of North Dakota; Dean Sargent, of Long Island; Canon Lewis, of New Jersey, and Mr. Lewis B. Franklin, of the National Council.

Centenary of Brooklyn Church.

St. John's Church, Brooklyn, commemorated its centenary on Sunday, February 20. The centennial service was held at 11 A. M., and Bishop Stires was the preacher. The historian of the occasion was Mr. Frederic V. Clark, an officer of the parish. A reception was given on Wednesday evening following. This parish is the second oldest in Brooklyn. Its first church was located on the corner of Washington and Johnson Streets, where the Brooklyn Eagle Building now stands. The present church was built forty or fifty years ago on St. John's Place near Seventh Avenue, when the "park slope" was developing as a new residential district. The Rev. T. Bond Holland, M. D., has been rector since 1911.

Corporate Communion of B. S. A.

Four hundred and sixty-nine men and boys of the Diocese attended the annual Corporate Communion of the Brotherhood of St. Andrew in St. Thomas' Church, Brooklyn, on Washington's Birthday. The Rt. Rev. Ernest M. Stires, Bishop of the Diocese, was celebrant, and he was assisted by the rector of the parish, the Rev. Duncan M. Genns, by the Archdeacon of Brooklyn, the Ven. Charles G. Clark, and by the Rev. William J. Dietrich, Jr., rector of St. Stephen's, Port Washington.

After the service, breakfast was served in the parish hall adjoining. Addresses were made after breakfast by William F. Leggo, Diocesan President of the Brotherhood, by the rector, by Colonel Theodore Roosevelt, Assistant Secretary of War, and by Bishop Stires. Colonel Roosevelt's theme was the indispensible necessity of the Church's idealistic influence in the moral life of the community or the nation. Bishop Stires dwelt upon the patriotic aspect of a Churchman's responsibilities, and made two interesting announcements of opportunities for service to be offered in the Diocese. First, he told of a training class for lay readers about to be begun under the care of a few well-qualified clergymen. Second, he announced that a "flying squadron" of specially trained lay readers is to be created, with the special object of undertaking pioneer work in some of the rapidly growing new residential areas in Queens Borough. A number of men have been already enlisted for this work.

Priests' Fellowship Meets.

The Priests' Fellowship of Long Island met at the Church of the Redeemer, Brooklyn, on St. Matthias' Day The Holy Communion was celebrated after which the Rev. Strattford C Jones, of Trinity Church, Manhattan gave a helpful meditation on Our Lord's Priesthood. A short business meeting followed, and after that the Rev. Francis J. Hall, D. D., of the General Theological Seminary, read a paper entitled "Reunion at the Cross Roads". He gave much information regarding the plans for the World Conference, and an interesting forecast of possible courses for the future.

The Preaching Mission.

The news that can be gathered about the Preaching Mission throughout the Diocese, which was completed on Friday, February 18, is to the effect that the mission was generally successful, and fully justified the decision to hold it before Lent rather than during Lent. With the preparation that has now been given in the Bishops' Crusade and in the Preaching Mission, this Lent should be one of exceptional opportunity.

"Archdeaconry Sustainers" to Be Enrolled.

At the quarterly meeting of the Archdeaconry of Queens and Nassau, held at Grace Church, Jamaica, on February 23, it was voted to enroll as Archdeaconry Sustainers any individuals, guilds, fellowships or others who would agree to give $5 or more on the Archdeacon's call, not more than three times a year. It is hoped that two hundred sustainers can be obtained. At the same meeting a committee was appointed to plan a guild of lay readers, to take duty at the Archdeacon's request in one or another of the new missions which were begun last year at Long Beach, Steinway and Stewart Manor, or elsewhere as need may be.

The Ven. Roy Farrel Duffield, the present Archdeacon, was renominated to the Bishop for appointment for another term of four years. The Rev. George S. Talmage, of Oyster Bay, was re-elected Secretary, and Mr. Frank Gulden, of Garden City, was re-elected Treasurer.

The Rev. Emile S. Harper, rector of All Saints', Brooklyn, has so far recovered from his recent serious illness that he was able to attend the eighth annual dinner of the Men's Club of his parish on Thursday evening, February 24. Supreme Court Justice Stephen Gallaghan, president of the club, was toastmaster. The rector made a speech based upon things he had learned during three months' experience as a hospital patient. Mr. Frank McCabe, advertising manager of the New York World, told some interesting things about a newspaper man's life. Bishop Stires made the last and principal address. Nearly three hundred men were present.

C. H. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Synod to Meet in Roanoke.

Under authority of a resolution adopted by the Executive Board of the Diocese of Southwestern Virginia, at its January meeting, Bishop Jett extended an invitation to the Synod of the Province of Washington to hold its session of 1927 in Roanoke. The Rev. Thomas T. Bigham, of Pittsburgh, Secretary of the Synod, has announced the acceptance of this invitation, and accordingly the Diocese will be happy in having as its guests for a few days during next October representatives, both clerical and lay, from all of the thirteen Dioceses, comprising the Province of Washington. In addition there will be a number of ladies present from various parts of the Province attending sessions of the Woman's Auxiliary and other organizations.

The Rt. Rev. Robert Carter Jett, D. D., returned to Roanoke on February 21, after having been on a visit to the Middle and Far West since January 26. The first two weeks in February he conducted the Bishops' Crusade at Sioux Falls and Aberdeen, S. D. Following this he made a short trip to the Pacific Coast. The Bishop reached home in excellent health and spirits, after a pleasant trip.

T. A. S.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

A Unique Service.

At the evening service on February 6 at St. George's Church, Nanticoke, there was administered the sacrament of baptism, the first service of its kind held since the Rev. Henry R. Taxdal took charge of the church, which was last June. There were thirty-five persons baptized, five of whom were infants, and the rest adults and children whose ages ranged from twelve to thirty years. One of the unique features of this service was the fact that the mothers of three of the infants were baptized in turn immediately after their infants. The Rev. Henry R. Taxdal baptized, and the Rev. Dr. F. L. Flinchbrugh, rector of St. Stephen's Church, Wilkes-Barre, Pa., who is also rector of St. George's, as same is a mission church of St. Stephen's Church, preached the sermon, and expressed his gratification at seeing so many adults baptized. The church was filled to its capacity.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Lenten Services in Alexandria.

In accordance with the suggestion of the vestries, the Lenten services in the three Episcopal churches of the city, beginning next Wednesday, will be largely of a union character. On Wednesdays at 8 P. M., at Grace Church, the preachers will be the Rev. P. F. Hall, the Rev. J. R. Ripley, of Mount Pleasant, the Rev. W. S. Bishop; St. Thomas' Church, Washington, the Rev. E. Pinkney Wroth, Christ Church, Georgetown, and others.

On Thursdays at 8 P. M., at Christ Church, Crusade continuation services will be held. The Crusade hymn pamphlets will be used and the sermons will be by Dr. Larkin Glazebrook, a Lay National Crusader of Washington; the Rev. Z. B. T. Phillips, of Epiphany Church, Washington; the Rev. H. H. D. Sterrett, of All Souls' Church, Washington; the Rev. Bland Tucker, of St. John's, Georgetown, and others.

On Tuesdays at 4:45 P. M., at Christ Church, the rectors of the local churches will give addresses. At St. Paul's the Holy Communion will be administered at 10:30 A. M. on Thursdays, and there will be a service on Fridays at 4:45 P. M., with addresses especially for children by the three rectors.

At the Chapel of the Good Shepherd the Rev. P. F. Hall will hold services every Friday at 7:30 P. M., and the Rev. Edgar Carpenter will preach at Grace Church on Fridays at 7:45 P. M.

H.

Bishop Rowe's Visit to Richmond.

The Rt. Rev. Peter Trimble Rowe, D. D., Bishop of Alaska, spent from Saturday, February 19, to Monday, February 21, in Richmond. On Sunday he preached at Emmanuel Church, Brook Hill, in the morning, at St. James' in the afternoon, and at St. Paul's in the evening. On Monday he visited the two Church Schools, St. Catherine's and St. Christopher's, and made addresses to the upper and lower schools of both schools. He attended the meeting of the Richmond Clericus on Monday morning. On Monday evening he made an address at the meeting of all the branches of the Woman's Auxiliary in Richmond at the Mayo Memorial Church House. Large crowds attended the services in all of the churches on Sunday, and the crowd exceeded the capacity of the auditorium of the Church House at the meeting of the Auxiliaries.

Noonday Services in Richmond.

Midday Lenten services will be held this year as usual in St. Paul's Church, Richmond, the Rev. B. D. Tucker, D. D., rector. The services this year will be held under the auspices of St. Paul's, and members of the various chapters of the Brotherhood of St. Andrew in Richmond will serve us ushers.

The list of preachers is as follows:

March 3-4—Rt. Rev. William Cabell Brown, D. D., Bishop of the Diocese of Virginia.

March 7-10—Rt. Rev. Theodore DuBose Bratton, D. D., LL. D., Bishop of Mississippi.

March 11—Rt. Rev. Henry St. George Tucker, D. D., Bishop-Coadjutor of the Diocese of Virginia.

March 14-18—Rev. W. Russell Bowie, D. D., rector of Grace Church, New York City, and formerly rector of St. Paul's.

March 21-25—Rev. Justin 'Wroe Nixon, D. D., pastor of the Brick Presbyterian Church, Rochester, N. Y.

March 28-April 1—Rev. Luke M. White, D. D., rector of St. Luke's Church, Montclair, N. J.

April 4-8—Rev. Hugh Black, D. D., Union Theological Seminary, New York City.

The New St. Stephen's Church, Richmond.

About fifteen years ago a group of some ten or twelve people, who had gone out from Richmond to Westhampton to live, decided that an Episcopal Church was a necessary thing for the life and well-being of the community.

They at once proceeded to put up the present church building and rectory. This church seats about two hundred people.

But the community grew rapidly and the number of church members grew with it. It was seen some five years ago that a new church ought to be built as soon as possible, owing to the crowded condition of the present one.

A splendid site was procured at that time on the corner of Grove Avenue and the Three Chopt Road, adjacent to the property then owned by the church.

A building committee was appointed a few months ago and directed to select an architect, choose a design and build the church.

This committee chose the Gothic type of architecture, the church to be of rough stone, and to seat four hundred and twenty people. A small chapel to be used for services attended by a small number of people will form a part of the church. The church, when completed, will also have a tower at the entrance, the foundation which is being laid now, the tower itself to be added later.

The total cost of the church, when completed, together with the lot, will be about one hundred and thirty thousand dollars.

St. Stephen's has one hundred and sixty-five members and about one hundred and twenty-five in the Sunday school, exclusive of the students of the two Church Schools, who attend service there.

The foundations of the new church have been laid and the cornerstone will be placed in a few weeks, and the congregation hope to occupy the new building by Christmas of this year.

The present rector of St. Stephen's is the Rev. Giles B. Palmer.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor

Clerical Changes.

Several changes among the clergy of the Diocese may be noted: The Rev. A. S. Hogenauer from St. Michael's Church, New York City, has become rector of St. Paul's Church, Newark, succeeding the Rev. F. A. Coleman, now rector at Brewster, New York. The Rev. Rowland F. Nye has gone from Valesburg to East Rutherford, having charge also at Woodridge, succeeding the Rev. John Thomas, who has taken charge of Ascension Church, Bloomfield. The Rev. William C. Cadman has come from Holy Trinity, Harlem, New York City, to Ramsay, having charge also at Wortendyke. The Rev. William L. Griffin, Jr., has become curate at St. Paul's Church, Paterson. The Rev. Albert E. Phillips has gone from St. Lukes', Paterson, to Edgewater, succeeding the Rev. Rowland K. Gimson, who has gone to the Diocese of Harrisburg. The Rev. Charles S. Armstrong leaves St. Matthew's, Jersey City, to become the first rector of the new Parish of St. Elizabeth's, at Upper Ridgewood.

Archdeaconry Meetings.

The five Archdeaconry Meetings in the first week of February brought together nearly all of the clergy in active service in the Diocese, for counsel and advice with the Bishops concerning the prosecution of the Bishops' Crusade. All are planning the use of Lent in a definite way to follow up the Crusade. Many of the parishes have been already divided into districts with groups of Church people called together for personal conference with the clergy, for intercession and instruction. It is expected that in every one of the one hundred and fifty-five churches there will be in the fourth or fifth week in Lent a mission, conducted by the rector, or with such help as he can obtain. Most will follow the suggestion as regards subjects of the General Church Commission.

G. F. S. Notes.

The annual dinner of the Girls' Friendly Society was held in Newark on the evening of February 17, with an attendance of five hundred and fifty from the various branches. The Bishops and Miss Landon, of Grace Church, New York, were the speakers. Mrs. A. D. Story, the Diocesan President, was able to report that the Holiday House on the Delaware River, costing over $5,000, had been paid for, with the exception of a debt of $1,800. Many pledges for the furnishing of the House have been made, so that it is expected that the House will be open for use about the first of July. It will accommodate about one hundred young women and is beautifully placed near the water-gap.

Diocesan Hospital Work: The plans are being perfected for the enlargement of Christ Hospital, Jersey City, and the building of a new nurses' home with the work, which has been made possible by the raising last year of $500,000 through a campaign in Jersey City. The two Diocesan hospitals, St. Barnabas' Newark, with the Rev. John G. Martin, Superintendent, and Christ Hospital, Jersey City, with the Rev. Thomas E. Hyde, Superintendent are doing larger and better work than ever before.

Colored Work: The first Confirmation for the new St. Andrew's congregation of Colored people at Passaic, in charge of the Rev. Henry Edwards, was held on February 13. This is the eighth congregation of Colored people in the Diocese, and no part of the Diocesan work has been more encouraging.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Crusade Services in the Diocese.

On January 30 the Rev. A. M. Rich, rector of St. John's, Charleston, conducted the Bishops' Crusade in Epiphany Church, Eutawville, the Rev. A. W. Skarsdon, rector. He had two services on Sunday, and every other day he had one night service, except on Wednesday, which, being the purification of the Virgin Mary, was observed by a celebration of the Holy Communion at 9:30 A. M. All the services were well attended, almost every member coming regularly, in addition to many people from the other churches.

In St. John's Church, Johns Island, the Rev. E. S. Middleton, rector in charge, the Rev. J. B. Walker, of the Church of the Holy Comforter, conducted the Bishops' Crusade from February 6 through Wednesday, the 9th. Crowds attended every service, there being scarcely seating room for all the young men, who stood rather than fail to hear his message. The Presbyterian Church was well represented at every service.

Mr. Walker went to Grace Chapel, Rockville, to hold service on Sunday evening and Monday morning. He stayed during the interim between service among the people of the two islands, who speak of him in glowing terms.

The Rev. C. R. Cody, rector of St. Matthew's, Darlington, conducted the Bishops' Crusade at St. Matthias', Summerton, the Rev. T. E. H. Galbraith, rector, beginning on Sunday morning, February 6, with the celebration of the Holy Communion and a sermon on the Incarnation. At night he preached to a full congregation at the union service in the Methodist Church. Each day Mr. Cody preached in the afternoon and at night in St. Matthias', and always to an increasing congregation. On the last night the church was crowded to the doors. The ministers of the other churches all attended regularly.

The Bishops' Crusade was conducted in St. Bartholomew's, Hartsville, the Rev. H. L. Hoover, rector, by the Rev.

Carl S. Smith, of St. Paul's, Charleston. The congregation was well pleased with the splendid series of sermons, which was attested by an average attendance every evening of over one hundred persons.

R. H. J.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

The Bishops' Crusade in Baldwin County.

The Crusade will be held in three centers in Baldwin County during the month of March. The following is the list of places, dates and Crusaders:

Fairhope—March 8 to 13. Crusader, the Rev. J. W. Heyes.

Bon Secour—March 22 to 27. Crusader, the Rev. Joseph W. Fulford. Meetings also at Point Clear and Magnolia Springs. The Ven. J. F. Plummer will assist the Crusaders.

Robertsdale—March 27 to April 1. Crusader, the Rev. Edmunds Bennett, Ph. D., assisted by Rev. Joseph R. Walker.

The Rev. Joseph R. Walker will conduct the Crusade in St. Peter's Church, Talladega, March 13 to 18. He will be assisted by the rector, the Rev. Joseph H. Harvey.

It is hoped later on to secure Crusaders for all the points in Baldwin County, Daphne, Bay Minette, Loxley and Foley. This will come on what is called the third wave of the Crusade.

The Rev. T. R. Bridges, D. D., of Mobile, has been invited to conduct the Crusade in the new St. Paul's Church at Daphne just as soon as this church has been completed. The roof is being put on this week, and it is hoped that it will be ready for use in a month's time. The contract for this church was let to Graham and Dryer last September. The contract for the parish house at Robertsdale was let on December 13, and it was completed on February 19.

St. John's New Parish House.

The new parish house of St. John's, Robertsdale, has been completed. Much credit is due Mrs. G. W. Wiley and the Guild for this building, which is a credit to the community and to the Episcopal Church in Baldwin County.

The total cost of the parish house was $2,100. All of this has been raised with the exception of $500, which was borrowed from the local bank. The Guild raised $1,000 of this amount over a period of years; $600 was raised locally, the largest gift being $100.

SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop
Rt. Rev. J. D. Wing, D. D., Coadjutor.

Enthusiastic Response to Bishops' Crusade.

Keen interest and enthusiasm have marked the opening part of the Bishops' Crusade in South Florida.

The official Crusaders were the Rt. Rev. Albion Knight, D. D., of New Jersey, the Rev. C. Ernest Smith, D. D., of Washington, D. C., and the Rev. Stephen Keeler of Akron, Ohio. The special services were held at Tampa and at Miami, with a large attendance of both clergy and laity at both of these parishes. Earnest "follow-up" work is being carried on.

Following the welcome visit of these crusaders, the Rt. Rev. Jame M. Maxon, D. D., Bishop Coadjutor of Tennessee, volunteered to give a series of Crusade services in St. Luke's Cathedral, Orlando, February 16-22. Bishop Mann, Bishop Wing and Rev. Frank P. Johnson, (who is temporarily in charge of the Cathedral parish until the arrival of the new Dean) assisted Bishop Maxon in these services.

Bishop Maxon had already taken his official part in the Crusade, having held these services earlier in Minneapolis, and his kindness in using the time which he had intended to have as a brief vacation to bring the messages of the Crusade clearly and forcefully before the Cathedral congregation was deeply appreciated by all who shared his sermons and instructions. Each message from Bishop Maxon was full of help for a closer following of Christ's teachings, a deeper individual responsibility for daily service to God and to mankind. Increasing interest was shown throughout the six days of Bishop Maxon's zealous labor, and in the closing service most of the large congregation made a special offering of cards pledging the re-dedication of their lives in Christ's service.

Bishop Mann, Bishop Wing and the clergy and laity of this diocese are trying to have the help of the Crusade carried to every parish and mission, and also to further the work of the visiting Crusaders.

C. R.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Educational Institute and Auxiliary Meeting.

"It takes the price of forty-two pounds of butter to equal the day's wages of a plumber," said Mrs. Wright B. Haff, Secretary of the Woman's Auxiliary, Diocese of New York, making a comparison between city and rural conditions in her address before the fifteenth annual Educational Institute for women at St. Paul's Cathedral, Detroit, under the auspices of the Woman's Auxiliary of the Diocese. Thirty-five women were in attendance during the Institute, January 29 and 30. At the annual meeting of the Auxiliary, which followed, about one hundred were present, and the following were elected to office: President, Mrs. William T. Barbour; Vice-President, Detroit Archdeaconry, Mrs. James H. Benedict; Vice-President, Southern Archdeaconry, Miss Annie Condon; Vice-President, Northern Archdeaconry, Mrs. Joseph R. Appelbe; Vice-President, Foreign Field, Mrs. S. Arthur Fuller; Vice-President, in charge of Supply Work, Mrs. George March; Vice-President, Educational Work, Mrs. Don D. Williams; Recording Secretary, Miss Winifred Granger; Corresponding Secretary, Mrs. John T. Shaw; Treasurer, Mrs. Edw. L. Warner.

The various secretaries reported that the United Thank Offering to date was $5,663.71; that supplies valued at $5,500 were sent out last year to various mission fields, and that forty Mission Study classes were held.

Crusade Conferences and Missions.

The Bishops' Crusade is getting under way in Michigan. Bishop Page has taken the lead by conducting a series of conferences with the clergy on the subject of spiritual life. These conferences were held in connection with the annual convention of the Diocese, held early in February. Evelyn Underhill's book, "Concerning Inner Life", was used as a text book. The clergy present requested the Bishop to prepare and print for circulation a leaflet containing Bible readings and meditations for the period from Sexagesima to Easter, and a second leaflet setting forth an order of family prayer. A number of missions have been scheduled for various parts of the Diocese; the Rev. A. N. McEvoy at St. James, Brightmoor; the Rev. George Backhurst, at St. John's Fenton; the Rev. L. P. Hagger, at St. Paul's, St. Clair; the Rev. W. F. Jerome, at Christ Church, Mount Clemens.

"Round-Table Fellowship."

Mr. Ernest E. Piper, Superintendant of the Department of Religious Education for the Diocese of Michigan has planned for round-table fellowships for men and women during the season of Lent. Prof. Howard Y. McClusky of the University of Michigan will give a series of lectures on the "Psychology of Adjustment to Modern Life"; Carl H. Sorensen, a combustion engineer, will have a course in "Science in Modern Life", and Bishop Page will lead a course on the subject of "Inner Life". After-dinner lectures will be given by Dr. A. L. Jacoby, city psychiatrist, Judge James A. Moynahan, of the Circuit Court, and Dr. Lynn Harold Hough, pastor of Central Methodist Episcopal Church. The fellowship is entering on its sixth year. Upwards of four hundred men and women attend.

The seventh annual convention of the House of Churchwomen of the Diocese was held at St. Paul's Cathedral House February 1-2, with one hundred and sixty-seven in attendance. Bishop Gilman, of Hankow, China, was the celebrant at a Corporate Communion, and on the evening of the first day preached at a great missionary service, attended by nearly a thousand Church people from all parts of the Diocese.

The Order of Sir Galahad raised its standard in no uncertain manner in the Middle West when on Sunday evening, February 6, in the presence of a large congregation in St. Paul's Cathedral, Detroit, Sir Arthur Roehm was crowned King of St. Paul's Cathedral Court. After the processional hymn sung by the large boy choir, many of whom wore over their vestments the regalia of the Order, opening prayers were said and the impressive pageant of the Coronation took place. First came the solemn entry of the Herald, who read his proclamation after sounding the bugle from the chancel steps. Then the long procession of the "Archbishop" and his retinue, and lastly the King-elect and his attendants. The pageant was directed by the Very Rev. Herbert L. Johnson, Dean of the Cathedral, who also took the part of the "Archbishop". Sitting in the front seats were some two hundred boys, all in Scout uniform or in the regalia of other local courts of the Order of Sir Galahad. The preacher was the Ven. Archdeacon Dennen, Supreme Director of the Order. Archdeacon Dennen spent several days in Detroit in the interests of the order, and presided at a meeting of a group of some fifteen men who formed themselves, at his suggestion, into a local Council, to promote the Galahad work. Of this body the chairman is the Very

(Continued on page 22.)

Family Department

MARCH.

1. Tuesday.
2. Ash Wednesday.
6. First Sunday in Lent.
9, 11, 12. Ember Days.
13. Second Sunday in Lent.
20. Third Sunday in Lent.
25. Friday. Annunciation B. V. M.
27. Fourth Sunday in Lent.
31. Thursday.

Collect for First Sunday in Lent.

O Lord, Who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honor and glory, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

For the Southern Churchman.

Tolerance.

Anna Hamilton Wood.

The far faint beauty of the forest hill,
Blurred by the haze,
Hides every sad corrupting touch
Of nature's ways.

So our small lives, our struggles and defeats,
Are glorified
Because the Silent Watcher knows
How we have tried!

CHURCH GENERAL HOSPITAL NOTES.

Women's Department.

The extracts following appear in the "Special War Issue" of the District of Hankow Newsletter, dated October 1926. They give us some insight into the war-time conditions under which our missionaries in China have rendered such heroic service:

The way our doctors and nurses and others of the staff have stuck to the sick and suffering in the Hospital, and other workers at the other compounds where refugee camps have been established, has been beyond all praise. As one of them wrote, "In the face of the possible danger of starvation or violent death in Wuchang, what are a few more years of life on this globe if it comes to that, or a little possible suffering. I believe my people would think I had done right and would be glad I had stuck to my post". A letter from Dr. James, October 1, lets us into something of what our hospital workers in Wuchang have been undergoing.

"It makes my heart ache to see the faces growing thinner and sallower. Yet I still have a hundred patients here. A few of these can go home in a few days, and every one is being made to supply her own food where such is at all possible. The last rice gruel has been given to them today; the little rice left must be saved for the nurses and servants, many of whom are ill largely as a result of undernourishment for the last two or more weeks, plus the kind of food we must now give them.

"We have been kept terribly busy all through September. Our wards have been filled with frightfully wounded women and children, with women giving birth to babies, and with cholera and all manner of disease. Much of the time I have had one hundred and twenty or thirty or even more in-patients. Neither Dr. Tsao nor Dr. Teng have been here to help. The staff, Chinese and foreign, has stood up wonderfully to this stupendous task. The day has now come when we must refuse to admit almost all cases. It is no use to set a fracture if you must watch the patient starve so much that new bones can't form. (Such cases I am now watching and see little use of taking in others unless they can provide their own food.) Yet obstetrical cases will still come and we must help them. So long as we can do anything at all I feel I at least shall stay by my Chinese nurses and my patients. They are starving but it will be even worse for them if deserted, especially in the face of possible looting, etc."

Extracts From Dr. Bliss's Letter.

Wuchang, Oct. 4, 1926.

"The Bishop came yesterday morning, and when we heard that the boats had come, we (Dr. Wakefield and I) tried to take Miss Barr, Miss Ravenel and Miss Steward out. I had obtained the pass for them the day before, and this was the first chance, apparently. The streets near the gate were full of people, refugees trying to get out to take the boat, men, women and children, babies and all. When they saw us going toward the gate they all rushed in after us to get out when the gate was opened for us, so it was a jam. Finally it was so packed that we saw it was quite impossible to get through, as we were still about an eighth of a mile from the gate. So we came back. The crowd followed for a long way, thinking we would go out some secret way. It was very distressing to see the hopeless misery on the faces.

The aeroplanes visited us again yesterday and dropped another bomb close by, on the Court building just next to the Women's Depot. It blew the top off the building, making a hole about thirty feet across, but fortunately the building was not in use, only a few men guarding the building, and they were not hurt. We, Miss Johnson and I, went out to see where it fell, and the guard took us in to look. All the glass in the neighborhood is broken. Another one they dropped landed on a house at the rear and killed several people besides injuring at least nine who came here for treatment. Only one was a soldier. Three P. M. It has been raining this P. M., so there were no more aeroplanes out. There is a lot of looting going on. Dr. James was just over looking for Mr. Souder and said some of the neighbors had come over their wall because they were being looted. Dr. Wake has just concluded he will stay here tonight and not try to go over to Boone. The soldiers are going through the wineshops, so they are getting tuned up tight. I hardly think they will come after us tonight, but you never can tell. If they come there's nothing to do but let 'em. When they are on the rampage, they would just as soon shoot as look at you. The wild beasts at Ephesus have nothing on these in Wuchang.

Dr. Wake went down to the boat again this afternoon to see if he could get the food that Bundy brought over. There was such a crowd outside the gate that Bundy couldn't get the stuff off the boat, so he did the next best thing and left it on one of the hulks in charge of the guard there. It was mid-afternoon before Wake could get to it, and when he got there the cupboard was bare, and so we poor devils got none this time. Doubtless they will try again next trip. This certainly is the life, if you don't weaken. They are even censoring our letters from abroad now, so we may have them stopped at Hankow until things clear up a bit.

October 5, 7:15 A. M. It rained hard during the night, and there was some thunder and lightning. There was almost continuous scattered firing and a good deal more yelling than usual. However, whatever it was, we were not molested. I came down to the gate about six and unlocked and watched people even at that early hour starting off to try to get out the city. One party I saw of about twelve people, including three or four kids. Each one carried a little bundle done up in a cloth—all they hoped to be able to save even if it wasn't all they had. Their clothes were very much patched and faded, but were clean and mended up as well as possible. I hope they may get through but the boats are not large and there are several thousand other poor devils who want to get through the gate which can't be more than twenty feet wide. There will certainly be another jam and more people killed. Wake saw where they had piled up twelve corpses at a side street ready to be taken away. There were likely others. It is most pitiful. And the expressions on the faces of the disappointed is beyond description. I'm going to read a little Mark Twain and give my face a rest.

For the Southern Churchman.

Literature.

Louis Deschamps.

Literature is the geography of human experience. The mountain tops of joy and idealism are pictured by writers who have felt such experiences, just as the traveler describes the Alps. Other writers give us the deep rumblings of those emotions that resemble the volcano, and suggest the wonders of caverns and subterranean forces. Still others describe the monotony of some lives like the great expanse of plain, stretching in unbroken smoothness as far as the eye can see. There are writers that tell us of the human universe with its firmament of visions, its stars of hope, its infinity of religion. Again, literature is the testimony of all mankind, reverent, and unselfish is just as kind to the existence of nature's laws and forces in mental and spiritual life, just as botany describes such forces in plants. What makes the human being kind, reverent, and unselfish ies just as wonderful as what makes the seed sprout and the plant put out leaves.

Yet literature is unknown to many of us. Especially in this age of materialism and excitement, we cast only a glance at the classics and wonder

what part they have in the modern life. Unless we were fortunate enough to have known the teaching of some truly inspiring English professor amid the cultural appeal of a college training, we overlook the contribution of many great minds. Literature is the expression of universal emotions and inspirations that every one dumbly feels, but can not express. There is such speed in work and recreation, that we substitute excitement for pleasure and amusement for thought. Yet we can not escape the longing for a definite expression of those vague thoughts concerning our relationship to the human race in its past, present, and future. Time passes, silently, quickly, relentlessly. We begin to wonder what life means, and the years of selfish money-making explain nothing. Then the thought of those higher, spiritual things comes to us like the answer to a call for help. The great themes of literature are those very thoughts for which we grope. Great men struggled and suffered, expressing in the epic, drama, or story, the truth of their experience and conviction. Literature is, therefore, the companionship of great minds. It gives a background to our every-day life to recall what we have read. Compare the reaction of a person who has read Dickens' works, upon meeting the problems of social welfare and child life, with that of some one who has never known the depth of insight and humane qualities of that great man. It is good to have secured a different outlook, even from the imagination of an author. Victor Hugo wrote a most eloquent appeal for social justice when he gave us "Les Miserables". Call a convict Jean Valjean, and he is seen at once from a different viewpoint. In literature the universal imagination of mankind catches the vision of better and higher things.

We read not only for inspiration, but also for recreation. Romance is simply surrounding an experience with the glamour of a universal appeal, which is the great power of literature. To make a commonplace event interesting, see it in the light of some great narrative of adventure. Having read Stevenson's "Treasure Island", one finds adventure in many forms, easily associated with similar experiences even when not quite as purely romantic.

It is not well to read excessively, thereby losing one's self in an imaginary world of fancy and fiction, because such things are the nectar, not the food of life. What we actually do, and think, and experience—such is our life. But often individual lives are embittered, dwarfed, and made unhappy by a concentration upon the personal woes and misfortunes. Literature teaches a wider, universal outlook, so that we may not judge life by our own experience only, but rejoice in the knowledge that joy, beauty, and happiness do exist. Disillusionment and misfortune are the tests, not the denials of our faith in the worth-while things of life. And literature is not all sentiment, fiction, nor imagination, but the wisdom of human experience as is found in that Book that teaches that man shall not live by bread alone.

Not I, but Christ, be honored, loved, exalted;
Not I, but Christ, be seen, be known, be heard;
Not I, but Christ, in every look and action;
Not I, but Christ, in every thought and word.

A Child's Moral Development Through Nature.

One of our well known educators has said, "If a child lives close enough to nature for the first fourteen years of his life, he will never go astray". It is a broad statement and worthy of consideration.

Not every child who lives in the country lives "close to nature" nor is this living impossible to the city child. All children should have their attention called to the natural wonders that are always within reach in some form or other. In the winter there are frost, snow, ice, the leafless tree and the evergreen. These will give rise to many questions, the answers to which will furnish valuable insight into the workings of nature. Let the child coax to his door with bits of suet and bread the few jolly little birds which dare to stay with us through the cold season; he will feel that he is helping to maintain life and he will be making worth while friends that will thank him with sincerity.

Of course, a little country boy or one who lives in a small town has special opportunities. Winter offers him continuous inspiration and he can always find a place to enjoy himself freely and safely to his heart's content, giving happy and orderly outlet to his superfluous activity. Nevertheless, in most cases, he will need to be taught to see nature and to hear her voice; but it will be easy teaching. Then the great expanses of white purity before him will give him an awed sense of the infinite wonders. The curious tracks in the snow may tempt him to follow a rabbit or a squirrel to its home and thereby learn of its mode of living in winter. The squirrel may be trained to make daily visits to his door, for nuts, if but coaxed the least bit with a sample nut. He may become even more interested in the birds in winter than in summer because of his close relation to them in feeding and caring for them. And perhaps the beautiful, bad blue jay will change his screech of "thief, thief" to a song of the snow and sing "knee deep". The cocoon swaying on the leafless tree can tell the little country boy a story of transforming life going on in the perfect silken cradle. Within doors, if he is ever forced to stay in, there is still something for him to study—icicles on the eaves, ice formations on the window pane, frost on cobwebs in a sheltered corner of the window. At night he may be lulled to slumber by the song of the wind in the chimney and happy and healthy, his activity directed into wholesome, constructive channels, he may sleep the sleep of contentment. Is he not laying a foundation for everything worth while in life?

And the little city boy, since nature does not come to him as abundantly as she does to his country friend, must go in search of new wonders, and the wise mother will see that he does. Tramps in the park through the snow, or in the country at the end of a car line to look for winter birds, a moment's pause in a snowstorm to see the formation of the snowflakes on coat or mittens, the care of plants or bulbs or a canary in the apartment will help to develop in him the love of nature. The acquaintance of the nearest farmer is greatly to be desired, and a Saturday spent on his farm at regular intervals through the winter will mean more to the child than all the moving picture shows in the world.—Elsie F. Kartack.

For the Southern Churchman.

Psalm Seventeen.

Oh, hold Thou up my goings in Thy paths that my footsteps slip not.

Mrs. Wellington Ogden.

It is so easy to slip, so easy to stumble and fall, dear Lord,
So easy to go astray,
So easy to follow the crowd, dear Lord,
Careless and free and gay.
Oh, hold my hand close in Thine, dear Lord,
As I journey along life's way,
Be Thou a lamp unto my feet, dear Lord,
That I may clearly see,
And though the way lead to Calvary, dear Lord,
I know it leads to Thee.

The Gospel of Comfort.

The sources of joy are many. They are rooted in all of our five senses, and ministered to by countless objects of beauty and harmony in the world without. For them the seven colors of the spectrum blend and change in never-ending variation. For them the seven notes of the octave find expression in untutored nature and in the gifts of skilled musicians. Sight and sound and touch and taste and perfume all open gateways to the home of joy within the mind of man.

But the sources of comfort are few. There are not many ways in which consolation makes its approach to human life. And all men need comfort. Bright as is the world, the very shining of its sun produces shadows, and the stalk that bears roses gives bleeding fingers to him who plucks them. He who never needs comfort must die young. No life continues long without an experience of sorrow.

And when sorrow comes, then comes also the discovery that, while the sources of comfort are not many, they are adequate and precious.

First is the comfort of happy memory. No grief or misfortune can take away the joys that have entered permanently into our character.

Then, in time of need, is found the comfort of work, and of the friendship that remains. There is always some one still who needs us and whom we need. Whatever our losses, we have never yet lost all.

Then we discover the comfort of sympathy. It has been said a thousand, or perhaps a million, times that "mere words" cannot assuage grief, and every time it is said untruthfully. Words that are fitly spoken, out of a sincere heart and a kindred experience, are among the most precious, as they are among the most costly, of all comforts.

"The word we had not sense to speak,
Who knows how grandly it had rung?"

But the basis of all abiding comfort is faith in a loving and fatherly God. For this there can be no substitute, and nothing can take away the strength which it gives. "Lord, show us the Father, and it sufficeth us," said the disciples in the hour of their bewilderment and grief. Faith in a loving God, the God of all comfort, is the basis of all reasonable consolation. And the world needs it all the time.—Youth's Companion.

For the Young Folks

Good News from God.

Good news, old world, good news;
The river and the winds refuse
To keep the matter still
There's gossip on the hill;
My soul!
The oriole
Is on the knoll!

Good morning, friend of mine, arise!
And hear God singing in the skies.
The fields are wet with dew;
The skies are cloudless, blue;
The dark
Has gone, and hark,
The meadow lark!

Hail, friend and foe! Thrice hail!
I bring you news; a wondrous tale:
The story of a thing sublime
The blossoming of tide and time:
'Tis spring!
The redwing
Blackbirds sing!

Hark! Friends of mine, thrice hark!
You'll hear sweet singing in the dark.
Across the peaceful bay
At closing of the day
When all is still,
His call and trill
The whippoorwill.

—Pittsburgh Christian Advocate.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Gracious Words of Jesus.

M. L. G.

Even when Jesus was a boy the old doctors of the Law who talked with Him in the Temple wondered at His understanding and answers. And as He grew, in wisdom as in stature, His words became the outlet of thoughts that are beyond our thought. He spoke in the Synagogue, and the people "wondered at the gracious words". Their wonder stirred them not to love, but to envy and malice, and they tried to kill Him. But when He had left His own town of Nazareth, and went through the Galilean countryside, or gathered the neighbors together on the hillside, the common people heard Him gladly.

We could spend a lifetime of study on the "gracious words" that have come down to us in the Gospels, and not know all their meaning. Some day, children, you will study them with increasing interest; and the more you know, the more you will find in them to learn. But now we will think of Jesus' sayings as some child might have thought who followed Him in the way.

How does He speak of Himself? The Good Shepherd, the Light, the Life, the Resurrection, the Way, the Truth, the Bread of Heaven, the Living Water. All we need He is. As our bodies live by His gifts in the natural world, so our spirits live on the gift of His Spirit. Money cannot feed our spirits; power and ambition are too feeble to lift them; but the Best Friend can supply every needfi and give us abundant life.

Now, what does He tell us of ourselves? We are His sheep, whom He knows and calls by name. We are His friends, His brethren, He does not hold us cheap because there are so many. No, He tells us in many ways how great is our value. He tells us that God is our Father, and all men our brothers.

The world has not yet fully taken into its thought and life these words. In the nineteen hundred years since they were spoken, they have not been left behind or outworn. But they are His words, they shall not pass away.

For the Southern Churchman.

The Suicidal Platypus.

Louis Tucker.

Once upon a time there was a suicidal duck-billed platypus, who lived in a burrow on the right bank of the Hoe River in Van Dieman's Land. He felt suicidal because he had proposed to a Miss Platypus, who lived in another burrow on the other side of the same river, and she refused him; and when he insisted, she would not see him any more. He could not live without her, but, of course, he could not die until he had sadly expressed his sentiments to her; and since she would not see him, the only way was to do it in writing. So he chose a suitable mud-bank and started to write his sentiments on it for her to see; but it was baked too hard and so he had to live and wait for a change in the weather. As soon as it rained, he tried again, but it was too soft and he had to live and wait for sunshine. When it was just right and he had used most of it to express about half his sentiments another rain came up and the Hoe River rose and washed him and his sentiments and the mudbank all down-stream together, and he had to swim very hard indeed to keep from drowning. So when he got to his burrow and rested, he gave up all hopes of expressing his sentiments by writing on a mud bank.

So then he decided to use a log of wood instead and he went upstream to the headwaters of the Hoe River to hunt for a suitable one. It had to be white and it had to be round and it had to be smooth and it had to be just as long as he was; so it took him a year to find one. Then it took him another six months to inscribe his sentiments on it with his claws and toenails. But at last everything was ready, and he swam downstream behind the log and guided it to Miss Platypus' burrow. Then he asked for her. But she was not at home. Her younger sister, who had been so small that he never noticed her when he went away, stuck her head out of the burrow and told him that the Miss Platypus he loved had married a Mr. Platypus and gone to live on the banks of the Spade River in another part of Van Dieman's Land. So the suicidal Platypus asked her how to get to the Spade River, but he could not understand the directions because she mixed them up on purpose for fear he should go there and make trouble. So he went home and went to bed. Next morning he came and asked for the directions again, but again he could not understand them. So he asked her so often and she told him so prettily that at last he did not care to go to the Spade River at all, because it was pleasanter to talk with her. And so he put off committing suicide until after he was dead, and they were married and lived happily ever after.

What Happened to Hilda's Doll.

Hilda was staying with mother at a farmhouse for the summer. Out of all her toys and playthings she decided to take her dear doll Sylvia with her.

"I shall be so busy having a good time," she said to mother, "that I shall not need the others."

Sylvia was a beautiful doll, with a delicate pink and white complexion, which the sun did not seem to hurt, blue eyes and beautiful, long, red-gold curls. Hilda dressed her in rompers and took her with her wherever she went.

She visited the cows and horses, and made pets of them all. Hilda fed the chickens and the geese, and carried the mush and milk to the calves and pigs. She was busy all day long having a good time with her animal friends.

One day she left Sylvia sitting on the grass, leaning up against the low wall that separated the farmyard from the pastures. A little brook ran a few feet away, and some ducks and geese were swimming in it.

"Stay here and watch them, Sylvia," said Hilda; "I am going to get some cookies."

She ran to the house, when mother, who was looking out of the window, called her.

"Come and see a funny sight," she said.

Hilda ran to look. There in front of Sylvia stood an old goose. She was the oldest in the flock and they had kept her because she had always been a pet. The farmer's wife called her "Mother Goose" and often let her eat from her hand.

Now Mother Goose stood looking at Sylvia. Her neck was stretched out, and she was looking at her, turning her head first on one side and then the other. All at once she caught hold of Sylvia's hair and started for the brook. Mother and Hilda ran after her, but they had so far to go that she reached it before they did. Into the brook she went with Sylvia in her beak, but the instant they were in the water Mother Goose dropped her and swam away.

Mother grabbed Sylvia quickly and carried her to the house to dry. In a little while she was all right except her lovely wig, which hung in wisps around her face. Hilda cried, but mother promised she should have a new one just like the other.

"I think Mother Goose thought she was a new kind of duck or goose," she said, "and wanted to swim with her. When she found out in the water that she could not swim, she was so heavy she dropped her."

"I shall never, never leave Sylvia alone a minute again," said Hilda, "until we are safe home away from Mother Goose."—The Lutheran.

A Spring-Time Legend.

"I need the help of some of you trees," declared Mother Nature, hurrying into the forest one winter day of long ago. "I must have some one to watch for Lady Spring and let me know when she is coming, so that I can be at hand to greet her. I'm so busy that I can't spend time to watch for her myself. I'll leave it to you to decide which shall keep the lookout."

Mother Nature started away, then called back over her shoulder: "Remember, I can't be bothered with false alarms. Don't call me until you're certain that Lady Spring is really about to arrive." Without waiting for a word

in answer, Mother Nature bustled away.

"You all know what that means, I suppose?" remarked the Maple as soon as Mother Nature had disappeared. "Lady Spring is the most uncertain person in the world. She's as likely as not to go South again after making us think she is coming right away, or she may decide to come extra early and almost without warning. If we watch for her we shall be kept awake half the winter."

"Yes, and think of our poor buds," added the Elms. "They couldn't creep back under the covers again, once they'd peeped out to see if Lady Spring was on her way. They might have to stay out in the cold and storms for a month waiting for her to make up her mind to come."

"I, for one, don't intend to lose my sleep that way," declared one of the Oaks. "I need my full winter's rest if I'm to do my work well next summer."

"So do we," agreed the Maples. "It isn't fair to ask us to work all winter as well as all summer. You Pines are strong enough to stand the strain. Suppose you watch for Lady Spring?"

The Pines tossed their branches indignantly. "We are the kings of the forest," they answered proudly. "It is our place to rule, not to work for others."

One after another the trees made excuses for not doing as Mother Nature had asked, but while the others talked, the Willows said not a word.

"Surely Mother Nature wouldn't have asked us to watch for Lady Spring if the watching would be too great a hardship for us," they thought. "And even if we do find it tiresome, that won't matter if we can be of use to Mother Nature."

So while the other trees fell once more into a deep sleep, the Willows lightly dozed so as to waken at the slightest hint of Lady Spring's approach.

One day the sun shone the beast bit more warmly than before, and out peeped Willow buds to see if Lady Spring were near. No, not yet, for after the sun had set, a biting wind swept down from the North. The poor little Willow buds shivered with the cold, for they couldn't crawl under their covers again. Then they felt a gentle touch as something warm was wrapped around them.

"You're Pussy Willows now," laughed Mother Nature, for it was she, fitting to each little bud a coat of silky fur to keep it snug.

Through days and days of cold weather after that the Pussy Willows watched for Lady Spring, but they didn't mind the cold at all. When at last they saw her coming, with a cloud of birds above her head and her arms full of flowers, quickly they called Mother Nature to welcome her.

Those were busy days for Mother Nature, but she found one precious moment in which to thank the Pussy Willows. "Your reward is love; the love of every boy and girl who lives where Willows grow."—Christian Sun.

Don't.

Don't snub a boy because he wears shabby clothes.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because his home is plain and unpretentious. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because he chooses a humble trade. The author of "Pilgrim's Progress" was a tinker.

Don't snub a boy because of his physical disability. Milton was blind.

Don't snub a boy because of dullness in his lessons. Hogarth, the celebrated painter and engraver was a stupid boy at books.

Don't snub a boy because he stutters. Demosthenes, the great orator of Greece, overcame a harsh and stammering voice.

Don't snub any one. Not alone because some day he may far outstrip you in the race of life, but because it is neither kind nor right, nor Christian.—The Sentinel.

"Nothing Too Hard for Thee."—Jer. 32:17.

No other can manage my little life,
Nor solve its perplexity;
But Thou art able, oh, Lord my God,
For there's nothing too hard for Thee.

So I leave the thing which might perplex
And the problems which vex me sore,
To the One who guides the stars in their course,
And whose counsels have been of yore.
—Selected.

Molly's Plan.

"When I get big I'm going to be a famous general," said Ted, marching up and down the room in his little soldier suit. "I'll go to war, and help anybody that is in trouble."

"And I'll be a nurse and take care of the wounded soldiers," said Dora, pinning a piece of flannel on her arm to look like the cross worn by a nurse she had seen a few days before.

"I'll be a great doctor and help the sick soldiers, too," said Herbert. "I guess that's about as nice as winning battles. Dr Groves wears a sword, too."

"Children," called mamma from the kitchen, "which one of you will run to the grocery for butter for my cake?"

"You go, Molly," said Ted and Dora together. "You don't mind doing errands."

So the little girl ran off with her basket, and the talk in the sitting-room went back to what the children would be when they grew up. It was a cold, windy day, and they all had to play indoors; so Herbert and Addie had come over to visit their cousins and have a good time together.

Just the week before the children had seen a great parade of soldiers, so their minds were taken up with the swords and uniforms and gold braid.

"Mamma, which one has the best plan?" asked Ted when the cake was finished and they all sat together in the sitting-room. "Addie wants to be a great singer and all the rest of us but Molly are going to war to help people. Molly says she is going to stay at home and help you always, so tell us which has the best plan."

There was a queer little light in Mrs. Kile's eyes as she took the baby on her knee and said: "I think I will let you decide which is best. While I was baking cake I noticed that the Red Cross nurse was too busy to untangle baby's foot when he caught it in the rug, and the famous general never saw the puppy upset him in his rough play. You know this general said he would help any one in trouble when he grew up, so the baby called loudly for aid. The general marched right past without ever noticing him and the doctor stepped on his fingers as the army retreated. After that the famous singer was too busy to sing 'Rock-a-bye' for the baby and he had a hard time generally."

"You left out Molly," said Dora when her mother paused a few moments. "You didn't say anything about her."

"I thought you all knew what Molly did," said Mrs. Kile. "She picked up the poor baby and put medicine on his bruised fingers, she ran some errands, and then had time to sing 'Rock-a-bye' for this little man. You see, she is working at her plan right now."—The Presbyterian of the South.

The Poor Little Toe.

"I'm all tired out," said the mouth with a pout,
"I am all tired out with talk."
"Just wait," said the knee, "till you're as lame as can be,
And then have to walk—walk—walk."
"My work," said the hand, "is the hardest in the land."
"Nay, mine is harder yet," said the brain.
'When you toil," said the eye, "as steadily as I,
Why, then you'll have reason to complain."

Then a voice faint and low of the poor little toe
Spoke out in the dark with a wail,
"It is seldom I complain, but you will bear your pain
With more patience if you harken to my tale.
I'm the youngest of five, and the others live and thrive,
They are cared for and considered and admired,
I am overlooked and snubbed, I am pushed upon and rubbed,
I am always sick and ailing, sore and tired.

"Yet I carry all the weight of the body, small and great,
But no one ever praises what I do.
I am always in the way, and 'tis I who have to pay
For the folly and pride of all of you."
Then the mouth and the brain and the hand said, "'Tis plain
Though troubled be our lives with woe,
The hardest lot of all does certainly befall
The poor little, humble little toe—
The rubbed little, snubbed little toe."
—Ella Wheeler Wilcox.

Cancel the Unkind Word.

Some of the older boys and girls have doubtless studied cancellation in school. But there is another kind of cancellation that can be used by boys and girls of all ages. For example, two boys were speaking of another boy:

"He is so slow in games," said one.

"Yes," replied the other, "but he always plays fair."

"He is so stupid in school," said the first boy.

"But he always studied hard," answered the second.

Thus, you see, every unkind word spoken by the first boy was canceled by a kind word from the second. Suppose that the next time we hear an unkind word we try to cancel it by putting a kind one in its place.—Apples of Gold.

It did not take a momentous and conspicuous occasion for Jesus to rise to heights of greatness. He was great anywhere and everywhere. Some of His talks to single, obscure individuals tower incomparably above all the noblest utterances of men, and are still shining with the light of majestic truth after the lapse of more than nineteen centuries. Which of the world's most famous human orations can be mentioned in the same connection with His discourse to the woman of Samaria at Jacob's well?

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At the Western Window.

I sit by my western window
  At the passing of the day,
As the evening shadows lengthen,
  And the daylight fades away;
But the hills are draped in purple,
  And the sky is steeped in gold;
For the sun, its crowning glories,
  Keeps till the day is old.

I sit by my western window
  And think of the long ago
When the eastern hills were lighted
  In the morning's rosy glow;
Bright were the hours of morning,
  And brighter the hour of noon,
But better still is the gloaming,
  And the best is coming soon.

I sit by my western window,
  As the white-winged memories throng
Into the silent chancel
  To keep their evensong;
And the hills are all empurpled,
  And the skies are steeped in gold,
For life its crowning mercies
  Keeps till the day is old.

—Rev. Henry Burton, D. D., of England.

To those who teach and to those who preach, I would say: "Give your time to your lesson, and God will take care of the teacher. Keep your mind on your message, and God will take care of the messenger. Forget the crowd and what they think of you. Think of your message and how much they need it. It will do more to remove that shaky sensation and those trembling knees than anything else in the world. Never mind self; deny self; bad self, good self, all self, give your time and strength to what you are doing.—R. W. Neathery.

Per Crucem, Ad Lucem.

Cold hail, and rain; and then the howling wind;
  These but prepare, and cleanse the earth for spring;
  That he, his many flowers in joy may bring,
The very tempests, in their use, are kind.

And so the tears we shed, each deep distress,
  Makes us to turn from earth, to that bright home
  Where age, and loss, and suffering never come;
And He, our Father, waits to greet and bless.

—F. H. Aldhouse, The Church of Ireland Gazette.



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Deaths

MISS HARRIET A. DERBY.

Entered into rest Monday, February 21, 1927, at the Union Memorial Hospital, Baltimore, Md., MISS HARRIET A. DERBY, daughter of the late Rev. Charles A. Derby and Charlotte Basset Derby, and step-daughter of the late Rev. Henry L. Derby. She was born in Alabama April 26, 1862. Funeral services were held in St. James Church, Accomac, Wednesday morning and the interment made in Edge Hill Cemetery, Accomac.

MISS BESSIE CARTER.

Entered into Life Eternal Thursday morning, February 10, 1927, at Riverside Infirmary, Charleston, South Carolina, BESSIE CARTER, the beloved daughter of the late Josiah Carter and Isabel Wilson, of The Plains, Va. Funeral service held from Grace Church, The Plains, on Saturday at noon, and funeral at Marshall, Virginia.

"Father in Thy gracious keeping,
Leave we now Thy servant sleeping."

MRS. SOPHIA MADDOX WOOD.

On February 7, 1927, at her home, 2905 Q Street, Washington, D. C., MRS. SOPHIA MADDOX WOOD, beloved wife of John T. Wood entered into life eternal. Mrs. Wood was for thirty years a most devoted and loyal communicant of St. John's Church, Georgetown Parish, Washington, D. C. She was the Choir Mother, Chairman of the Vestments Committee, and teacher in the Church School; but her interest and work entered into every phase of the life of the Parish and of the Church. It was her joy to do the Master's will. She gave unstintingly of her time and thought, but it was the joy and love that went into all her work that made it beautiful; for there was always the consciousness that she served the Lord Christ. All who came within the influence of her radiance, her confident faith, her self-effacement in service were given a glimpse of higher, holier things.

Therefore be it resolved by the Vestry of St. John's Church, Georgetown Parish, that we express our sorrow in the death of this devoted Churchwoman and Christian, and our deepest sympathy to her family; that this resolution be spread upon the minutes of the Vestry, a copy be sent to the Southern Churchman, and a copy be sen to her husband.

F. BLAND TUCKER,
GEORGE L. NICHOLSON,
Committee.

REV. JOHN D. KENNEDY.

THE REVEREND JOHN D. KENNEDY, Rector of St. Paul's Church, Montvale, Diocese of Newark, died suddenly on the afternoon of Sunday, February 13th. The funeral service was held in St. Paul's Church on the following Thursday afternoon.

The Right Reverend Wilson R. Stearly, D. D., Bishop Coadjutor of Newark, appointed a Committee to draw up a suitable Resolution, and send the same to the Church Papers.

The Resolution.

In the death of the Reverend John D. Kennedy, Priest, his Church, the community, the Diocese and the American Church have suffered a loss. His genial presence, ripe scholarship, pulpit eloquence, genuine interest in all community concerns, and unceasing devotion to the welfare of his Parish, won for our Brother the esteem of all; and for his ministry a well-deserved success.

Therefore be it

Resolved, That we place on record our sense of loss; and our gratitude to Almighty God for the gift of His servant's life of faithful Ministry; and that we also express to the members of his family, and to St. Paul's Church, Montvale, our sincere sympathy with them in their bereavement.

ROBERT J. THOMSON,
St. Bartholomew's Church, Ho-Ho-Kus, N. J.
EDWIN S. CARSON,
Christ Church, Ridgewood, N. J.
GEORGE E. BOSWELL,
Holy Trinity Church, Hillsdale, N. J.
Committee of the Clergy.

CHURCH INTELLIGENCE

(Continued from page 16.)

Rev. H. L. Johnson and the secretary Mr. W. J. French, St. Paul's Cathedral, Detroit.

Washington's birthday was made the occasion of special services at St. Paul's Cathedral Sunday February 20, and a demonstration in behalf of national defence. Military and patriotic organizations attended Evensong in the Cathedral where the preacher was Dean Herbert L. Johnson. It was necessary to conduct over-flow meetings in the auditorium of the Cathedral House and also in the adjacent assembly hall of the Knights' of Columbus.

The Fourth anniversary of the death of the late Bishop Charles D. Williams was marked in Detroit by special services at St. Paul's Cathedral and St. Andrew's Church. Bishop Paul Jones preached at St. Paul's Cathedral Sunday evening, February 13th, and addressed a memorial luncheon gathered at the Wolverine Hotel on Monday, and in the evening spoke at the service of commemoration which was held in St. Andrew's Church.

The Social Service Department of the Diocese of Michigan has organized a course of lectures for volunteers in social service under the direction of Mr. R. T. Lansdale, Director of the Department of Sociology, University of Michigan.

MoE.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Called to Montreal.

The Rev. H. P. Almon Abbott, D. D., rector of Grace and St. Peter's Church, Baltimore, has received a unanimous call to become rector of St. George's Church, Montreal, Can. St. George's Church is the outstanding church of the Church of England in Canada. It has had a succession of illustrious men as its rectors, all the rectors heretofore having been secured from England and Ireland. The last rector of St. George's was the internationally known Archdeacon Patterson Smyth, who accepted the rectorship when Professor of Pastoral Theology at Trinity College, Dublin. Dr. Patterson Smyth is one of the best-known authors in the Anglican Communion. Dr. Patterson Smyth has recently resigned on account of advancing years and failing health.

Montreal is now a city of over a million people, and the opportunities in the Church life there are tremendous.

Dr. Abbott has been rector of Grace

and St. Peter's Church since June, 1919, approximately eight years. The church has flourished under his leadership, and the congregation has quadrupled in numbers. Two hundred and forty thousand dollars have been expended in new buildings, and the revenue for seven and a half years has totaled seven hundred and fifty thousand dollars.

Dr. Abbott has the matter under serious consideration.

A "Surprise Testimonial".

On Thursday evening, February 24, the Rev. George F. Bragg, Jr., D. D., rector of St. James' Church, Baltimore, experienced a "surprise testimonial". A vestryman of the church called and conveyed Dr. and Mrs. Bragg to the church, where the Woman's Auxiliary of the Maryland Home, Orphanage and School, had planned an entertainment in his honor. There was a "banquet", literary and musical program, and short addresses by the guests present, among whom were the Rt. Rev. Dr. John Gardener Murray, Bishop-Coadjutor Helfenstein, Archdeacon Humphries, the Rev. Dr. William Page Dame and Mr. E. Allen Lycett. A check for one hundred dollars was presented Dr. Bragg and ten dollars in gold given Mrs. Bragg. The entire affair was a complete surprise to them.

Mrs. Annie S. Williams, a member of the Episcopal Church, is the president of this organization of colored women (including many of other religious bodies) which renders valuable aid to the Board of Managers. The institution is a Diocesan affair, Dr. Dame being Chairman of the board; Dr. Bragg, Vice-Chairman and Chaplain; Mr. Bolling W. Barton, Secretary, and Mr. E. Allen Lycett, Treasurer. The institution was organized by Rev. Dr. Bragg twenty-seven years ago, and it has resulted in creating a favorable atmosphere on behalf of the Church among the colored race. The Baltimore Parental School is connected with this institution, and recently at a Sunday afternoon service in the chapel, Dr. Bragg baptized thirty-one boys.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop.

St. Stephen's, Harrisburg.

On the fifth Sunday after the Epiphany the Rev. Oscar F. R. Treder, D. D., rector of St. Stephen's, Harrisburg, dedicated the new front entrance to the church, which consists of an inner and outer door, adding much to the beauty of the edifice. Extensive repairs are being made to the rectory and the grounds surrounding the same. Recently there was dedicated an organ stop installed in the choir room as part of the main organ, a gift of Mrs. William A. Hildrup, in memory of her husband.

A. A. H.

Even Christ's ministers, who are surely set to be the heralds of Hope, forget sometimes that theirs is the special duty of keeping the world in heart. The Bible is a Book of Hope. The Old Testament was inspired by it, shaped by it from beginning to end. And is the New Testament of the Eternal Gospel less hopeful than the Old? The symbol of our religion is not a cross, but an empty grave, for it was born with unconquerable life when death seemed to have won final victory.—B. J. Snell.

Personal Notes

The Rev. S. H. Littell, of the Hankow Mission, will travel until April 1, and should be addressed care Thomas Cook & Sons, Genoa, Italy; then until further notice, Thomas Cook & Sons, Paris, France.

The Ven. James G. Glass, Archdeacon of South Florida, has accepted temporary charge of services at St. Peter's Parish, St. Petersburg, Fla., from January 1 until a permanent rector is called.

The Rev. Wilbur F. Wheeler has entered upon his work as curate of St. Andrew's Church, Baltimore, Md. His address is 1716 North Broadway.

The Rev. A. J. Gaynor Banks, director of the Society of the Nazarene, has accepted work as mission preacher of Washington Cathedral. Mr. Banks continues his work with the Society of the Nazarene at his address at Mountain Lakes, N. J.

The Rev. George T. Lascelles, formerly curate of St. Agnes' Chapel, New York, has entered upon his duties as rector of St. John's Church, Oneida, N. Y.

The Rev. Francis R. Nitchie, formerly assistant at St. Luke's Church, Evanston, Ill., entered upon his work as rector of Christ Church, Chicago, Ill.

The Rev. H. F. W. Lightfoot, formerly priest in charge of St. Stephen's Mission, Delawanna, N. J., is now curate at St. Agnes' Chapel, Trinity Parish, New York.

The Rev. Frederic S. Fleming, D. D., rector of the Church of the Atonement, Chicago, has accepted a call to become rector of St. Stephen's Church, Providence, R. I., in succession to the late Rev. Dr. Frederick S. Penfold. He expects to take charge about May 1.

The Rev. Phillips S. Gilman, M. A., for the past five years and a half rector of St. Ann's Church, Nashville, Tennessee, has resigned that work to become Dean of St. Luke's Cathedral, Orlando, Florida. He will enter upon his new duties March 15.

Ordinations.

In St. John's Church, Pittsburgh, the Rev. Rodney Brace, rector, on the Fourth Sunday after Epiphany, January 30, the Rev. Arthur K. Fenton was advanced to the priesthood by the Rt. Rev. Alexander Mann, D. D., Bishop of Pittsburgh. The preacher was the Very Rev. George G. Bartlett, D. D., Dean of the Philadelphia Divinity School, and the candidate was presented by Mr. Bruce. Others who assisted in the service were the Rev. Homer A. Flint, Ph. D., Executive Secretary of the Diocese, and the Rev. L. N. Tucker, Ph. D., rector of St. James' Church, Pittsburgh. Mr. Fenton will continue his duties as assistant at St. John's Church, with charge also of Trinity Mission, Sharpsburg.

In St. Thomas' Church, Wharton, Texas, on Wednesday morning, February 9, the Rt. Rev. Clinton Simon Quin, D. D., Bishop-Coadjutor of the Diocese of Texas, ordained to the priesthood the Rev. E. Dargan Butt. The Litany was read by the Rev. T. J. Windham, of Christ Church, Houston; the Epistle was read by Archdeacon John Sloan, and the Gospel by the Rev. F. M. Johnson, Jr., of Christ Church, Eagle Lake. The candidate was presented by his uncle, the Rev. James T. McCaa, of the Diocese of West Texas, and the sermon was preached by the Rev. Francis M. Osborne, student pastor at Rice Institute, Houston, and former chaplain at the University of the South, where Mr. Butt did his theological work. The Rev. Frank A. Rhea acted as chaplain to the Bishop.

The Rev. Mr. Butt continues in charge of St. Thomas' Church, Wharton, and Calvary Church, Richmond.

Deaths.

The Rev. George Sherman Keller, S. T. B., rector of Trinity Church, Highland Park, Ill., died suddenly February 17, aged forty-six years. Interment was in St. David's Churchyard, Radnor, Pa.

The Rev. LeRoy Eltringham, rector of Christ Church, Stroudsburg, Pa., dropped dead on the walk of his church while he was assisting several men of his parish in removing the snow. He was about thirty-five years old. Funeral services were conducted at St. John's Church, Ashland, Pa., on Thursday afternoon, February 24, by the Rev. Walter Archbold, D. D., rector in charge.

After graduating from Lehigh, Mr. Eltringham was graduated from the General Theological Seminary in New York City. He was ordained to the ministry by Bishop Ethelbert Talbot, later serving as vicar of St. James' Church, Schuylkill Haven; assistant rector of Trinity Church, Pottsville. He served for a time as rector of St. Stephen's Church at Catasauqua, then became assistant chaplain at St. Paul's Church, Rochester, N. Y. He was assistant chaplain at League Island Navy Yard, Philadelphia, and served as a member of the Draft Board of Northampton County during the World War. He was curate at Nativity Church, Bethlehem, for a year, and left about a year ago to assume the rectorship at Stroudsburg.

Elliot C. Mitchell, one of the two lay evangelists conducting a mission early in February at St. John's Church, Passaic, N. J., died shortly after reaching Passaic, at 120 Paulison Avenue, where he was staying with Ted Mercer, the other evangelist.

Mr. Mitchell was a grand-nephew of President Tyler. He was a graduate of St. Paul's and a special student at Harvard.

Elbridge T. Gerry, distinguished Churchman and citizen of New York, very active in affairs of Church and State up to a few years ago, died at his home on Friday, February 18, at the age of eighty-nine years.

Commodore Gerry had been especially active in work on behalf of children. From 1876 to 1901 he was vice-president of the New York Society for the Prevention of Cruelty to Children. This interest also was extended to dumb animals, and for many years he served as vice-president of the American Society for the Prevention of Cruelty to Animals. As a Churchman, he took a leading part in many philanthropies, was for some years a trustee of the General Theological Seminary, and being a man of large wealth, was able to befriend many of the institutions of the Church.

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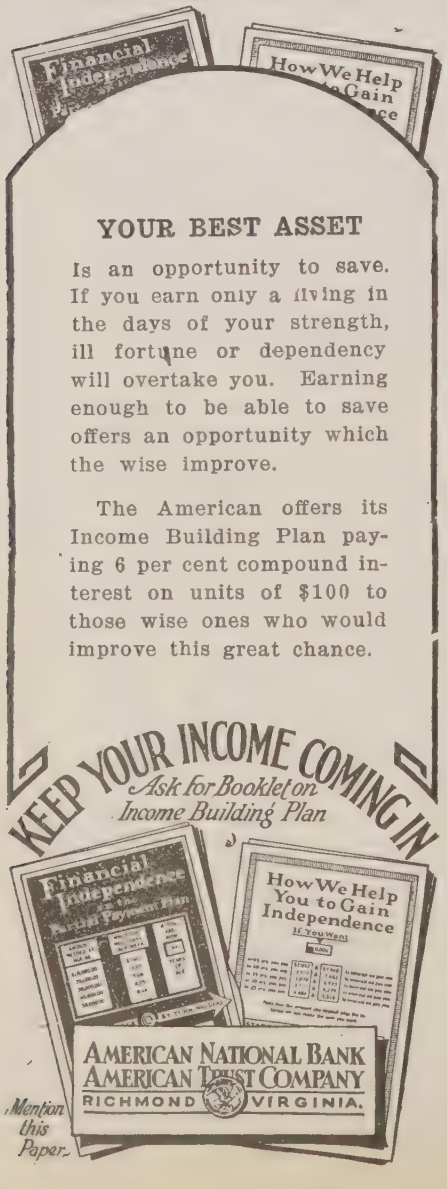
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DOMINUS FRUSTRA NISI 1835

Vol. 92. RICHMOND, VA., MARCH 12, 1927. No. 11.

LEAD me, yea, lead me deeper into life,
This suffering, human life wherein Thou liv'st
And breathest still, and holdest Thy way divine.
'Tis here, O pitying Christ, where Thee I seek,
Here where the strife is fiercest; where the sun
Beats down upon the highway thronged with men,
And in the raging mart, O, deeper lead
My soul into the living world of souls
Where Thou dost move.

—*Richard Watson Gilder.*

:: Contributors for 1927 ::

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The Rev. Robert Norwood, D. D.
The Rt. Rev. Theodore I. Reese, D. D.
The Rev. Joseph Fort Newton, D. D.
The Rt. Rev. Edward L. Parsons, D. D.
The Rt. Rev. Charles Fiske, D. D.
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He walked with God. Where'er he went abroad,
Hate changed to love, wrath melted into calm,
And every wounded heart received its balm,
Nor knew from what celestial fountain poured
The healing flood, nor recognized the Lord.
He walked with God. Ill lost its power to harm
As he passed by, and evil ceased to charm;
To purblind eyes was light again restored.
He walked with God. His was the common lot
Of joy and pain wherein full life is found;
Yet Peace was his, and Love that faileth not
Shone in his face, diffusing light around.
He walked with God, all trivial cares forgot;
And lo! where'er he trod was holy ground.

—Selected.

We know what is possible for us; awakened, reconciled, at work, striving to give our work the quality of perseverance, enthusiasm, and thoroughness. Yet we know, the best of us knows most bitterly, how day after day we fail at what we might be, and miss our opportunities of doing what we might do, because we fail of correspondence, because in the inner heart of us our spirit is not abiding where it might abide in the fellowship of God.—Charles Gore.

"Lay down thy burden with thy robe, O friend,
And slip into thy bed as in the arms
Of One who sendeth both the pain and cheer.
Draw up the covers as thou drawest o'er
Thy many sins the loving mercy of the Lord,
And lay thee down to rest and sweet content.
When thou awakest then I pray thee wash
Thy heart of sin, and clothe thy soul with peace
In charity, in purity of mind.
So hide thy grief behind a smiling face,
And journey forth a blessing to the world."

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Thoughts For the Thoughtful

Be not envious; envy makes moral progress impossible.

You can only prove the worth of Christianity by practicing it.

Great services reveal our possibilities, small services reveal our consecration.

All the world is an orphanage so long as its children know not God their Father.

Perfect freedom is not liberty to do as we please, but liberty for God to do as He pleases in us.

The man who will not execute his resolutions when they are fresh upon him can have no hope from them afterwards.

Mind, it is our best work that He wants, not the dregs of our exhaustion. I think He must prefer quality to quantity.—George Macdonald.

If people were just as anxious to find out what God has revealed as they are to find out the things He has not revealed the Bible would not long remain "the unknown book".—Wm. D. Nowlin.

Are we as fully yielded to the Holy Spirit for the ministry of prayer as the Lord requires us to be? Are others suffering because we have failed to minister to them the blessings God gave us for them?—A. B. Simpson.

Man's journey is a long and hard one. Clouds and darkness are round about us. Let art and science and government do their utmost. Still the last word, the word of hope, of strength, of courage, that struggling, battling man must hear will be the word or faith.

Some of the maxims of the ungodly are very good when they are properly interpreted. "Take care of number one." Who is number one? The ungodly man says, "I am number one". But God is number one. Take care of God's interests first and He will look after yours.—J. Hudson Taylor.

Our effectiveness depends upon our continued self-control. Carelessness in living and indulgence in pleasure lessen energy and self-mastery. Slipping down hill, once begun continues and becomes faster. If we look upon evil and wish for it, it grows upon us until we are swept off our feet.—J. H. Mills.

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EDITORIALS

Vol. 92. RICHMOND, VA., MARCH 12, 1927. No. 11.

PASSING EVENTS

A LENTEN SERVICE IN THE DAILY NEWSPAPER IS AN INNOVATION that marks a tremendous triumph for religion. "The Fellowship of Prayer", prepared by the Rev. Charles Emerson Burton, D. D., under the auspices of the Federal Council of Churches, for each day of Lent, consisting of a "Topic Scripture Reading", "Meditation", "Hymn" and "Prayer", carries a Lenten message into thousands of homes and business places into which the sermon from the pulpit, and the prayers from the chancel never reach. Some people may fear that this homeopathic administration of religion will curtail Church attendance, that persons will salve their consciences by reading the "Fellowship of Prayer" in three or four minutes, and feel relieved of the obligation to attend the Lenten services. But we think more of religion than that, and believe it to be such a big, glorious and joyous thing that the more one gets of it, the more one wants, and that so far from diminishing Church attendance this helpful column will increase it. Furthermore, it is certainly encouraging that the daily press should recognize the Christian season of Lent, and should feel that a prayer, a Hymn and a Bible text, constitutes a feature that their readers want. Surely the conquest of the world by spiritual forces is drawing nearer day by day.

MEXICAN EMBASSADOR LEAVES WASHINGTON," so runs the headline. Below the dispatch says that it does not mean a break in our diplomatic relations. We trust not, but it should be the duty of all Christian people to be certain that it does not. Congress adopted a resolution calling for arbitration of all matters in dispute between Mexico and the United States without a dissenting vote, but Congress has now adjourned, and the attitude of the Administration was anything but pleasant towards our neighboring Republic. There are many ways in which Peace sentiment can be made known to the President and Secretary of State, some of which are by letter writing, resolutions of Church organizations, and if necessary, mass meetings. There is no object more worthy of the combined efforts of a united Christendom than a concerted drive to out-law war. Events, too, are transpiring that are immensely encouraging to those who hope and pray for the attainment of this great end. Mr. Arthur Ponsondy, member of the British Parliament, is at present touring this country in behalf of the campaign for arbitration. One hundred and twenty thousand signatures have been secured in England to a pledge declaring that the signers will not support their Government if it goes to war without first offering to submit its disputes to arbitration. It is hoped to secure the signatures of at least a million people in England to this pledge, and efforts are being made to start similar movements in other European countries.

While Mr. Ponsondy was speaking to a large audience in Chicago he was asked for his opinion of, and the probable re-action in Great Britain to Senator Borah's resolution to out-law war. He gave it his own personal and unqualified approval, and also promised that if he could know in advance when Senator Borah would bring up his resolution for debate, he would introduce a similar resolution in the British House of Commons. It would indeed be a startling thing if such a plan were to be advocated at the same time in two great law-making bodies of the English-speaking peoples.

AN ERRONEOUS IMPRESSION MAY HAVE BEEN CREATED by our editorial comment upon a recent lawsuit in Christ Church, Norfolk, the subject of dispute being a statue of the Virgin Mary. We are informed that no question of Churchmanship was involved in this controversy, and that the rector was given permission by the vestry to place this statue anywhere else in the church that he wished to, except in the Memorial Chapel, where he had placed it. This memorial was given upon the express condition that no changes should be made in the statuary.

THOUSAND DOLLARS A DAY sounds like pretty good wages, but it had no attraction for Sergeant Alvin C. York, although offered to him by a reliable person, because it involved the exploitation on the stage of his fine qualities of courage. Instead of accepting the thousand-dollar-a-day offer of a theatre manager, Sergeant York steadily set himself to accomplish the purpose he had had in mind before going into the war. He gave up all that he might have gained on the stage in order to help to lessen the illiteracy and ignorance prevalent in the southern mountain districts from which he came. Today the Alvin C. York Industrial Institute, a vocational high school for mountain youth, has just been opened in Eastern Tennessee, and will go far to secure the result dear to his heart. During the Lenten season, when we are thinking of temptations and overcoming them, and the great example set us by our Saviour, it is sometimes helpful to think also of a contemporary case, and in doing so it is difficult to find a finer example of resistance of financial temptation than that of this young war hero of the Tennessee mountains.

BIBLE READING BY MANDATE OF LAW is not a form of religion that appeals to us. We believe that Scriptural instruction should be voluntary, rather than compulsory, and that unless a sentiment in its favor can be created it accomplishes little good. Nevertheless, it is interesting to note that in recent years quite a number of States have enacted laws requiring daily Bible reading in the public schools, and that a good many more State courts have de-

cided that the Bible is a non-sectarian Book, which makes it constitutional and frees it from coming under the head of State support for any one religion. As literature, we believe it should be studied in every school in the country, for it is filled with literary master pieces. St. Luke's Gospel, in the New Testament, and the Book of Job, in the Old Testament, are outstanding examples of its literary merit.

EDUCATION THROUGH THE EYE has been used for some time in the schools. Churches have been rather slow in availing themselves of this new method of instruction, but plans are going forward by the Harmon Foundation to provide a wider use of this modern invention in Churches.

Distribution of the films of the Religious Motion Picture Foundation, carried on over a small territory during the last three months, has proved so satisfactory that it is now contemplated to put it on a national basis.

Sections of New York State, Pennsylvania, New Jersey, Massachusetts, Connecticut, Ohio and Illinois have been reached through the Neighborhood Motion Picture Service, and distribution from Chicago has been conducted through the Motion Picture Department of the Y. M. C. A. Demands for bookings are increasing and it is evident that there is a country-wide desire for the religious film which can become as much a part of the formal service of worship as the fine anthem or other artistic and inspirational adjuncts.

The pictures are one and two reel lengths, based on Biblical narratives, their titles being: "Christ Confounds His Critics," "The Unwelcome Guest," "Forgive Us Our Debts," and "The Rich Young Ruler." Production which has been carried on in Chatham, N. J., under the direction of Major Herbert M. Dawley, was suspended in September when these first films were completed.

The initial showing was held at Rutgers Presbyterian Church in New York, when the pastor, Dr. Daniel Russell and Dean Howard C. Robbins, of the Cathedral of St. John the Divine, both used the films to illustrate their sermons. The following week one of the Foundation's productions was shown at the church of Dr. S. Parkes Cadman in Brooklyn.

An illustrated booklet containing a resume of each film has been published by the Religious Motion Pictures Foundation and may be obtained by request sent to the office at 140 Nassau Street, New York, N. Y.

STANDING BY THE BIBLE AT NINETY-THREE

Our attention has been called to the comment of Hon. Chauncey M. Depew, made upon the statement from Thomas A. Edison concerning the latter's religious doubts. According to the published reports:

The venerable former Senator, Chauncey M. Depew, of New York, gave to that youngster of eighty, Thomas A. Edison, a gentle rebuke today, because Mr. Edison ventured to assert that the word God has no meaning for him.

Speaking in his private car, in which he is en route to St. Augustine, Fla., Mr. Depew said:

"Regardless of what Mr. Edison, a mere boy of eighty, may say, I state that from my experience of ninety-three years I am more firmly anchored to the Bible than ever before and believe implicitly in its teachings and the God it portrays."

Mr. Depew said that all of his life he had been surrounded by people who were anchored to the Bible and found a great deal of joy and happiness in their belief. Declaring that such expressions as that of Mr. Edison were the exception, he said:

"Ninety-five per cent of the people generally are on good terms with the Lord, and that percentage of any body of people can always be relied upon as being right.

I have always felt a real dependence upon God; my idea of God is personal, rather than one of force, not a personality such as we are, of course, but a glorified, divine and infinite heart, brain and spirit, all-comprehending, all-powerful, never-failing.

I think of God as being interested in mortals and mortal affairs. Christ was His earthly manifestation, Christ, Who understood, lived, toiled, and suffered on earth as men and women do; Christ, Who died, as we must die, before we live again. Christ is God's pledge of love and understanding. I don't believe much in chance; you have to make things come your way, and they will come your way if you will follow the rules of moderation, of no worrying, of diversifying your interests, of trusting God, and loving your fellow-beings.

When I look back seventy-five years to the time when I first started out, and consider the conditions then and now, I can only see a wonderful advancement along all lines. People are better now than then. They are healthier, happier, and get more out of life. They understand the Word of God more, and live closer to Him generally."

In these simple words Mr. Depew expresses a faith that must be increasingly comforting as one advances through the years, and draws nearer to that doorway through which we must all pass as we leave behind us the temporary habitation of flesh and bones in which the immortal soul has tabernacled here on earth, and step forth on the endless pathways of eternity.

CLERGY FOR THIS WEEK

THE REVEREND CHARLES AYLETT ASHBY was born in Culpeper, Virginia, and graduated in Law at the University of Richmond (then The Richmond College). After practicing law successfully in Newport News for thirteen years, he entered the ministry, and took theological training at the Seminary at Alexandria. His first parish was Amherst, Virginia, and from there he started to the South, serving two parishes in North Carolina. From the Church of the Good Shepherd, Raleigh, he accepted the call to the Church of the Good Shepherd, Jacksonville, Fla., where he still is. Mr. Ashby represented the Diocese of North Carolina in the General Conventions of 1916 and 1919. His present parish is one of the most progressive in the country, having had the vision to make a great outlay for its Sunday-school and community work before building a church. The parish has been content to worship in its Sunday-school building for nearly ten years in order to create a congregation that could support the kind of church they wanted. Plans have now been accepted for a magnificent church, which will probably be finished during the next year or so, and will be a credit to the city and the wisdom and perseverance of the congregation when complete.

THE REVEREND ERNEST JOSEPH DENNEN was born in Naugatuck, Connecticut. He did his college work at the University of Michigan, but came East again to study for the ministry, and graduated at the Theological School, Cambridge, Massachusetts, in 1896. After serving various churches in Rhode Island and Massachusetts, he became Superintendent of City Missions of Boston in 1914, being appointed Archdeacon by Bishop Lawrence in that year. He has since rendered efficient service in this capacity up to the present time. Boys' work has appealed to him, and he founded the Order of Sir Galahad, of which he has been Supreme Director. He has also been deeply interested in Sunday-school work, and is the author of "The Sunday School Under Scientific Management", and a manual for leaders.

THE PULPIT OF THE AMERICAN CHURCH

B R O T H E R H O O D

By the Reverend C. A. Ashby.

"Ye are all brethren."—Matt. 23:8.

THE New Testament asserts that Jesus came into our world just as soon as He could do so. "In the fullness of time" is the way it is spoken of. As it was, He was crucified by Gentile and Jew after about two years and a half of labor. He would not have been spared this long by any other people except the Jews. Some one has said that He would be crucified or disposed of within six months in any of our cities. I do not know whether this is true or not. Certainly, the Gentiles cannot throw any stones at the Jews in this matter. Jesus said, "Salvation is of the Jews". Why was Christ unpopular with the leaders of His day? Was it not due very largely to His insistence upon the thought expressed in our text, "Ye are all brethren"? Christ asserted of all people on this globe, there is a race connection—a unity of the race.

The violation of this assertion has brought untold misery to us. We continue to violate it. We are not ready to adopt it—by how many centuries we cannot say. But what Lord Grey said of a League of Nations, is true of this matter of race unity, "We must learn or perish".

We have passed through war and pestilence. The earth has been red with the blood of the slain in battle and receives into its gentle bosom the bodies of those borne away by disease. War is not good in itself. Mankind never will believe that it is, in spite of its many champions. It indicates that some one has blundered, and may, at tremendous cost, lead to greater concern.

But let us look at this pestilence for a few moments. It may serve to bring out what Jesus meant in this text. A pestilence is not good in itself. But it bares to us certain facts. Ask any sensible physician how any plague came about. He will tell you that somewhere on the face of the earth there are people who are living in filth, rags and exhaustion, and that from them has come this thing. He will tell you that the wretchedness of the wretched is speaking to you. That a blind giant has been raised up by foul conditions. By conditions we permit to exist.

We ask how can there be a God and He permit such things to come upon us? Let us look at it. Christ said, "Ye are all brethren". Those emaciated fellows over in China; the pariahs over in Japan; the peons down in Mexico; the beggars over in India and Italy and Spain; the outcasts and poor in England, and America, and your county—wherever living conditions cause men's vitality to run low—you are tied to them. And listen, these same people are going to kill your wife and your child and your friend, until you see that they have a wholesome, healthy, self-respecting manner of life. You may rail against it. You may charge God with unfairness just as much as you please, but He is going to work the thing that way, as I understand it.

It may seem to us that we could run the earth very much better; that we would not permit the foul and sunken condition of one people to reach another people, or the poverty of one part of a city to smite the other part of it. But God cares for the backward, the weak and the poor, and has decreed that they shall not be mistreated. A blasting reminder comes along and teaches us something about it.

As long as the sensibilities of a people prefer sickness and dissipation and luxuries and self to that which accompanies an extended good will towards all mankind, men, women and children must suffer—and, I believe, ought to suffer. As long as we seek to make charity a permanent remedy for these conditions we can never bestow a hearty nature upon its recipients. At times it is the only way out, and then it should be real self-sacrifice. Not that self-indulgent spirit, satirized by Horace: "Take these things home to your children, and if you do not, I shall give them to the pigs."

A pestilence is not good in itself, but it makes plain the cancer of selfishness. We complacent people who rail at God, and especially those of us who never gave a day or a dime to make this a better world; We, who grind the faces of the poor; we, who take in most imperfectly these words of President Wilson, "The interest of the weakest is as sacred as the interest of the strongest",—God it seems is not going to put up with us. He is going to make us care whether the people in the Near East, China, any backward folks, starve. He demands that we clean up this old ship earth. "Ye are all brethren."

Now let us look at this. In our time a great nation is paying the penalty of national ignorance. We thought the ignorance was all right, or, at least, we acted as if we did. What difference could it make? A few over there fenced off what they called "the vulgar herd", and let this herd seek pasture in poverty and ignorance. "Why, this vulgar herd would spoil our refinements if we let them in." And they have spoiled "our refinements". But not exactly as the selfish and seclusive contemplated. They have spoiled things by anarchy, by disease, by deadly passion and hatred against all society by the natural and inevitable rebound, against selfishness.

And selfishness has failed. Our present state proves that to any one who will see. We must try to get out of it. Edith Cavell, that brave English nurse, killed by brutish men, said that she saw that patriotism was not enough. This greater thing, is race unity. With all of the woes that such a unity brings to us as the penalty of our selfishness, it is still a blessed fact. It is a stimulus to public and private virtue. It gives significance to society. To learn that common joys, common sorrows, common tribulations, common progress must be our lot. "No man liveth to himself." "Ye are all brethren." Every advance we have made has been rooted in faith and hope and love. Every pestilence, every vice, every war, is rooted in their opposites

It seems a pity that so many of the brave and good have gone in distressing times. They laid down their lives as a protest against the society, the world, we condemn them to be born into. This is a world of infinite complication and involvement. No one can extricate himself from the common lot or shake off its burdens. No one would believe that I charge these fine souls with selfishness. I know better. But I do say, that the common will of mankind, has been unconvinced by Christ that "ye are all brethren", in spite of the terrible retribution which the violation of that principle has brought. God, as I understand it, is not going to put up with any super-men or super-nations. "One is your Master, even Christ."

You may say that this is nothing but missions. I will not object. It is very largely what I understand missions to be. It has been a ten-cent affair. We said we were too poor ourselves for extended good. The war has proven that we did not speak the truth. We had the money. All we need is the inclination and wise guidance. We can make this "a new earth".

If you object to the name "missions", why call it something else. How about "Panhumanism"? This is what a distinguished writer called it. Romain Rolland, the author of "Jean Christophe", in an article which I recently saw, translated from a French paper, puts it in this fashion, "The dike is shaken. The boundary lines of a privileged civilization are henceforth broken down. Today we must accept humanism in its full meaning, embracing all the spiritual forces of the entire world. 'Panhumanism'."

But the name is immaterial—the substance is the thing. Let us take to ourselves this statement of Christ's, "Ye are all brethren".

THE BOY AND HIS CHURCH

PLAY IN THE LIFE OF THE CHURCH

By the Reverend Ernest J. Dennen

A GROUP of boys at their games is a group of boys learning how to live. Man, it is said, is a "play-built" animal. He develops because he plays. Games are his ready teachers, and under such teachers he has no complaint to make. He offers no protest. He plays, and the result is sure. Boyhood moves quickly into manhood. Play helps to bring about the change.

Joseph Lee, the great expert on play, states that the boy at his blocks becomes man, the builder; the boy collecting and classifying becomes man, the scientist; the boy at his games oashrdashrd shrd cmfw yvb gkqjpajpjp boy at his games of chase becomes man, the hunter; the

In play activity the Church is beginning to take a real interest. It was not always so. Many a boy has lost his rating in the Church because the Church did not understand his play impulse when he seemed bent on "cutting-up". But now the Church is looking up a bit, and getting a new view of the boy and the boy consequently is getting a new view of the Church. Church and boy are drawing closer together.

This is seen especially in what may be called the club movement in the Church. This movement did not begin with the Scouts, but it took a long stride forward when that outstanding organization was transplanted from English to American soil in 1910. Never an organization exclusively for Church boys, it has, however, worked in happy fellowship with churches of every name in its eagerness to carry out its one great aim—namely, that of making boys good citizens.

The Scouts have shown great wisdom, not only in grafting into a program every interest natural to a boy, but also in building up a strong organization able to carry out a varied and appealing program with great care and success, whether through community or Church units.

In the Episcopal Church thousands of boys have found a new interest in the Church because of Scout work. Clergy and young laymen have given plentifully of their time as Scout Masters and Patrol Leaders. Churches have opened their doors and generous parishioners their purses to promote the movement that has gained the support of an increasing number of friends. This interest shown by clergy, laymen, and congregations has had two fine results: first, in helping boys to see that the Church is interested in boys as boys, thus making the boy feel a new and real interest in the Church; second, in helping the Church to see that boys are worth-while as boys, and that every cent spent to gain and hold boys under the building influences of the Church is well spent.

The Scouts have taken the lead in a program to make boys better citizens; in putting their plan over they have joined hands with the Church. So far, so good. But is it not possible to go farther? Why not help boys to become good Churchmen and good Christians? That is exactly what is happening by means of another organization known as The Order of Sir Galahad—a Church club for boys in the Episcopal Church.

Galahad is an ideal. This chivalrous youth holds up to boys the lofty ideals that strike and tell. The Abbey version of the Grail legend pictures Galahad a child with hands uplifted toward the Holy Grail, held by the angel—"UPREACH". Again, Galahad is shown taking upon himself the vows of knighthood, after an all night vigil—"PREPARATION". Once again he is seen, led by an aged man in white, toward King Arthur in the Hall of Conclave. Amidst strange sights and sounds he advances to the seat in which none may sit and live save the pure and spotless knight. Breathless, all in the Hall of Conclave wait and wonder. Steadily Galahad moves forward and seats himself in the Siege Perilous, as it was called. No harm befalls him—he is the spotless knight, pure beyond reproach—"ACHIEVEMENT".

These three ideals with others are woven, a golden thread, into the pattern of a boys' club that reaches and interests boys from nine to twenty-one, arranged in five groups or degrees, each with its own vow, prayer, ritual, initiation, pin, regalia and banner. For the same reason that men are interested in their lodges, outside of the Church, boys are interested in The Order of Sir Galahad within the Church, for it is like a lodge, only it is for boys and it is fostered by the Church.

To start a unit of this Order in a parish, application is made to headquarters for a charter. The charter, a beautiful document, is issued and the unit is under way, starting either with older or younger boys. The first initiates are admitted to the Order by the rector and his lay assistants. Then in turn these boys initiate others, and the unit, or court, as it is called, is a reality.

Once formed, a program is mapped out that does for the boy in the Church what the Scouts do for the boys outside. It interests him with its play and other features. From nine to twelve he is held by one type of program, from twelve to fifteen by another, from fifteen to eighteen by another, and from eighteen to twenty-one by still another. Through such a graded program the boy advances in the club as he advances in school. Just as in school one set of books gives away to another and a higher, as a pupil passes from one grade to another, so in The Order of Sir Galahad, one set of interests gives way to another, as members go up step by step from one degree to another degree.

Provision is made for every play interest ranging from the fun of initiation, through Scout and other programs, even including a summer camp. The pioneer and National Galahad Camp is Camp O-At-Ka on Sebago Lake, Maine. Here each year boys from many parishes assemble to enjoy true camp life carefully planned and well directed by expert counselors, familiar with swimming, canoeing, lifesaving, baseball, tennis, track, hiking, mountain climbing, and all other pursuits that enter into a complete camp program.

A unit of The Order of Sir Galahad in any parish can deal and does deal with the total boyhood and young manhood of the parish, for it includes all. Boys drawn into a unit are drawn farther into the Church that promotes the unit. Then the Church is accepted as a companion in the play-life of the boy and as a teacher in the religious and moral life of the boy. The Church has scored a point, and the boys are glad of it.

You are a boy. The Scout organization by its "oath" "law", "daily good turn", and sports, all a part of a very extensive play program, builds up your citizenship life as a boy. The program makes you a good member of the Republic, not only because you are loyal, but because you are fit and thus prepared and ready to meet emergencies of any kind, and to serve your fellows, your town, your state, and your country. You learn to do all this, and love to, because you have had a chance to be a real boy with a love for play, and a chance to satisfy that love in connection with the aims of your organization. And then the Church comes along and says, "Fine! We will adopt the club method, too, and so help you and other boys to build into your citizenship a loyalty to Christ and your Church. Such loyalty adds value to every other kind of loyalty".

Loyalty to Christ and the Church means loyalty at its best, and here let it be said that The Order of Sir Galahad builds boyhood into the Church School and nurtures you as a Galahad boy in your religious life, because the Order is so closely connected with the Church, and expresses at so many points the religious spirit, with which The Order of Sir Galahad is perpetuated. The Order of Sir Galahad makes the Church School, the Church and her institutions its objectives in certain endeavors called "crafts", which supplement the teaching ordinarily given in the Church and the Church School. It makes extensive use of the Church to further your life within the Church by: (a) impressive vigils that grip you; (b) special services for boys, for boys and their fathers, and for boys and their mothers; (c) coronations in the Church that give opportunity for ceremonial with a rich pageantry setting; (d) the religious note struck in prayers, Scripture readings, Psalms, Hymns, and ceremonies; (e) the opportunity given to boys themselves to lead in parts of the worship, and thus to get the feeling that the Church is for you as well as for adults.

The Order of Sir Galahad knits its members in loyalty to the Church, and encourages them to express that loyalty in the five-fold field of service. It is picturesque with religious ceremonial that stresses Vows, Ritual, and Prayers. It shows you how to pray, and frames its prayers in your

language It sets forth a carefully worked out approach to and preparation for the Holy Communion as you would like it put, thus making such a preparation natural to you. It features the Holy Grail, and with its associates the Holy Communion as a privilege and a power.

Again, The Order of Sir Galahad grounds you in the fundamentals of religion by setting forth as part of a Quest, based on the Catechism, your duty to God in all its strength and completeness. It grounds you in all the fundamentals of Christian conduct, by setting forth as part of a Quest, based on the Catechism, your duty to your fellows in every-day relationships.

Thus it will be seen that through The Order of Sir Galahad, with its diversified program, including all the interests of your life, you get a new approach to the great realities that anchor your life in Religious Spirit, Knowledge of the Church, the Church itself, Church Loyalty, Religious Ceremonial, Prayer, Preparation for the Holy Communion, the service of the Holy Communion, every-day Religion, and Christian Conduct.

Boys who would help other boys, the Church, and themselves, and make religion real to other boys and to themselves, and the Church helpful to other boys and themselves, will turn to the boys' club movement in the Church, and do their best either as a member of a club unit, or as worker in a club unit to make boys feel at home in the Church as an ally in all the play interests of life. For by play through club life with all its richness of boyhood activities, the Church and the boy are getting together, because the Church and play are getting together.

President Coolidge, speaking to a group of boys, said by way of good advice: "Work hard and behave." This is what the Church has been saying for a long time. Now the Church has another word to add—Play. With this addition, the advice gets under the skin because it speaks to a boy in his own language. But the right order for a boy is: "Play, Behave and Work Hard".

THE CHURCH AND THE YOUNG PEOPLE'S WORK

Edited by the Reverend Karl Morgan Block, D. D.

WORSHIP PROGRAMS FOR YOUNG PEOPLE.

The Character of the True Disciple.

Instrumental Music: The piano will play softly one stanza of the hymn, "O Jesus, Thou Art Standing", closing with the chords of the Amen.

Call to Worship: Leader—

Who shall ascend into the hill of the Lord,
Or who shall stand in His holy place?
He that hath clean hands and a pure heart;
Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.

Response:

Search me, O God, and know my heart.
Try me and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way of everlasting. Amen.

Leader—Thou wilt keep him in perfect peace whose mind is stayed on Thee.

Hymn: "True-hearted, Whole-hearted, Faithful and Loyal."

Scripture (read in unison): St. Matt. 5:1-16, the Beatitudes that characterize the disciples of the Christ.

Prayer (led by one of the young men and one of the young women).

Pray for clean lives, clean thoughts, clean words, and clean deeds; for strength to stand for the right against easy wrong; for a spirit to work hard and play fair; for charity to all, and a willingness to forgive; for readiness to serve, and for patience under stress of daily duties and irksome toils; for greater love to God and our fellowmen; for faith in Christ and for a master passion to be His true disciple; for forgiveness of sin and shortcomings and victory over every thing that would mar our perfect relationship to God.

Hymn: "Keep Thyself Pure! Christ's Soldier." Let each stanza be prefaced by the following Scripture by the Leader—

Preceding the first stanza the Leader will quote or read John 13:35.

Preceding the second stanza, Luke 6:45.

Preceding the third stanza, John 17:15-19.

Preceding the fourth stanza, Romans 8:5, 6, 9, 14.

Worship With the Offering (and prayer for blessing upon all our striving, that our lives may ring as true as the silver and gold; that our characters may daily grow into the likeness of Him Who gave Himself in fullest devotion to the cause of God and for the salvation of man, till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ).

Hymn: "Dear Lord and Father of Mankind."

Sing the first stanza, read in unison the second and third stanzas, and sing the fourth and fifth.

The Catholicity of Discipleship.

Call to Worship: Leader—Behold, the days come, saith the Lord, that I will make a new covenant with you. I will put my law within you and write it in your hearts. My people shall all be righteous; They shall inherit the earth forever. I, the Lord, will bring it to pass in mine own time.

Hymn: "Blest be the Tie that Binds."

Prayer (by the Leader): For the Church of Christ Universal, its prosperity and increase in mission lands, for its purging and strengthening in our own country, for the Church in our own local communities, for our own fitness to be members of the Church of Christ. Close with the following prayer in unison, having it multigraphed or written upon the blackboard,

"Stir me, Oh, stir me, Lord, I care not how,
But stir my heart with passion for the world.
Stir me to go—to give—but most to pray;
Stir till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

Stir me, stir even me. Thyself wast stirred,
By Love's intensest fire, till Thou did'st give,
Thine only Son, Thy best beloved One,
E'en to the cruel cross that I might live.
Stir me to give myself so back to Thee,
That Thou can'st give Thyself again through me."

Scripture Lesson (to be read by the two youngest members in the group): Mark 9:38-41, He who is not against us is for us; John 10:16, Other sheep have I which are not of this fold.

Hymn: "The Church's One Foundation" (first and second stanzas).

Brief Message (from the Pastor) on: "The real essence of Christianity that unites all disciples of Jesus Christ."

Offering (and prayer for the blessing of God upon the gifts, and for the establishment of the Kingdom of God through the united work and gifts of black and white, yellow and brown).

Hymn: "The Church's One Foundation" (first and fourth stanzas).

Note—Hymns suggested are found in Hymnal for American Youth. Other appropriate hymns may be substituted.

Note—Above was taken from the January issue of The International Journal of Religious Education—the article written by William A. Weber.

A PRAYER FOR YOUNG PEOPLE.

The National Commission on Young People's Work, under the Department of Religious Education, requested Bishop Murray to write a prayer for the organizations of Young People throughout the country. There are a number of prayers that have been written by various bishops for their diocesan groups, but there has been no prayer for the Young People of the Church as a whole. The Secretary of the Commission wrote Bishop Murray: "It seemed to the members of the Commission that it would be singularly fitting if you would write us a prayer, for the Young People have been very conscious of your interest in them, and have appreciated it more than they can express."

The Bishop accordingly has provided the following pray-

er, which he hopes may be "profitable not only for our Young People, but our grown-ups as well":

"O God, our Heavenly Father, in life's morning we come to Thee for guidance through its entire day.

Help us always to follow Jesus in the paths of righteousness.

Walking in His footsteps, may we, as did He before us, not only increase in wisdom and stature, but also in favor with Thee and our fellow men.

Keep us in Thy love that we may glorify Thee in our labor and our life.

Bless us with health and strength and purity, and give us a will to serve Thee in every good work, so that we may make a better world for all people to live in here, and become worthy of Thy Presence in a brighter world hereafter: for Jesus' sake, Amen."

THE TORCH BEARER.

Arlo Bates.

The God of the High Endeavor
Gave me a torch to bear.
I lifted it high above me
In the dark and murky air;
And straightway, with loud hosannas
The crowd proclaimed its light
And followed me as I carried my torch
Through the starless night,
Till drunk with the people's praises
And mad with vanity
I forgot 'twas the torch that they followed
And fancied they followed me.
Then slowly my arm grew weary
Upholding the shining load,
And my tired feet went stumbling
Over the dusty road,
And I fell with the torch beneath me
In a moment the light was out,
When lo! from the throng a stripling
Sprang forth with a mighty shout.
Caught up the torch as it smouldered
And lifted it high again,
Till fanned by the winds of Heaven
It fired the souls of men.
And as I lay in the darkness
The feet of the trampling crowd
Passed over and far beyond me,
Its peons proclaimed aloud,
And I learned in the deepening twilight
This glorious verity,
'Tis the torch that the people follow,
Whoever the bearer may be.

THE GREATER THING.

However humble the place I may hold,
Or lowly the trails I have trod,
There's a child who bases his faith on me,
There's a dog who thinks I am God.

Lord, keep me worthy—Lord, keep me clean
And fearless, and unbeguiled,
Lest I lose caste in the sight of a dog
And the wide clear eyes of a child.

Lest there shall come in the years to be
The blight of a withering grief,
And a little dog mourn for a fallen God,
And a child for his lost belief.

C. T. D.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

Article X.—The Ten Commandments
(Continued).

Third Commandment—Reverence. Teach your child reverence for God and the things of God.

There are three things which have for us Christians a halo of sacredness, and we should show for them the deepest reverence. These are:

1. The names of God
2. The Bible.
3. The Church.

We are not naturally born with a reverence for anything. Therefore, reverence for these things must be taught as definite lessons to a child, else God's name will mean no more to him than any other name; the Bible will be no more than any other book; Church will be no more than any other building. Think this through for yourself. Then decide yourself just what kind of attitude you want your child to display towards these things as he grows older—as he goes through life.

The child in a Christian home should be taught that:

1. God's name is above every name, and eventually every knee shall bow to it.

2. The Bible is the written Word of God .

3. The Church is a place consecrated to the worship of God.

You, as his earliest instructor, must decide how you wish him to regard these things of God. He wasn't born knowing that they were sacred to Christian believers. Some one must teach him. The earlier he is taught the more thoroughly he will absorb the teaching.

In my opinion, this third Commandment in this age may be considered the most important of the ten, for upon the feeling of reverence depends far more deeply than we realize the attitude towards the fundamental things of both secular and religious life. Have you ever though of this? If you have not, now is the time to give it deep consideration. Perhaps in the teaching of no other law are the inward conviction and outward example of the matter so necessary as in this one. If you do not feel reverence yourself towards the things of God and show that reverence in your daily life, it is hopeless to expect to teach your child reverence for those things. You can only hope that he will show reverence for things that you show reverence for.

The third Commandment, it is true, makes reference only to God's name. "Name," however, in its broad sense, means not only a word by which a person is known, but also the qualities or attributes of the person. Hence, reverence of God's name would include reverence towards everything connected with Him. We will so discuss it for the purpose of these comments.

What do you mean by reverence? Webster defines it as: "Veneration, honor; respect; act of obedience." It is an attitude of the mind which manifests itself in certain tones of the voice, in certain expressions of the face, in certain words, in certain acts. Reverence involves four things, each of which must be taught the child definitely if you wish him to be reverent to sacred things.

1. Proper respect for the name of God.
2. Proper respect for the Bible.
3. Proper respect for the Church.
4. Respectful attitude in the Church.

Let us take each of these and study them in detail:

1. Taking God's name in vain is technically known as swearing. Do you know what swearing is? In the sense in which we think we know it we mean profane language. According to Webster "profane" means: "Irreverent towards Holy things; blasphemous, irreligious." Now look up blasphemous: "Uttering profane or mocking speech concerning God or sacred things; expressing contempt, or contumely, for the personality or the authority of God."

This is the swearing that your child must never be guilty of, this is what causes the true Christian to shiver when

he hears it. No child of ours must ever be allowed to hear God's name used carelessly or profanely during his early life, if possible; it will do more harm than many months of teaching can undo. However, you cannot keep your child pure by isolating him from contact with others. We grow strong by overcoming temptation. Therefore, you are wise, in case your circumstances are such that he may have to listen to profane language, if you continually place emphasis on the opposite teaching.

Every expression that you hear used may not be profane language. There are vulgarities and slang phrases which, while not at all pleasant to the ear of refined people, are nevertheless not profanity; and I hope you will separate these in your mind. It is very undesirable that your child use slang or a vulgar word, but while discountenancing these, do not confuse them with profanity, for they are not profane and should not be mistaken as such.

A child is often accused of swearing without in the least knowing what it is he is accused of.

"Johnny," exclaimed his horrified mother, "did I hear you swearing just now? Who did you ever hear using that dreadful swear word?"

"I heard you say it when the baby upset his porridge on his clean rompers."

A few days later. "Johnny! Didn't I tell you mustn't swear? Now where did you get that word?"

"Oh, you and me's been saying 'Jerusalem' ever since we stopped saying 'Gosh'!"

If we mothers have not learned to control ourselves and maintain silence in the face of provocation, we cannot expect our children to do so. But conceding a need for an exclamation on occasion, why not carefully select one or two innocuous words and use them? It will not take long for your child to follow your lead. Give him words to use that do not give the appearance or sound of irreverence and that problem is solved—until he grows old enough to associate with children of less careful mothers.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

THE PRINCIPLES OF THE PROTESTANT REFORMATION.

Mr. Editor:

It is impossible to reflect upon the work of the last General Convention without asking one's self what sort of spirit could possibly have actuated the Convention to seek to destroy the Thirty-Nine Articles. Why such a studied attempt to belittle the Reformation?

This question naturally leads to another, namely: What great principle or principles did the Reformation either promulgate for the first time, or else emphasize and make prominent after centuries of neglect? It is good to think of this subject from time to time, for the answer is not easy without careful thought; just as it is not easy to state offhand, and in a few words, the great truths for which Christianity stands, or to give a reason for the faith which is in us. This letter seeks to express what the writer believes to be some of the fundamental truths of the great Protestant Reformation, in the hope of arousing others to realize that such things are worth fighting to preserve for this dear old Church of ours.

It seems to me that the Reformation, in part at least, stood for the following:

First: The privilege of immediate communion between God and the human soul, without the intervention of any priest or confessional or ecclesiastical formality of any sort, thereby fulfilling what our Lord meant when He said, "At that day ye shall know that I am in my Father, and ye in me, and I in you".

Second. An open Bible, to be known and read of all men—as much the property of the laity as of the clergy, and therefore a Book to be translated into the vernacular in every land where Christianity is carried.

Third. Denial of the superstitious doctrine of transubstantiation, and of the mischievous notion that the priest works a miracle upon the altar whenever he celebrates the mass.

Fourth. Complete repudiation of the idea that any one Bishop or ecclesiastic is the visible representative of Christ on earth.

Fifth. The tremendous value of the human soul in the eyes of God, and a corresponding realization of the nobility and worth of the individual.

As a corollary from all this, it would and did necessarily follow in course of time that there would arise the doctrine of complete religious liberty, where the State should never presume to dictate to any man how he should worship Almighty God. This doctrine is now triumphantly enthroned in every American constitution; but it was utterly unknown to the old medieval world, and would have been regarded with horror and detestation by the medieval Church. It was a plant of slow growth, but sure.

I can only touch upon other great truths which have flowed from the foregoing, such as free government, free education for the people, a free press, and the participation of the laity in Church government. To quote the solemn words of the Confession of Augsburg, "The schools and pulpits have been so long busied in gathering together the traditions that they had not leisure to touch the Scripture, and to seek out a more profitable doctrine of faith, of the cross, of hope, of the dignity of civil affairs, of the comfort of conscience in arduous trials".

God grant that every one who reads this may stand ready to pray and strive for these things, so that our beloved Church may not be guilty of the unpardonable folly of turning its back upon the Reformation.

WILLIAM ALLMAND ROBERTSON.

East Grange, N. J.

SUGGESTIONS FOR THE CHILDREN.

Mr. Editor:

In view of the interest that there is at present in the subject of Worship and its place in the Child Life, the Diocesan Board of Religious Education has requested me to send you the following message:

In all our plans for the Religious Education of the young, let us give the first place to Worship.

Whatever other features may be included in our program, let us be sure to bring our children into the Church every Sunday for public worship. (The form of that worship to be determined by the rector of each individual parish.) But we would suggest that where it is possible, it would be desirable to have the boys and girls engaged in public worship with their elders. In some parishes, children's services will be found more helpful or practical, but whatever the form, we feel that everything should be done to make these services, in which the young participate, as beautiful and reverent as possible.

As the true climax of our teaching, our instruction should lead up to our conscious fellowship with God and with one another in the Holy Communion Service.

Turning to practical suggestions, the following have been found helpful in many parishes. Young People's Services, Children's Church Services, Children's Eucharist, and the bringing of Church School classes to Morning Prayer and Holy Communion under the supervision of teachers. In some parishes, it has been found helpful for the clergyman to speak to the boys and girls from the pulpit before they are dismissed. In others, there is no address, and in some, the children are supposed to stay through the whole adult service. It is not the particular form of the service that we are stressing, but the importance of some service of worship for children in every parish in the Diocese. In fact, I personally would advocate what the Rev. John W. Suter, Jr., recommends: that the children be made acquainted with all of these forms.

Our Secretary, Miss Rich, has in our office many of these forms of service and will be glad to make them available for you if you so desire.

CHARLES BRECK ACKLEY,
President of the Board.

New York, N. Y.

AN AWAKENING NEEDED.

Mr. Editor:

Will anything less than a general revival of religion in all the Churches suffice to arrest the attention of the nation? The Bishops' Crusade is doing wonders in the Episcopal fold, but is it adequate to arouse the people of America as a whole? I think not. My Crusading has led me to an acute realization of the necessity of a real awakening throughout the whole of Protestantism. I feel that if our national irreligiousness is allowed to go on unabated, with no Church-wide effort to stem the tide of blatant worldliness, inordinate selfishness and a general tendency towards a pleasure-loving and irresponsible attitude on the part of millions of spiritually indifferent people everywhere—if this is allowed to continue without let or hindrance on the part of organized Christianity, I feel that we are headed for general decadence, if indeed not for national collapse.

I have taken the liberty of writing to the Rev. Dr. C. L. Goodell, Secretary, Commission on Evangelism and Life Service, Federal Council of the Churches of Christ, 105 East Twenty-Second Street, New York City, suggesting a general evangelistic campaign synchronously in the leading Protestant Churches all over the country at as early a date as can be arranged. If others will do this, we may succeed in launching a Church-wide revival which will be of sufficient power and scope to arouse the whole nation. Will those who read this write and endorse the idea, addressing the Federal Council as above? Will the editor accede to an earnest request to express approval in the columns of this periodical?

THOS. F. OPIE, D. D.

Burlington, N. C.

SUPERSENSITIVE.

Mr. Editor:

Your article, "Information—but not Controversy", is not worthy of you, for it savors too much of the scandal-monger, and appeals to prejudice and bigotry. Moreover, it is discourteous. The Order of the Holy Cross is a society of godly men, known for their charity and devotion to our Lord. Why not join hands with all who are striving to extend the Kingdom of God, even though you do not now agree with all their ideas. There is enough indifference and prayerlessness in the Church to take the attention of the laity you appeal to, without stirring up strife within the Church itself.

EDWIN G. WHITE.

Ionia, Mich.

(A careful reading of the Editorial referred to will show our correspondent that we make no comment whatever upon the Holy Cross Fathers, except to emphasize what one of them has said himself about their intentions.—Ed. S. C.)

THE KULING SCHOOL: A STATEMENT FROM BISHOP LLOYD.

Mr. Editor:

Please help me by making room for the following statement with regard to the Kuling School:

Question has been raised several times of late as to whether the school is "carrying on" and whether under present conditions in China, funds are needed.

This makes me apprehensive, the more because it is natural that people should think that temporarily gifts might be suspended. As a matter of fact the very situation involves the probability of increased financial obligations.

The school is continuing its work in temporary quarters. This means increased operating costs, a lessened earned income, possible added emergency expenditures, while salaries must go on as usual.

I cannot too strongly urge at this time the continuance of that steady and generous support which has made the Kuling School so real an asset and which will, if maintained, insure its future development.

A. S. LLOYD,
Chairman, Board of Trustees, The Kuling School for the Children of Missionaries in China.

New York.

BISHOP GARLAND OBJECTS.

Mr. Editor:

I was very sorry to read in your issue of February 26, the letter from the Rev. Albert E. Clattenburg appealing for the Children's Lenten Offering for a special object.

Mr. Clattenburg's article fails to mention the fact that the committee appointed by the National Council included my appointees in this Diocese and that the action of the National Council was taken after full consideration of the suggestion to which Mr. Clattenburg refers. As the Bishop of Pennsylvania, and also a member of the National Council, I was in entire agreement with its decision and spoke in favor of it; and I might add that the Chairman of our Diocesan Committee agrees with me that no other action could properly be taken.

May I, therefore, urge your readers to follow the suggestion of the National Council and make this fiftieth anniversary a record offering of the Children of the Church, but not to divert it from the general purpose to which it has been devoted—the maintenance of our missionary work.

Very faithfully yours,

THOMAS J. GARLAND,

Bishop of Pennsylvania.

AN INQUIRY.

Mr. Editor:

As the origin of the word Mass has come up again for discussion, may I have the privilege of asking two questions in the hope of obtaining information?

First, can any Latin scholar translate them, as they stand, otherwise than "'She' is finished", since Missa is feminine and not neuter?

Secondly, if this is the only translation grammatically possible, how did they come to be used in this connection in dismissing the congregation?

Perhaps some reader who is versed in Liturgics may be able to throw some light on this curious, even if academic, topic.

J. E. H. GALBRAITH.

Summerton, S. C.

LENT.

Along the pilgrimage of our life another Lent overtakes us. We came from God and we are on our way back. We have here no continuing city. What we have to do here we must do now, for, in the familiar lines, we shall not pass this way again. We are making our way along. Now and then it is rough going. Let us know what we are about. We work and play and pray. Life is a unit. We are ever the children of our Father. We have a name, a heritage, to aim to live up to. What manner of persons should we not be! "Which was the son of Adam, which was the Son of God." It is even so. But I am sore let and hindered in running the race—making the pilgrimage—that is set before me. There are weights that hinder my going, sins that beset me. An adversary again and again obstructs my path. I would fain reach the celestial city of my contained and devoted self, but who shall deliver me from this body of death? To will is present with me, but how to perform? How carry on? How acquit myself? But Lent overtakes me in the midst of my reflection and encourages my reflection. Lent bids me look up and forward. Say not the struggle naught availeth. Beyond are the heights. As thy days, so thy strength. Renew thine alms, thy fast, thy prayer. Commune with thine own self, see what thy sould doth wear. Watch. Think. Follow judgment, not merely whim and fancy. Meet hatred with love, strife with peace. Seek not to get even. Why should you? How would it help? And it is to help that you are here. Be kind. Forgive. Keep under thy body and bring it and its appetites into subjection. Rule thy spirit. "Be filled with the Spirit." Be glad; the joy of the Lord is thy strength Let us love one another, for love is of God and he that loveth is born of God; he that loveth not knoweth not God, for God is love. Brethren, pray for us.—J. F. W.

AN EXPERIMENT IN CHRISTIAN UNITY

By Everett H. Jones, Special Correspondent

THERE are eight students at the Virginia Theological Seminary in Alexandria who believe that Christian unity is possible, for they have seen it in action. These eight were the guests of the Presbyterian Theological students of Union Seminary, Richmond, on February 16 and 17. They lived and talked and attended classes with their Presbyterian brothers on these days. Differences among them were not winked at, and at least one warm argument arose about the claims of Calvinism. But the dominant aspect of the whole visit was the feeling of brotherhood, the strong sense of kinship as members of Christ. This was more memorable than all else. Christian unity was being proved by being lived.

It all began two years ago when several students from Alexandria met some of the students from Richmond at the Missionary Convention in Washington, D. C. When the convention adjourned, there were still some things the Episcopalians wanted to talk over with their friends from Richmond, so they asked a number of the latter to visit the old Seminary on the hill for a few days. This year the invitation came from Richmond. So happy has the fellowship proved that both Seminaries are anxious now that it become an annual custom.

No account of this experiment in unity conducted recently in Richmond should neglect the spirit of Christian courtesy and hospitality which pervaded it. A reception the first night, with young ladies from the General Assembly's Training School for Lay Workers as hostesses; a tour of the city one afternoon; a tea one evening, followed by a discussion group; a friendly smile and a hearty greeting from every man on the campus—all these came as the expressions of a real Christian friendliness. Quite appropriately, the most serious conference came the second night: by then the students knew each other, and liked each other, and in over two hours of frank, free discussion on common problems not a word was said which broke the sense of an underlying unity.

This conference between the eight men from Alexandria and a group of twelve men selected from the student body at Richmond was the high mark of the visit. It brought a revelation of some of the vital subjects in the minds of theological students of today.

Throughout the discussion there was a spirit of mutual appreciation. Each group felt that it had much to learn from the other. The Episcopalians began by saying they would like to have more of the love which the Presbyterians have for the Bible, and more of their insight into its spiritual messages.

"I can always tell a Presbyterian by the very reverence he shows in handling his Bible," said a student from Alexandria.

"We need the reality and freshness which you gain in your spontaneous prayers," said another.

On the other hand, the Presbyterians expressed their great indebtedness to the Book of Common Prayer. One of them said he found more help in it for the preparation of his own prayers than anywhere else. Another said he more than once longed to worship with a liturgy like that of the Episcopal Church.

Perhaps the characteristic of the Seminary as a whole for which the Episcopal visitors expressed most appreciation was its zeal. Everywhere there was warmth and radiance. The students believed deeply and their faith was their meat and drink. The professors lectured with conviction. There seemed to be present what Professor Jacks called "the lost radiance of the Christian religion", and it was a radiance that came from heat. These men take in earnest the words of the English missionary, Henry Martyn, who said before his early death: "It is better to burn out than to rust out."

Another thing became clear as the students talked. They had no idea of proselytizing each other. The stress was rather on the value of staying in your own Church in order to make it what it ought to be. The value of adopting the good from other Churches was emphasized. "Take the best from all and keep your eyes on the ideal," was the way it was put. One man argued definitely against changing denominations, contending that it usually means the substitution of one set of restrictions for another.

These students also looked ahead and talked over the ways of furthering Christian unity when they are in the work of the ministry. The need for aggressive leadership was pointed out. Oftentimes the people of the Church are slow to respond to efforts at Christian cooperation. It was agreed that this should not deter the movement. There was a strong faith that people of different Churches when they really know each other, and find how much they have in common, will be glad to work together. The exchange of pulpits was urged as a good means to this end.

A plea was made that party labels should be forgotten as far as possible. Many times a minister is classified as a "Modernist" or a "Fundamentalist", and the term tends to isolate him from others, and is often an unfair description. Unity is much better furthered when we appreciate each other as Christians, and not as members of different parties, it was felt.

"We need to remember," said an Episcopal student, "that God and experience teach different men different things. Every man that does not believe as I do is not a lost soul. I am more likely to be the loser if I don't see the truth which he has found. There is not a fixed body of abstract truth which we are out to get into every mind alike. We seek to develop Christian life, and that may come along different lines."

The discussion turned before long to Seminary problems.

"Do you men at Alexandria ever have your ups and downs?" asked a Union student.

"Many an evening we sit up after midnight trying to decide whether we should stay in the Seminary," he was told.

Then there came a free examination of the difficulties which men face as they study theology. The situation was compared to a storm on the ocean when the waves beat high and fiercely before there is calm again. So in the Seminary problems rage until at last out of the turmoil there is a calm faith again.

From both sides it was suggested that the cure for theological difficulty is practical Christian activity. One man said he found himself losing his firm faith as he studied his textbooks, but as soon as he got with people, facing their needs, he grew strong again. Faith was defined as "courageous activity, not quiescent belief".

Several of the theological students felt that the greatest missionary frontier of the Church today is in the colleges.

"I talked to a young professor on the train during the holidays," related a member of the group. "He said he hadn't been to Church in years. Yet, he was interested in religion. He wanted something he had not found. 'For God s sake,' he plead, 'Give us something to live on.' "

While college men are interested in religion, and anxious to talk about it, they are not concerned with the Church. They often feel the Church has fallen down and failed to meet their need. Usually the college students are responsive to the presentation of Christ. Our task is to "rediscover Christ with the college student", said a Presbyterian who had been traveling among colleges.

If one note was sounded more than any other during these days of fellowship, it was that of common loyalty to Christ. In a short vesper service conducted by two of the Episcopal delegates for the students of the Union Seminary, the message that came forth irresistibly was one of the unity which is in Christ Jesus. While Church union seems often a distant and difficult goal, Christian unity, the spirit of unity which must come before any organic union can succeed, is a present possibility if we want it. The exclusive spirit was contrasted with the inclusive spirit, which was the method of Christ. He enlarged the scope of men's thinking and acting; He drew men together. His was the spirit of Edwin Markham's lines:

> "He drew a circle that shut me out—
> Heretic, rebel, a thing to flout—
> But Love and I had the wit to win;
> We drew a circle and took him in."

Two books were mentioned in the course of discussion as having been helpful. Both, interestingly enough, are books which defend Christianity by defending Christ. They are Stanley Jones' **The Christ of the Indian Road** and Charles Gilkey's **Jesus and Our Generation.**

Those who had a share in this experience of Christian unity are praying that its results may be lasting and far-reaching. They expect such results. There was constantly a forward look, and a determination to carry into the years ahead the spirit of oneness which filled the time of thinking and living together. Already an invitation has gone from Alexandria to Richmond for a group of the Presbyterian students to come for a visit next year. Already, too, an invitation has gone from the faculty of the Virginia Seminary to Dr. W. T. Thompson, of Union

Seminary, whose classes were found so interesting and valuable by the Virginia men, to give a course of lectures this spring on methods of religious education.

The students who went from the Virginia Seminary to Union were: Clifford L. Stanley, of Williamsport, Pa.; Charles A. Sumners, of Austin, Texas; Allen Person, of Charlotte, N. C.; Paul Lineaweaver, of Hancock, Md.; Durrie B. Hardin, of Houston, Texas; Wentworth Riemann, of Houston, Texas; Everett H. Jones, of San Antonio, Texas; and C. A. Brocklebank, of Toledo, Ohio.

Church Intelligence

Conference of Field Department Secretaries.

More than thirty Dioceses and Districts sent representatives to the annual Field Department conference of diocesan executive secretaries held at Racine February 21-25, including, for example, California, Olympia, Florida, New Hampshire, Oklahoma.

A world outlook in Christian missions, and a statement of progress in social service thinking were presented to the field men. The objective of the Church's program, the diocesan program, the effect of the pay-as-you-go plan, what to do about advance work, and a great number of more technical questions received a thorough discussion of practical value to all present, as men from widely divergent fields produced their problems and pooled their experiences.

Conference of Church Students.

For the fourth consecutive year the Church students of the universities and other institutions of collegiate rank in the Dioceses of Easton, Maryland and Washington met in conference. The meeting this year was held in Baltimore where the second conference was also held. The first and third conferences met in Washington.

Delegates from the thirteen colleges which make up the conference registered at the pro-Cathedral in Baltimore on Friday afternoon, February 25. Mr. Frank Hewitt, who graduated from Johns Hopkins University in 1923 and is now a senior at the University of Maryland, is the President of the Conference and acted as toastmaster at the "get-together" supper on Friday evening. At the general meeting which followed, the conference was addressed by the Presiding Bishop of the Church. The Rev. Anson Phelps Stokes, D. D., LL. D., of Washington Cathedral, spoke on "The Layman and the Church". A social hour in charge of Mr. Kercheval E. Smith, the leader of the Young People's Work in the Province of Washington, followed.

Saturday was devoted to the business of the conference with the period from three-forty-five to six P. M., left open as usual for sight-seeing and recreation.

On Sunday the delegates attended Corporate Communion in the Pro-Cathedral and also morning prayer at eleven A. M. Breakfast after the early celebration was served in the Parish House.

The Rt. Rev. John T. Dallas, D. D., Bishop of New Hampshire, formerly Chaplain of Dartmouth College, opened the conference on Saturday and closed the day with a Quiet Hour in preparation for Holy Communion. He was the celebrant at that service on Sunday morning. The Rev. Ronalds Taylor, S. T. D., student pastor at the University of Maryland, preached at the eleven o'clock service.

The Rev. W. L. DeVries, Ph. D., D. D., of the Washington Cathedral, conducted a Question Box on Saturday afternoon.

Among the students who acted as leaders of meetings are the following, several of whom are well-known in the Province: Mr. Noyes Northup, J. H. U. '27; Mrs. M. V. Thomas, G. W. U. '25; Mr. Carroll Brooke, G. W. U.; and Miss Marry S. York, U. of M. '28.

News From China.

A cable received from Bishop Roots on March 5 gives the following information:

The General Synod of the Church in China, appointed for May, 1927, in Foochow, has been indefinitely postponed.

The following institutions are in operation:

Central China University, in which Boone University is included, with one hundred students.

Boone Middle School with two hundred students.

St. Hilda's School, with about the same enrollment as last term.

The primary schools in Wuchang and Hankow have a full enrollment.

Most of the out-station primary schools are open with fair prospects.

John W. Wood.

American Bishops Elected Honorary Associates of the S. P. G.

The following letter from the Society for the Propagation of the Gospel in Foreign Parts has been received by the Presiding Bishop:

15 Tufton Street,
Westminster S. W. 1.
22 February, 1927.

Dear Lord Bishop:

At the annual meeting of our Society held on February 18, 1927, the following resolution was passed with acclamation:

"Resolved, That the Bishops of the Episcopal Church of the United States of America be elected Honorary Associates of the Society for the ensuing year."

In communicating the above resolution may I be allowed to say how very deeply the Society values this link with your great Church, and treasures the memory of the work it was privileged to do in the past.

Yours faithfully and dutifully,
N. F. Jenkins,
Deputy Secretary.

The Most Rev.
The Presiding Bishop of the Protestant Episcopal Church in the United States,
281 Fourth Avenue,
New York City.

To which Bishop Murray has replied:

Thank you very much indeed for yours of the 22nd ultimo, informing me of the resolution adopted at the meeting of the Society for the Propagation of the Gospel in Foreign Parts, electing our Bishops Honorary Associates of the Society for the ensuing year.

We appreciate more than we can well express this friendly and fraternal action; and with a prayer for you in everything, I am

Affectionately yours,
John Gardner Murray,
Presiding Bishop.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

More Crusade Missions.

Beginning on Sunday, February 6, and ending Sunday night, February 13, a very helpful mission was held in Ascension Church, Amherst, the Rev. Thos. Deane Lewis, D. D., rector. Preparatory services were held for two weeks before the mission. In addition to this several members of the congregation a few weeks before had attended the Diocesan Crusade in Lynchburg, so that when the missioner, the Rev. W. Roy Mason, of Charlottesville, came, the congregations were eagerly awaiting his message. The congregations steadily grew and Christians of all communions came and took an active part. Many requests for prayer were received, all of which were offered at the morning conferences when the devotional spirit seemed at its deepest. At the closing service Sunday night the weather was inclement, but there was an attendance of about one hundred, nearly half of whom signed cards of rededication to Christ and His work.

At St. Mark's Church, Montvale, the Rev. W. A. Pearman, rector, the Rev. J. Manly Cobb was the Crusader from February 21 to 25, inclusive. There was a mass meeting every night, and, notwithstanding the unfortunate weather and bad roads, great interest was manifested in the neighborhood, and the congregations increased steadily. Ministers and members of other denominations assisted in the services by their presence and support. At the final service the Boy Scouts attended in a body. It is felt that in every way this series of meetings met with gratifying success.

Activities at Blacksburg.

The monthly social meeting of the Episcopal Club of the Virginia Polytechnic Institute was held at the home of Professor and Mrs. W. D. Saunders on February 18.

In the absence of the rector, the Rev. J. Manly Cobb, the services at Christ Church and Emmanuel (High Top) on February 20, were conducted by the Rev. A. C. Bussingham, deacon-in-charge of St. Peter's Church, Roanoke.

On February 25 an amateur theatrical entertainment was given by the Parish Guild in the V. P. I. Auditorium, for the benefit of the organ fund. There was a large audience and the receipts amounted to more than $130. At a meeting of the vestry and a committee from the Guild last December it was decided to purchase the organ without delay. A handsome Moeller organ was selected, costing about $3,000. As it cannot be delivered before Easter, the necessary alterations to the church for the installing of a pipe organ are

being made at the present time. The family of the late Colonel William H. Palmer, of Richmond, have generously offered to contribute the amount necessary for the alterations. While this work is progressing the church services are being held in the chapel of the college Y. M. C. A.

The Rev. Mr. Cobb underwent an operation for appendicitis in the Jefferson Hospital, Roanoke, on Saturday, March 5. At this writing his condition is encouraging, and it is hoped that he will be out of the hospital in a short time.

T. A. S.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

World-Wide Day of Prayer For Missions.

The World-Wide Day of Prayer for Missions, March 4, was observed in St. Paul's Parish House, Richmond, by women of all denominations. From ten in the morning until five in the afternoon continuous prayer was being said for every phase of missionary work; for all women in the mission field at home and abroad; and for the young people of this and other nations.

The day was divided into periods of one hour. Each hour was conducted by a woman of a different denomination; but every denomination was represented every hour, not only in the congregation, but by the various women who said the prayers or gave the Bible readings. In this way, about one hundred and fifteen women had some definite part during the day; and while the subjects for prayer were the same hour by hour, there was great variety in the petitions.

The Woman's Interdenominational Missionary Union of Richmond cooperated to make this day possible. Hundreds of women attended during the day, and the missionary spirit and the spirit of unity were greatly strengthened in the community.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Lenten Activities.

Lenten activities in Washington have been announced throughout the Churches and programs in many cases include visiting clergy. Noon-day services at Epiphany Church will be from 12:05 to 12:30 and some of the speakers for these are the Rev. H. P. Almon Abbott, D. D., for week of March 6; the Rev. Wyatt Brown, D. D., week of March 13; Dr. James S. Montgomery, Dr. J. R. Sizoo, Dr. William A. Lambert, Dr. John R. Shannon and Hon. C. S. Briggs, week of March 20; Dr. F. S. Fleming, week of March 27; the Rev. F. G. Budlong, D. D., week of April 3; and the Rev. Z. B. Phillips, D. D., rector of Epiphany Church, in Holy Week.

At many of the Churches exchanges are being made by local clergymen. The Lenten services at Keith's Theatre will begin at 12:30 each week day instead of 12 as previously announced in this column. Some of the Churches will have also, as a part of their Lenten observance, special children's services and the rendition of some sacred cantata. Services at the Cathedral will continue as usual with Evensong every week day at 4:30 P. M., and Holy Communion on Thursday at 7:30 A. M. The Girls' Friendly Society in the Diocese of Washington will have special Lenten services in Epiphany Church on Monday at 4:45 P. M., when Dr. Phillips rector of Epiphany Church, will conduct the services and preach.

The Rev. Robert Lee Lewis, curator of Washington Cathedral, will preach every Sunday morning in Lent at the Church of the Advent, and also on Friday evenings at 8 P. M., when his subject will be, "Plain Talks on Every-day Religion".

Bishop Darst Returns To Diocesan Duties.

The Rt. Rev. Thomas C. Darst, D. D., Bishop of the Diocese of East Carolina, who has been spending six months in Washington as Chairman of the National Commission on Evangelism and executive head of the Bishops' Crusade, has left the city and returned to his home in Wilmington. As he was preparing to leave his office at Mt. St. Alban, Bishop Darst was called into the office of Bishop Freeman and presented with a fountain pen set as a token of appreciation of the honor and privilege which the Cathedral staff had felt in their work and contact with him.

Bishop Freeman made the presentation with an informal address, and Bishop Darst, in accepting the gift, said:

"I want you to know it is my firm conviction that the spiritual atmosphere which surrounds Mount St. Alban and our National Cathedral has a great deal to do with the wonderful success of the Bishops' Crusade. I am more happy than I can say that it was decided to establish our headquarters in Washington and right here in the Cathedral office."

He concluded by giving his blessing to the assembled Cathedral staff.

Leon C. Palmer, executive secretary of the National Commission on Evangelism, will remain at Mount St. Alban for another month to supervise the follow-up program of the Bishops' Crusade prior to closing the temporary headquarters.

M. M. W.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

Noon-Day Lenten Services.

The daily noon-day Lenten Services under the auspices of the Brotherhood of St. Andrew are being held this year as usual in the Garrick Theatre, with the following list of speakers:

Ash Wednesday, March 2—The Rt. Rev. John G. Murray, D. D., LL. D., Presiding Bishop and President of the National Church.

Thursday, March 3—The Rt. Rev. Thomas J. Garland, D. D., LL. D., Bishop of Pennsylvania.

Friday and Saturday, March 4 and 5—The Rt. Rev. Ethelbert Talbot, D. D., LL. D., Bishop of Bethlehem.

Monday and Wednesday, March 7 and 9—The Rev. Canon Allan Pearson Shatford, D. D., St. James the Apostle, Montreal, Canada.

Thursday, March 10—The Rev. William J. Cox, rector of St. Andrew's Church, West Philadelphia.

Friday and Saturday, March 11 and 12—The Rev. Canon Allan Pearson Shatford, D. D., St. James the Apostle, Montreal, Canada.

Monday to Saturday, March 14 to 19—The Rt. Rev. Granville G. Bennett, D. D., LL. D., Bishop of Duluth.

Monday to Saturday, March 21 to 26—The Rev. Joseph Fort Newton, rector of Memorial Church of St. Paul, Overbrook, Philadelphia.

Monday to Friday, March 28 to April 1—The Rt. Rev. Charles Fiske, D. D., LL. D., Bishop of Central New York.

Saturday, April 2—The Rev. Richard Gurley, rector of St. Martin's Church, Radnor, Pa.

Monday to Friday, April 4 to 8—The Rt. Rev. Charles E. Woodcock, D. D., LL. D., Bishop of Kentucky.

Saturday, April 9—The Rev. John Doyle, rector of St. Philip's Church, West Philadelphia.

Monday-Friday, April 11-15—The Rt. Rev. Thomas C. Darst, D. D., LL. D., Bishop of East Carolina.

Easter Even, April 16—The Rev. Stanley R. West, Chaplain, rector of Calvary Church, Conshohocken, Pa.

SALINA.

Rt. Rev. Robt. H. Mize, D. D., Bishop.

Crusade Preaching Missions.

The Rev. Corwin C. Miller, Chaplain of St. John's School, Salina, conducted a preaching mission of the Bishops' Crusade at Larned. His services were helpful and far-reaching and the mission made an abiding impression, and will result in the upbuilding of the Church.

S.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

Church of The Good Shepherd.

The Rev. Loaring Clark, D. D., is holding a successful mission in the Church of the Good Shepherd, Jacksonville. It began March 3 and concludes the thirteenth. Devotional services are held in the morning and a preaching service at night. Last week about one hundred and thirty of the officers and teachers of the Sunday School met at dinner to outline the work for Lent. The school is setting an increased goal for its mission offering. Addresses were made by Bishop Juhan, the Rev. C. A. Ashby, rector; Mr. Geo. W. Thames, Superintendent; and the Rev. Ambler Blackford, Diocesan Chairman of the Board of Religious Education. Owing to the growth of the Sunday School and the needs of the parish, an offering will be taken Easter to start the erection of the handsome church building to complete the original design of the plant. This is fixed at not less than $150,000. A little over ten years ago Good Shepherd had three hundred and thirty-five communicants, and about $27,000 in property. It now has nearly 1,300 communicants and its parish house and equipment alone is valued at $400,000. Over two hundred members were added in 1926. It is known as a Seven-Day Church, operating every day in the week, through its gymnasium, swimming pool and club rooms. Services are now had in the chapel of the Sunday School. The whole parish house will be turned over to the school when the new church is put up.

The Rev. John Matthews, who took charge of the Church at Marianna, is doing a splendid work. His appeal to his people in the fall campaign was so

well gotten up, that it was commended by the Diocesan Board. Mr. Matthews came to the Diocese from the University of the South, where he made a fine record.

T.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Church Building In The Diocese.

There are a number of church buildings under construction in the Diocese. At St. Stephen's, Port Washington, a new parish house awaits dedication by Bishop Stires at his visit on April 3. The building is of steel-frame construction, with two floors of about 11,000 square feet area each. The auditorium, which is also the main Sunday-school room, seats three hundred and seventy-five. There is a gymnasium, which is also primary department room; ladies' parlor, girls' rooms, Boy Scout quarters, billiard room and bowling alleys. The contract price was $35,000, exclusive of fixtures and furniture.

At St. Gabriel's, Hollis, a new parish house is under construction. It will be fire-proof, with steel frame, brick and stone walls, and concrete floors. It will cost $69,000, beside furnishings. The Church has recently been somewhat enlarged by adding a choir room and a sacristy, releasing space for seats that was formerly used for these purposes. Further enlargement of the church is impossible, because the widening of Jamaica Avenue has been authorized, and this will reduce the size of the plot. Probably a new church will have to be built in a few years; but the present plot has become very valuable as a business site, and can doubtless be sold to good advantage when it will no longer serve.

The Church of the Resurrection, Richmond Hill, has recently been lengthened by thirty-nine feet, providing additional seating capacity to the nave and an entirely new chancel. Included in the new chancel furnishings is a pulpit in memory of the late Rev. Wm. P. Evans, rector of the parish from 1900 to 1922. The enlargement of the original little frame church was begun in 1897, when the Rev. George W. Davenport, now Bishop of Easton, was rector, and was carried on under the Rev. Mr. Evans. It has now been completed under the leadership of the Rev. Arthur R. Cummings, the present rector. Along with the new church, a fine parish house has been partly built and is in use; the second story, however, remains to be built. The cost of recent building operations has been $130,000.

At Jackson Heights the foundations of St. Mark's Church and parish house are being put in, the bids for the superstructure are being received.

St. Simon's, Brooklyn, is building a new church at Avenue M and East Twenty-Ninth Street, to which, when it is completed, the congregation will remove from the present location at Avenue K and East Twelfth Street.

Land Given For Mission at Ocean Side.

A plot of ground sixty feet by more than two hundred, well located in Ocean Side, has been given by Mrs. A. A. Pearsall and her family for the use of St. Andrew's Mission there. Miss Laura Sutton has given a dwelling house to be moved onto this plot and made to serve temporarily as a chapel.

St. Andrew's was begun last September by the Rev. Frederick H. Handsfield, rector of the Church of the Ascension at Rockville Center. Ocean Side lies between that village and Long Beach. A Sunday School is held at two, and Even Song at three. There is a monthly service of Holy Communion. There is an active men's club, and a women's guild of seventeen members.

At the Church of the Epiphany, Brooklyn, remarkable progress has lately been made. The Church School especially has expended until there are now twenty-one classes, and every available place is used, including the school's own quarters in the basement, the church itself, the kitchen, the sacristy, the stage, and the rector's study. The kindergarten meets in two sessions: one with the Sunday School at ten, and the other during the church service at eleven. The rector, the Rev. Lauriston Castleman, says that his school does not lack for teachers, because of the remarkable enthusiasm of the young people of the parish. There is also a Men's Club of one hundred and three members.

C. H. W.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

New Church For State College.

The Bishops of Pennsylvania met at State College on February 24, to acquaint themselves thoroughly with the lot on which it is proposed to build a dignified church and parish house for St. Andrew's Mission at State College. About a year ago a campaign was instituted to collect $160 for this purpose. This amount is just about completed and the Bishops have agreed on the architects and on the kind of buildings they wish erected. This spring they hope the work can be started on the church. The present basement in which services are held will serve for holding the Church services until the church is completed, and then it will be converted into a parish house by adding several sections to it and building an additional story.

The Church Home.

The Executive Committee of the Church Home met on March 1, to inspect the improvements and addition to the Church Home, which are nearing completion. The contractor hopes to finish the work by April. A number of buildings with glass sides were donated to the home. These will be torn down, where they are at present, at Mt. Airy, Pa., and hauled to the grounds of the home where they will be erected again—one for the boys as a playroom when there is inclement weather and one for the girls, and another one for an industrial shop in which it is hoped to install simple machinery which will be the beginning of manual training for the boys.

Mrs. Sterrett Recuperating.

The many friends of Mrs. Sterrett, the wife of the Coadjutor of the Diocese, will be sorry to know that she had to undergo two major operations in St. Mary's Hospital, Rochester, Minn., by Dr. Charles Mayo. The Bishop writes on February 27 that she is recovering speedily from the operations and hopes that she will be better than she has been for years. In this news the whole Diocese rejoices.

H. P. W.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Crusade "Follow-Up" Work.

Following the opening campaign of the Bishops' Crusade, the chairman of the Diocesan Committee, the Rev. John S. Douglas, rector of St. Andrew's Parish, Louisville, has been untiring in efforts looking to the fulfillment of well-organized "follow-up" work, and has succeeded to the extent of covering effectively every point in the Diocese where the Church has a mission. Mr. Douglas, himself, visited Owensboro, holding daily conferences and services, and the same program has been carried out elsewhere.

In the See city, each parish has sent forth its schedule of services for the Lenten season, including the usual weekly union service on Friday, preceded by the likewise long established united meeting of the Woman's Auxiliary, under the direction of Miss E. Almstedt, Diocesan President. For many years these Lenten meetings have proven a strengthening feature of the work of the Auxiliary, and under the Diocesan Educational Secretary, Mrs. Gilmer R. McCormick, a series of interesting programs has been arranged.

Noonday services will be conducted as usual, in the leading theatre of the city, with the following speakers, as planned: the Rt. Rev. C. E. Woodcock, during the first and fourth weeks; the Rt. Rev. James Wise, the Rev. John Gass; the Rev. C. E. Jackson, the Rev. Harold Brown.

Bishop Woodcock has been one of the Crusaders, serving both in Baltimore and Chicago, with valuable results, as reported from each field.

L. L. R.

EASTON.

Rt. Rev. G. W. Davenport, D. D., Bishop.

The Bishops' Crusade.

The Bishops' Crusade in this Diocese was an unqualified success, surpassing all expectation. Large congregations greeted the Crusaders at all points visited.

The missioners sent by the Commission on Evangelism were admiraoly chosen. The Rt. Rev. R. E. L. Strider, Bishop Coadjutor of West Virginia, was the Crusading Bishop. His sermons were scholarly and convincing, and never failed to carry weight and conviction.

The Rev. Nathaniel B. Groton, of St. Thomas' Parish, Whitemarsh, Penn., Crusading Presbyter, stirred the hearts of all his hearers by his eloquent words on the Bible and prayer. His conferences for the clergy, the men, the women, and the young people of the Diocese were splendidly attended and lasting good will result therefrom.

The Crusade opened at Salisbury on February 6 and closed at Elkton February 22, having also been held in Cambridge, Easton and Chestertown. The Diocese was so stirred by the Crusade that it immediately began its follow

(Continued on Page 22.)

Family Department

MARCH.

1. Tuesday.
2. Ash Wednesday.
6. First Sunday in Lent.
9, 11, 12. Ember Days.
13. Second Sunday in Lent.
20. Third Sunday in Lent.
25. Friday. Annunciation B. V. M.
27. Fourth Sunday in Lent.
31. Thursday.

Collect for the Second Sunday in Lent.

Almighty God, Who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly in our souls from all adversities which may happen to the body, and from the evil thoughts which may assault and hurt the soul; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

Compassion.

Henry Irvine Lynds.

In simple faith a child knelt by his bed,
And talked to God as son to parent should.
Life's little troubles and its wants he said:
And God, Creator, smiling understood.

Adventurous youth, beset by worldly lust,
Forgetting prayers of childhood, and the need
To keep the Spirit Shield of faith from rust:
And God, Omniscient of man, gave heed.

A man of middle age, success attained,
Lavish of wealth, incontinent and proud;
Living for pleasures of the world thus gained;
And God, long suffering, his wrongs allowed.

An old man bowed with weight of years and sin,
The sweetness in life's fruit now turned to gall;
Repentant, childhood memories stirred within:
And God, compassionate, forgave him all.

The Presbyterian Church.

Rev. T. F. Opie, D. D.

(The article following is one of a series dealing with the Protestant Communions written by Dr. Opie for the Southern Churchman. They are especially timely in view of the approaching Conference on Faith and Order to be held in August at Lausanne.—Ed. Family Department.)

In the whole Protestant world there is scarcely a more influential body of Christians than the Presbyterians. Presbyterianism connotes loyalty to the Bible, cultural, conservative and consecrated Christianity, and no end of "good works".

Numerically, the Presbyterians are near the head in a list of several hundred Protestant Churches. In respect to Sabbath School activities and religious education in general this Church has been peculiarly zealous in late years. It has some of the best appointed and most admirably equipped Sabbath School Departments in America, making special provision for infants' and beginners' work.

There is probably not a Church in the United States in which the members are more loyal to their doctrines than are Presbyterians. While strict Calvinism, with its tendency to fatalism (so regarded by many outside the folds of this sect) has been somewhat modified in the light of modern conceptions of the Almighty, most of the members of this body hold to a rigid interpretation of predestination—and they are usually ready to give Scriptural authority for the same, most notably Romans 9:11-12, "For whom He did foreknow He also did predestinate", etc. It is rather singular that this orthodox denomination should be considered by outsiders merely or largely in the light of this single doctrine, though it could hardly be esteemed the primary Presbyterian doctrine, nor is it peculiar to this faith.

From an educational and cultural standpoint, the ministry of this Church takes high rank. The Presbyterians have always stood for an "educated ministry" and many of the leading scholars of Christendom have been of this faith.

One of the oldest, most dignified and best edited religious papers in America—in fact, what is probably the finest Church family newspaper in the country—is The Christian Observer, a weekly Presbyterian periodical published in Louisville, Ky., for it is in a true and worthy sense a paper for the whole household, young, middle-aged and old.

Many contend that St. Paul, himself not of the original Apostolic band, first instituted the Presbyterian form of Church polity, with lay deacons and elders, as opposed to the "orders of the ministry" of these groups (deacons and elders). In fact, the great Episcopal and Presbyterian bodies are separated largely by reason of interpretation regarding "orders", the former holding that the "Episcopos" of Scripture is a distinctive office of the sacred ministry, above that of the "Presbyteros", while the latter regard the two as interchangeable, the "bishop" being a "Presbyter" (priest) and the "elders" being the ruling lay body of the local church, and not "priests" or "ministers" in the Church.

During the War between the States the Northern and Southern Presbyterians separated, and have remained in two distinctive bodies ever since, though there is a decided tendency towards unity.

All honor to this great body in its loyalty to Christ and the Holy Bible.

For the Southern Churchman.

Nursing In Wrangell, Alaska.

Mary Merrick Williams.

I shall never forget the approach to Wrangell a gloriously clear day in April, 1926, after several rainy days at sea. The Island has a charming setting, surrounded by mountains which were white from a recent fall of snow. The woods, a brilliant green and the grass luscious after so much rain. The brilliant yellow of the Skunk Flowers added just the touch, and at the top of the hill overlooking all this stands The Wrangell General Hospital.

It was opened this year and made possible by Bishop Rowe and the Episcopal Church. It is well-governed by a Board of Directors of Wrangell men, and enthusiastically supported by all the citizens.

Our patients came from the town and surrounding parts; also the neighboring canneries, and represented many nationalities. The Hospital can, at the present time, accommodate twenty, with rooms on the top floor which can be utilized if needed. A Men's and a Women's Ward; a well equipped nursery; five private rooms with baths, which have been beautifully furnished by local organizations. A splendid X-Ray with Fleuroscope, which Department has meant so much to the Hospital. A modern Fracture Bed, also a gift, which has been occupied by different patients since the opening of the Hospital and has added greatly to their comfort. Our warm friends at Wrangell have added much by gifts of jellies, fish, flowers, linen, etc.

The Bishop visited us early in the summer and again this fall. Also Dr. Walsh, of Nome, who handled so successfully the diphtheria epidemic of last winter. Dr. Will Mayo and many others, who seemed delighted with the hospital and the work it is doing.

The first summer has been a great success and I am sure things will continue to run smoothly. There is a great need for such an institution and I am convinced that it will play a part in the future of Southeastern Alaska. It has been an inspiration to us all to be working under Bishop Rowe and thus play a small part in the wonderful work he is doing, for Alaska.

Lent Is Opportunity.

It is true that all experience is opportunity. There is nothing which happens to any one of us which may not bring us nearer to God and make us more worthy to be His sons. If we meet with prosperity and success we may find the sources of gratitude which lift up to God, we may find broader experience and finer culture and understand the things of God. If we meet with sorrow and affliction, with misfortune and pain, we may find in them the means of revealing more deeply God's love as we find opportunity for growth in faith, patience and courage. All experience is opportunity. Every event comes as a prophet of the Most High, uttering to us the message of divine things.

But just as in all the varied experiences some utter their cry loudly and insistently, while others can scarcely make it heard above the din of the busy streets, so it is in the revolving of the year and the passing of the various seasons of the Church's life. All are opportunity. The long, peaceful, course of the Trinity season may minister to quiet upbuilding of life; but its opportunity must be earnestly sought. Its cry does not always make itself heard above the noisy interests of ordinary life. The prophet is in the wilderness, and but an echo of his voice reaches the centers of activity, or the prophet is hustled and jostled by the thronging crowd and no one notices his efforts to be heard. But not so in Lent. Like Amos bringing quiet to the

noisy worshippers of Bethel, compelling the hearing of his words, Lent comes to us. We must listen. We cannot help ourselves. Lent is opportunity. No one of us can doubt it or fail to know.

But we may fail to take the opportunity. We may know that here is an opportunity to think deeply upon the real meaning of life to strive to make clearer the ideals which guide, to put some one or more of our worst inward foes under foot, trampled to death, and to be drawn in heart and mind nearer to God. We may recognize this opportunity, we may hear the voice, and we may go upon our way utterly unmoved. If such be our case, the loss is ours; yes, and Christ's and His Church's.—The Pacific Churchman.

For the Southern Churchman.

More Than Conqueror.

(A Rejoinder to "Invictus".)

Juliet C. Smith.

"In the fell clutch of circumstance,"
Which is for me a Father's hand,
Erect, with frequent upward glance,
I pray that I may firmly stand;

Nor beat upon a fast-closed gate,
Nor puzzle o'er a cryptic scroll,
But **trust** the Master of my fate
And **love** the Captain of my soul.

Some Things Missions Have Done.

They have made the name of Christ the best known name in the world.

They are proclaiming the Gospel in over ten thousand different places.

They have planted in the leading foreign lands the Church of Christ, with a Protestant membership of over 2,644,-170.

They have created a great system of Christian schools and colleges, having a present enrollment of over a million and a half pupils in these institutions.

They have stimulated the governments of the leading nations of the east to establish educational systems of their own.

They have introduced modern medicine, surgery and sanitation into the darkest quarters of the globe, by means of six hundred and seventy-five hospitals and nine hundred and sixty-three dispensaries.

They have been the principal agents of relief in famines, and have made scientific investigation of the causes which lie at their root.

They have taught people habits of cleanliness and the laws of health, thus lessening the spread of plague and pestilence.

They have established a multitude of trade schools in which development of Christian character keeps pace with growth in manual skill.

They have helped to abolish human slavery and shown the Christian way of caring for the aged, orphans, blind, deaf mutes, insane and lepers.

They have lifted women from a condition of unspeakable degradation, and trained a new generation of Christian mothers, wives, and daughters, who are making homes and introducing new ideals of social life.

They have translated the entire Bible, or portions of the Scriptures, into five hundred languages and dialects, distributing last year alone 9,-272,221 copies.

They have reduced many strange tongues to writing and have created a literature for whole races, producing annually a vast amount of good reading in the shape of books, hymnals, and papers for all ages.

They have transformed the people of the Fiji Islands, Melanesia, and other island groups from cannibals to civilized beings.—India Alliance.

For the Southern Churchman.

Return.

In Memoriam Frank L. Stanton:
Poet-Friend.

Lilla Vass Shepherd.

Gently, gently, breezes, blow
Over him whose voice you know;
Cradle with your woodsiest strain
Song among its own again.

Doubtless now your ether wings
Bring him other lovely things
While his wistful measure fills
To the rhythm of the hills.

Yet I think his own could be
Never weaned quite utterly
From the ways of friendly feet
Down some old familiar street:

Who knows that a blue-bell still
May not summon him at will,
Or the kindlier breath of spring
Be another's welcoming!

The Song of Love.

Psalm 116:1—"I love the Lord."

Young love is buoyant, enthusiastic and excitable. It has to be tested in order to be purified. The depth and intensity of the Psalmist's love are discoverable from the experiences recorded in these verses. Death compassed him about, he was brought low and the Lord had heard the voice of his supplication.

To know the completeness of love one must prove the love of another, and David had found the love of God constant and true in every trial. Often religion is too formal, like a society reception or a dress parade, and God becomes a distant deity without any personal significance for the individual soul. What a contrast to this Psalm! "I love the Lord"—sweet, gracious, intimate.

"God is love" is the absolute truth in which religion finds its origin. Prayer is, therefore, the response of love to love. There is no conclusive argument for prayer nor is there any final argument against it. In fact, there are some things about which one does not argue, like fresh air, sunshine and harvests. They are there to be used or abused, and the presence of God is as all enfolding as the sunlight.

No other influence can compare with love in its power to bless humanity. It gives, serves, sacrifices even unto death. Philosophy reflects and analyzses, while Love sows the seeds and gathers in the harvests. It is not any kind of love. In this we cannot be mistaken. It is the Love of God revealed in Jesus Christ. His life of love is the most glorious event in history, and in praise of this love sweet songs have been written in every age. "We must love Him too and try His works to do."—Presbyterian Banner.

The Art of Living Together.

Unless the world learns the art of living together, the world is not going to get anywhere, either in its thinking or in its doing. We have learned the art of fighting together, either along with each other or fighting against each other, and we have learned the art of dying together. That was done and done remarkably well recently, but the art of living together is much more difficult, and we have not yet learned that art, but we must, or there is no possibility of the world's reaching any goal whatsoever. Where there is the will to dominate on the part of the individual or the nation, it is impossible for people to live together in the right way. Similarly, there is the spirit of self-determination, than which there is no more destructive agent. When each people or each nation takes unto itself the power to live as an isolated self-determined unit—in that way lies madness; it is but the wedge that will split asunder and destroy the whole world.

Under the different colors and races learn the art of living together, there is a grave possibility of war, far more terrific than the Great War. If we are to have one goal for one world, then we must have that goal such that every part of the world will be working toward it. When we talk of the white race and all its great achievements, we must remember what the rest of the world has done, that there was a great Chinese nation before we had clothes, and that Japan was a power long before there ever was the Christian religion. We must try to see the best in each other, and not the worst; we must discover the plan of open diplomacy and of meeting together to discuss our differences. There will be sharp differences at first, of course, but out of these will come the art of living together. When we see that in making a world we need the idea of this race, the note of that race, the color of another race, and the civilization of still another race, that we need all to make up the picture, then, and then only, shall we have learned the art, the divine art, of living together.—Archdeacon Fotheringham, in "The Advertiser", London, Ont.

Where Go the Boats?

Dark brown is the river,
Golden is the sand.
It flows along forever,
With trees on either hand.

Green leaves a-floating,
Castles of the foam,
Boats of mine a-boating—
Where will all come home?

On goes the river
And out past the mill,
Away down the valley,
Away down the hill.

Away down the river,
A hundred miles or more,
Other little children
Shall bring my boats ashore.

—Robert Louis Stevenson.

Before every young heart God raises the vision of some Jerusalem on its hill-top. Not, indeed, the same to all men, nor the same to men in all times. It was only one who could be a Christ. It was only at one time that a Christ could die for the world. Only once could a Columbus discover the one continent and a Livingstone explored the other. There are some things done for ever. Here and there men could say, It is finished.—Selected.

For the Young Folks

The Worth of a Boy.

Some value a boy by the work he can do
At the house and the barn and the wood-pile, too.
Some count up the cost of his board and his clothes,
And doubt if he pays for his keep, I suppose.

The work is all right; he should do what he can;
But the worth of the boy is in making the man.
The future will tell, be he large or but small,
If he's worth a whole world or nothing at all.

Let him set his mark high, and then press to the goal
With all of the might of his body and soul.
And you'll see by the light which his coming day gives,
He will make the world move by the life that he lives.

There's a station of honor, a position of trust,
Awaiting the boy who is faithful and just.
And the great God of heaven looks down through all space
For the one faithful boy who will fill that one place.

And you, my dear lad, though you know not the way,
May be chosen to fill that position some day.
The worth of a boy, whate'er his expense,
Is not to be reckoned by dollars and cents.

Would you know his real value, mark the price that was paid
When to ransom his soul Christ died in his stead,
You ask why such ransom a poor boy would bring,
This is the secret, "He's the child of a King."

—Rodney S. Owen.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Jesus and the Children.

M. L. G.

Suppose we were to make a list of the children whom we know to have been with Jesus during His ministry. It would be something like this:

The daughter of Jairus,

The lad who gave his loaves and fishes,

The child whom He set in the midst of His disciples,

The children whom He took in His arms and blessed,

The boy whom He healed at the foot of the Mount of Transfiguration.

The children in the crowd shouting Hosanna at His entry into Jerusalem.

Besides these, He healed two who did not see Him, the nobleman's son and the daughter of the Syro-Phoenician woman. And there were children in every multitude He moved among, to feed, to heal or to teach.

Don't you think those children would keep always in their memory that loving face bending over them, those strong and gentle hands, the tones they could understand even better than His words? When we think of the glory that touched their young lives, it is no wonder we say,

"I wish that His hands had been placed on my head,
That His arms had been thrown around me".

But here are two words of His that show us how truly we may have Him:

"Lo, I am with you always," and

"Blessed are they that have not seen and yet have believed."

This is the blessedness we can feel more than those little ones did. To know He is near, though we do not see Him; to speak to Him in prayer and be sure that He hears—in these ways we may follow Him as surely as the boys and girls of Galilee, and just as freely receive His blessing and His power.

The Princess Who Lost Her Crown.

Once upon a time, in a far country, there lived a little princess named Veridian. She hadn't been the daughter of a king long, so she wasn't a very dignified princess. Her grandfather, the late king, had just died, which made her father the new king. The coronation had not yet taken place, so Veridian didn't see why she should be dignified.

She was an only child, and, princesses not being allowed to play with other children, she had no playmates. It is true she had six pages who constantly attended her, but princesses aren't ever supposed to play with servants. And besides they were boys.

Every day Veridian had to sit in her great, quiet room and read history while she practiced wearing her royal crown. One page turned the leaves of the big book, one stood by the door, one amused the royal kitten, and the other three stood solemnly behind her stiff chair to catch the crown if it should slip, which it often did.

It was a very unusual and valuable crown, set with many precious jewels. People admired it very much everybody but the princess. When she wore it she had to sit still, and it gave her a headache.

One afternoon she sat reading her history and trying very hard not to look out of her open windows at the birds that were building their nests in the royal garden outside. She knew there was a perfectly lovely cherry tree under one of her windows and it was nearly cherry time.

Suddenly a big fat robin lit right on her window-sill. The princess was so surprised she clapped her hands with joy. Off went the crown with its precious jewels winking merrily as it rolled across the room, making the prettiest tinkly noise. And after it merrily went the royal kitten. Of course all the noise quite scared away the robin.

"Oh, lovely!" cried the princess, watching the three pages scamper after the crown. "Please roll it some more. The kitten likes it."

And what do you suppose they did with that most royal crown? First one of those pages and then another rolled it. Veridian played too. Wasn't the crown hers? How they all laughed!

Next they were actually tossing it into the air to see the royal kitten leap after it! Then, suddenly, when Veridian tossed it, it sailed right out of the window and disappeared. All the pages immediately ran down into the garden, but, search as they could, it was nowhere to be found. They even pulled up some of the rose bushes in their search. The royal kitten helped too.

Poor little Veridian leaned out of the window and watched them. What became of people who played with royal crowns and lost them just before coronations?

She tried her best to encourage the trembling pages, but all she could say was, "O dear! O dear"! which certainly wasn't very encouraging.

By and by the bell rang for tea, and they knew the garden would be quite dark afterwards. There was nothing to do but to tell the king. A very tearful procession presented itself just as he and the queen and the ministers of state and a few generals were about to drink tea.

"Your Royal Highness," wept Veridian, "the royal crown went right out of the window, and we can't find it."

"What! What!" said the king.

"What! What! What!" said all the ministers of state.

"It did," repeated Veridian—which was true. "It sailed right out of the window."

All the pages nodded their heads.

"Then it must have been bewitched," said the lord high chief prime minister. This upset the king so that he drank the cream instead of his tea and never knew the difference.

"Order the gardens searched and all the witches arrested immediately," ordered the king as he buttered a slice of cheese. "We have a week before the coronation ceremonies, and it must and shall be found."

Four or five generals marched out to see that his orders were obeyed. The king added, "We must not let this interfere with our tea", and he spread jam on his buttered cheese. This shows how upset he was, for who ever heard of anybody eating a slice of buttered cheese and jam—especially a king!

"As for Veridian," said the queen, who had her own ideas about crowns that sailed, "see that she stays in her room until the crown is found."

All that night and all the next day they searched the garden, but not a trace of that crown did they find. The soldiers arrested all the witches in the kingdom.

If the princess wasn't crowned she could never be a truly royal person, and how could they make a copy of the lost crown without having it to look at!

Poor little Veridian stayed all alone in her big room—except for her six pages and the royal kitten. They spent most of their time watching the soldiers search.

One day, however, the search was given up. Then they had nothing to watch but the birds.

"O dear, I wish it was time for supper," sighed Veridian.

"I think the cherries are ripe," suggested a page.

"I love cherries," said the princess.

"I'll go and ask the lord chief gardener for some," replied the page.

"Let me get some," said another page.

"I'm the best climber, and I'll fill my cap."

The others watched him from the window until he disappeared.

All of a sudden there came a most awful screeching, and out of the cherry tree flew two robins, and right down that cherry tree came the page.

The noise brought the lord high chief gardener and all the just plain gardeners and twenty-three guardsmen.

"I've found the crown! I've found the crown!" cried the page.

Down the stairs tumbled Veridian and the pages helter-skelter into the garden. The king, the queen and all the court ran into the garden.

"It's up in the cherry tree," danced the page. "It's stuck up there, and a robin has built a nest in it!"

"One of the gardeners must get a ladder and bring it down," commanded the king.

"Oh, the poor robins!" cried the princess and the pages.

A ladder was brought, and an assistant gardener mounted it. But he came down without the crown.

"There are four little baby birds in it," he whispered.

"What of it!" said the king, "send up the lord chief gardener.

Then the lord chief gardener went up the tree, but he came down again without the crown.

"The mother bird has just returned," he whispered.

"Oh, please, don't disturb her, Your Highness," begged Veridian.

"I shall have to," said the king. "I'll do it myself."

So up the tree went the king. The whole court listened breathlessly. Down the ladder came the king, and he had only a few cherries.

"Whoever heard of a bird building a nest in a royal crown!" he said. "Of course, it must come down. The question is—whose duty is it to remove bird's nests from crowns?"

Everybody was very quiet.

"Won't any one bring it down?" asked the king.

Everybody was just as quiet.

"Then," he announced, "it will have to stay up there until the young birds fly away."

"Nonsense!" said the queen.

"But what about the coronation?" asked the prime minister.

"It can be postponed," said the princess, clapping her hands.

"I still don't see how it got up the tree," murmured the queen.

"It must have fallen off her head. Let's all go in to tea," said the king.

The court formed a procession and marched solemnly out of the garden, leaving twelve guardsmen around the tree. The crown jewels winked at the happy robins as they sang their evening song in time with the tinkling chimes that were ringing to call the court to tea.—Youth's Companion.

For the Southern Churchman.

Kazank and the Cough-Drop.

Louis Tucker.

Once upon a time there was an extraordinarily able and intelligent, red-headed ant by the name of "Kazank", who lived in the second largest ant city in Mr. John Smith's front yard. The city's name was Squeville. One morning, on the right edge of the gravel walk, near the front gate, Kazank found a red-cross cough-drop with a hole in it, and that hole was just large enough for her to sleep in. I say "Her", because all working-ants are old maids. So Kazank pre-empted the cough-drop and took it for her own and climbed into the hole and lived there and would not go home any more. Whenever she wanted anything to drink, she sipped dew-drops; and whenever she wanted anything to eat, she turned over and licked the roof of the cough-drop cave, which was very nourishing.

Now Kazank had been sent out from the city to get the left hind leg of a green grasshopper for the Queen's breakfast; so when she did not come back, the Queen grew very hungry and sent for her. It took them two days to find her, for she would not answer when they called. Squeville, like all ant-cities, has a curfew-law; and when the first night came and the search-parties came back without her, they thought she must have been caught in south, east, west and midways in between, for they always did that when a spider's deb, and so next morning they sent out rescue-expeditions, north, north-west rescue expedition found her, she hid in the cough-drop and would not come. She said she was going to start a city of her own. So they tried to pull her out of the cough-drop and take her by force, but they couldn't; they tried to take the cough-drop with her in it, but it was too heavy. And when they went home, Kazank stuck her head out of the cough-drop and laughed at them.

From that time on, she lived a wonderful life for seven days, which is a very long time for an ant. She had worked hard all her life, but now she had a vacation and holiday with nothing at all to do; and when she got hungry, she ate some of her cough-drop. At the end of seven days, though, it clouded up to rain; and it rained and it rained and it rained and it rained and the water ran along the gravel walk and melted the cough-drop; and poor Kazank had to swim ashore and cling to the underside of a violet leaf or she would have drowned. When the storm was over, she went back to the city of Squeville, but they would not let her in, so she lived in the grass all summer and ate what she could get. When autumn came, she went to Squeville again, but they would not let her in; so she sat on the ant-hill and mourned, and the first frost froze her quite stiff. And so the other ants learned from her what a great many rich men don't know, and that is that you must not stop work even if you do find a cough-drop.

"I Happied Him Up."

Agnes is a little girl with such a bright, happy face that it is a pleasure to look at her.

One day, in answer to her mother's call, she came running home from a neighbor's two or three doors away.

Her eyes were bright, her lips so smiling that her mother smiled, too.

"Do you want me, mother?" asked Agnes.

"No, dear," said her mother. "Not for anything important. Where were you, daughter?"

"At the Browns. And, O Mother, Walter was cross, but I happied him up so that he got all over it; and then the baby cried, and I had to happy her up; then some one stepped on the kitten's tail, and I was going to happy her up when you called me."

The mother laughed. "Why, what a happying time you have had! It must make you happy yourself to happy up little boys and babies and kittens, for you look as happy as possible."

And this is true. The more we try to make others happy, the happier we shall be ourselves. Then put away frowns and pouting lips. Try to "happy up" those who are troubled, cross or sick, and your face will shine with smiles.—Selected.

The Boy That Laughs.

I know a funny little boy—
The funniest ever born:
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan—
But how he laughed. Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks:
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The schoolroom for a joke he takes—
The lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout and mope and sigh.

—Wide Awake.

His First Buffalo.

Tell us a story, Aunt Nan!" cried the children, crowding around my knee.

"An adventure story," begged Billy.

"No, an animal story," pleaded Ruth.

"Ruth and Billy always want them about boys having adventures or about animals," said Peggy. "Tell us one about a girl, Aunt Nan, do!"

"Well, well," said I, "so you each one want something different. Still, I think I know one that will please you all. It has a boy, a buffalo, and a little girl in it. How's that?"

Oh, tell us it!" exclaimed all three.

"Years ago," I began, "pioneers who lived on the Western plains saw buffaloes in plenty—Indians, too, and outlaws. A very hard time they had of it. When traveling from the East or from place to place in the West on the lookout for a good spot on which to build a new home, they journeyed in wagon trains. Each wagon was of the prairie schooner kind covered with canvas and drawn by several teams of horses or oxen. The men traveled on horseback or sat on the high seat in the front of the wagons and drove the horses while the women and children rode inside."

"I know; I've seen them in picture books," put in Billy wisely.

"So you have," I answered. "Well, one day a band of three wagons going to Kansas joined a caravan, or wagon train, going to the same place in order to have greater protection if they should be attacked by Indians. There were signs of them lurking about; and as for the buffaloes, immense herds of them thundered away a few miles in the distance every day or so. One night when the wagon train made camp on the bank of the Platte River and everybody was busy, some unharnessing and caring for the horses, some bathing in the stream, some cutting wood, some making fires, and some cooking food or preparing to eat, little Mamie Perkins' brother began crying for a drink.

"'Bring up a bucketful from the river,' said the mother.

"Mamie had just time to reach the water and fill her wooden pail when a monster buffalo came charging into

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camp. He was bellowing and snorting with rage and upset everything that stood in his path. The men fired at his huge, swiftly moving body, but the shots went wild. Little Mamie was on her way back just as he tore through the camp and, swerving to one side, rushed down the trail leading to the river. She knew nothing of the terrible visitor till he had swept through the astonished camp and was coming straight at her. She dropped her bucket and stood still, too frightened to move. With head down, tail high in the air, and hoofs pounding out a terrible tattoo on the hard earth of the plains, the buffalo came toward her at furious speed. Not one of the men knew little Mamie was at the river, for they had neither seen her go nor missed her from the camp, so none of them tried to follow and save her from the maddened creature."

"Oh, don't let him get her, Aunt Nan!" begged kind-hearted Ruth.

"He didn't get her, dear. A boy saved her, a boy who happened to be riding as an extra hand to help with the freight. He had heard Mrs. Perkins send Mamie for the water as he lay tired and half asleep under a wagon behind her. His name was William Cody—"

"Buffalo Bill!" cried my wee Billy.

"That's who it was," said I, "though he wasn't called by that name yet. He ran out, rifle in hand, and, sure shot that he was, steadied his gun coolly, aimed, fired, and the great buffalo lurched, staggered, and fell to the earth not ten feet away from the little girl, who broke out sobbing in relief.

"Goody!" cried the children.

"Didn't every one think Buffalo Bill was very brave?" asked Peggy.

"Yes, dear, they did. I suspect he feared he might be thanked quite a bit for what he had done, because he picked up Mamie's pail and went back to the river to fill it with water again, while some men who had run down carried Mamie to camp. When he came back with the water, men and women were loud in his praises (you may be sure Mamie's mother was); so he just set the bucket down and went away to his tent, where he stayed till morning. That was his first buffalo, and of course he must have been proud of his skill; but though he was brave and manly, he was modest, too, and no one that day or ever afterwards heard the great scout of the plains boast."—Greta Gaskin Bidlake, in The Presbyterian.

How Many Stitches.

A pocket handkerchief to hem—
Oh, dear! Oh, dear! Oh, dear!
How many stitches it will take,
Before it's done, I fear!

Yet set a stitch and then a stitch,
And stitch and stitch away,
Till stitch by stitch the hem is done—
And after work is play.

—Christina G. Rossetti.

Keeping Still.

"Fred," said Aunt Julia, "how is it that you never quarrel, as many other boys do?"

"Oh, I don't talk back," answered Fred. "When a boy says a sharp thing to me, I just keep still."

It is always a good plan to keep still when somebody else is angry. Next time any one gets angry with you, just try this plan. Many boys and girls are constantly getting into trouble because they use their tongues too freely.—Selected.

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WANTED, BY REFINED, EDUCATED woman, with fifteen year old daughter, position in office, or home department, of some good accredited school, beginning September 1st, where daughter could enter until she graduates. Address 72341, care of Southern Churchman.

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CLERICAL.

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Deaths

NELSON: Died, suddenly, at his home, 506 Cabell Street, Lynchburg, Va., February 23, 1927, HARRY LEE NELSON, second son of the late Rev. G. W. and Mary Scollay Nelson.

"Peace, Perfect Peace."

MRS. EDWARD V. VALENTINE.

A Memorial.

A memorial to MRS. EDWARD V. VALENTINE, Christ's faithful soldier and servant unto life's end.

The members of St. James' Branch of the Woman's Auxiliary wish to express their deep sorrow and sense of loss on the death of Mrs. Katherine C. Valentine, who was treasurer of this branch from its formation.

In all this time her interest in the Church's mission has been unfailing, and was an inspiration to all who knew her.

Her declining health during the last few years was not permitted to interfere with her usefulness, or her attendance at church.

We thank God for her good example, and extend our sincere sympathy to her family.

Resolved, That this memorial be recorded in our Minutes, that a copy be sent to her daughter, and, also, that it be published in The Southern Churchman.

ANNA B. BOYKIN,
Corresponding Secretary for St. James' Branch.

MRS. MARGERY PORTERFIELD TAYLOR

Entered into life eternal, February 27, 1927, at her home, the residence of Dr. John Dunn, Richmond, Virginia, MARGERY PORTERFIELD TAYLOR, daughter of the late John Porterfield and Mary E. Shapard, his wife, of Nashville, Tenn., and widow of the late James Taylor, of Newport, Kentucky.

Mrs. Taylor is survived by five grandchildren, J. A. Humphreys, Jr., of Louisville; James Taylor, of La Junta, Colorado; Irby M. Taylor, of Dallas, Texas, and Mrs. Elam and Elizabeth Taylor, of Mansfield, La.; also, by her sisters, Mrs. M. A. Spurr, of Nashville; Miss Porterfield and Mrs. John Dunn, of Richmond, and one brother, William Porterfield, of Orange, Va.

Services were held in Richmond and in Newport, where the interment took place.

Blessed are the dead who die in the Lord.

JOHN A. RUFFIN.

Resolutions.

Whereas, It has pleased Almighty God, our Heavenly Father, in His infinite wisdom and love, to call to the rest and peace of Paradise, his faithful servant, JOHN A. RUFFIN, November 3, 1926, we, sorrowing that another link is broken with the earthly days of our parish life, yet rejoicing in the thought of his present blessed state, and

Whereas, We are grieved for the great loss to our parish, church and community, of one, who, for many years has served Westover Church, Charles City County, Va., as Vestryman and Warden, and as Treasurer for thirty-three years, do hereby

Resolve, First, That in the death of Mr. Ruffin, Westover Church has lost one who was ever loyal to, and constant in his attendance upon the services of that church;

Second, That our community has lost a citizen in whom no higher type of Christian gentleman could be found; whose broad charity, warm heart, integrity of character, generous spirit and unfailing hospitality fashioned one whom "to know was to love". His passing leaves a vacancy which cannot be filled, but his memory will be treasured by many loving hearts. And be it further

Resolved, That we extend to his family our tender sympathy and with them mourn their loss and request that a copy of these resolutions be sent to the family, a copy placed on the records of the Church and a copy be sent to The Southern Churchman for publication.

REV. J. F. BURKS.
A. G. COPLAND,
Secretary of Vestry.
C. HILL CARTER,
Senior Warden.

JOHN P. HABERSHAM.

Died, at Piedmont, Cal., January 20, 1927, JOHN P. HABERSHAM, son of the late Robert Habersham, whose widow now resides in Portland, and brother of Elliott Habersham and Emma Habersham and Mrs. M. H. Dennis, of Portland; grandson of the Rev. B. E. Habersham, former clergyman in Portland. Funeral services and cremation at Piedmont, where his associates in city service greatly valued his friendship.

JAQUELINE MARSHALL BRAXTON.

JAQUELINE MARSHALL BRAXTON, son of Elliott M. Braxton and Anna M. Marshall, was born October 24, 1869, in Fredericksburg, Va., died in Jacksonville, Florida, January 28, 1927.

He was Sunday-school superintendent and vestryman of St. John's Church for many years. His faith from early childhood sustained him in life and death. He loved his Church, his fellowman, state and county. Success came to him in his engineering work, and also honors.

God called him to higher service. His memory will be cherished by his widow, Eva Patterson, two sons, Carter M. and Jaqueline M.; brothers, sisters and many friends. They rejoice in his eternal happiness.

CHURCH INTELLIGENCE

(Continued from page 16.)

up work in the various parishes. Bishop Davenport held a successful mission at St. Paul's, Centreville, the Rev. Alward Chamberlaine, rector, and all the clergy are preparing for missions as soon as possible.

The success of the Crusade in this Diocese was largely due to the careful preparation by the Diocesan Commission of which the Rev. Robert W. Lewis, Kennedyville, Md., was the chairman.

A. C.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.
Rt. Rev. C. S. Quin, D. D., Coadjutor.

Dr. Witsell Goes To Little Rock.

The Rev. W. P. Witsell, D. D., has resigned as rector of St. Paul's Church, Waco, to accept the rectorship of Christ Church, Little Rock, Arkansas, and expects to take up his new work about April 1.

Dr. Witsell has been rector of St. Paul's Church for nearly sixteen years, and his work in Waco has been marked by zeal and consecrated effort.

The membership of St. Paul's parish has practically doubled during his rectorship.

During the time that he has been a resident of Waco, Dr. Witsell has found time to take an active part in many of the undertakings that contributed to Waco's welfare and progress.

At a recent meeting of the vestry the resignation of the Rev. Walter Loflin, assistant minister of St. Paul's, effective at once, was received. He began his work at St. Paul's in September of last year and made many friends during his brief stay.

DALLAS.

Rt. Rev. H. T. Moore, D. D., Bishop.

Lenten Pilgrimage Services.

The clergy of Fort Worth, Texas, have arranged a series of Friday-night Pilgrimage services for the season of Lent, in addition to their individual parish programs. The congregations make the round of the churches, a different one each week, and there unite in saying the Litany, singing hymns, and hearing an address on "Personal Religion" by the priest of another parish. A similar program, undertaken for the first time last year, proved so

successful in furthering mutual good feeling and cooperation among both clergy and laity that it is being repeated this year.

All Saints' Hospital Campaign.

All Saints' Episcopal Hospital, Fort Worth, Texas, which was started about thirty years ago by a small band of devout Churchwomen with the idea of providing especially for the sick poor of the city, and is now a diocesan institution, is organizing a city-wide campaign for $150,000 to pay for a recent addition to the buildings which will bring the institution up to the rank of a one hundred bed hospital, fully equipped with all modern facilities. This is the second addition to the original building, besides a large nurses' home on the same grounds erected a few years ago. The hospital extends an entire city block in one direction and a half block in another. This is the first time in thirty years that it has appealed to the general public for money for building purposes. An additional $75,000 is expected from the diocese. Bishop Moore dedicated the new unit of the building a month ago when the Diocesan Council met in Fort Worth. All Saints stands high in the regard of the public for the highest technical efficiency and excellent management. The nurses' school always has from twenty-five to thirty pupils, and the number will be increased with the opening of the new building next month.

SPRINGFIELD.

Rt. Rev. John C. White, D. D., Bishop.

The Young People's Work.

Miss Dorothy M. Fischer, the Organizing Secretary for Young People's Work for the Province of the Southwest, spent a busy four hours in the Diocese of Springfield on Saturday, February 26, attending a luncheon given by the Department of Religious Education of the Diocese, and which afforded some of the young people and others an opportunity to meet another of the Church's outstanding leaders in work with young people. The Bishop and four or five of the clergy were present, as well as one or two boys and girls from the eight or nine parish young people's societies. The young people's work in the Diocese is now a little over two years old. Something definite is being accomplished, but there is still much to be done.

Archdeacon Weller assumed the rectorship of the Church of the Redeemer, Cairo, March 1. For the time being the Archdeacon is holding on to his many other pieces of work, particularly overseeing the final construction of the Church plant at West Frankfort, and the new plant going up at Herrin, and looking after the final things to be done in connection with the completion of the plant at Carbondale.

MILWAUKEE.

Rt. Rev. W. W. Webb, D. D., Bishop.
Rt. Rev. B. F. P. Irvins, D. D., Coadjutor.

Bishop Ivins Preaches To Three Congregations at Same Time.

The Rt. Rev. B. F. P. Ivins, D. D., had the unique experience of preaching to three congregations at one time Sunday morning February 27, at Christ Church, Eau Claire, the Rev. Dr. F. E. Wilson, rector. There was the regular congregation—a large one which filled the church building; the complete service was broadcast through station WTAQ, reaching an indeterminate number of people outside; and there was a group of deaf people in the front pews to whom the sermon was translated in the sign language by an interpreter while it was being delivered.

The congregation at Shell Lake, a hundred miles away, held their service early and adjourned to the home of one of their congregation where they heard the entire service from Christ Church by radio.

A large class was presented to the Bishop for confirmation by the rector, including eight deaf mutes specially presented through the sign language by the Rev. Geo. F. Flick, of Chicago. A beautiful rood beam was unveiled at the same service by Bishop Ivins, being the gift of Mrs. John S. Owen in memory of her little daughter, Mildred Shaw.

Sunday afternoon Bishop Ivins confirmed a class at St. Simeon's Church, Melville, and in the evening a third class at Chippewa Falls. The bishop returned to Eau Claire on Monday to address a parish dinner in Christ Church house, where the newly confirmed people were guests of the Men's Club of the Parish.

Personal Notes

The Bishop of Washington has appointed the Rev. Jackson L. Cole, formerly rector of St. Matthew's Parish, Enosburg Falls, Vermont, and now taking post-graduate course at the Virginia Theological Seminary, as vicar of Trinity Diocesan Church, Washington, D. C. Mr. Cole is a graduate of Nashotah House in Wisconsin, and has been attached to the Diocese of Vermont since 1920.

The Bishop of Springfield appointed the Rev. H. R. Ziegler, who has been for the last few years in the Southern Illinois Mission Field, minister-in-charge of St. Bartholomew's Church, Granite City, Ill., in succession to the Rev. W. H. Tomlins, recently resigned.

The Rev. Paul O. Plenckner has resigned his rectorship of William and Mary Parish at Wayside, Charles County, Maryland, to become rector of St. Luke's Church, Phillipsburg, N. J.

The Rev. W. Hamilton Aulenbach, until recently assistant at St. Asaph's, Bala, Penn., has been appointed assistant at St. Paul's Church, Flint, Michigan.

The Rev. W. H. Tomlins has resigned St. Bartholomew's Mission, Granite City, Ill., after having charge for fifteen years and retires after over fifty years in the ministry, in the eightieth year of his age.

The Rev. Benjamin S. Lassiter, of Marion, N. C., is conducting the services and preaching at Calvary Church, Fletcher, near Asheville, N. C., during the absence of the rector, the Rev. Clarence S. McClellan, Jr., who is at St. Petersburg, Florida, at the Hotel Soreno for the month of March.

The address of the Rev. J. W. Woessner is changed from South Manchester, Conn., to Camden, N. Y.

The Rev. Basil S. Daugherty, formerly in charge of St. Elizabeth's Church, Moldredge, Neb., has accepted a call to be vicar of St. Paul's Church, Omaha, Neb., and assistant to Bishop Shayler.

The Rev. H. Blake Hadlow, formerly rector of St. Mark's, Yreka, Calif., is now in charge of St. Luke's, Auburn, Calif., and the Placer County Missions. His new address is Auburn, Calif.

The Rev. J. Lamb Doty, formerly rector of Church of the Holy Apostles, Hilo, Hawaii, is now on the staff of St. Andrew's Cathedral, Honolulu.

The Rev. Grant Gnauff has been appointed assistant to Archdeacon Weller, in the Diocese of Springfield, and it is expected he will be in the field, with residence at Carbondale, on March 20.

ORDINATIONS.

In the Cathedral of St. Mary and St. John, Manila, on Tuesday morning, January 25, the Feast of the Conversion of St. Paul, the Rev. Arthur Hall Richardson and the Rev. Benson Heale Harvey were ordained to the priesthood by the Rt. Rev. Gouverneur Frank Mosher, D. D., Bishop of the Philippine Islands. The candidates were presented by the Rev. William L. Ziadie, of St. Luke's Church, Manila. The Rev. Hobart E. Studley, of St. Stephen's Chinese Mission, read the gospel, and the Rev. Tipton Lee Wood, chaplain, United States Navy, read the epistle and the litany. The sermon and address to the candidates was delivered by the Bishop.

The Rev. Mr. Harvey was ordained to the diaconate at St. Stephen's Church, Wilkinsburg, Pa., on July 4, 1926, by the Bishop of Pittsburgh. The Rev. Arthur Hall Richardson was ordained to the diaconate by the Bishop of Vermont, on July 15, 1926, at St. Paul's Church, Burlington, Vt., of which his father, the Rev. George Lynde Richardson, is rector.

Mr. Richardson left Manila early in February, for work in Balbalasang, in the sub-province of Abra, Mountain Province, P. I. Mr. Harvey is to be acting rector in the Cathedral of St. Mary and St. John, Manila, until the appointment of a rector from the United States, after which he is to become diocesan missioner, the post for which he originally offered his services in this mission.

On Wednesday, February 16, the Rt. Rev. Charles H. Brent, D. D., Bishop of Western New York, advanced to the priesthood the Rev. William Tutton in Grace Church, Buffalo. The candidate was presented by the rector, who was also the preacher. The litany was said by the Rev. G. Sherman Burrows, D. D., warden of DeLancey Divinity School, under whom Mr. Tutton prepared for orders. The epistle was read by the Rev. G. Paul Musselman, classmate of Mr. Tutton; the gospel by the Rev. Charles H. Smith, D. D. A score of the clergy of Buffalo and vicinity were present in the chancel to assist in the laying on of hands, together with a large representation of DeLancey undergraduates. Following the service a luncheon was served in the parish house, and Mr. Tutton was presented by the parish, of which he has been a life-long and faithful member, with a generous purse. He will leave Buffalo shortly for Dickinson, N. D., to serve in an important field under Bishop Tyler.

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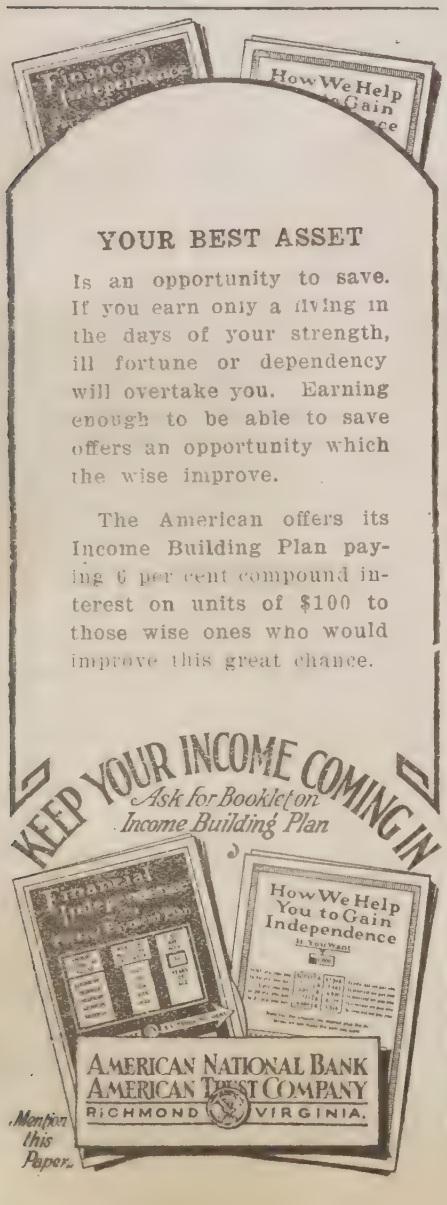
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Vol. 92. RICHMOND, VA., MARCH 19, 1927. No. 12.

THERE'S not a strain to Memory dear,
Nor flower in classic grove,
There's not a sweet note warbled here,
But minds us of Thy Love.
O Lord, our Lord, and spoiler of our foes,
There is no light but Thine: with Thee all beauty glows.

—*Keble.*

:: Contributors for 1927 ::

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Thoughts For the Thoughtful

Where God is least wanted is where He is most needed.

The Holy One receives sinners, and only the Holy One can.—James Denney.

But the painful fact will show itself, not less curious than painful, that it is more difficult to forgive small wrongs than great ones.—George Macdonald.

Cares, riches and pleasures—these three, because of not being firmly and rightly handled, are crippling countless souls.—Rev. Wm. Porkess.

That life is most holy in which there is least of petition and desire and most of waiting upon God; that in which petition most often passes into thankfulness.—F. W. Robertson.

"To depart hence is not to perish, but to survive the perishing of all that was less real, the fading of all the shadows with which this life was darkened.

God takes men's hearty desires and will instead of the deed, where they have not power to fulfill it; but He never took the bare deed instead of the will.—Richard Baxter.

"'Tis always morning somewhere, and above
The awakening continents from shore to shore,
Somewhere the birds are singing evermore."

If God is light, here where the darkness often overclouds our days: If God is love, here where we often feel our loneliness; How will it be where we have His unclouded presence and His undying love makes our clear-seen and never-troubled joy?—Isaac Edwardson.

"I want to let go!"
But I will not let go!
There are battles to fight,
By day and by night;
For God and the right;
And I will not let go!
—Harriet E. Banning.

This is taken from "Little Flowers of St. Francis". "There is no tree in the world so thorny or so gnarled or so knotty that men cannot smooth it and polish it and trim it and make it fair to see: and even so there is not a man in this world so wicked or so great a sinner that God cannot convert him and adorn him with singular graces and with manifold gifts of virtue."

I know from experience the intellectual distractions of scientific research, philosophical speculation and artistic pleasures; but am also well aware that even when all are taken together and well sweetened to taste, in respect of consequent reputation, means, social position, etc., the whole concoction is but as high confectionery to a starving man . . . . There is a vacuum in the soul of man which nothing can fill save faith in God."—G. J. Romanes.

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EDITORIALS

Vol. 92. RICHMOND, VA., MARCH 19, 1927. No. 12.

RELIGION AROUND THE WORLD

LAY EVANGELISTS—A THOUSAND STRONG—are apparently ready to go to work as a result of the Bishops' Crusade. This is indicated by the fact that already advance orders have been received for more than a thousand copies of Leon Palmer's book on this subject, although the volume is not yet off the press.

Of course, it is too soon to ascertain definitely the result of this movement in the Church, especially as it is not yet complete, many parishes not having finished their follow-up missions. There is, however, every reason to feel that it has proved a great awakening and will have a lasting effect by recruiting laymen, if in no other way.

FIXING EASTER BY LAW IS THE NOVEL PURPOSE of a bill recently introduced into the British Parliament, according to the following report from an English paper of recent date:

"No one denies the inconvenience of an Easter whose date varies over a range of five weeks. So generally are the advantages of a fixed anniversary recognized that a Committee of the League of Nations has recommended concurrence in the proposal which Mr. Wither's Bill will put before the House of Commons tomorrow. This would associate the feast with the Sunday following the second Saturday in April, and it has, among many classes of supporters, the special endorsement of educational and industrial authorities. Since no reasoned opposition is threatened, this seems a case in which the scanty sheaf of private members' legislation might very well have a useful measure added to it."

Most bills in Parliament are sponsored either by the "Government" or "the Opposition", but a few are known as "Private Members", not being of a sufficiently official character to be classed in either group.

Since this bill attempts to deal with a subject of extremely ancient origin it is likely to meet with serious opposition before becoming law. The observance of Easter has always been associated with that of the Jewish feast of the Passover, at which time our Saviour was crucified. The observance of its present date (the first Sunday after the first full moon, after the Equinox) was established by the Council of Nicea, in 325, after a long dispute in the Church.

WOMEN IN ENTIRE CHARGE OF A CHURCH SERVICE was the unusual spectacle that greeted the eyes of the congregation assembled in St. Timothy's Church, Chicago, on the night of March 6. According to a newspaper report:

"Chicago, March 7.—Women for the first time in the history of the Episcopal Church here, conducted the full service last night at St. Timothy's Church.

"The ceremonial, a part of the girls' and women's missionary crusade, had full approval of Bishop C. P. Anderson. It was performed by sixteen members of the Girls' Friendly Society.

"Miss Amelia Schottenhamel gave the principal address to an auditorium crowded with girls and women. The acolytes, flag-bearer, banner-bearers, readers, master of ceremonies, manager, ushers and the organist were all replaced by girls and women."

MAHATMA GHANDI HAS ORDERED READING OF THE NEW TESTAMENT in all the Swaraj schools, for which he is being severely criticised by the old Brahmins in the Indian press. This report comes through a special correspondent by way of China. It is well-known that Ghandi is fond of quoting the words of Jesus. So far he has always drawn a sharp distinction between Christ and Christianity, asserting that the latter is Christ's teaching plus a great deal of European interpretation. We have sufficient confidence in the drawing power of the personality of Jesus to feel sure that if the natives of India get acquainted with Him through the reading of the New Testament, they will form a Church that will be good for their souls, whether it be conventional Christianity as we know it or not.

INVESTIGATION OF MANNA IN THE WILDERNESS is about to be undertaken on a scientific basis by a party going into the Sinai Peninsula to study atmospheric and other conditions prevailing there. This is the age of discovery and investigation of ancient things, and two independent expeditions are being fitted out to search for the ancient Ark of the Covenant. The one having applied to the Transjordania Department of the Palestine Government for a concession on Mount Nebo; the other starting to explore the interior of Abyssinia on the same errand. The lifting of the cloud that obscured sacred places through the opposition of the Turkish Government for four centuries has given a tremendous impetus to research in many lines, and there is no telling what the pick and shovel, directed by learned minds, may reveal in the next few years.

PRAYER BOOK REVISION IN ENGLAND has aroused so great an interest among the general public there that this book of ancient formularies is reported to have as-

sumed the position of a "best seller" during the past week. This does not mean that the changes are by any means unanimously approved. On the contrary, in some Churches individuals have stood up, and with characteristic British frankness have remonstrated with the clergy for using the new forms. Such an active interest in the approach to God is certainly an unusual manifestation of the present mental attitude toward things religious.

OF COURSE, HE IS "ALL RIGHT"

The eyes of the whole nation have been fixed upon a tragedy occurring in Chicago during the past week, where a child and his friends have been waging a gallant struggle against death. It was a most unusual case, in which the muscles of the diaphragm were paralyzed, so that the contraction of the lungs to expel air was not possible. Artificial respiration with the aid of parents and friends, pressing upon the chest, as in reviving a drowning person, was kept up continuously for four days and a half, one hundred and eight hours.

Finally, however, the fight was lost, from the worldly point of view, and the soul of this brave little fellow passed on, his last words being, "I'm all right".

The incident called forth the following comment from a well-known writer in the daily papers:

"If there were no heaven, no future hope, for such a son, no hope that the father may again meet his boy, this life would be a ghastly mockery, and the ruler of the universe, cruel omnipotence."

In such cases as these, how consoling it is to look back to an incident in the Saviour's life, when to settle a dispute amongst His Disciples, He had called a little child to His side, and told them that to be great they must copy the innocency of childhood. Then He added, as though to console sorrowing parents throughout the ages, "Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven", and "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:10 and 14).

When Albert Frick gasped, "I'm all right", he may not have known what good authority he had for saying so, but every parent who has gone through the valley of the shadow of grief over the departure of a little one, should carry these great words of the Master continually in their hearts, and remember that we have it from His own lips that "It is not the will of your Father which is in heaven that one of these little ones should perish".

The glory and wonder of Christianity is that it speaks to us from the pages of the daily press, and applies a healing balm to the wounds of life as they occur from day to day.

THE WEEK'S CONTRIBUTORS

THE REV. ROBERT. W. PATTON, D. D., this week's Pulpit preacher, was born in Virginia, and received both his academic and theological education in his native state, attending first Randolph-Macon College, then the University of Virginia, and finally the Theological Seminary at Alexandria. Dr. Patton is probably one of the best known clergymen in the Episcopal Church, having held various offices under the General Church for the past twenty-one years. He is best known as the originator and organizer of the Nation-Wide Campaign, which has almost revolutionized the activities of the Church, and been of incalculable value. Bishop Lawrence said of him at the last General Convention that "Dr. Patton and those associated with him, in the Nation-Wide Campaign had given a National conscienceness to the Episcopal Church". It is especially gratifying to note that this Southern man, born and reared in the South, is now devoting his time and talents to the advancement of Negro education, and, as director of the American Church Institute for Negroes, is at present engaged in a campaign to raise a large sum of money for this work to meet an appropriation already made for that purpose by the General Educational Board (a Rockefeller Foundation), on condition an equal amount is raised by the Church. In view of these activities, it is interesting to go back a couple of generations in Dr. Patton's family, and see his grandfather, John Mercer Patton, Governor of Virginia and member of the House of Representatives, entertaining his contemporary, Daniel Webster, on a visit to Virginia, when the latter was trying to bring about closer relations between the North and the South. It was from the porch of Colonel Patton's house (at Franklin and Ninth Streets), opposite the old Bell Tower in the Capital Square), that Webster made one of the great speeches of his career. We have given Dr. Patton more than the usual amount of space in this sketch on account of our deep interest in his present efforts in Negro education, and our eager desire to see him succeed, as we have no doubt he will.

SIR HENRY LUNN, the author of the article on the Lausanne Conference on Faith and Order, is a writer of international reputation. Born in London, England, he prepared himself for work as a medical missionary, and went to India, under the auspices of the Methodist Church. Later, however, he went into business, and has been unusually successful.

Maintaining his interest in Church work, he has been especially active in movements for closer cooperation among the Churches, and took a leading part in the convention at Stockholm in 1925, at which the subject was Christian Life and Work. He is now touring this country, lecturing and writing to arouse interest in the International Conference on Faith and Order to be held at Lausanne, Switzerland, next summer.

THE REV. ARTHUR BARKSDALE KINSOLVING, D. D., was born in Middleburg, Va., and graduated, first at the University of Virginia and then at the Theological Seminary at Alexandria. On leaving the Seminary, he went to that historic section of Virginia, known as the "Northern Neck". After serving the Church at Warsaw for three years, he went to the Diocese of Long Island, as rector of Christ Church, Brooklyn. He served there on the Standing Committee, and has been a member of six General Conventions. In 1905 he received the honorary degree of Doctor of Divinity from Washington and Lee University. He was called to St. Paul's Church, Baltimore, in 1906, and has served that famous parish ever since, celebrating last fall the twentieth year of his successful rectorate. Dr. Kinsolving comes of a great clerical family, being the son of the late Rev. O. A. Kinsolving, and having two brothers in the Episcopate, a brother, a son and a nephew in the ministry, the latter having just assumed the duties of Chaplain of the United States Military Academy at West Point.

THE PULPIT OF THE AMERICAN CHURCH

DIVINE PARTNERSHIP

By The Reverend Robert W. Patton, D. D.

"We then, as workers together with Him beseech you also that ye receive not the grace of God in vain."—2 Cor. 6:1.

IT IS characteristic of the religious genius of St. Paul that in this single sentence he should announce an entirely new theological doctrine, and one, too, that is so utterly revolutionary, that today, after nineteen centuries of Christian thinking, it has not yet been fully grasped.

When the Apostle to the Gentiles exhorts his Corinthian converts to be workers **with** God, he announces the partnership of man with God in a great and splendid undertaking. Most good people think of themselves as working **for** God, but only a few get the fulness of the joy of working **with** Him.

The use of this little four-letter preposition at once enlists God as a worker through us, striving in the same cause with Christ.

Our God, then is a working God, and we are His co-workers. Here St. Paul confirms that utterance of the Master spoken to the carping Pharisees after the healing of an impotent man on the Sabbath, "My Father worketh hitherto, and I work".

It was not a new idea to St. Paul, although it seems so to us, for he had already set it forth at some length in his letter to the Galatians, where he makes an elaborate argument to prove the Fatherhood of God, explaining that through the coming of Jesus we have passed from the status of servants into that more glorious condition, "Whereby we cry, Abba! Father"!

If we are really God's children, as is proclaimed, both by Jesus and by His greatest disciple, then, of course, it follows that we are all in the same family relationship, all struggling together to attain the same end. What is that great object for the accomplishment of which we are enlisted with God?

It is nothing less than the happiness of the home and the perfecting of the children of the family.

It follows, too, that there can be no restricting of the children.

If God is our Father, then all mankind are the members of His family.

None can be left out by reason of race or any other condition. It imposes upon us a responsibility for the backward children, because the home cannot be a happy one, unless all its members are brought to perfection, including education and training for useful service.

It is just this great thought with its accompanying responsibilities that makes me so enthusiastic about the American Church Institute for Negroes, and impresses upon me the fact that its work is so important to civic, no less than to Christian progress.

There is no race which responds more readily and makes greater moral progress through education than do our Southern Negroes. For instance, it is an acknowledged fact by the residents of Brunswick County, Virginia, that the St. Paul's Normal and Industrial School, situated at Lawrenceville in that county, has reduced criminality in that section to a minimum. This is true, too, in general. An experienced jail worker has recently told me that in ten years of regular jail visiting he has only found two Negroes behind the bars who had received a high school education.

This is equally true of other backward people and that is why mission schools are started as one of the first and most important features of every missionary enterprise, whether it be among the Negroes, in the mountains, or in foreign countries like Japan and China.

But the important thing to remember is that the support of these institutions, and the carrying forward of the work of enlightenment is not only necessary, for the sake of the beneficiaries, but for our sake as well. If we are "workers together with God", as our text tells us that we are, we are sharers in God's responsibilities for His children.

Although this thought is new to many, it is the only logical conclusion of the Saviour's numerous statements of the Fatherhood of God, all through the Gospels, but especially in that according to John where we find it from beginning to end. Even after His resurrection His message to the disciples, sent by Mary Magdalene is, "I ascend unto my Father and your Father, My God and your God"!

The existence of this family relationship with God as the Father and head of the house implies something further. No family can be happy without a comfortable home. Now, when we begin to think, or speak of a home for God's family, many good Church people send their thoughts forward to the great hereafter, "the new Jerusalem", with its pearly gates and golden streets and other ornamental, but unattractive things like harps and crowns. We remember the words of one familiar hymn, "Heaven Is My Home", "I'm But a Stranger Here". Of course, there was a time when the world was so unutterably bad that it seemed impossible to make a happy spiritual home on this earth, and the faithful looked for bliss only through escape from their present surroundings. But, fortunately, that day has passed, and good men no longer retire into the desert, and try to cut themselves off from the rest of the world, and think that they can save their souls by torturing their bodies.

Bad as the world was in the days of Christ, He could see, with His Divine vision, the hope that it might be made a fit place for the children of God, and with this long view before Him He bids His followers pray "Thy Kingdom Come, Thy Will Be Done, **on Earth**, as it is in Heaven". This petition brings the home of God's family a good deal nearer than it is represented in the old hymns. More than that, every time we repeat this prayer we obligate ourselves to do our utmost to bring about that for which we pray. God's will cannot "Be done on Earth as it is in Heaven" while thousands, or millions, of His children and our brothers and sisters, are living in squalor and ignorance. That condition is not only retarding their spiritual progress, but is also holding us back. Some man has wisely said, "You cannot hold a man in the ditch without staying there yourself".

It is as much a Christian duty to wipe out city slums, and establish moral and intellectual institutions, as it is to preach the Gospel to the people who sit in the pews.

The compilers of the Prayer Book are very wise in selecting the Epistle for the First Sunday in Lent, which contains the words of our text as the opening verse. It would be hard to find a better Lenten thought than that of appreciating our partnership with God in all its many phases.

If we are "Workers with Him", and He is working with us, then our efforts cannot fail. We are bound to succeed because He is our partner. Beside us, around us, in and through us, He is accomplishing His mighty purposes. As Whittier briefly and beautifully puts it:

> "Unheard, because our ears are dull,
> Unseen, because our eyes are dim,
> He walks our earth, the Wonderful,
> And all good deeds are done by Him."

Another impressive thought that comes to us through this idea of partnership, is that each member of the firm represents the others, therefore—and we say this with the greatest reverence—we are God's ambassadors. People will judge our Father by us and the way that He works and lives through us. St. Paul emphasizes this when he urges us that we should "In all things approve ourselves as ministers of God". We feel sure that He does not refer to the ordained priesthood, but to all Christians as representatives of the Father, for again He says, "We are the temple of the Living God".

Let us, therefore, set ourselves through the Lenten season to acquire the habit of practicing partnership with God, remembering that we are co-workers with Him, and His representatives in all that we do.

SOME THOUGHTS ON PRESENT RELIGIOUS TRENDS

By the Reverend Arthur B. Kinsolving, D. D.

TO you and me is committed the ministry of reconciliation in an age which seems at times like a place where two seas meet. The new wine is bursting the old bottles. There are new skepticisms, new assaults, fresh revolts on every hand. We do not, like the early Christians, face a set of pagan deities outworn and dying, leaving behind satiety and disgust. On the contrary, the forces that are against the Christian Church are martialed in full strength, and the period of satiety has not arrived.

Two or three recent incidents may illustrate the temper of the times. A few nights ago, among the speakers at a national dinner in New York was Dr. Will Durant, the author of a recent History of Philosophy, of which above one hundred and twenty-five thousand copies have been sold, one of the most lucid and readable expositions for popular consumption which has come into the hands of the people for many a day. In the course of his address he said flippantly that since the discovery of Copernicus, and this little orb of ours is now known to be only a fleck of mud cast off from a larger body, of course the story that at any time it has been the home of the Son of God is but an incredible fairy tale.

The greatest inventor whom America has produced on his eightieth birthday declared that the name God had no significance for him, though in the next line he avowed his belief in a supreme intelligence and to a qualified extent in immortality.

There have been of late, perhaps more suicides among the young, notably among college students, than ever in our history, and it is well known that a considerable proportion of that select group who occupy chairs of instruction in our universities do not believe in God or His Divine Son.

Our morals have been slipping in many places, because men have a notion that standards change with human opinion. As belief in God has been relaxed, there has come a greater and greater license in human conduct. The first duty of every Christian teacher today, as it seems to us, is to try to get a fresh hold upon the truth of the objective reality of God as the real sanction of morals.

The other day you noticed that a group of college girls in voting what they thought should be the order of the Ten Commandments gave their opinion that the Fifth Commandment should be first, and the Fourth Commandment last. But the sanction of all commandments, of course, lies in a vital belief in the Living God. The whole notion that God can be either voted in or out of His universe is, of course, utterly false, and yet there are many people today who cherish that fiction.

A wave of materialistic science in its ebb has left a sediment of stubborn unbelief as to the possibility that spirit may triumph over matter. And yet in the last analysis of matter by the scientists themselves, it seems to have become almost a spiritual thing. I mean, the old idea of the solidity of matter has been abandoned, and the ultimate proton and electrons are known to be but a process, a bundle of energy, and the atom should be regarded more as an organism than a mechanism. So mechanistic materialism, in the view of the leading scientists themselves, is ruled out, and in this later conception matter may easily be conceived of as the sphere of the activity of the Imamanent God.

There has of late been a wholesome reaction from naturalistic and humanistic religious thought, and one of its finest and noblest expressions is to be found in the work of Rudolph Otto, "The Idea of the Holy". Otto would bring us back to an adequate conception of the mystery and majesty of God, would restore the sense of awe and reverence in the presence of a God Who is all righteous and all loving, that we may be lifted above the plane of our common every-day thoughts into the realm of worship, of contemplation, and an uplifting devotion in mind and heart to Almighty God. It is a great and inspiring note, and much needed in our modern Christianity, in which emotion and sentiment so often take the place of reverent and steadfast love. There is a very significant demand among more cultivated Protestants today, whose forefathers revolted four centuries ago against inherited types of worship, for a richer provision in their services for the worship of God. One of the things which our Mother Church has stood for most clearly through the ages is worship, worship as an exercise and a discipline by which we get away for a little while from the pressures of life at our level into the atmosphere of the presence of God.

Who does not know how many habits and influences today tend to make us externalize the practice of our religion, while the soul of it is left weak and ineffectual? Our prayers in public and in private are gabbled through, the great words we take on our lips in the offices and services are unthought and unfelt. The congregation watches often in vain, we fear, for the tokens of earnestness and reality, and goes away utterly uninspired. As some one has put it, "We have gazed so fixedly and persistently upon the pageantry of passing things, that they have become our only reality. We have lived so deeply in the lives of our neighbors and our community—and in the mere shell of their lives at that—that we have lost track of that mysterious 'buried life' of ours which is the only real life we possess. Our very religion has become little more than a vigorous effort to be sociable and communicative. . . . The moment the noise about us stops, we become disquieted and ill-at-ease".

But let a man put his soul and his very highest self in prayer or worship, let him make a real contact with the Living God, and how much it comes to mean to the people. We who have inherited this great liturgy, and who serve as priests in God's sanctuary, must try to realize our profound responsibility in being leaders of the worship of the sanctuary. If worship takes nothing out of us, it is likely to put little into others. If it becomes a mere convention which we hurry through in order to get to the sermon, surely the main opportunity will have been lost.

A great woman of the last century was accustomed to say to her novices, "Think glorious thoughts of God—and serve Him with a quiet mind". The more glorious and spacious our thoughts of God, the greater our quietude and confidence, the more real will be our worship, the better our preaching, and the nobler all our work.

God surely demands of us reality here first of all, a reality which leads to an ever deepening awe, an ever-growing awareness of the Living God. I think slackness and formalism in leading the worship of the congregation, poverty in the realization of God's presence, or of the great dignity and significance of the exercise in which we are engaged, is something that we must each strive to overcome, for if we allow ourselves to become unreal here, that unreality will vitiate every part of our work.

There has been a tremendous expansion of late years in the external activities of the work of the ministry. The whole modern world is more highly organized than it was fifty years ago, so it followed inevitably that the Church must use more efficient methods. There has been on the whole a vast gain. The Church is stronger, occupies a larger place in the thought and the gifts of her people; the position of the clergy is more secure; we have more to offer candidates for holy orders, and our conduct of missions has begun to take the place that it should occupy in the life of the Church. It would be untrue to decry all this, or to deny the vast advance which has been made. But thousands of earnest men and women are feeling more and more deeply that our great need is to develop the life within. The first requisite for the minister of religion is to be a man of God. He must take care of his own inner self and keep it in a healthy state. His contact with God must be steady and true.

All deep psychology makes us sure that we need the life of prayer, private prayer and corporate prayer. This is the thing we live by, and without which we can not help others in the truest sense. Our Lord Himself would steal away in the stillness of the early morning before it was light to commune with His Father, to strengthen His soul and steady His purpose. Far more needful for us is a like exercise, for our souls must be rid of rival preoccupations, of prejudice, animosity, coldness and sin. We must be clothed with humility and penitence. When Our Lord said "Verily, except ye become as little children, ye can not enter the kingdom", He was making a revelation of Himself. This was His own method, one of the most original and challenging notes of His character.

George MacDonald with startling insight has said somewhere, "A man may be possessed of himself as of the devil". How terribly true are these words! How often have we seen gifted souls, men with the five or ten talents, who are so taken up with themselves and their own plans and fortunes that little room was left for the whispers and pilotage of God. But the Christian who lives in slavish deference to the world, even the religious world, is in fact a living negation of the very soul of Christianity.

Reasons for the Life of Prayer.

1. Prayer effects a reversal of our habitual selfishness, and makes God the actual center of our world. God is not only the sum of goodness, He is creative and redeeming love. We belong to a living universe, not a dead one. We are sharers in a progressive creation, a progressive redemption. And the actual power in the movement is God.

2. Another reason for prayer is the sharp challenge of sin. Writers of fiction are more and more leaving sin out of their vocabulary. The only thing they take note of is its tragic consequences, not its root nor its rebellion.

Among the people at large there is more prosperity than character. Thousands of the Church's communicants are afflicted by sleeping sickness. We have been producing activities faster than we have produced religious experience. The bond which bound a forgiven soul to its redeeming Saviour, and caused it to say "Henceforth I am not my own, but bought with a price, even the precious blood of Christ" is only found nowadays, we fear, among the few. As to a conscience in regard to sins of omission, including such cardinal duties as church attendance on principle, and the faithful and regular reception of the Body and Blood of Christ, every one of us is aware how much laxity has crept in to men's habits.

A man's wisdom or folly, strength or weakness, does not end with him. The religion of Jesus Christ cannot degenerate into just another of the essentially selfish interests of life. Because Christ loved sinners and ate with them, and sought them out, and interceded for them, and died for them, you and I must do the same. Our Divine Master became so intensely identified with His lost brethren that He cried in one awful moment, "My God, My God, why hast Thou forsaken Me"? "To pray for the conversion of a soul means to dedicate one's self to God on behalf of that soul." We use something higher than our own personality or our own impassioned pleading. We lay hold on the energies of the Living God.

As Pere Lacordaire, the great French preacher, once said in his unrivaled way, "He who is called to the priestly office is he who feels in his heart the value and the beauty of souls. Priests are bad or mediocre, simply because they enter upon the office with some other thought than that of self-sacrifice to the mystery of redemption. All other deficiencies may be remedied; nothing will avail if this is wanting". I know that to engage in such a life means the crushing of many selfish thoughts, of many temptations which seek to luxuriate in one's private life and hold back that life from its best.

It has often been said that there is no body of clergy who are more looked-up-to, respected and honored than the clergy of this Church. If it is true, it constitutes a very serious responsibility. The more a man is trusted, the more terrible the consequence is if he falls. The more he is looked-up-to, the keener should be his desire to walk worthily of his high and sacred vocation. There is a challenge to us today to be diligent in our student life, and honest and thorough in our thinking, for a "priest's lips must keep knowledge". I think we should concentrate upon our great vocational specialty, for surely it gives us a sufficiently large field of interest. We should try to do constructive teaching and preaching, and "speak as the oracles of God", instead of reaching out to right and left into all fields to find padding for sermons.

The men who have influenced the world most permanently have been those of positive conviction, men like St. Paul, Chrysostom, the great Ambrose, Savonarola, Wesley, Newman, Brooks. They spoke with authority, because they brooded long upon the deep things of God.

THE ROAD TO LAUSANNE

By Sir Henry Lunn

THAT great apostle of freedom, Thomas Jefferson, said, "the earth is inhabited by a thousand million of people, and these profess probably a thousand different systems of thought". He used these words in support of his Bill for establishing religious freedom, the first law ever passed by a popular Assembly giving perfect freedom of conscience. It may have been to some extent a rhetorical statement, but all would agree that religion, morals, and social progress are injured by the multiplicity of denominations. Yet there is a certain despairing attitude taken up by many excellent people with reference to the possibility of attaining greater unity in the religious world. It may encourage all such, and stimulate in our own hearts an increased hopefulness as to the realization of the Divine Purpose in the unity of the followers of Our Lord, if we look backwards over a hundred years and see what God hath wrought. Such a review will enable us to say triumphantly, in Galileo's words, "The world moves".

It is difficult for us to realize that only a hundred and fifty years ago, when the Declaration of Independence was signed, the laws of Virginia, the State that had given Washington, Jefferson, and Madison to the young nation, still had barbarous criminal laws, under which ministers of religion were arrested for preaching the Gospel, Quakers were pilloried, witches and heretics were burned to death, and Unitarians were deprived of the custody of their own children.

Even a hundred years ago the grandfather of my friend and colleague, Hugh Price Hughes, who was an Armenian Wesleyan Methodist preacher, was riding out to his appointment, and was followed along the same road in Wales by a Calvinistic Methodist preacher. The Calvinist would not allow his horse to drink water at the same pool, at which the Armenian's horse had just watered.

And as we reply to the skeptics who doubt whether any great good can come from this gathering at Lausanne for the discussion of Faith and Order, we need not go back even a century to mark the real progress that has been made. It was only in 1884 that the Conference of the Episcopal Church at Chicago set out the Lambeth Quadrilateral, and made their first appeal for the reunion of the divided members of the Christian Church. It was in 1888, that Lambeth adopted those proposals, and it was in 1892 that I was privileged to summon the first gathering since the Act of Uniformity in 1662, and the Savoy Conference which preceded that Act, of representatives of the Church of England and the Non-Conformist Churches to meet and consider how they might draw nearer to each other in the expression of their faith and order of their religious life.

When I first visited America thirty-one years ago, the idea of a Federal Council of the Churches of Christ to work for common ends had not yet appeared above the horizon. It was an entirely new conception when I had the privilege of speaking to Assemblies of the clergy, and told them how that in England men were drawing together for social effort. Today, it is not necessary for me in addressing an American audience to stress the importance of such combined work. You are doing magnificent service to religion and the State by your Federal Council, and now it is the turn of the English Churches to learn from you in this matter, though it would not be fair to omit a reference to the splendid coordination of the Christian forces which has been achieved in Christian Council of Politics, Economics, and Civics, whose initials have formed the new word, COPEC. Nor is it possible in this review of what has been achieved in the last two generations to fail to notice the culmination, from an international standpoint, of all these endeavors to unity in social reform achieved in the great Universal Conference of Life and Work at Stockholm, eighteen months ago.

Meanwhile, in another continent, great events are happening. The Episcopal Church of India is seeking powers of self-government to break away from its State connection, and these will no doubt shortly be granted. The Episcopal Church in India has for some years entered into close negotiations with the Non-Episcopal Churches. In South India the movement towards unity has reached a point where definite proposals have been accepted by all parties, which involve the full recognition of the present ministries of the different Churches on terms of equality, with the proviso that in fifty years' time, Episcopal ordination shall be universal within the Church. This decision has been reached after much heart-searching, and was practically forced upon those who were unwilling to advance so far by the fact that the Indian Christians said in effect, "We cannot be troubled with these European differences. If you will not agree to unity, we must leave you and unite by ourselves".

Many will ask, and rightly ask, "What can the gathering at Lausanne do"? All epigrams must be used with caution. At the same time when we ask what we hope

from this Conference. we shall do well to remember the epigram, "We are right in what we affirm; we are wrong in what we deny". The Conference will succeed in so far as it emphasizes the truths of which each Communion is the special guardian. In the religious life, isolation means impoverishment, and not enrichment. Just as in the political world nations have their own special aptitude and function, the lace makers and silk weavers in France, the engineers of mountain railways in Switzerland, the cotton weavers of Lancashire, with its moist atmosphere, and the cotton growers of the Southern States, with their wonderful sunshine, and each nation is best fulfilling its destiny when it realizes that we are members one of another, and that in the prosperity of each is the well-being of all. So it is in the Christian world. The Quaker with his sense of the inner life, the Methodist with consciousness of the personal assurance of the forgiveness of sins, the Baptist with his strong sense of individual liberty, and the Anglican with his keen historic sense, each has something to teach the other.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

CHRISTIANITY THROUGH A COW-BARN.

A fine piece of Social Service work is being done on a farm in Greensville County, Virginia, where the Jackson-Feild Home for Girls is functioning, and is caring for homeless girls in a home-like way. It is part of the policy of this Institution to keep the number of its inmates small enough to preserve the household atmosphere, and this is being achieved most admirably.

The Home was started nearly ten years ago from a very small beginning, but through the untiring energy and efforts of the Rev. Norman Marshall, backed by the sympathetic support of the Diocese of Southern Virginia, and Church workers in other parts of the country, property has been acquired and buildings erected as needed.

At present, however, one more building of a very essential character is necessary, an up-to-date dairy barn, not large, but modern and sanitary. Five hundred dollars has been contributed for this purpose upon condition that one thousand dollars more be raised from other sources. Here is an opportunity for some liberal-hearted Christian philanthropist to practice Christianity in a humble, but useful way, through a cow-barn.

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

Article XI.—The Ten Commandments.

(Continued.)

Third Commandment—Reverence (continued).

Last week we discussed the teaching of Reverence mainly from the standpoint of respect for God's name. We will now take up:

2. Respect for the Bible. Teach your child to respect the Bible as the written Word of God.

How will you do it? Although one or two exceptional children are on record as having been able to read as early as three years of age, few can read the Bible for themselves before the tenth year or before the end of the fourth grade. To young children, therefore, the Bible cannot be a living reality through personal experience. They must gradually be led to see the sacredness of God's written Word through the eyes of others.

Whose is this privilege of bringing the Bible before the child's spiritual vision for contemplation?

First: Yours.. John Ruskin, that great English essayist, said, **"All I am I attribute to my mother's influence.** For one hour every morning she required me to sit at her side and memorize portions of Scripture—even whole chapters". In his work I understand that 1,800 direct quotations from the Bible have been counted besides innumerable references. If these were stricken from his writing, Ruskin would doubtless lose his high place in the literary world.

It is highly desirable that your children memorize certain selected portions of Scripture, chosen with due regard to age and mental growth. It is also desirable that they become gradually familiar with the beautiful stories of the Bible. Various authors have selected, retold and printed in book form these stories, adopting them for the various age groups; your Sunday-school Superintendent or rector will advise you concerning the special ones approved by our Church. Take time to read and re-read these to your little child until he is thoroughly familiar with them. However, these re-told Bible stories can never take the place of the Bible version; therefore, take time to read the Bible itself to your child until he can read it with you.

Second: His sponsor in baptism—his god-parents. They promised three things in your child's name (see page 266 of Prayer Book). Have you ever given these sponsors the opportunity of fulfilling their promises?

Third: Family prayers. On pages 322 to 325 in the Prayer Book you will find the form authorized by the Church for Morning Family Prayer; and on pages 325 to 327 the form of Evening Family Prayer. Each takes just about four minutes. You might also send to your nearest diocesan office for pamphlets containing Family Prayers.

The strong men of our early history grew up under the daily influence of family prayer. Ever so often you hear a knell sounded: "Something is wrong with our generation. Women are losing their femininity by adopting mannish attitudes, hair cuts, habits like smoking, etc.; the young people losing high ideals and morals, etc." Can this state of affairs have any relation to the fact that family prayers have fallen into disuse? Our country needs leaders. Your child may be one of the leaders we are looking for. Our leaders must be spiritually-minded men. Will you defraud your child of coming into his heritage of leadership by keeping from him this means of getting acquainted with this great source of spiritual influence?

Recently I visited a community where I was told that not a single home of the eight or nine hundred in the community had family prayer. I heard many bitter complaints about the low moral standards among the young people there. Do you imagine that the parents' indifference to family prayer had anything to do with this? Would you not be willing to try anything to raise the moral standard in your community? If so, won't you try to encourage the family altar? What better opportunity will your child have for learning reverence for the written Word of God than to hear the day by day reading of the Scriptures in the midst of the daily family life?

Fourth: In Church; hearing the Scriptures read at the regular Church service. The way our Episcopal table of lessons is arranged, the entire Bible is covered in our Church services every year and the Psalms, if read daily, every month. For this reason alone do you not think it important for your child to attend service regularly?

May I urge you not to let him miss these four opportunities of becoming familiar with the Bible and thus acquiring reverence for God's Word?

3. Reverence for the Church as God's House. We have already discussed what the child gets by regular Church attendance:

(a) Opportunity to worship God Himself and also in the company of other believers.

(b) Opportunity to learn hymns, chants, etc., and to sing them.

(c) Opportunity to hear the Word of God read regularly and to join in the responsive readings.

These things any child may get in any Church. But he may take a most active part in all the services and yet fail to learn reverence for the Church. Reverence is more than an act, or acts; it is also an attitude displayed before, during, or after the act.

According to Webster, attitude is the posture or bearing a person assumes indicative of his feelings or opinion. It involves the voice, facial expression, method of speaking of acting. It has to do with courtesy and self-control.

If the President of the United States or the Governor of your state came into the hall or room where you and your child were seated, you would immediately rise with every one else until he became seated or passed on. It is an act of respect accorded to the highest dignitaries of our country. God is greater than any potentate. To Him we give all honor and reverence.. Therefore, our child must sit attentively and quietly for instruction; stand still for

praise; kneel humbly in prayer. These bodily positions in the Episcopal Church indicate the reverence we feel for God in His House. These positions or outward expressions of reverence must be definitely taught to each child, if that child is to learn respect for God's House, and a respectful attitude or bearing, whenever attending Divine Service.

BOOK REVIEWS

KEEN THINKING AND CLEAR WRITING.

REALITIES AND SHAMS: By L. P. Jacks, Doran. New York.

This is a book of two hundred and fourteen large-type pages. It is a collection of seventeen essays, some of which have been printed in magazines. "They are not," says the author in his Foreword, "a haphazard collection, but have an underlying theme which those who have the patience to read them through will apprehend without difficulty." This is true, except that no reader will need patience to read them through. Dr. Jacks is one of the moderns who, without resort to claptrap, has the knack of holding attention. As most readers know, he is editor of the Hibbert Journal and author of a number of books.

The second essay gives the title to this collection, and may be taken as key to each. "All realities," says the author, "God included, act as though they had nothing to gain from the plaudits of the multitude. . . . The barest minimum of publicity is enough for the real; shams seek the maximum and are never satisfied." These sentences show at once how Dr. Jacks thinks about the craze for propaganda and publicity and what this craze betokens. "Most of the good deeds of the world," he says, "are done in secret, and the best deeds, and the best part of every deed, cannot be done otherwise. . . . The reality of things is inversely proportional to the noisiness of their self-announcement. Whatever comes bouncing in with a brass band in front of it . . . is pretty sure to be a sham."

In the sixth essay the reader will find incidentally an answer to the question why so many who can vote do not. "Men are beginning to ask," says Dr. Jacks, "whether voting, elections, parliaments, law courts, and police, whether national or international, are the last words when the common good is in question." In other words many of us are skeptical about politics. People will vote if they think that there is reality in the question involved. There are thousands of quiet folk in all regions who know reality from sham, and they know that much of our politics is sham. People do not need a law to make them vote. They need conviction that there is some reality in what they are to vote about.

The ninth of the essays, entitled "On Minding One's Own Business", is a very delightful bit of truth-telling. Speaking of a certain type of would-be moralists the author says, not cynically but seriously, that they "meant well, but did harm. . . . . Without intending it, they set up a small aristocracy, which called itself 'we'. . . . It is not wholesome for any man to think of himself as one of the 'we' who do good to others". All of us must agree with the following: "Assuredly, there is no form of social service comparable to that which one can render by doing his job to the very best of his ability."

Throughout this little book there are keen thoughts on a number of living issues, such, for example, as the relative value of Organization and Personality, the League of Nations, and the union of Christian Churches. One feels like multiplying quotations. But the whole book should be read. This essay or that may hit us wrong at first, and yet, as we read on and think, we shall have to confess and applaud the fact that its aim is truth, and that it strikes beneath the complacent surface.

J. H. D.

CHURCH AND PHILOSOPHY.

THE CATHOLIC CHURCH AND PHILOSOPHY: By Father Vincent McNabb. The Macmillan Company, New York.

The little book of one hundred and twenty-two pages might not be noted in these columns but for three important points which the author makes in an admirable way. Father McNabb is a Roman Catholic, but this fact in no way interferes with the three points:

1. He shows with what wisdom the primitive Church, whenever it had need of Greek philosophy or terminology, absorbed and used Greek thought and even Greek words, such as Logos. He shows not only the Church's power of assimilation, but also her power of rejection. "This power of assimilation," he says, "might easily have grown septic, if it had not been joined with the almost greater power of rejection."

2. The second point makes clear how men have slipped up, who, like Thomas Jefferson, for example, have tried to eliminate from the Bible the supra-physical elements and retain only what they called the "simple ethical teaching" of Jesus. No such cleavage is possible. The moment you eliminate the supra-physical and the other-worldliness out of the teachings of the Gospel, that moment you eliminate Jesus Himself. "The truth is," says Father McNabb, "that nothing is more metaphysical than this so-called simple ethical teaching. If our readers doubt this let them spend an hour or two reading this simple ethical teaching of the Sermon on the Mount, for the purpose of finding all the ultra-physical assumptions that are its motive-power."

3. Why did Greek philosophy decay in Greece? One of Father McNabb's answers is worth our taking to heart: "The conquests of Alexander in the East by opening up new trade and trade-routes had made Greece the emporium of the world. The Greece that had loved Truth and Beauty as ends in life, now made commercial success the end of a life in which Truth and Beauty entered as an amusement or an adornment. . . . . When Greece sought, as St. Paul found that it sought, news rather than truth, it was as good as dead."

It will be understood that this notice makes no pretence of being a review or criticism of this all-too-brief little book. At the bottom of page 103 the reader's attention may be called to an apparent confusion in the application of the words "one thing" and "that thing" to the same thing. Surely the author does not mean that Bacon, Descartes and Kant held in common a respect for authority.

J. H. D.

THE WORD ABIDETH: By Thomas Tracy Walsh. Longmans, Green & Co., New York. Pp. xi. x 6i.

We welcome this little but valuable volume, and consider it as a contribution to the understanding and significance of the Bible.

The writer uses three ways to show the reality that is behind the sacred pages, e. g., Bible, Church and Reason. He shows how limited were the channels of Divine revelation. He asks this question, "The Word of God is infallible, but are all its channels of revelation inerrant"? p. 2. Then he goes on to show that the Word of God is in the Bible, "but it comes to us through human limitations". This is the language of the Bible itself. Practically every problem concerning the Bible is briefly discussed in these few pages. Quotations from able writers serve to make this book stimulating and interesting.

S. S. S.

THE MEANING AND VALUE OF MYSTICISM: By E. Herman. George H Doran Company, New York. Pp. xvi-397.

This is the work of a gifted woman who portrays the immediate communication of the soul with God in a very interesting and able manner. This is a book that speaks for itself, and will help the reader to find the yet undiscovered paths that will lead him to a close touch with the Infinite.

The writer displays a wide acquaintance with the best literature on the psychology of religion and traces the element of mysticism in practically every field related to religion.

No one can read this book and fail to feel the touch of an invisible hand coming out of the windows of its poetical language. The mystic is really a poet. The practical man is in danger of despondency, the mystic sees God and feels His presence everywhere. We greet this book as a contribution to the spiritual needs of a materialistic age.

S. S. S.

The Great Commission

MEXICANS IN BORDER STATES.

The southern parts of Texas, New Mexico, Arizona and California teem with a great Mexican population, recently estimated at 1,175,000. The number is increasing rapidly, since the quota law does not bar immigrants from the neighboring Republic, and also because Mexicans have many children. Most of these people are poor, often in extreme poverty. Many are migrant, but many are permanent. A large number are American citizens of the second, third or fourth generation, and in many colonies of these, the English language is unknown. There are also Spanish-speaking citizens of high cultural and social standing. The most appalling fact is that the vast majority are entirely unchurched.

Well-equipped missions for Mexicans with corps of Mexican pastors and workers, and with trained Spanish-speaking missionaries, nurses and social workers, are established all along the border by Presbyterians, Methodists and others, and have been successful in reaching the Mexicans. The Roman Catholic Church is doing something, but thus far in a very meagre manner. Our Episcopal Church has just one Mexican project, a clinic of modest equipment, begun three years ago in El Paso, with a fine and devoted Spanish-speaking nurse in charge. A few of our border parishes, and our Neighborhood House in Los Angeles, are trying also to do their part.

Nevertheless, our bishops and many of our clergy and laity of these border states realize keenly the need and the opportunity, and wish to find a way to meet it.

The Rev. Dr. Thomas Burgess, National Secretary of the Foreign-Born Americans Division, has gone to study the problem. He left on January 18, and after attending diocesan conventions in Fresno, Los Angeles and San Francisco, proceeds along the border in February and the first half of March. He expects to spend about a week in each of the following places and their vicinity, the principal centers of Mexican population: Los Angeles, Phoenix, Ariz., El Paso, Texas (Diocese of New Mexico), San Antonio and Brownsville, Texas. He will visit Houston, Bay City, San Benito, Waco and Dallas, all in Texas. He desires to find out what is the consensus of opinion of those of our Church people who live among the Mexicans, and to see whether he can help in the formation of some unified program by which the border dioceses and parishes can meet the need.

Even if the Roman Catholic Church should undertake to cover the field thoroughly, they could not reach the vast number of Mexicans who because of political conditions in Mexico have become hostile to the Church of their fathers. It seems obvious that our Church has a real approach and a duty towards these unchurched.

CONDITIONS IN CHINA.

A cable received March 7 from Bishop Huntington gives the following information:

"Anking (and that means in all probability the entire Province of Anwhei) has allied itself with the Southern Government. The change occurred without violence. All members of the mission staff are safe."

The following passages from recent letters from Bishop Graves will show how carefully he is watching matters and what precautions are taken for the safety of members of the mission staff:

"You understand already what the settled policy in this District is and so do all our people, but in case you have to answer inquiries from friends of our missionaries at home as to their safety I will repeat them again. I have sent instructions to every station, although I did not think that it was needful, since they knew what they ought to do already, that in the case of any trouble women and children were to be sent here at once and the men were to stay only so long as they could do so without danger to life. Under present circumstances we are in a different position from what we have ever been. Heretofore we have had some chance of protecting property. As things go now it would do no good whatever for a foreigner to stay on longer than he could do anything to ensure the safety of the Chinese Christians. These are not the direct objects of attack, though the Chinese clergy are and will be. The attitude of our Government gives us some concern because they seem to have no policy and not to recognize that the destruction which is being worked on other people is going to be worked upon them when a convenient time comes."

"Acting on the request of the United States Consul General, I gave instructions on January 26 that all women and children should be sent to Shanghai. The people at Wusih, Soochow, Zangzok and Yangchow acted at once. All ladies and children have been brought to Shanghai and the last one, Mrs. Standring, arrived January 31. As to the Roberts' family and Miss Hammond, the advice of the Consul at Nanking with which Roberts agrees, is that it is just as safe as Shanghai at present and there are some four hundred Americans gathered there. I have the greatest confidence in Consul Davis and in Mr. Roberts' judgment, so that for the present these ladies will remain at Nanking. We have been able to accommodate almost everybody in the families of our Mission at Jessfield and in town.

The men are standing by at their stations and have instructions repeated from those of our Consul-General as to the steps they are to take regarding property, mission and personal. Everybody is acting with perfect coolness and unless something unforeseen occurs friends and relatives at home need not feel any great anxiety.

As to Jessfield Compound, we have laid in coal and provisions, and in case of any popular uprising the ladies of St. Mary's would immediately come over here and an armed guard will be sent out with motorcars to take them into Shanghai. We have, therefore, done everything that it is possible to do under the circumstances both for life and property."

Bishop Graves prints the following prayer in the Shanghai Newsletter, which he says they are using in China and in which they hope their friends at home will unite:

"O God, Who art our hope and strength in this time of trouble, grant that we who know Thee, may lift our hearts to Thee and not be afraid. Defend Thy Church in the midst of danger and persecution. Grant us Thy Grace that we may think and do only such things as are right, and give us wisdom and patience.

Grant that those who know Thee may not refrain themselves from idle rage and vain imaginings, and so order themselves by the light that Thou hast given them, that this country may take its rightful place in the brotherhood of nations, to the welfare of its people and the maintenance of peace throughout the world. For Jesus Christ's sake. Amen."

KYOTO'S GENEROUS PLEDGE.

Bishop Nichols, of Kyoto, writes that at the first meeting of the Council of Advice of his own Diocese, which he attended immediately after his consecration in April, 1926, a desire was expressed that the American members of the mission staff join in making a gift to help the Church in the United States meet the budget of appropriations for work both in the United States and abroad. The time was too short to organize any general effort for 1926. Therefore steps were taken to insure action for 1927. The Bishop addressed a circular letter to each of the missionaries and now writes to the Department of Missions as follows:

"We have pledges amounting to $113, and other pledges totaling Yen 145. Will you please record this pledge from the District of Kyoto to be included in the total reported on January 15 to the National Council? The greater part of the money should be in your hands early in the new year, all of it by the middle of the year.

"I trust that the response from the Church as a whole will be generous, so that you will be able to carry out all the plans you have under consideration."

For several years no quota has been assigned by the National Council either to Japan or China, because in both these countries there are national Churches. Each of these national Churches has a Board of Missions of its own, carrying on mission work at home and abroad. The American missionaries, both in China and Japan, are constantly giving generously from their slender salaries to meet special needs constantly being brought to their notice by those among whom they work. They are also giving generously towards meeting the quotas assigned to each of the dioceses by the national boards of missions.

The action of the Kyoto missionaries is simply an extension of the splendid response made by all our missionaries and many of our Japanese friends in Japan in connection with the effort inaugurated at New Orleans to wipe out the deficit existing on December 31, 1926. Bishop McKim at that time pledged $1,000. The National Council has received from Japan on account of this pledge $2,411.57.

There are twenty-two American missionaries in the District of Kyoto.

MAGAZINES NEEDED.

The Chinese librarian at Boone Library, Wuchang, China, reports a falling off in the number of magazines received at the library, just now when the library is a center of

new interest, with many new visitors. Bishop Gilman and the Church Periodical Club urge all donors and subscribers to renew and continue their efforts. Even if a few magazines are lost, which is unlikely, it will be better than for us to appear to be losing interest and failing our friends now in their special need.

Church Intelligence

Church Schools.

An important meeting of the Provincial Committee on the Education of Youth was recently held in Pittsburgh under the chairmanship of the Rev. Robert N. Meade, D. D. This is one of the four committees recently organized by the Commission on Religious Education of the Episcopal Church in the Province of Washington, which embraces the States of Delaware, Pennsylvania, Maryland, Virginia, West Virginia, and the District of Columbia.

At the last meeting of the Synod of the Province, which was held in Bethlehem, Pa., in October, 1926, it was voted that a feature of the Synod of 1927 would be the Boarding Schools conducted by the Church in various parts of the Province. The Committee on Youth is responsible for preliminary arrangements for this part of the Synod program. The Synod of 1927 will meet in Southwestern Virginia, probably at Roanoke, in October next.

If the plans adopted by the Committee on Youth are accepted by the Provincial Commission there will be assembled at Roanoke at the time of the Synod meeting, head masters, head mistresses and faculty members from the twenty-odd schools now established in the Province, which are under Church influence. The object is two-fold. First there is a desire to set before Church people the advantages of sending their children to Church Schools. It will be shown that the academic standard of Church Schools is quite as high, if not higher, than that of secular schools, while at the same time the atmosphere and influence, as well as the teaching itself, lays a firm basis for a Christian life in adult years.

The second object is to secure a more complete contact between the governing bodies of the schools and the governing bodies of the Province and of its constituent dioceses, so that each may know the facilities, the accomplishments and the needs of the other. Such contact today is merely nominal in many cases and is not effective in producing the greatest good for the Church as a whole, nor for the individual pupil.

The topics proposed for the joint meeting of the Synod and Woman's Auxiliary will be "What Has the Church Boarding School a right to expect of the Church"? and "What has the Church a right to expect of the Church Boarding School"? Several well-chosen speakers will present these subjects and there will be very general discussion. At the same time there will be a large exhibit of posters, pictures, catalogues and literature to awaken the Church public to the value of the schools. Publicity material of several kinds will be prepared for distribution.

Mr. William H. Church, headmaster of St. Alban's School, Washington, the President of the Association of Schools under Church Influence, is cooperating with the Commission, and will secure from the schools of the Province material of value as well as the presence of representatives of every school. Steps will be taken to carry the campaign for due recognition of Church Boarding Schools into every parish in the Province.

Social Service Work In Five Dioceses.

The Central Committee on Social Service of the five Dioceses in the State of Pennsylvania met recently in Harrisburg to prepare for the 1927 session of the legislature. Officers were reelected as follows: Chairman, the Rev. Paul S. Atkins; legal adviser, Clinton Rogers Woodruff; secretary, Dr. W. J. Middleton. The chairman was asked to continue as treasurer.

It was the opinion of the Committee that its emphasis should be placed upon the strengthening of existing legislation rather than the introduction of new measures. Approval was given to the work of the Children's Commission in their proposal to establish a Juvenile Court in each County under the control of a Central Commission.

The following measures were also endorsed: The bill to reduce the state tax on bequests for welfare, educational, and religious purposes from ten to two per cent.

A bill to legalize a bond issue not to exceed fifty million dollars in the period of ten years for the construction of new buildings at state-owned institutions for the care of feeble-minded, defective, and epileptic individuals.

Mothers' Assistance Fund bills so as to provide adequately for the care of 2,400 widows and 6,000 children now eligible but not yet cared for by reason of inadequate funds.

Amendments of the marriage laws to raise the age for marriage of girls to sixteen years and to make mandatory a lapse of five days between the application for a marriage license and the issue of the same, with provision made for special cases.

The bill for the establishment of a State Parole Commission.

Proposed Probation Legislation.

Revised laws as to women offenders.

The Committee requested permission to print the valuable paper on Social Legislature read before the Committee by Mr. Woodruff.

Bishop Darlington addressed the Committee upon the Social Service Work being done at state institutions in the Harrisburg Diocese and commended the work of the National Probation Association, in which he is deeply interested.

It was recommended to the Diocesan Departments that a committee of five persons be appointed to be known as a "Committee on Legislation", whose duty shall be to study and watch social legislation and act in conjunction with the Central Committee, and that each parish and mission, with the consent of its minister, appoint one person to perform similar duties.

The Secretary was requested to advise the several departments of contemplated changes in the Sunday observance laws.

Attending were the Rev. Messrs. Paul S. Atkins, of the Diocese of Harrisburg; Julius C. H. Sauber, and Mortimer S. Ashton, of the Diocese of Pittsburgh; Robert P. Kreitler and E. A. Heim, of Diocese of Bethlehem; Mr. Wood Stewart and Mr. Clinton Rogers Woodruff, of the Diocese of Pennsylvania; and Mr. George R. Bedinger, Secretary of the Public Charities Association of Pennsylvania.

A. A. H.

Japan Mission Staff Safe.

To the Relatives and Friends of Missionaries in Japan and Missionaries from Japan on Furlough in the United States:

The press accounts of the recent earthquake in the neighborhood of Kyoto and Osaka, Japan, have naturally caused much anxiety among the relatives and friends of our mission staff.

It is a pleasure to be able to say that we received a cable from Bishop Nichols on March 9, as follows:

"All are safe. Extent of damage caused by earthquake not known yet. Writing you by next mail."

John W. Wood.

Latest News From China.

A cable from Shanghai received March 12, informs us of the return to this country of the following missionaries:

From the District of Hankow—The Rev. R. E. Wood, on the Siberia Maru. Sailed from Shanghai March 10. Due in San Francisco April 1.

From the District of Shanghai—Miss Emma Cook, on the Siberia Maru. Sailed from Shanghai March 10. Due San Francisco April 1. Miss L. L. Moffatt, Mrs. R. H. McNulty and children, Deaconess T. L. Paine, Miss M. A. Hill, Miss G. L. Selzer, sailed on the Empress of Asia on March 12. Due Vancouver March 27.

Conditions on the middle Yangtze from Nanking to Anking seem, according to press dispatches, to be less favorable than hitherto.

No word has reached us concerning the alleged occupation of some of our mission buildings in Wuhu by representatives of the Cantonese government.

We have cabled Bishop Huntington for information.

John W. Wood.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

Dr. Wood at Lynchburg.

On Quinquagesima Sunday the members of St. Paul's Church at Lynchburg, the Rev. Carleton Barnwell, rector, had as their guest Dr. John W. Wood, of New York, Executive Secretary of the Department of Missions and Church Extension in the National Council. Dr. Wood delivered an interesting address at the Morning Service, describing many of his personal experiences as a visitor in various foreign mission fields of the Church.

On the same morning the Sunday School held a dedication service at which the mite-boxes for the Lenten Offering were distributed. There was a large attendance and the music was furnished by the Junior Choir, with thirty-two members present. The rector explained briefly the method that would be followed in tabulating the amount of the offer-

ing each Sunday and a talk was made by Miss Anne Davis, sketching the fifty year history of the Lenten Offering. Dr. John W. Wood made an address to the children on "The Meaning of the Mite Box".

The Auxiliary at St. Peter's, Roanoke.

On Tuesday, March 1, the Woman's Auxiliary of St. Peter's Church,, Roanoke, where the Rev. Alfred C. Bussingham is Deacon-in-Charge, celebrated the second anniversary of its organization with an informal gathering at the home of Mr. and Mrs. Bussingham.

Officers for the coming year were elected and short talks were made by Mrs. W. H. B. Loving, Mrs. W. E. Mingea, and Mrs. Robert C. Jett, Diocesan Officers of the Auxiliary, and Miss Julia Leache and Miss Mary E. Batchelder.

The Rev. Mr. Evans Leaves Waynesboro.

The Rev. Theodore Hubbard Evans, rector of St. John's Church at Waynesboro, has announced his resignation of that charge, effective April 17; he having accepted a call to serve on the staff of St. Paul's Cathedral, Boston, Mass.

Mr. Evans was ordained to the priesthood June 5, 1925, when he accepted a call to be rector of St. John's, Waynesboro, and has remained there to the present; giving a part of his time also to the work at the Church of the Good Shepherd, a mission at Folly Mills in Augusta County.

Mr. Evans takes with him to Boston the affection and good wishes of a number of friends and associates in Southwestern Virginia.

The Rev. Mr. Boyd Goes to Martinsville.

The Rev. Beverley M. Boyd, who, since his ordination to the priesthood, has been the rector of St. Thomas' Church at Abingdon, having served there also during his diaconate, has resigned that charge, effective May 1, and accepted a call to Christ Church at Martinsville.

The Church at Abingdon has made splendid progress during Mr. Boyd's rectorate. Shortly after he went there the old frame church was burned. The congregation immediately set about replacing this and the new St. Thomas' Church, recently completed, is one of the handsomest of its size in Virginia. Mr. Boyd has been especially active in the civic affairs of Abingdon and in Boy Scout Work, has rendered excellent service in connection with the two colleges for young ladies and has also been acting as Athletics Director for the Public Schools.

The Church at Martinsville, of which he now takes charge, has been without a rector since the death, in December 1925, of the Rev. Wilfred E. Roach. The congregation there is a most loyal one, however, and, notwithstanding its difficulties, has held together and "carried on" as few have ever done under similar circumstances.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Laymen Meet.

A joint meeting of the Churchmen's League of Washington and the Laymen's Service Association of the Diocese of Washington was called for Tuesday evening, March 15, at Diocesan House. This meeting was called in response to a desire by many for a large gathering of Men of the Church, where opportunity for better fellowship might be provided and those directly responsible for such a plan are Mr. George A. King, president of the Churchman's League and Dr. W. Sinclair Bowen, president of the Laymen's Service Association. The speaker, invited for the occasion, was Mr. A. C. Houghton, president of the Men's Club of St. Stephen's Church.

Sunday School Institute.

The regular monthly meeting of the Sunday School Institute of the Diocese of Washington was held in the Parish Hall of St. John's Church, on Tuesday evening, March 15. The Rev. W. L. DeVries, chairman of the Department of Religious Education of the Diocese, presided and special speakers were the Rt. Rev. Philip M. Rhinelander, whose subject was "Our Family Book, What It Is and How to Use It", and the Rev. Gerald V. Barry, whose topic was "The Children's Corner".

Cathedral Music.

Organ recitals, which were formerly a regular part of the Washington Cathedral program of services and which were discontinued a few years ago, were resumed this year and the last of a series of five recitals was given in Bethlehem Chapel on Tuesday evening, March 8, with a large number of people in attendance. These recitals were played by pupils from the class of Edgar Priest, Cathedral organist, and were of high order. The programs were made up of the best of organ music and were presented in a masterful way. Mr. Priest's high standard of music always maintained at the Cathedral, was followed in this case and it is hoped that such a series of recitals will become again a regular part of the Cathedral program.

The Rev. Reginald Foster Hall has accepted a call to become rector of Zion Parish, of which the parish church is St. John's at Beltsville, Md. This parish was ministered to, for a number of years, by the Rev. Christopher I. La Roche, who was obliged to retire eventually on account of ill health. The parish then stood vacant for several years until taken in charge by the Rev. Robert Lee Lewis, who remained there two years, and who did a splendid work in building up the parish.

Mr. Hall is a son of the Rev. Percy Foster Hall, formerly assistant minister in Epiphany Parish, this city, and now the rector of St. Paul's Church, Alexandria. He has lately been the rector of the historic Pohick Church in Truro Parish, near Mount Vernon, Va.

Mr. Hall will be instituted as rector of Zion Parish by Bishop Rhinelander at a special service to be held in St. John's Church, Beltsville, March 20.

The Rev. Roland Cotton Smith, D. D., and the Rev. James W. Morris, D. D., are assisting in the work, both parochial and preaching at Epiphany Church, and are expected to be there for this purpose for some weeks to come.

The Rev. Edward S. Dunlap, Canon of Washington Cathedral and field Secretary of the National Cathedral Association has just returned from a six weeks' tour of Texas, where he has been lecturing and giving newspaper interviews in the interest of the latest developments of Washington Cathedral. He reports a cordial response and plans to take another tour in some other part of the country in the near future.

The Rev. Edmund H. Stevens, rector of the Church of Our Saviour, has been elected president of the Diocesan Pageant and Drama Society of the Church in Washington and recently called a meeting at Diocesan House of all persons interested in this field of activity. Though definite plans are still in the future, it is expected that the Society will be responsible for the production of a great pageant, probably in the open air, during the meeting of the General Convention of the Church in October, 1928.

A Volunteer Choir of people interested in singing Church music in the French language, has been formed for the use of services being held in French at St. John's Church, on Friday and Sunday afternoons in Lent. These services are being well attended.

M. M. W.

ERIE.

Rt. Rev. Jno. C. Ward, D. D., Bishop.

Forty Years of Service.

The Church of the Holy Trinity, Brookville, the Rev. R. S. Radcliffe, D. D., rector, was opened for worship April 30, 1888 and three years later consecrated by Bishop Whitehead.

During all these days with the "ups and downs" which come to every Mission Church, Mr. George W. Heber has remained as the faithful and efficient organist, first on the Reed organ, and then on the fine toned pipe organ which by his efforts united with the help of the congregation and other friends, was installed and blessed in 1904, and is still as good as ever.

In all these forty years of service Mr. Heber has remained at his post, without remuneration of any kind, although more than once urged by attractive offers to go elsewhere. Four Bishops have come and gone since these days, and nineteen different rectors have had charge, for brief periods, of this congregation.

The Rev. E. H. Edson, who was rector for three years before Dr. Radcliffe took charge in 1924, with the help of his people and the Diocese purchased a rectory. During this clergyman's pastorate, as well as during the present pastorate, this congregation has won a real place in the activities and respect of the town and diocese.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Crusade Results Varied and Wide-Reaching.

The Bishops' Crusade in Delaware was successful beyond all expectation. The first week's activities centered in Wilmington, where Trinity Church was packed every night to hear Bishop Guerry's powerful presentation of the fundamentals of the Gospel. A laymen's committee of one hundred, under the direction of the Hon. Richard S. Rodney, delivered a congregation which represented every parish in the city and

vicinity. The combined choirs of the city furnished the music the first and last evenings, and the individual choirs served on the intermediate evenings. The noon-day services in St. Andrew's under the direction of the Rev. Robert E. Gribbin, grew in attendance and interest to the last. Most of the addresses were made by Dr. W. Sinclair Bowen, a physician of Washington, D. C. Mrs. Charles H. Boynton, of New York, met with remarkable success in the afternoon conferences for women. Dr. H. M. Bowen, a brother of Dr. W. Sinclair Bowen, rendered excellent service. Several laymen's conferences during the latter part of the week were well attended.

In Kent and Sussex Counties the chief missioner was the Rev. W. J. Loaring Clark, D. D. Mr. Gribbin alternated with Dr. Clark in preaching. Mrs. Boynton conducted conferences in the chief towns in that part of the state. The local clergy had made excellent preparation under the general direction of the Rev. Joseph S. Hinks, rector of St. Peter's Church at Lewes.

The press throughout the state gave exceptional service in reporting the Crusade. The general committee under the chairmanship of the Rev. Charles W. Clash, left no detail uncared for and won high praise from the diocese. Bishop Cook was present throughout the two weeks and his counsel was at all times helpful and his presence inspiring.

The results of the Crusade in Delaware cannot be included under one head —they are varied and wide-reaching. New work has been organized in some parishes, and the emphasis on a deeper loyalty to Christ has met with good response. The plain talks of the Rev. Robert E. Gribbin and Dr. W. Sinclair Bowen on the practical side of religion have fallen on good ground. Many women have been helped by Mrs. Boynton's thorough and devout expositions of the aims of the Crusade.

The greatest result, perhaps, has been the deepened sense of the importance of personal evangelism.

Special Lenten Services at St. Andrew's, Wilmington.

The Rev. Richard W. Trapnell, rector of St. Andrew's Church, Wilmington, has arranged the following schedule of preachers for his special Lenten services in St. Andrew's; Ash Wednesday, the Rev. F. M. Kirkus, D. D., rector of Trinity Church, Wilmington; March 9, the Rev. Chas. W. Clash, rector of Immanuel Church, Wilmington; March 16, the Rev. George M. Toop, D. D., rector of the Church of the Holy Apostles, Philadelphia; March 23, the Rev. B. J. Rudderow, Vicar of Holy Trinity Memorial Chapel, Philadelphia; March 30, the Rev. R. B. Mathews, D. D., rector of St. Thomas' Church, Newark, Delaware; April 6, the Rev. Hugh W. S. Powers, rector of the Church of the Holy Nativity, Baltimore; April 13, the Rev. William D. Gould, rector of Christ Church, Cambridge, Maryland.

Bequest: The late Mrs. Leroy Harvey bequeathed to Trinity Parish, Wilmington, two legacies of one thousand dollars each; one to be added to the Old Swedes' Church Permanent Fund and the other to the endowment fund of Trinity Church.

Calvary Parish: Bishop Cook recently blessed the new rectory which has been erected for Calvary Parish, Wilmington. Under the care of the Rev. George C. Graham, D. D., this parish has moved from its former location at Third and Washington Streets, a site now surrounded by business houses and factories, to Fourth and Rodney Streets where many of the parishioners have easier access to the services. Here it is proposed to build a church to the memory of the late Bishop Coleman. A commodious parish house was erected a year ago and now the second unit in the plan has been completed.

Bishop Cook invited the clergy of Delaware on Shrove Tuesday for a celebration of the Holy Communion in his Chapel of the Good Shepherd at Bishopstead. Following the celebration a meditation was given by the Very Rev. George G. Bartlett, D. D., Dean of the Philadelphia Divinity School, on Our Lord's Commission to the Apostolic ministry.

Through the generosity of Mr. William duPont, the Rev. Robert Bell, Vicar of Old Swedes' Church, Wilmington, Delaware, will soon occupy a new vicarage presented by Mr. duPont. The new residence is situated at Sixteenth and Woodlawn, a desirable residence section of the city and yet accessible to the old Church. The house is in process of erection and will soon be ready for occupancy.

J. H. E.

MAINE.

Rt. Rev. Benj. Brewster, D. D., Bishop.

The Bishops' Crusade on Mount Desert Island.

The Bishops' Crusade, conducted by the Rt. Rev. Paul Jones, D. D., in this parish in its two churches of St. Mary's-by-the-Sea, Northeast Harbor, and St. Jude's, Seal Harbor (the Rev. A. L. Whittaker, rector), was what the Bishops have declared their desire that the Crusade might be, a deepening of consecration to the cause of our Lord. It was more than that; it was an intelligent discussion of the implications of Christian discipleship. There was a searching analysis of conventional or traditional human conduct; and, on the other hand, a logical drawing out to their legitimate conclusion of the principles of Jesus, His faith in His fellow men, His love for God and them, His humility and gentleness. The Bishops' addresses were filled with examples of trust by man in fellow-men that was met by trust and friendliness driving out antecedent hate and threatened violence. Not many heathen were reached, but "average Christians" were made more ready to go out and convert the heathen.

The Bishop also spoke to the student bodies of Gilman High School and Stetson Grammar School in Northeast Harbor. His greatest opportunity, measured by numbers, was given him by a record attendance at the Sunday Evening Club, which summer residents of Northeast Harbor will be glad to know has gone through its first winter season with a very considerable degree of its success during the past several summers. A congregation which filled St. Jude's, at which it was a joy to see the Congregational pastor and his entire flock, gave the Bishop a similar community opportunity in Seal Harbor.

Before coming to Seal and Northeast Harbors Bishop Jones held Crusade services in St. Saviour's Church, Bar Harbor, and in the Church of Our Father, Hull's Cove. From Northeast Harbor he goes to Southwest Harbor and Seal Cove in the western part of Mount Desert Island. Local conditions and the Bishop's other engagements postponed the Crusade on Mount Desert till the opening days of Lent, March 4 to March 11, inclusive. No Lent could be more auspiciously begun.

The Bishops' Crusade in Northeast Harbor and Seal Harbor will be continued by President Kenneth C. M. Sills, of Bowdoin College, on Sunday, March 20.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Bishops' Crusade Conference.

The program of the Bishop's Crusade Conference, to be held in St. John's Church, Warsaw, March 29-30, is as follows:

Tuesday, March 29.

11 A. M., Holy Communion, Bishop Brown.

11:45 A. M., address, Bishop Brown.

12:15 P. M., address, Hon. Rosewell Page.

1 P. M., luncheon served by the ladies of St. John's Church.

2:15 P. M., conferences—

(1) Conference for Women, leader, Miss L. T. Davis.

(2) Conference for Men, leader, the Rev. W. E. Cox.

Wednesday, March 30.

10:30 A. M., Holy Communion, Bishop Tucker.

11:15 A. M., address, Bishop Tucker.

11:45 A. M., address, Miss Sallie Dean.

12:15 P. M., conference for the whole group.

1 P. M., luncheon served by the ladies of Cople Parish.

2:15 P. M., conferences—

(1) Conference for Women, leader, Miss L. T. Davis.

(2) Conference for Men, leader, to be selected.

The general purpose of the addresses in the morning is to set forth the necessity for and the spirit of the Crusade. The afternoon conferences, the one for women, and the other for clergy and laymen, will be given to a discussion of practical plans that may be used in the parish missions.

Will the rectors please notify the Rev. F. D. Goodwin as to the number that may be expected from their several parishes.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

Summer Conference Planned.

The Diocese of Western Michigan is laying plans for a Summer Conference to be held in the City of Kalamazoo, July 2 to 9, inclusive. This is the first time the diocese has attempted a conference of its own, and it is looking forward with real pleasure and anticipation to the event.

The faculty, as yet, has not been announced, but from all indications will be one capable of presenting the Church's work.

The Rev. L. B. Whittemore, of Grace Church, Grand Rapids, is Chairman of the General Committee with Miss Helen R. Stevens, Directress of Religious Education of St. Mark's Pro-Cathedral,

Grand Rapids, and the Rev. James H. Bishop, rector of St. Luke's Church, Kalamazoo, as his able assistants. The Rt. Rev. John N. McCormick, D. D., Bishop of the Diocese, will act as Chaplain of the Conference. The Rev. Wm. G. Studwell, of Battle Creek, is serving as Manager of Publicity.

The Conference will be open to all who are interested in the immediate vicinity and will welcome most cordially the young people of the Church.

W. G. S.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Bishops' Crusade Fulfills Every Expectation.

The Bishops' Crusade in East Carolina has fulfilled every expectation. From January 23 to 28, inclusive, the Rt. Rev. Theodore DuB. Bratton, D. D., Bishop of Mississippi, and the Rev. Pembroke W. Reed, of Richmond, Va., conducted the Crusade mass meeting in St. James' Church, Wilmington, N. C. From January 30 to February 4, inclusive, the Rev. H. F. Kloman, of Cumberland, and the Rev. Mr. Reed, conducted the mass meeting in Christ Church, Elizabeth City. Beginning February 6, and ending the eleventh, the Rt. Rev. Frederick Foote Johnson, D. D., Bishop of Missouri, and the Rev. Mr. Kloman, conducted the mass meeting in St. Peter's Church, Washington, N. C. For a two weeks' period, beginning February 14, the clergy of the diocese conducted a week's mission in every parish and mission in the diocese. Much interest and large congregations were reported in every place. An intensive follow-up period will begin at once.

To Build Parish House in Memory of Bishop Strange.

At a special meeting of the vestry and wardens of St. Paul's Church, Wilmington, February 6, 1927, resolutions, accepting a gift of $30,000 in the name of the Church, and for the benefit of the $60,000 parish house to be erected as a memorial to the late Rt. Rev. Robert Strange, D. D., Bishop of the Diocese of East Carolina, from 1904 to 1914, were adopted. The name of the donor was withheld. The parish house will be the first unit of an elaborate plant. It will be modern in every respect, and will be adequate to handle all the activities of the Church. It will be of stucco construction, with stone trimmings. According to the plans, the building will have an auditorium with seating capacity of four hundred and a large gymnasium in the basement. Also there will be an administration room, assembly rooms for the various departments, and twenty class rooms equipped with modern furniture for the Sunday-school classes. It will serve a long-felt need of the congregation, and will enable the church to broaden considerably. The Rev. Alexander Miller is rector.

Other Items of Interest.

Bishop Darst and his family have returned to Wilmington, N. C., from Washington, D. C., and the Bishop will continue his work as Chairman of the National Commission on Evangelism, with headquarters in No. 506 Southern Building, Wilmington, N. C.

The three DuBose Memorial Training School students, Messrs. William H. R. Jackson, William A. Smith and Frederick J. Drew, who have been serving in East Carolina during their vacation, return to their studies the middle of March. All these young men have done fine work.

St. Thomas' Church, Oriental, has been repaired and reopened for service, for the first time since it was struck by lightning some years ago. An altar has been presented by Grace Church, Trenton. A large Bible was given by Bishop Stearly, of the Diocese of Newark, and a supply of Prayer Books secured from the New York Bible and Prayer Book Society.

The Woman's Auxiliary recently purchased and installed two chancel chairs in St. Mark's Mission, Grifton, N. C. They will also present for the chancel a set of new altar frontals by Easter.

Miss Venetia Cox, whose home is in Winterville, N. C., and is East Carolina's missionary to China, is returning home on furlough. She is traveling the Suez Canal route, visiting the Holy Land and other points of interest; and expects to be home some time during the spring.

G. F. C.

LEXINGTON.

Rt. Rev. L. W. Burton. D. D., Bishop.

Special Meeting of the Council.

A special meeting of the Council for the election of a Bishop Coadjutor has been called for Tuesday, May 10, and will be held in Trinity Church, Covington, the Rev. James D. Gibson, rector.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop.

Further Plans For the Church Building at State College.

The Rt. Rev. Ethelbert Talbot, D. D., the Rt. Rev. J. H. Darlington, D. D., and the Rt. Rev. Alexander Mann, D. D., and the local members of the St. Andrew's Building Committee, composed of Professors A. H. Espenshade, Elton D. Walker and Warren B. Mack, and the Rev. E. M. Frear, met at State College recently to discuss the building program and advise about the expenditure of the fund which has been provided by Churchmen throughout the state during the past year. Prof. R. I. Webber, who has a large building experience, and Bishop Talbot's personal secretary, Mr. Benedict, were also present.

It was voted to approve the latest plans of the architects, which include a tower and transepts, estimated to cost, furnished in all respects except the organ, $90,000. They voted to set aside in trust the sum of $20,000, the income of which should be used to defray current expenses incident to the enlarged physical equipment. They voted to recommend that the Interdiocesan Building Committee proceed to secure detailed drawings and specifications and proceed with the work of building as quickly as possible.

A. A. H.

A helpful Mission was held in Trinity Church, Tyrone, the Rev. F. T. Cady, rector, from February 27 to March 6, by the Rev. E. V. Andrews, under the auspices of the American Health Society of Cleveland, Ohio.

A large number heard his lectures during the week, and the Church was crowded to capacity on Sunday to hear his final message.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.

Memorial to Pioneer Minnesota Physician.

As a memorial to the late Samuel D. Flagg, M. D., a pioneer physician of Minnesota and a life-long Churchman, his widow has presented a handsome pair of eucharistic candlesticks to St. Andrew's Church, South St. Paul, of which the Rev. Walter B. Keiter, Executive Secretary of the Diocese, is minister-in-charge.

The candlesticks were blessed and presented on Thursday, March 10, at Evening Prayer in St. Andrew's Church by the Rev. Frederick D. Butler, rector of the Church of St. John the Evangelist, St. Paul, of which Mrs. Flagg is a communicant.

Mrs. Flagg, the donor of this memorial, is a daughter of the Rev. Robert Hammond Cotton, retired, who was ordained to the ministry in the Church of England a half a century ago, and who came to Minnesota as a missionary thirty-seven years ago.

EASTERN OREGON.

Rt. Rev. Wm. P. Remington, D. D., Bishop

St. Pauls—The Dalles—The purchase of a lot for a rectory has been completed and plans for the new building are now underway.

St. Mark's, Hood River: As a direct result of inspiration received at the Convocation a new chapter of the Young People's Fellowship has been formed under the direction of Mr. R. B. Bennett.

St. Paul's, Klamath Falls: Two new organizations have been formed recently, a Boy Scout Troop under the direction of Mr. Frank Sexton, and also a chapter of the Young People's Fellowship. Mr. Heber Radcliffe received his license as a parochial lay reader at the Bishop's Visitation.

P.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Interdenominational Lenten Services.

A remarkable series of interdenominational Lenten services has been held in Brooklyn this past week. It was under the auspices of the Bedford Ministers' Association, which consists of eighteen ministers of various bodies, having pastorates in the "Bedford section" of Brooklyn. The Association includes three of our clergy. The value of Lenten observance having become evident to all these men, an effort for a series of "United Lenten Services" was determined on, and the dates, places and speakers were well advertised. The first was held on Sunday night, March 6, in Kismet Temple, which seats 2,400 people. The Rev. S. Parkes

(Continued on Page 22.)

Family Department

MARCH.

1. Tuesday.
2. Ash Wednesday.
6. First Sunday in Lent.
9, 11, 12. Ember Days.
13. Second Sunday in Lent.
20. Third Sunday in Lent.
25. Friday. Annunciation B. V. M.
27. Fourth Sunday in Lent.
31. Thursday.

Collect for Third Sunday in Lent.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies, through Jesus Christ Our Lord. Amen.

Collect for Annunciation of the Blessed Virgin Mary.

We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of Thy son Jesus Christ by the message of an angel, so by His passion we may be brought unto the glory of His resurrection, through the same Jesus Christ Our Lord. Amen.

For the Southern Churchman.

Lord, For the Little Things I Love Thee!

Mary Laird Tucker.

Lord, for the little things I love Thee most!
Our human minds can only dimly grasp
The vastness and the splendor of a God
Who fashions worlds, and guides our destinies,
And rules us as a monarch from His throne.
But all the little tender, thoughtful things—
The woodland ways that Thou hast made so sweet.
And packed with such surprises and delights.
As only one who loved the woods could do;
And those stern, barren paths from which we shrink,
Which, as we tread them, blossom into flowers
Undreamed of, that Thy love had planted there—
These make us know the Fatherhood of God—
The perfect Love, that holds each child most dear,
And calls each one by name. And knowing this,
Our hearts leap forth to Thine, in glad response.

The Talented Failure.

When Jesus in His parable of the talents commends the faithfulness of the man with five talents and rebukes the indecision and slothfulness of the man with one talent He is not suggesting that it is easier for a gifted man to live nobly than it is for a man with meagre gifts. It seems indeed that the man with five talents who by dint of discipline and application doubled his capital deserves more commendation than the man with one talent would have deserved had the latter also increased his. The greater our gifts the greater are our responsibilities and difficulties. The stronger the gifts of genius, the more furious seem to be the pent up forces of temptation. So it is that genius does not always bring a blessing, but oftimes tragedy.

Outstanding cleverness often slides into a stupid weakness of character, just as strong virtues have a tendency to slide into evil. How often does generosity become extravagance, humility become obsequiousness, gentleness become cowardice, and honest ambition become conceit! It seems that often where there is a Dr. Jekyl, there is a Mr. Hyde in concealment somewhere near. So genius and foolishness are often linked together. Native ability is sometimes a stranger to stability of character and a steady devotion to high purpose. Perhaps it is from a pride that hides from them the pitfalls of life, and makes them confident in their own self-sufficiency, perhaps it is from the inevitable reaction from moments of great exaltation, perhaps it is because their genius sees no need of seeking God and His influence upon them; from whatever cause many men whose natural gifts should have commanded a triumph in steadiness and brilliance of character have achieved in matters of chief importance only defeat and failure.

A mediocrity that goes steadily plodding on achieves a nobler character than a genius that knows moments of greatness and hours of indecision and drifting. Coleridge, gifted as are few men, knew not the stabilizing effect of high purpose and continuous application. Robert Burns discovered the cause of his tragedy in his lack of an absorbing and persistent aim. "The great misfortune of my life," he said, "was to want an aim. I had early felt some stirrings of ambition, but they were the blind gropings of Homer's Cyclops round the walls of his cave". Byron, of massive intellect, lacked the self-discipline and stability that would have saved him from disaster. And as he looked back upon the grave blunders of his life, Byron wrote, "And thus, untaught in youth my heart to tame, my springs of life were poisoned". The Hamlets whose genius is not allied with discipline, decision, steady application and high purpose, leave life unconquered because the self runs wild.

In the Old Testament the two outstanding examples of gifted men whose gifts were not consecrated to lofty purpose, and whose characters were not ennobled by a close comradeship with God are Absalom and Saul. Absalom was one of those rare individuals who are born with silver spoons in their mouths. The son of a king, he had every opportunity of education and training that his times afforded. With his striking presence and hypnotic personality he possessed strong qualities of leadership. But he was reckless, impulsive, vain. He never learned to train his wayward desires, or to discipline his genius. Because some things were easy for him he never realized the need of steady and persistent application to a lofty purpose that required effort to accomplish. His own accomplishments were so great that he felt no need of testing his life by his loyalty to God. And so accustomed to follow the bent of the moment's capricious inclination, yielding to whatever impulse had the ascendancy over him at the time, his youth so full of promise yielded nothing but distress and failure.

Saul, the first of Israel's Kings, was another man of many talents who lacked discipline, self-control and consecration to noble aims. Consequently he is another genius who achieved little and suffered much. Saul was a handsome man of great strength and courage. Fearless in battle, great in organization, he was a gifted leader of men. But Saul's genius was not the genius of a patience that directs concentrated attention upon the same problem day after day and year after year. Like Absalom he followed the moment's impulse, whether it were rash or sensible.

In the New Testament, Judas Iscariot is a notable example of one whose talents did not save him from failure and tragedy. That he had capacity for character and leadership is demonstrated by his choice as an apostle. That he had genius for business and organization is shown by his selection as apostolic treasurer. Yet his life ended in shame and suicide. It appears that he was one of those men of whom Bishop Butler speaks, whose constant theorizing upon virtue hardens the mind against the good that is pictured until at last is formed the habit of insensibility to all moral considerations. Like Absalom and Saul, Judas failed to consecrate his talents to the will of God and his unstable nature ruined him.

Failure or success, then, does not depend upon the number of our gifts, but the way in which we use them and the character which we hew out, within ourselves. To quote Ramsay Macdonald, the life that is a success is "the life that keeps to the high seas and the deep waters, and that has a steady compass and a chart and a plan; the life that is disciplined and is obedient to the higher things; the life that is steered steadily and consistently towards the harbour that is to receive it at the close of day".—Arnold N. Hoath, in Canadian Churchman.

For the Southern Churchman.

The Baptist Church.

Rev. T. F. Opie, D. D.

Two distinguishing characteristics mark this branch of the Christian Church. They are baptism by immersion and close communion. While the latter may have tended to narrow this denomination's scope, in the opinion of some, and doubtless did cause the breach which resulted in the formation of the Disciples' or "Christian" Church, under Mr. Campbell's leadership—the latter (immersion) as a distinctive practice has appealed with great force to many who believe this to be the Scriptural and only valid form of inducting into the Church of Jesus Christ.

The growth of this denomination in America has been phenominal, and in some sections of the nation, most notably in parts of the South, it leads in popular favor.

In respect to education the Baptists have in late years had what might be termed a renaissance—and both popular and theological learning have been given great impetus. Some of the most astute scholars among American theologians and educational leaders generally, are of this faith. They have contributed notably to modern theological literature and more generally to the cause of progressive scholarship.

Possibly no Church of modern times,

not accepting even the Congregation, has more parochial independence than has this branch of Christ's Church. No individual (pope, bishop or superintendent) and no ecclesiastical organization or group (save the congregation) directs the separate congregations and the several churches of the Baptist denomination. Each church has its own autonomy and each regulates its own household affairs. The advantages of this system are apparent, though it also has its disadvantages, sometimes resulting in the open breach of groups or congregations, as can be attested to by certain pastors and leaders in this Church.

The churches are organized into associations and conventions, but these do not apparently assay to rule or to legislate for the several congregations—which are under the direction of the pastor and deacons.

This Church is divided into many bodies, such as the Primitive, the Missionary, the Hard-shell Baptists, etc., all of which, however, fall into the category of the Baptist Church. There is a distinctive line of cleavage between Northern and Southern Baptists, which dates back to unpleasant conditions arising out of the War Between the States and the status of the Negro question. These two churches are separate and distinct, but negotiations are pending looking to the ultimate reunion of the Northern and the Southern Baptist Associations or Conventions.

Through their excellent Sunday Schools and the famed Baptist Young People's Union, this denomination has developed a singularly successful work among the juvenile. Probably no Church makes better provision for the training of its young people in the things of its own denomination and the Bible generally, than does this Church. The B. Y. P. U. trains young men and young women for missionary and Sunday-school activities, and is a recruiting ground for the sacred ministry, as many men come up to the pastorate from the Young People's Union.

The wisdom, tolerance and the denominational solidarity of this Church have been put to the test in the conflict between the Liberals or Modernists on the one hand and the Fundamentalists on the other. The former polled a majority vote and a split in the Northern Convention was averted, much to the gratification of all Christians who hope for the ultimate unity of the whole fabric of Christianity.

This great body of Christian believers will be represented officially at the World Conference on Faith and Order and its representatives have it in their power to do much towards the creation of fellowship and harmony on the part of those who name the name of Christ.

Kindly Construction.

Minerva Hunter.

"How do you like your new tenants?" Mrs. Driver asked as she and Mrs. Yates sat in the rose arbor for their "weekly darn and visit".

"There are four in the family: the father, mother and the twin daughters," Mrs. Yates replied.

A smile twinkled in Mrs. Driver's eyes. "I understand," she murmured.

Mrs. Yates looked up inquiringly.

"You have told me something like that three times now; it is impossible that you have learned nothing more. What you have found out is not favorable and you are politely keeping it secret."

"S-s-sh," cautioned Mrs. Yates.

Around the house came little Anne Rogers from across the street. She carried her much-loved puppy in her arms. "Let's play on this side of the house where it is shady," she said.

"We had better not," one of the twins quavered, "she might not like it."

"Who might not like it?" asked Anne.

"Mrs. Yates. She might get mad."

Mrs. Yates gave Mrs. Driver a look that said plainly, "Just listen and your question will be answered".

"No, indeed!" Anne's voice piped eagerly, "Mrs. Yates will not mind. She likes to have the children play here." She paused a moment and laughed. "Why I never saw Mrs. Yates the least bit mad. I do not believe she ever would get mad. It would be rude, you know."

"Mother gets—" one of the twins began, thought better of the confession and stopped.

Anne petted her puppy and he began gnawing her fingers. "What a bad little dog!" one of the twins exclaimed. "He is biting you!"

"He is cutting his teeth," Anne explained, "and likes to chew on things just as a baby does when it is cutting teeth."

Cautiously one of the twins reached a finger toward the puppy which awkwardly reached his paw toward her. "He is slapping at me!" the twin exclaimed.

"Maybe he wants to shake hands," Anne suggested. "I have been trying to teach him, though mother says he is rather young to learn tricks."

Just then a car drove up before Anne's house. "There's Uncle Herbert," she said. "I must go home and see him."

"Yes," a twin agreed, "he might get mad if you didn't."

Anne had started running, but she stopped suddenly and walked back slowly. "See here," she explained, looking solemnly at the twins, "no one around here ever gets mad." Then as Uncle Herbert's horn called a joyous "Honk, honk, honk", she ran home.

The twins stood in silence watching Anne and her uncle mount the steps together, then they looked a long time at each other.

"'No one around here ever gets mad'," said one as though she were repeating a lesson.

"I am so glad," said the other. "Let's go and tell Mother. I am sure she does not know."

Mrs. Driver smiled ruefully. "That is the secret: 'Mother does not know'."

"She is learning," Mrs. Yates amended hopefully. "Anne was over there a little while yesterday and I heard her giving just such replies as she gave today. I am sure she set Mrs. Brunson thinking for she was not nearly so shrill and fault-finding with the children the rest of the day.

"I am glad Anne has unconsciously taken the role of reformer. Her habit of putting a kindly construction on all that is said and done will help more than anything."

THE PARABLES OF SAFED THE SAGE.

The Parable of Oil and Water.

I sojourned in an House where they used Kerosene Lamps, or rather they used One Lamp and that not very often.

And on the night when I was there, they essayed to light it, but it would not burn. For there was but an inch of Oil in the bottom, and the Wick was short. And I think if the Wick had been Long there would have been no Oil at all, for they had already burned it down as far as the Wick would reach.

And they said, It is too bad that we have no more Oil and no longer wick.

But it happened that I wanted to write, and I needed a Light. Therefore I said, Bring me some Water.

And I unscrewed the top part of the Lamp, And I pored in some water. And I lighted the Wick and it Burned.

And they were amazed, and said, We never knew before that Water would burn in a Coal Oil Lamp.

Now the Lamp held out to Burn as long as I needed it, and I said unto them, It hath been all right for tonight, but I would Venture to Suggest that if ye are likely to need a Lamp again, ye get some more Oil.

And they said, Wherefore should we buy Oil when we have Water in the Well?

And I explained unto them, that while water cannot be burned in a lamp, still may it be used to raise the level of the Oil so that it will reach the Wick, because the Oil doth rise to the top.

Now the lamp of my life hath had much of rich blessing poured into it, and if I have not kept it Trimmed and Brightly Burning it hath not often been for lack of Oil. Yet there have and blessings that I could have wished, been times when I have lacked the joys and the lamp burned low. But I have learned that even in such case the matter may not be hopeless. There have been times when the waters of disappointment or even of sorrow, if they could not of themselves give light, were able to lift the level of the Oil of Felicity to where the Wick could reach it. And sometimes it hath seemed to me that I gained a Clear Light on some dark matters when I was thus constrained to use my lamp.

Water is not Oil, and Sorrow is not Joy, and Disappointment is not the pleasure of Attainment and Possession. Yet he is much mistaken who supposeth that these untoward things may not have their Profitable uses, and even help to keep the Lamp from Going Out. —Exchange.

At the Threshold.

In childhood's pride I said to Thee,
O Thou, who mad'st me of Thy breath,
Speak, Master, and reveal to me
Thine inmost laws of life and death.

Give me to drink each joy and pain
Which Thy eternal hand can mete,
For my insatiate soul would drain
Of earth's most bitter cup, or sweet.

Spare me no bliss, no pang of strife,
Withhold no gift or grief I crave,
The intricate lore of love and life
And subtle knowledge of the grave.

Lord, Thou didst answer clear:
"Child, I will hearken to thy prayer
And thy unconquered soul shall know
Each poignant rapture and despair.

So shall thy chastened spirit yearn
From its blind prayer to be released
And, spent and pardoned, sue to learn
The simple secrets of My peace.

I, bending from my sevenfold height,
Shall teach thee of My quickening grace,
Life is a prism of My light
And death the shadow of My Face".

—By Mrs. Sarojini Naidu, President of The Indian National Congress, 1925.

For the Young Folks

"You Who Are Young."

You who are young, it is you, it is you
Who must make the dreams of the world come true.

You who are young have a world to build,
The future shall be what you have willed.

Learn and practice, plan and do;
Hold to a vision and shape it true;
And you'll find at last that a dream or two
Because of you, because of you,
Has out of the mist and the dark, come true!

Heed what you build, with hand and tongue
You who are young, you who are young!

—Mary Carolyn Davies.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Jesus As A Teacher.

M. L. G.

"Learn of Me," said Jesus to His friends. They did try to learn, and He was a patient Teacher, not giving lessons too hard or long, explaining over and over, and telling wonderful stories to illustrate His teaching. The strange thing about His lessons is that they could be learned by little children and untrained minds of the poor and sick; yet they have never been exhausted nor fully acted upon.

Not from Jesus have men learned war. He never taught that the strong man is the one that bends all others to his will. He never taught that one may do wrong in a good cause, or balance his sin by good deeds. No; His lessons were all of love; love going out to the least, and the farthest; spending itself without thought of gain; saving its life by losing it. Those lessons fell on cold hearts sometimes. They do even now. But as the spring comes to thaw and melt and give life to the earth frozen by wintry cold, so the Spirit can melt our hard hearts, and make them blossom into love.

Self-denial this means; losing the self ish thought, the mean wish, is no plea- ure; it is, indeed, a kind of dying. But it is dying into life, as we see the earth giving up protecting ice and snow and, by no power of her own, but by the warm sun's rays and the southern wind, rising to new life.

As Jesus taught this lesson to His friends long ago, so we try to learn it anew each Lent. He taught it most of all in His own life of sacrifice, His giving up Himself to death for us, and His rising again in newness of life. Let us learn of Him as did His disciples in Galilee knowing that following His teaching we shall find rest to our souls.

How Bob Found "Ibbef".

It was the very first day of school. aThe boys and girls in Miss Allen's room were working busily.

"Frances Deane has the very neatest arithmetic paper of all," said Miss Allen, "so she may choose some one to go with her and take this message to the high school building," and she handed an envelope to Frances.

All the girls looked at Frances, each one hoping she might be the one to go for the walk up the shady street. Frances hesitated. She looked across the aisle at Nancy Lee. Nancy was the new, little girl who had just moved into the brown house right across the street from the schoolhouse.

It must be hard, Frances thought, to be a new little girl and not know any one.

"If you please, Miss Allen, I will choose Nancy Lee," said Frances.

Nancy was surprised, and pleased, too. She was lonely in this strange town, and the new school, where she did not know any one at all, had made her feet lonelier yet. When Frances chose her it made her feel a little bit more as though she belonged.

The two girls tip-toed out the side door.

A moment later a toddling boy with yellow hair and yellow rompers, pink cheeks and big brown eyes, came in at the front door. Miss Allen went quickly down the aisle to meet him.

"Bob want Ibbef," lisped the child.

"Why you blessed baby," said Miss Allen, "tell me again what it is that you want."

"Want Ibbef, if 'oo pese," said Bob with a happy smile, for he was sure the lady would give him what he wanted now that he had remembered to say please.

"Who is he, children?" asked Miss Allen, but no one knew.

"Come sit by me, dear, till we can find Ibbef," Miss Allen suggested, leading him towards her desk.

The baby cuddled down contentedly beside her chair and was soon hunting busily for cats in the reading book.

"Do you know what ibbef means?" Miss Allen asked the children, but no one could imagine.

Just then Frances and Nancy Lee came running in looking dreadfully frightened. Nancy's face was white, and Frances looked ready to cry.

"Oh, Miss Allen, Nancy's baby brother is lost, and may we help to hunt for him?" she asked, and Nancy added, "Mother needs me, Miss Allen, brother is only two and a half years old".

At the sound of Nancy's voice, Master Bob scrambled to his feet, "Ibbef", he squeaked gleefully.

"Why, Bob Lee, how did you ever get here?" and Nancy caught her little brother into her arms.

"Come to find Ibbef," chanted the baby happily, "Did find Ibbef".

Nancy ran quickly to the door and her mother seeing the baby held high in her arms came quickly across the street to get him.

"Say good-bye to Bob, children," said Miss Allen.

"Good-bye, Bob," called the children softly.

"Bye," answered Bob, throwing a kiss to them all.

"But why," asked Frances, "why does Bob call you 'Ibbef' when your name is Nancy?"

Nancy laughed merrily. "My name is Nancy Elizabeth Lee," she told them, "and I have always been called Elizabeth before. But I like Nancy so much better that Mother said I might say that was my name, when we moved to a new place. But Bob still calls me Elizabeth, or tries to, though he cannot say it very plainly."

They all laughed together then, and some way after that, Nancy could not feel lonely any more, for all the children knew her now, and she felt sure that she was going to love them every one.—Herald and Presbytery.

For the Southern Churchman.

An Able Alligator.

Louis Tucker.

Once upon a time there was an able and intelligent alligator who lived in Fowl River at the back of Mon Louis Island. His principal business was catching catfish, but he did a good many other things, like swimming from Dauphin Island to Portersville and back or lying out on the softest Fowl River sandbank in the hot sun. He had improved his shining tail for twenty years and was a sizeable reptile; and William Clarke and Frank Parker came along and shot him.

They shot him on the head and he promptly turned over on his back and floated white underside up, with his paws stuck stiffly in the air like dead hands. William and Frank were almost sorry they had shot him, he looked so pitiful. Still, since they had him, they decided to take him home and skin him; so they pulled him and hauled him into the boat, where his head reached well toward the bows while the tip of his tail touched the stern-sheets. And when they had him well stored away, they anchored the boat and began fishing.

Now the alligator was not dead. The bullet had dislocated his ideas and sprained his brain, but it had glanced from his memory and done no real harm. So that when he came to himself and found that he was in a boat he was just as angry about it as if he had never been shot at all. He stood up on all four of his little, short legs and began to hiss like a goose; and the midships thwart of the boat, which is the bench where the rower sits, came up with him. William Clarke was in the stern and Frank Parker in the bow, and they both stood up on the seats and were very much afraid. The Winchester rifle was tied to the side of the boat in the middle. Neither one could reach it on account of the alligator; and so they both stayed quite still to see what he would do.

Pretty soon he started for Frank and William Clarke pulled him back by the tail. He lashed his tail so hard that it threw William Clarke overboard, and he had to swim ashore and was out of the matter altogether. Then he started for Frank again, and Frank fought him off with the fishing-pole; but when the pole broke, Frank went overboard and swam ashore, too. As for the alligator, he lay quiet a few moments and chewed the fishing-pole; and then he got angry.

You see, in chasing Frank, he had got his nose into the boat's forepeak under the foresheets, so that it got caught under the little bench in the front of the boat, and when he tried to lift his head, he could not. This, of course, made him think of traps and scared him; so he slapped around with his tail and knocked the lunch-basket into the air. Then he hissed like a flock of geese and rolled to one side, so that the boat shipped water and

nearly turned over, but not quite. The water made him hopeful, so he began to wag his tail and paddle as if he were trying to swim though it was only an inch deep in the boat. First, the stern-sheets flew into the air. Then, the bottom-boards came up in pieces. Then, the midships thwart flew overboard and, then, the bottom and sides came apart so quickly that it looked as if the whole boat blew up in a smother of white foam.

The able alligator swam off to a sandbank and crawled out and lay in the hot sun; and Frank Parker and William Clarke had to walk home and the mosquitoes nearly ate them up before they got there. The next morning, very, very early, they got another boat and went back to get the wreck. They found most of the pieces of boat fastened to the anchor rope and floating, and tied to the side, where it belonged, was the Winchester rifle. On the way back, they passed the able alligator, so they shot him again; and this time they kept on shooting until there were no more bullets and then they skinned him and cut his head off to be quite sure he was quite dead. So Frank Parker had a valise made out of his skin and William Clarke used the rest for a pair of shoes.

For the Southern Churchman.

Gifts.

Mary May.

Give me the blue of a clear sky,
And friendly trees that stand so high,
And let me sit and dream:
While overhead some song birds sing,
As blithely flitting on the wing,
They follow a sunbeam.

Oh, what is gold compared to these,
Or to the lure of summer's breeze,
If one but be content?
So keep from here the city's style,
And let sweet Nature each beguile,
Just as the dear God meant.

A Famous Indian Boy.

Back in the early days of our country, in 1776 to be exact, there was born a little Indian boy whose name will go down in history, forever and forever, because he did what no other man in the whole world has ever done before or since.

Sequoyah was a Cherokee. When he was a boy he occupied himself, as all other Indian boys did, by hunting, fishing and trapping. He did not go to school because there were no schools for Indian children, consequently he knew nothing of what we call "education".

By the time Sequoyah was a grown man, a number of white people had moved into the Indian country bringing with them letters, newspapers and books. It puzzled the Indians to see the white man read.

"The leaf talk to the white man," they said and many of them actually believed it.

Sequoyah did not know what to think when he saw men reading from a book or paper. It puzzled him so that he thought about it all the time. At last in an attempt to satisfy his curiosity he borrowed a book from a missionary to see what he could make from it. On looking it over, he thought at first that each letter represented a word but he soon saw that twenty-six words would not make a language. Then he decided that each letter represented a sound. And with this decision came a desire to make an alphabet and a written language for his people, the Cherokee Indians.

Gradually he became so absorbed in trying to do this that he gave up association with his friends and all other occupations. He would sit for days at a time and make marks on a piece of bark with a sharp stick, for these were his only paper and pencil. He did this for so many months that every one began to look upon him with suspicion, his wife most of all.

One day, when he had finally finished his alphabet, he said to her, "I can now make the leaf talk to the Indian". Then, calling his little daughter, Akoyu, to him, he showed her the curious marks on his bark manuscript, and in a few days she, too, declared that she could make the leaf talk.

Sequoyah's wife, very much alarmed, called in the conjurers and medicine men to see if they could not tell what was the matter with her husband and her daughter. After going through their weird incantations they declared that Sequoyah and Akoyu were bewitched and should be killed. They allowed them, however, to be tried by a band of young warriors before the death sentence was passed. When they were brought up for trial Sequoyah taught the warriors how to read and write with his new alphabet and they freed him and his daughter.

He afterwards taught many Cherokees his written language. When they realized what a great thing he had done they gave him a medal and made him a chief. Many books and papers were printed in Cherokee for the pleasure and enlightenment of the Indians.

Thus he made himself famous for he is the only man in the whole world who ever alone made an alphabet which was so perfect that no change had to be made in it.—Christian Observer.

Matches Are Poor Playthings.

Jimmy liked to play with matches. Of course, he knew he should not do so, and many, many times he had been forbidden by his mother. But whenever he had a chance, he would sneak off alone somewhere and burn pieces of paper or sticks.

Two or three times he burned his own fingers and had dreadful blisters on them. Just as soon as they healed, he seemed to forget all about the pain and would strike matches again at the first chance he got.

"Some of these days you'll set fire to the house," said his sister Dot.

"No, I won't, either," said Jimmy, who thought he knew more than a girl.

One afternoon, when every one had gone out, Jimmy found some Chinese punk.

"I guess I'll light a piece!" he said to himself. Rags, his pet dog, jumped about when he saw the flame. He barked and barked. seeming to know that Jimmy was doing something he ought not to do.

The garage was the first safe place he saw. He and the dog entered, closing the door after them. Of course, nobody with any sense would go into a garage with a handful of blazing punk. But Jimmy never stopped to think of anything but hiding because he had disobeyed mother.

In his excitement and haste he dropped the punk to the oily floor. It did not take long for the whole building to become a mass of flames. There in the corner, too frightened to move, huddled Jimmy and Rags.

When the firemen had dragged the two culprits from their corner, they were both in a pretty bad way.

"Where's Rags? Is he hurt?" the boy asked over and over.

"Yes, he's dreadfully burned—hasn't a speck of hair left!" replied mother.

"All because of me!" wailed Jimmy. "Oh, mother, if only Rags gets better, I'll never, never touch matches to play with again." He did not seem to mind his own pain, but worried about the dog.

At last they both got well, and Rags went over to lick Jimmy's hand as though to say: "I forgive you."

"Well, Rags, I know now that fire isn't a safe playmate."

And Rags' wagging tail meant: "Yes, I know it."—Exchange.

Common Things.

The things I prize of greatest worth
Are just the common things of earth;
The rain, the sun, the grass, the trees;
The flowers, the birds, the glorious breeze;
Clouds that pass, and stars that shine,
Mountains, valleys, all are mine;
Rivers broad, and open sea
Are riches none can take from me,
O God is here on ev'ry hand,
Upon the sea, upon the land!
And day by day my thanks I give
That with these common things I live.

—Leonard G. Nattkemper.

Billboards or Scenery.

"The billboards along the track are so interesting!" exclaimed Mollie, as she looked from the window of the moving train.

"More interesting than the scenery?" asked her father. "Just see that beautiful oak tree and that pretty stream."

"I didn't see any oak tree," Mollie objected. "I saw only that funny advertisement."

"But the oak tree was there," her father answered. "It seems a shame to me that these ugly billboards should be put in places where they hide the beauties of nature."

"They are fun, though," said Mollie.

"They are like many other things in life," responded her father gravely. "Some things attract us because they are funny, or just because they are big. These things often hide that which is really worth while, so that we miss the important and beautiful things in noticing that which is really of no consequence. Don't let the unimportant things hide your view of what is really important, Mollie, on this trip, or in your life. Cultivate your taste for the beautiful, and look for that instead of the ludicrous. It will pay in the end."—Selected.

A Prayer.

Lord, make me quick to see
Each task awaiting me,
And quick to do;
Oh, grant me strength, I pray,
With lowly love each day
And purpose true.

To go as Jesus went,
Spending and being spent,
Myself forgot;
Supplying human needs
By loving words and deeds,
Oh, happy lot!

—Robert M. Offord.

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The Scout Who Played Traffic Cop.

He was trudging down the street, in his khaki shirt, cotton puttees and stiff-brimmed Scout hat with the three dents in the crown. He was wondering what good turn he would find to do that day, as I stepped alongside of him and got my left foot stepping in time with his.

"Hello, Harry!" I greeted him. He lives around the corner from me and is patrol leader to the Scout troop in our church. "What's up today?"

"Don't know yet; going to see. Got to be there by two. Got a blister, too."

"Why do you go? No idea what they want?"

"Go 'cause it's orders. Blisters don't count. I've done most everything; sold Liberty bonds; distributed bills; kept the Fourth of July crowds back in line; carried suitcases for the Christian Endeavor girls; stopped a man's artery from spouting; I— Crickets! what's wrong here!"

At the downtown street intersection ahead the traffic was in a tangle at the busiest hour, and no traffic officer on the spot.

"Say, she's tied up in forty bowknots," said Harry. "Why don't the policeman come, I wonder?"

That's what every one was wondering. Then a portly man brushed up—the mayor. He took in the situation; his roving eyes lighted on the sturdy Scout. "See here!" he snapped at Harry, "something's happened to the cop; next best thing's a Boy Scout. Snap into it and unsnarl this mess. You can do it; it's orders."

"Yes, sir," responded Harry, saluting, sober as a deacon. Orders were orders. People stared at first as they caught sight of the drab-colored youth taking the missing traffic cop's place. Then, in the matter-of-fact way of one used to doing whatever he is ordered to do, in the best way he knows, Harry began blowing his patrol leader's whistle, and windmilling his arms. He was perfectly cool, and master of the situation. And the tangle began to untangle. Steady, ordered streams were flowing first this way and then that, when the belated cop arrived. The Boy Scout had made good where it took steady nerve and manly grit.—Religious Herald.

Lenten Observance.

Just the other day the remark was overheard, "I don't think I can live through another Lent", and the reply was "I do wish it was over". What could Lent mean to these people?

Others, a little more "religious", are less outspoken, and seem to say to themselves, "I enjoy being miserable once in a while". This morbid asceticism which seeks the mortification of the flesh as an end in itself is far from the teaching of our Church, and is certainly not Christian, though only too often it appears to find support in some of our hymns. Yet, it is unlikely to attract the thoughtless, or to help the thoughtful Christian who does desire to observe this sacred season, but is not quite clear as to what it ought to mean.

The following extracts are from a Lenten letter issued by an American Rector to his people, in Fredericksburg, Virginia.

"The uses of Lent are for the deepening of the spiritual life. Whatever the means may be, and they may vary with different people, the end of it all should be . . . . . to measure up to the ideal that our faith imposes upon us. The spiritual life should be to us a greater reality, and the . . . things of the Spirit as read to us as the things we see and touch.

To accomplish this end it is necessary to devote more time to communion with, and study of Christ. It is as necessary to commune with Christ, and study Him, if you would know Him better as it is to study and commune with the friends you love. And just as human love may require the temporary sacrifice of personal pleasure to its continuance and growth, so may love for the eternal Christ demand the same. I your personal pleasures are crowding Christ out of your life, then be sure the time for sacrifice has come. Your own spirit and the eternal Spirit of God can tell you best how, and when, and where to begin."

The letter goes on to urge a frequent attendance of Lenten services as a means of strengthening fellowship with Christ, then adds, "I plead not for the services, but for the Christian life that the services are intended to develop".—Canadian Churchman.

Five Chickens.

Said the first little chicken
With a queer little squirm,
"Oh, I wish I iould find
A fat little worm!"

Said the next little chicken
With an odd little shrug,
"Oh, I wish I could find
A fat little bug!"

Said the third little chicken
With a sharp little squeal,
"Oh, I wish I could find
Some nice yellow meal!"

Said the fourth little chicken
With a small sigh of grief,
"Oh, I wish I could find
A green little leaf!"

Said the fifth little chicken
With a faint little moan,
"Oh, I wish I could find
A wee gravel stone!"

"Now see here," said the mother
From the green garden patch,
"If you want any breakfast
You just come here and scratch!"

—Selected.

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Deaths

BLANKINGSHIP: Entered into Eternal Rest, Friday, March 4, 1927, in Louisa, Va., MISS HATTIE WINSTON BLANKINGSHIP, daughter of William Blankingship, of Edgefield, Chesterfield county, Va. She leaves one brother and three sisters. She was a devout Christian.

"Peace, perfect peace."

KENNETH STALEY.

Entered into Life Eternal Tuesday, March 15, in Richmond, Va., following one month's illness of pneumonia, KENNETH STALEY, aged thirty-nine years, of Shepherdstown, W. Va., and New York City. Mr. Staley was a son of the late Mr. and Mrs. Walter Staley of Shepherdstown, W. Va., and a great-grandson of Lyman Dennison, Senior Warden of St. Thomas' Church, New York. He is survived by his widow, who was Helen Barnwell, a daughter of the late Bishop Barnwell of Alabama, and a sister, Mrs. John Montgomery, of Shepherdstown.

ELLEN MERCER COOKE BROCKENBROUGH.

A Memorial.

On February 22nd, 1927, God in His Infinite wisdom took from this world the sweet spirit of ELLEN MERCER COOKE BROCKENBROUGH, beloved by all who knew her.

She lived a life of simple, trustful faith and her friends who loved her here, feel that her joyous spirit has but passed into a life of higher service.

We thank God for her beautiful life, and pray that it may be an inspiration to those who worked with her.

Resolved, that this memorial be recorded in our minutes, that a copy be sent to her family and, also, that it be published in the Southern Churchman.

ALICE N. HAGAN,
ROY ELLERSON MASSIE,
EVA L. JENNINGS.
Corresponding Secretary C. S. L. of Grace and Holy Trinity Church.

CHURCH INTELLIGENCE

(Continued from page 16.)

"Hill Zone" United Services.

Another series of Lenten services, begun in St. Mary's Church, Brooklyn, on Tuesday evening, March 8, will be continued on Tuesday evenings through Lent. These are the inter-parocmal or "zone" services of our five parishes on the "Hill": St. Mary's, St. James', St. Luke's, Messiah, and Incarnation. One service will be held at each church. At the first, the Rev. Spence Burton, of Boston, American Superior of the Society of St. John the Evangelist, was preacher. The attendance was five hundred and fifty.

Cadman, D. D., pastor of the Central Congregational Church and President of the Federal Council of the Churches of Christ in America, was the preacher. The attendance was upward of two thousand. Dr. Cadman's theme was "Faith in God". On the four nights following, the service was held in our Church of St. Matthew, which is said to seat six hundred and fifty. The preachers were the Rev. S. Edward Young D. D., pastor of the Bedford Presbyterian Church; the Rev. Victor C. Mills, D. D., pastor of the New York Avenue Methodist Church; the Rev. J. Percival Huget, D. D., pastor of the Tompkins Avenue Congregational Church; and the Rev. John J. Heischmann, D. D., pastor of St. Peter's Lutheran Church. Attendance varied from four hundred and fifty to the total capacity of the church. On Friday evening the series concluded in the Tompkins Avenue Congregational Church, which seats 1,400. Bishop Stires was the preacher, and his theme "Christ Our Living Leader".

The sermons were all helpful and valuable, and the service was informal. It was an interesting demonstration of the willingness of a considerable proportion of the various Protestant constituencies to acknowledge a value in the Church's season of Lent, and to meet together for common worship, inspiration and uplift.

Advance in Educational Work.

The Diocesan Board of Religious Education, which has for several years maintained a Diocesan Normal School for Training School Teachers, announces that the commencement exercises of this year's session will be held on April 26. In addition to the central school, the Board has now organized seven training classes in seven districts of the diocese, each district comprising five to eight churches. This will extend teacher training facilities to many who cannot attend at the diocesan center.

Five new week-day classes for religious education of school children have lately been started in the following parishes: Epiphany, St. Clement's and St. Cyprian's (Colored), in Brooklyn; St. James', Franklin Square; and the Long Beach Mission. Each will meet once a week, after school hours. The work is being organized for an indefinite term, but is expected to become permanent.

A Churchwomen's Central Committee has been organized to further the work of Daily Vacation Bible Schools in this diocese next summer. There were eight or nine such schools last year, but through the interest of this new committee it is expected that $500 will be raised to start five more schools in mission churches where they are plainly needed.

The Teachers' Fellowship, organized only a year ago, and fostered by the D. B. R. E., has now more than three hundred members and publishes its own Bulletin. The Fellowship is organized in twenty zones, with a leader in each zone and a "key-teacher" in each parish, so that contacts are kept without burdening rectors or superintendents. The same organization is used to promote the Church School Service Program.

Largest Confirmation Class So Far.

The largest class which Bishop Stires has confirmed, so far, was presented on the First Sunday in Lent in Grace Church, Jamaica. The class numbered eighty-seven. In the class were representatives of every denomination that is organized in Jamaica; and representatives of every division of the old Town of Jamaica, now the Fourth Ward of the Borough of Queens in the City of New York. There were more men and boys in the class than women and girls.

Other Parishes in 225th Anniversary.

The coming celebration of the two hundred and twenty-fifth anniversary of Grace Church, Jamaica, will be an interparochial matter, four colonial parishes of this diocese combining. These four parishes are Grace, Jamaica; St. George's, Flushing; St. James', Newton (Elmhurst); and St. George's, Hempstead. Bishop Stires has appointed a committee to represent the diocese in the matter: the Rev. Frank M. Town-

ley, D. D., the Hon. Stephen Callaghan and Mr. Walter R. Marsh.

Community Services.

"Community Noonday Lenten Services" were inaugurated on Ash Wednesday at the Church of the Holy Trinity, Brooklyn, with Bishop Stires as the first preacher. With repentance as his theme, the Bishop emphasized the importance of amendment as part of true repentance. The Church, which is said to have twelve hundred sittings, was completely filled, and many people were standing.

This series of noon-day services is not a parochial, nor yet a diocesan, undertaking. It is under the management of an interdenominational committee of ministers, of whom the Rev. Dr. French, pastor of the Church of the Pilgrims (Congregational), is chairman. To this committee the rector and the vestry of the Church of the Holy Trinity allowed the use of their edifice as the most desirable place for such services. The location of this church, in the "Borough Hall section" of Brooklyn, is as strategic as that of old Trinity at the head of Wall Street in Manhattan. Other Churchmen among the preachers announced are four from Manhattan—the Rev. Drs. Norwood, Reiland, Bowie and Guthrie, and three from Brooklyn—the Rev. Dr. Atwater, the Rev. Dr. Melish and the Rev. Dr. Dorance. There are also six Congregational ministers, five Presbyterian, four Methodist, three Baptist, two Lutheran, two Unitarian, one Disciple, one Dutch reformed and one Unitarian.

Merger of Parishes Proposed.

The Brooklyn Daily Eagle of February 28 states that the vestries of the Church of the Redeemer and of St. Michael's Church have decided to merge the two parishes under the name of "the Church of the Redeemer and St. Michael's". They will use the building of the former, and they propose to add the proceeds of the sale of the property of the latter to the endowment of the united parish. "It is also agreed," says the Eagle, "that places shall be found in the merged church for both rectors"—the Rev. Thomas J. Lacey, Ph. D., and the Rev. J. H. S. Putnam. It is understood that the proposal will come before the Bishop and the Standing Committee at their next meeting.

The Church of the Redeemer, at Fourth Avenue and Pacific Street, was organized in 1853. Its communicants number three hundred, and its Sunday School one hundred and eighteen. Its property is valued at $200,000, and it has $41,000 in endowment. St. Michael's, located in High Street near the Navy Yard, was begun in 1847. Its property is valued at $75,000, and it reports about two hundred communicants.

C. H. W.

Personal Notes

The Rev. Robert T. Davis, formerly rector of Holy Trinity, Pueblo, Colo., has taken charge as rector of St. Luke's, Denver.

The Rev. R. J. Belt, of Clairton, Pa., has resigned as locum tenens of the missions at Braddock, Turtle Creek, and Wilmerding, to take effect March 31.

The Rev. G. E. Hitmeyer, Deacon, is assisting the Archdeacon of Cairo (Diocese of Springfield), the Ven. Charles E. Weller, in the work within his field.

Mr. Hugh W. Knight, of New York, who has completed his theological preparation, but has not yet been ordained, assumed charge of Grace Church, Plymouth and St. Luke's, Roper, Diocese of East Carolina, the fifteenth of March.

The Rev. Alfred Newberry, assistant at the Church of the Redeemer, Chicago, will become rector of the Church of the Atonement, Chicago, on May 1. He will succeed the Rev. Frederick S. Fleming, D. D., who has accepted a call to St. Stephen's Church, Providence, R. I.

The Rev. J. N. Bynum, of Belhaven, N. C., in addition to his regular duties, will have oversight of the churches in Hyde County until a minister is obtained for that field.

The Rev. Lee W. Heaton will become rector of the Church of Our Redeemer, Lexington, Mass., on April 15.

The Rev. John Hartley, Ph. D., who has been rector of St. Mary's Church, Kinston, N. C., since the fall of 1923, resigned, effective February 1, 1927.

The Rev. Charles E. Freeman, formerly rector of St. John's Church, Aberdeen, Miss., has entered upon his work as minister-in-charge of St. John's, Thibodaux, La., and of the missions of Napoleonville and Donaldson, with residence at Thibodaux.

The Rev. and Mrs. H. D. Cone, of Clinton, N. C., are planning a two months' trip to England this summer. Mr. Cone will be a delegate to the World Convention of Rotary Clubs in Ostend, Belgium.

The Rev. George C. Shaw, formerly minister-in-charge of Holy Trinity, South River, N. J., who has accepted a call to Kingston Parish, Mathews, Va., will take charge April 1.

The Rev. W. Postell Witsell, D. D., rector of St. Paul's Church, Waco, Tex., who has accepted the call to be rector of Christ Church, Little Rock, Ark., expects to take charge April 1.

The Rev. Cranston Brenton, formerly minister-in-charge of St. Martha's Church, has entered upon his duties at the Cathedral of St. John the Divine, New York City.

The Rev. Arthur H. Styron, formerly assistant at All Saints' Church, New York City, entered upon his duties as minister-in-chief of St. Martha's Church, New York City, March 1.

The Rev. Arthur H. Mellen, formerly secretary of the American Bible Society, in Mexico City, is now minister-in-charge of St. Clement's Church, Brooklyn, N. Y.

The Rev. G. Philip Jung, D. C. L., rector of Emmanuel Church, Elmira, N. Y., who has accepted a call to be on the staff of Church of the Ascension, Pittsburgh, Pa., with care of the churches at Bradflock, Wilmerding, and Turtle Creek, will take charge April 1.

The Rev. Francis M. Bacon, formerly general missionary at Laramie, Wyo., has taken charge of St. Mark's Mission, Hanna, Wyo.

The Rev. William C. Seitz, formerly rector of the Transfiguration, Ironweed, Mich., took charge of Christ Church, Springfield, Ohio, March 16.

The Rev. E. Leslie Rolls, formerly rector of Grace Church, Ellensburg, Wash., will become canon of All Saints' Cathedral, Spokane, Wash., April 1.

ORDINATIONS.

On Thursday, February 17, 1927, in St. Luke's Chapel, Sewanee, Tenn., the Rt. Rev. Theodore DuBose Bratton ordained Raymond Earl MacBlain, B. A., to the diaconate. Mr. MacBlain was presented by the Rev. W. H. DuBose, M. A., Professor of Old Testament in the Theological School at Sewanee, and the sermon was preached by the Rev. Charles L. Wells, Ph. D., dean of the Theological School at Sewanee. The Rev. Geo. B. Myers read the litany, and the Rev. W. L. Bevan read the epistle.

After his graduation from the Seminary in June, the Rev. Mr. MacBlain will start his work in the Diocese of Mississippi.

The Rev. Charles Leslie Glenn was advanced to the priesthood by Bishop Stearly at a service held in Grace Church, Greenville, Jersey City, N. J., on the First Sunday in Lent.

The candidate was presented by the rector of the parish, the Rev. Jesse C. Joralemon. The litany was said by the Rev. Thomas A. Hyde, of Christ Hospital, Jersey City, and the epistle was read by the Rev. John W. Suter, Jr., of the National Council. The Rev. E. L. Stoddart, D. D., rector emeritus of St. John's Church, was also present and joined in the laying on of hands.

Mr. Glenn is a graduate of Stevens' Institute of Technology and of the Theological Seminary of Virginia. He has during the past year served as Curate in All Saints' Church, Worcester, Mass. Early in the summer he is to take up work among college students under the Department of Religious Education of the National Council.

On Friday morning, February 18, the Rt. Rev. Charles Lewis Slattery, D. D., Bishop Coadjutor of Massachusetts, ordained priest the Rev. Nelson Weston Bryant and ordained deacon Roy Melvin Grindy. The sermon was preached by the Rev. Henry Knox Sherrill, rector of Trinity Church, from which parish Mr. Bryant comes. Mr. Sherrill also read the litany. The epistle was read by the Rev. Herman R. Page, of the Cathedral. Mr. Bryant was presented by the Rev. W. A. Lawrence, rector of Grace Church, Providence, R. I., under whom he had served his diaconate in St. Stephen's, Lynn, where he will remain for the present as assistant to the Rev. John F. Scott.

Mr. Grindy was presented by the Rev. Dwight W. Hadley, rector of Grace Church, Medford. At present he is a student at the Episcopal Theological School in Cambridge, while also in charge of the mission of Montello.

DEATHS.

The Rev. George Buffett Pratt, died at his home in Chicago, Ill., on Saturday, February 26, in his eighty-sixth year. He was buried from St. Simon's Church on Monday morning, February 28, the rector, the Rev. L. C. Ferguson, officiating.

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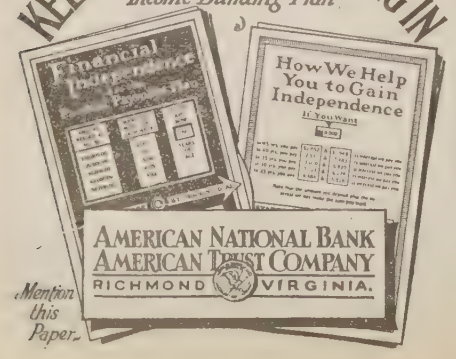
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WE may not climb the heavenly steps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown.
But warm, sweet, tender, even yet
A present help is He,
And faith hath yet its Olivet,
And life its Galilee.

:: Contributors for 1927 ::

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The Rev. Robert Norwood, D. D.
The Rt. Rev. Theodore I. Reese, D. D.
The Rev. Joseph Fort Newton, D. D.
The Rt. Rev. Edward L. Parsons, D. D.
The Rt. Rev. Charles Fiske, D. D.
The Rev. John Gass.
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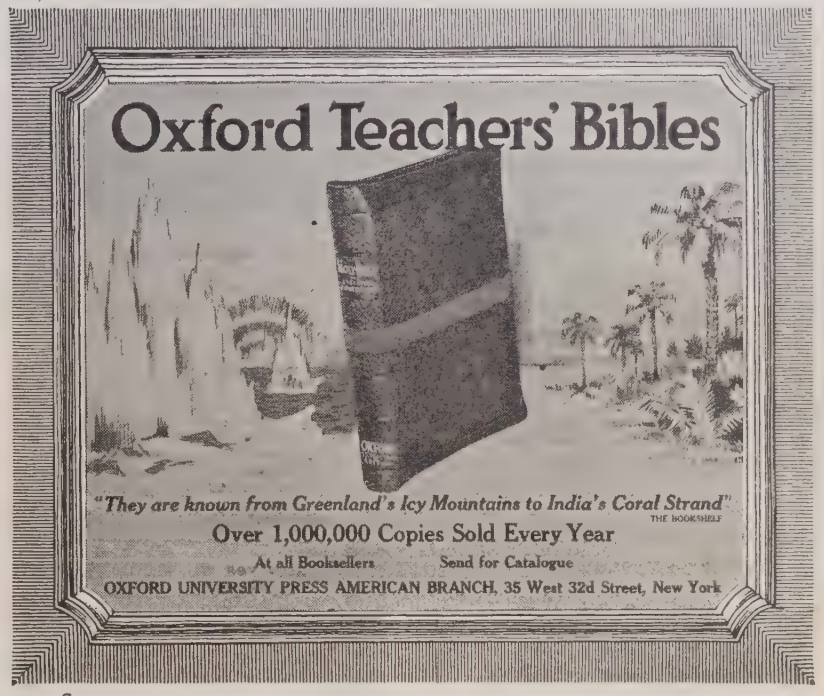
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Thoughts For the Thoughtful

"One man alone is no man at all."

He who can stand the little trials is fitted for the great trusts.

Be as careful of the books you read as of the company you keep.

Minor sins rarely fail to reach maturity.

The hungry heart is the only requirement to obtain the Bread of Life.

No nation can lose its Sunday and keep its soul.—Rev. Wm. Porkess.

A happy man or woman is a radiating center of good-will; and their entrance into a room is as though another lamp had been lighted.

We are men by a more sacred bond than we are citizens. We are children of a common Father more than we are Americans.—Charles Sumner.

It has been reserved to Christianity to give the world an ideal character, which through all changes of eighteen centuries has filled men's hearts with an impassioned love. This short life of three years has done more to regenerate and soften mankind than all the dissertations of the philosophers and all the exhortations of the moralists.—Selected.

Jesus, 'tis nigh two thousand years ago,
One would have pour'd as pebbles in Your Hand
Gold, gems, slaves, souls—the riches of our land—
Had You but knelt. Help us to understand
The splendor of Your everlasting 'No!'
—A. S. Cripps.

"A certain missionary board had appointed man after man to undertake pioneer work in a new mission among the Indians, but all had declined. The youngest member, pastor of a large and flourishing city church, said, 'Let us have special prayer for guidance, then let each man write the name of the man best fitted for the work, regardless of the position he now holds'. When the votes were read, all but one bore the name of the young pastor. A great protest was made by the board at such a sacrifice, but the pastor went home, and told his wife, 'You and I are to open up the new mission among the Indians'. By proxy his church went with him. One reason of the dearth of missionary spirit in some churches is, they have not expressed themselves in the gift of one of their members."


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Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 92. RICHMOND, VA., MARCH 26, 1927. No. 13.

THE PROGRESS OF THE KINGDOM.

INSTRUCTION THROUGH A QUESTION BOX has for many years been a recognized method of giving information about the Church, its usages, services, etc. At Trinity College this plan was carried further during a recent service, when the president, the Rev. Remsen O. Ogilby, was interrupted in the middle of his sermon by a question from a member of the faculty. After the ice was broken several other questions followed that of the faculty member. The account of the proceeding states that it was not prearranged, but we can hardly imagine that one of the professors would interrupt the president in the middle of his chapel sermon, without at least, having secured the latter's consent to do so. Unless such questions were limited, we should think that this method would lead to great confusion, and that the sermon period would soon become a mere round table discussion. There are undoubtedly, however, a great many problems in the minds of Church-goers that they have never presented to the clergy, and some method of having these questions frankly discussed would certainly be beneficial. The Bishop of London has long considered this method of enlightenment so valuable that he includes questions and his answers with his sermons, when they are published.

FOUR SUMMER SCHOOLS FOR RURAL CLERGY are planned for this year, besides numerous conferences stressing country work. The schools are organized as a bureau of the Social Service Department of the National Church. They will be held as follows: Madison, Wis., June 27 to July 8; Manhattan, Kansas, June 6 to 10; Cornell, Ithica, N. Y., July 11 to 23; Chestertown, Md., tentative date first week in September. Further information about these meetings can be obtained by addressing the Executive Secretary of Rural Work, 281 Fourth Avenue, New York City. No movement in the Episcopal Church holds greater possibilities than that now going forward in this line. None of our city congregations reproduce themselves. Invariably their reports show larger numbers "received by transfer" than "by confirmation", and most of these transferred people have moved from the country to the city. This kind of migration is going on all the time in every locality. If, therefore, we can build up our country work, we are rendering the greatest possible service to the whole Church. The Summer Schools bring clergymen together, from widely scattered points, offer them practical suggestions that have stood the test of experience and give them working outlines to carry home. Besides this they gain the inspiration that comes from contact with other men engaged in the same efforts as themselves.

THE POPULAR APPETITE FOR RELIGIOUS LITERATURE seems unabated. Many people thought that books of this character only attained large sales during the perilous days of the war. Figures for 1925 prove that nearly ten years after that world tragedy, the public is still hungering for reading matter that deals in the permanent values of the soul. In that year, fiction and juvenile books lead the list, but religious literature came next in quantity of production and consumption. It is interesting, too, to see that it is the volumes dealing with missionary problems that are in the greatest demand. There are those who think that liberalism leads to an abatement of missionary fervor, but "The Clash of Color", by Basil Matthews, has reached a sale of more than one hundred thousand copies. "The Mission World In Revolution," by W. W. Clark, has also had an enormous sale. Intelligent reading accompanied by instruction about the mission fields, is the best possible impetus that this effort can receive.

A GREAT MILITARY DEMONSTRATION PLANNED FOR THE MEXICAN BORDER to take place in May is announced by the War Department. It would be difficult to imagine any move on the part of the United States Government less conducive to a peaceful adjustment of our differences with Mexico, than such a warlike demonstration at this time. It almost seems as though the War Department were conspiring with the State Department to drive this country into hostilities with our Southern neighbor. President Coolidge has made the statement that "property rights of American citizens cannot be arbitrated". We do not see why they cannot be. When the rights of Edward T. Doheny were in question, they were arbitrated by the United States Supreme Court, and he lost his supposed rights. If other speculators make their investments in Mexico, why should that eliminate them from being subjected to the same test. War with Mexico will be brought about by three steps. First, concentration of troops on the Mexican border. Second, breaking off of diplomatic relations. Third, the lifting of the embargo on the export of arms into Mexico, thereby giving the revolutionists the means to overthrow their own government. Christian citizens, both in groups, and as individuals, should protest vigorously against this concentration plan of the War Department and so try to prevent the first step toward war.

DEAN WILLIAM R. INGE OF ST. PAUL'S CATHEDRAL, gives his unqualified support to the changes suggested in the English Book of Common Prayer, and promulgated by the Bishops. In an article appearing in "The Church of England Newspaper", and reprinted in "The Churchman", March 19, he begins with this sentence: "It seems to me, that the Bishops' Book ought to be not only loyally accepted, but cordially welcomed." Later he says: "The Bishops have, I think, succeeded in avoiding any doctrinal innovations." Such statements coming from a liberal Churchman like the Dean are reassuring, and the fact that there is so much protest in England goes to show that the large majority of the Church of England is still vigorously Protestant.

CHINA FOR THE CHINESE, A MISSIONARY MOTTO

A good deal is being written at this time about China that is misleading, and unfair to the missionary effort which has been carried on in that war-torn country for many years. For instance, one statement reported from one of the Chinese leaders, says: "The Mission Schools are now reacting on the foreigner who established them, because, through the education that they gave us, we are throwing off the foreign influence."

It has been the object of the missionaries all along to enable the Chinese to become independent of foreign influence. It may not have been the purpose of the countries from which the missionaries came, but they would not have given their time—in some cases their lives—to this work if they had not believed in "China for the Chinese".

There is no country in the world today in a more critical condition than this great Oriental Empire. According to Sidney L. Gulick, the representative of the Federal Council of Churches, there are no less than five different kinds of revolutions going on there at the present time. He believes that there is a literary, educational, scientific and industrial revolt against the old order, as well as a great political upheaval. The greatest hope for the country is in the spirit of patriotism aroused by the Nationalistic movement. It is this feeling of unity that can draw the various factions together, and will enable them to present a solid front to their enemies from without, and the disintegrating forces from within.

Dr. Sun Yat-sen, in his "will", now regarded as almost sacred, formulated three fundamental principles as the objectives of his party. These three principles have become the slogans of all forward looking Chinese: (1) The recognition of China as an equal among the nations and the readjustment of all existing treaties; (2) The political unification of China with a truly democratic government controlled by the People's Party; (3) The betterment of economic conditions for all industrial workers.

The relations of the United States to China have always been of a very cordial character, and the present crisis offers an opportunity for the practice of International friendship by which we can demonstrate Christianity.

The way to overcome the irreligious Rusian influence in China is by a sufficiently friendly attitude to prove the genuineness of our desire to help them.

It is said by those who know best that the Chinese are naturally conservative and will not take to the ultra radical ideas unless driven to it by the hostile attitude of European powers.

The present situation is one that should call for the utmost Christian effort to build for friendship with this great power in its time of need, and our Government should not be swayed by mere business influence in her dealings with the Chinese.

THE WEEK'S CONTRIBUTORS

THE RT. REV. BEVERLEY DANDRIDGE TUCKER, D. D., was born in Richmond, Va. His early education was begun in his native city, but later he, and his brother, attended school in Switzerland for five years. They returned in time to see service in the War Between the States. At its conclusion, Bishop Tucker was a refugee in Canada, where he attended the University of Toronto. Returning to the United States, he taught in Winchester, Va., for five years, before going to the Theological Seminary at Alexandria, Va. Upon his graduations he served as rector of the church at Warsaw, Va. He was called to St. Paul's Church in Norfolk in 1882. After serving this historic parish for nearly a quarter of a century, he was elected Bishop Coadjutor of Southern Virginia in 1906, the Rt. Rev. A. M. Randolph, D. D., being the Bishop. He had served his Diocese as Deputy to the General Convention in several of these gatherings before entering the House of Bishops, and is so well known and so much beloved throughout the General Church, that he was accorded quite an ovation in the House of Bishops at its meeting in New Orleans. Bishop Tucker is the author of numerous poems, and has been a frequent and interesting writer for the Church Press. He has received the honorary degree of Doctor of Divinity from the University of Toronto, the Theological Seminary in Virginia, and Roanoke College, and he has also been honored with an LL. D. degree from William and Mary College. Although one of the oldest members of the House of Bishops, he keeps an open mind, and takes a broad and liberal view of all questions before the Church.

LEWIS B. FRANKLIN, who writes the article on "The Boy and His Church" this week, is perhaps the best known layman in the Episcopal Church, and he is certainly the most deserving of gratitude. He was born in Flushing, New York, and grew up in that part of the world. He took up banking as his profession, and was active in floating the Liberty Loans during the War, assisting Frank K. Vanderlip in this work. At the conclusion of the War he was offered the position of Vice-President of one of the largest Trust Companies in the country. He had, however, become interested in the Nation-Wide Campaign, and was induced to accept the position as treasurer, an office which he has held ever since. He has almost completely reorganized Church finances, and last year began the "pay as you go" policy, so that for the first time in its history the Church closed its books January 1, 1927, with a balance, instead of a deficit. He has devoted the same energetic and efficient business methods to the Church's affairs that won for him such high standing in banking circles. From the material point of view he has made great sacrifices in taking up Church work, but he has earned the gratitude of Episcopalians from one end of the country to the other.

THE REV. ELMER N. SCHMUCK was born in Peoria, Ill. After graduating from the Seabury Divinity School, Faribault, Minn., he served several parishes in that state, doing particularly good work at St. John's Church, Minneapolis, where a handsome church now marks his efforts. In 1923 he was called to St. Mark's Church, Denver, Col. While rector of this church, he represented his Diocese in the General Convention of 1923. That year he accepted work with the Field Department of the National Council. Dr. Patton has recently chosen Mr. Schmuck to help him in his work for the American Church Institute for Negroes, and one of his first duties has been to make a visit to, and survey of the schools under this organization. It is the result of this tour of inspection that we are able to present to our readers this week. Mr. Schmuck's wide experience with educational institutions and church work make his opinions especially well worth while.

THE PULPIT OF THE AMERICAN CHURCH

THE CHRISTIAN ATTITUDE TOWARD EVOLUTION

By the Right Reverend Beverley D. Tucker, D. D.

MAY I say in the beginning that I approach this subject, not to minister to any spirit of passing sensationalism, not as one who has a profound knowledge of science, or as one who speaks **ex cathedra?** As a theologian, I think that I can truthfully say that, as I grow in years, I realize more and more the vastness of truth, human and divine, and my own feeble knowledge of the revelation it presents. I was very much more satisfied when I was young, than I am today, of my ability to cope with any question. I have, however, this advantage, I have lived through eight decades, which, whether in the realm of science or of ethics or of material developments, have witnessed changes unsurpassed in previous ages.

There has been need for a readjustment of attitude toward the problems of thought, but, after all, the truth has not changed, however different our interpretation may be. Our faith in God and in Christ, as the Way, the Truth, the Life, has only been made more assured.

We have learned, first of all, that the realm of science, the knowledge of nature, and the realm of theology, the knowledge of God, are distinct, though related and mutually interpretative. Science has ceased to be dogmatic outside of its own domain, and theology recognizes, or should recognize, that no actual scientific discovery can threaten the truth as to God. On the contrary, it enlarges our conception of the divine.

We have had to learn this truth, the truth that St. John declares in his wonderful prologue to his Gospel, when he says, "The light shineth in darkness, and the darkness overcame it not".

Science, the knowledge of the material universe, has been built up by hypotheses. They are not always certain. But when a fact of science has been demonstrated, it has been found to be not destructive but interpretative of the knowledge of God.

Copernicus, Columbus, Feared by Church.

It is always hard, at first, to realize this, to learn the lesson that was taught, when the Church of Christ trembled lest the theory of Copernicus, that the sun is the center of the solar system and that the earth is but one of the several planets that revolve around it—lest this should contradict the truth of God's Word as to the universe. The truth that the earth was a sphere seemed to be a heresy, and Columbus was deemed to be irreligious for attempting to sail around the world.. The condemnation and torture of Galileo by the inquisition amazes us today. Had Newton lived a century earlier his theory of gravitation would have been condemned as contrary to the truth, and he himself would have suffered persecution. We think this strange, as we look back, and yet there are those today who just as conscientiously fear that the establishment of the theory of evolution, of the development of the universe, would threaten the foundations of our faith.

We live to learn. I look back to the sixties of the last century, when Darwin's theory, which had been foreshadowed again and again, was first propounded. The Christian Church had held to the theory of what may be called **fiat** Creation. Those wonderful opening chapters in the Book of Genesis, unsurpassed in human literature, which proclaimed to the world, for the first time, that God was the maker of heaven and earth, were held to be an exact scientific account of the process by which the material universe came into existence. The truth itself that back of the immensities of creation there was an Almighty God, a living intelligence, was, I believe, a distinct revelation.

All through the ages men have been feeling after God, if perchance, haply, they might find Him. Their search was but vain until the truth was revealed by God Himself: "In the beginning God created the Heaven and the earth"—a truth which was further interpreted by St. John, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made."

These opening chapters of Genesis leave no doubt as to this great truth. But **how** God made the world is not revealed in scientific form. God has placed man in the universe, and He honors and dignifies man by letting him discover for himself the secrets of the world in which he lives. All human progress has been worked out by men asking Why? and How? and learning more and more the wonders of creation.

Evolution Magnifies God.

And so what we call the theory of evolution, of development, is not a theory that belittles but rather one that magnifies God. It makes God not only a God transcendent above all, and back of all: it makes Him a God immanent, a God in all, upholding all things by the word of His power, guiding and controlling the mysterious forces that lie back of nature, making all things move toward the goal of perfection.

Darwin did not pretend to be a theologian. He was a pure scientist. He says, at the close of his autobiography, that he had become so self-centered in scientific research that other faculties, the love of music, of art, and the religious faculty, what we may call curiosity as to God, had unconsciously become atrophied. He was of all men the least dogmatic outside of his own domain.

The Christian is not obliged to accept the truth of evolution, of development from the smallest beginnings of the universe. He may have no scientific curiosity or no power to face the facts of evolution. But if he does accept what he ascertains to be the established truth of science, he can be just as loyal to his faith in God and Christ as he who rejects it.

To me man is more marvelous as a work of God, if I can trace his evolution from mere protoplasm to man with reasoning faculties, with memory, with the power to think, to will, and to choose, with the vision of God and with the consciousness of his own immortality, than if he were created in a moment in the full possession of these God-like attributes.

Theory Elevates Man.

It does not degrade him if he share his origin with the lifeless world, with amphibious creatures, with the animal creation around him. It magnifies him, it proves him to be the son of God, one into whom God has breathed the breath of life, so that he has become a living soul. The theory of evolution does not lower man by teaching that he is descended from a monkey. It elevates him by showing that he and the animal world around him have the same ancestry, going back through many changes to the primordial beginnings, but that he himself alone has moved onward and upward, until he feels, through Christ, his sonship to God.

The theory of evolution does not limit but expands the Majesty of God. How much more wonderful that God made the world, not as Jupiter exercised his power by the nod of his head, but by slow and surely moving processes, a God not outside of nature, but immanent—working day by day, and hour by hour, evolving the wonder, the beauty, and the glory of the world which we are only beginning to comprehend. God transcendent, dwelling in the light to which no man approacheth, is wonderful; but God immanent, ever present, guiding, ordering, governing all things is more wonderful still. Job said, "Behold I go forward, but He is not there, and backward but I cannot perceive Him, on the left hand where He doth work, but I cannot behold Him. He hideth Himself on the right hand that I cannot see Him".

The Psalmist says, "When I consider the heavens the work of Thy fingers, the moon and the stars, which Thou hast made—what is man that Thou art mindful of him, or the son of man that Thou so regardest him?" One of the later prophets cries almost in despair, "Truly Thou art a God that hideth Thyself, O God of Israel". God seems

far off to those who seek Him. But evolution teaches us that He is always near, always working. We learn that we go from the simple to the complex, from the inorganic to the organic, from the lower to the higher, from the imperfect to the perfect, from the first Adam to the second, in whom we see the whole fulness of the Godhead bodily. The process of development is often puzzling, sometimes it seems to turn backward, there are losses and apparent failures, and yet, as we read the story in nature, we learn that the progress is ever onward and upward. There is no standing still, there is no turning back.

St. Paul Expresses Theory.

As St. Paul says, "The whole creation groaneth and travaileth in pain together until now, waiting for the adoption, to wit, the redemption of the sons of God". That is the theory of evolution, that is development. The Christian world has begun to recognize this, not only as consistent with God's revelation, but as an interpretation of His work as Creator and Maker of heaven and earth. The pessimism which threatened to color all human destiny, as men felt when the theory of evolution was first put forth that life could be expressed only in terms of matter, that he could only trace his lineage from formless protoplasm, or that he was helpless to mould or to determine his own destiny, disappears as we begin to see that there is room in the history of development for choice and for advancement.

Men begin to admit that life impelled by some conscious power has moved and is moving, with losses and recoils here and there, but with steadfast aim from lower to higher, from the imperfect to the perfect. We may not accept the whole or exact philosophy of evolution, scientists differ among themselves, but we begin to recognize that back of it all is not chance but the wisdom and the power of God. It is very significant that Henri Bergson in his **Creative Evolution** finds himself compelled to recognize a power, a tendency all through the process of the development of the material universe, what he calls **l' elan vital**, the living leap, often seemingly baffled and repressed, but ever working for the better and the higher. He sees, here and there, the touch—we call it the touch of God— that changes and uplifts, and at last transfigures.

We might ask, "Can I hold the scientific truth which interprets these early chapters of Genesis, without losing my faith in God as Maker of heaven and earth, in Christ as the revelation of the highest possibilities in humanity"? The answer comes as we call the names of the most recent leaders in scientific research—Lord Kelvin, Sir Arthur Thomson, Sir Oliver Lodge—all welcoming the truth of the development of the world and of humanity, as only confirming their faith in a God who is never far off, and who has drawn nearer still in the face of Jesus Christ.

It is a confirmation of this theory of the evolution of the material universe and of the development of man, that we find this process of unfolding running through all things.

Word of God Progressive.

Take the Bible. It is the Word of God, but that Word is progressive. God cannot speak to us in language we cannot understand. "When I was a child," says St. Paul, "I spake as a child, I understood as a child, I thought as a child." To think that the whole of the Bible, every word that it contains, is of equal value, of the same binding force, of the same clearness as an expression of the divine mind, is to misunderstand the process of revelation. The Book of Judges and the Gospel of St. John are as far apart in value, in the power to reveal the heart and mind of God, as the wealth of Shakespeare, of Milton, and of Browning are from the A. B. C.'s of a five year old child. The divine speech was necessarily phrased in human accents, often rudimentary and imperfect, for God had to speak to those who were under the limitations of elementary human experience and human understanding. He speaks to men as a mother must speak to her child.

There is the human element in the Old Testament. The men were of their own age. They knew the truth only as it had been revealed. But back of the imperfections of the human medium, which account for misinterpretations voice of Jehovah, not as we hear it through Christ or even through St. John and St. Paul, but, as says the writer to the Hebrews, "in sundry times and divers manand for mistakes, there is always the message divine—the ners". It is now clear and now almost indistinct. It is seemingly but a whisper in the dark ages of the Judges. At times it is an undertone in the history of the chosen people, almost silenced by the din of battle and lost in the darkness of apostacy, but always heard by those who had ears to hear. It vibrated with music in the Psalms, until at last in Isaiah and the later prophets it sounded in no uncertain tones the evangel of Christ, as, like an aurora borealis, the watchers on the mountains saw the dawn of the promised day. It was God's truth, simply expressed and limited in a kindergarten age. It flashed forth in the fulness of its light, when at last it was spoken by Christ who is the Word of God.

Development in Ethical Training.

There is an evolution and development in the ethical training of men. We would not like to go back to the age of the patriarchs or the days of the kings for the teaching of morality. Samson stood above his fellow men because he recognized himself as a son of God. But we would not hold Samson up as a pattern of life today. Joshua was a servant of God, but we who pray that the world may never again know the inhumanities of war turn from the story of how he smote his enemies, sparing neither women nor children nor beasts.

Our Lord recognized this development in the ethical world. He did not say that the Old Testament morality was not a morality wonderful in its contrast to the pagan world, but He felt it was only rudimentary, "It was said of old . . . but I say unto you", these words meant the opening of a new page in the Book of Ethics. The Sermon on the Mount, whose idealism is still unreached, represents the larger morality of God. "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth— **I** say unto you that ye resist not evil, but whosoever smite thee on thy right cheek, turn to him the other also." "Ye have heard that it hath been said, love thy neighbor and hate thine enemy—but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." Vengeance and even self defense were to Him things of the imperfect part. "Put up thy sword within its sheath," He said to Peter, or again, "the Son of Man is not come to destroy men's lives, but to save them". In spite of the polygamy of old, He proclaimed the sanctity of marriage of one man to one woman. He preached the truth that life is more than meat and the body than raiment and said "Take no thought of what ye shall eat or wherewithal ye shall be clothed". He did not expect the fulness of His ideal of life to come in His own day. But He gave the ideal and toward that the world is moving. He recognized the truth of evolution, "First the seed, then the blade, then the full corn in the ear". He realized that in Him were all the possibilities of humanity, and He showed Himself to men as the pattern, as the goal to which they must reach, if they would be the sons of God. It is all development. Sometimes we despair, but if we look to Christ we hear no note of pessimism. He is the supreme optimist. We look at our bodies frail and helpless; how can life endure, we ask—and then we hear the words of St. Paul: "It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body."

Welcomes Evolution.

And so I welcome evolution, whether in the development of the material universe, whether in the making of the perfect man, whether in the unfolding of history and the purification of ethics, or whether in the building up of the Kingdom of God.

Christ Himself, the greatest of all optimists, never doubted. He came into the world, the true Light that lighteneth all men. He never doubted His ultimate triumph. He never lost sight of the perfect goal, when God's creation shall have reached, in spite of seeming failure and disasters, the culmination of that development, that marvelous evolution of formless protoplasm, when God Himself shall say, "It is very good".

"The Light has come into the world, and the darkness overcame it not!"

THE BOY AND HIS CHURCH

WHAT BECOMES OF THE COLLECTION

By Lewis B. Franklin

THERE is a familiar story told of three Scotchmen who went to Church one morning thinking there was to be no collection and when they found that an offering was to be taken, one of the Scotchmen immediately fainted away and the other two carried him out.

Few people are so mean that they avoid a collection as these Scotchmen did, but there are many of us to whom the collection seems the most uninteresting part of the Church service. This feeling is, I think, due to the fact that we do not appreciate just what is comprehended in the simple act of giving some of our money to the work of the Church.

In the first place, we ought to realize just what money is. It is not wealth in itself, but merely a measure of wealth. Real wealth consists of things material value, such as homes, factories, stores, railroads, farms, mines, forests. Pieces of paper, such as stocks, bonds, mortgages and money, which we frequently think of as wealth, are merely evidences of wealth. All of this real tangible wealth comes from one source—human labor applied to the natural resources which are given to man as the free gift of God. The coal in the ground has no value until man's labor, both of the brain and of the body, is brought to bear upon it, making it available for the use of mankind. Through human labor the iron ore and the limestone become steel; through human labor the steel becomes the framework of a building; through human labor the clay becomes the brick and through human labor the brick is used to complete the building. The building is wealth and if a mortgage is issued then that mortgage is an evidence of wealth, but the real wealth remains in the building.

If then, wealth is the product of labor and money is the measure of wealth, the giving of money is the giving of labor and, therefore, the giving of self.

A man who works in a mill and for his day's work receives four dollars, takes two of this amount and places it on the plate at the Sunday morning service. Has he done an uninteresting or stupid thing? By no means. He has given to God a half a day of himself, his toil and his sweat, the product of his brain and his muscle. He has to a degree carried out the pledge he made in the Holy Communion Service, "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee". The thing which he has given is not a dead, intangible, dirty piece of paper, but part of a life, full of personality.

These facts are recognized by our Church in its Prayer Book. The only provision for taking an offering is found in the most solemn service of the Church, that of the Holy Communion. The rubric gives instructions as to how the offering shall be taken, "and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table". Just think what this means. On that Holy Table, or Altar, only three things are allowed—the Prayer Book, the sacred elements of the Communion Service and money. The cross, the flowers and other decorations are not on the altar, but behind the altar. But it is eminently fitting that the thing which measures the value of part of a man's life should be placed there.

What becomes of the money after it has been given? Does it lose that individuality of which we have spoken? By no means. In most of our parishes today a large part of the offering is taken through the means of the duplex envelope, part of the money going for the current expenses of the parish and part of the money going for the extension of Christ's Kingdom in the Diocese and throughout the world, what we call "Missions".

"Current expenses" sounds mighty stupid, yet here again we find that this classification includes little that is not human. Part of this current expense money goes to buy coal and the price paid for the coal means payment for the labor of the men who transported it and the men who mined it, toiling in their underground workings. The light which lights our church building seems far removed from any human agency and yet it is human labor which has produced it and the money which is paid for it is paid for human labor ministering to the worship of God.

And then there is the more personal and individual side of "Current Expenses". Part of it goes to support the life of the man who keeps our church building heated for us and cleaned for us; part of it goes to support the life of the man who is our spiritual leader and guide, our rector. Part of it goes to help mould the lives of the youth of our parish in the Church School. In every item there is life, rich and throbbing.

And then the other side of the duplex envelope, which we call "Missions". As I have said, part of the money in the "Missions" side of the envelope goes to the Diocese in which we live, and here too, we find that it is transformed once more into life. It becomes the City Missionary laboring in the gaol, the asylum, the poorhouse, the home for the aged. Perhaps part of it is used in the direct support of the unfortunates in some of these institutions. Or else it becomes the worker in the country districts, carrying help and cheer and the message of Christ to the people in lonely places.

The other part of the money in the "Missions" side of the envelope goes to the work under the supervision of our National Council which includes practically all of the work done by our Church, which is neither parochial nor diocesan. Part of your offering which goes to the National Council may be shortly transformed into the life of a priest of the Church living year after year on the shores of the Arctic Ocean, ministering to the little groups of Eskimo people, traveling up and down the coast in the dead of winter, perhaps on days in which the sun rises for only a brief hour or so above the horizon, and with the thermometer ten or twenty degrees below zero. He brings to these primitive people the message of the Christ in all its fulness, a message made real by his work not only for their souls, but for their minds and bodies. Another part of the money may be transformed into the life of a nurse in our little mission hospital in Liberia, where the heat of the tropics is just as hard to endure as the Arctic cold and where the need of loving care is just as great.

And then part of the money is going into politics, the kind of politics that is going to decide the fate of the world. It is helping to support great institutions of learning in China, the land where live one-fourth of all the people in the world, a land of little learning and great potential power. Through the leadership created largely in these schools and universities is to come in some future day the stable government which will enable China to take its place among the great nations of the world.

And so we might go on through the list, finding everywhere stories full of heroic service and romance. The stupid, inert thing we call money has ceased to be stupid and inert; it is part of our own life transported to distant fields so that we, too, may share in the great adventure of the extension of the Kingdom.

HOW A PRAYER BOOK HELPED ONE MISSION.

A stolen carpet in which a Prayer Book had inadvertently been gathered up in its folds was a decisive factor in the development of what is now becoming a very promising mission. Calvary Chapel is located at Hillcrest, a suburb of Wilmington, Delaware. The work was organized and a small building erected in 1855, but the work was for years allowed to drag. In the course of time some miscreants began making ravages by breaking windows and doors and otherwise injuring the property. Finally some one rolled up a piece of the Church carpet, and bore it off and sold it. When the carpet was unwrapped, there dropped out a Prayer Book with the name of the Church upon it. The matter was reported to the police and before long they had captured the thief. The incident so aroused interest in the Church that the movement was begun which has resulted in the present vigorous life. The latest achievement is the erection of a Church School and social center building. Under the supervision of the Rev. Charles A. Rantz, rector of the Church of the Ascension, to which the property of the Calvary Mission at present belongs, the local members have carried on a Church School, a Parish Guild, a Junior Guild, a Girls' Club, an orchestra and a Chapter of the Order of Sir Galahad.—J. H. E.

Church finance really depends upon love and good will to Christ and His Church; when we love Him and His service we shall have solved the financial questions; for all will give regularly and gladly.—Bishop Carey.

THE SCHOOLS OF THE AMERICAN CHURCH INSTITUTE FOR NEGROES

By the Reverend Elmer N. Schmuck

WHEN I started on a visit to the schools of the American Church Institute for Negroes several questions were in my mind by which I was going to measure their value for my own satisfaction. Were they meeting a real need for the Negro population? Were they giving a training to these Negro boys and girls that would fit them for useful service and a place in life? Were they efficiently administered? Finally were they training the students in Christian character and in the spirit of the Church? I believe these are fair questions by which to judge any of the missionary activities which challenge our attention and claim our support as Churchmen. Since the American Church Institute for Negroes is a part of the work administered in partnership of the whole Church with the dioceses in the state in which an Institute School is located, I was especially anxious to learn the value of its work. I did not visit all, but did see five of them in the time at my disposal, which gave me a very clear idea of the policy of the Institute and what was being done.

The first place visited was The Fort Valley and Industrial School at Fort Valley, Georgia, of which H. A. Hunt is the Principal. This school, with its buildings and some ninety acres of land, is located in the most strategic part of the great State of Georgia, in the midst of a Negro population of more than 500,000.

Principal Hunt took charge of a meagre beginning in 1904, and has guided its development to the present time. Here, indeed, is being done a splendid piece of work in every way. The physical equipment consists of a newly constructed Carnegie Library; Royal C. Peabody Trades building; a dormitory; and a building containing the dining room and teachers' dormitory. There is in process of construction another building, with an adequate auditorium. Cottages, barns and other buildings, mostly outgrown and old, make up the plant.

The extremely interesting feature of this school's work is its community activities carried on by trained workers. These go out among the Negro people who constitute three-fourths of the neighborhood population. By these workers Farm Demonstration; Home Demonstration; Jeanes Work; Vocational Agriculture; Social Service and Health work are carried into the entire community. One can hardly estimate the practical and far-reaching value of such teaching.

Here is an institution with some seven hundred students; twenty-eight instructors, teaching eight trades and industries, and operating on an annual budget of $79,000. The thorough training given the students makes it known as the best training school for Negroes in the state. The fine Christian spirit of the Principal is reflected in the life of the student body and the entire school. One gains the impression here of an institution that is efficiently serving in a maximum way, not only the student body of the school, but the whole Negro population in the vicinity with every bit of equipment it has. There is no lost motion in its operation.

Next I visited The Vorhees Normal and Industrial School at Denmark, S. C. Here Principal J. E. Blanton is in charge of a most successful and flourishing school. His sane leadership and wise administration are making this school a tremendous influence in South Carolina for the training of the Negro youth. One gets the impression that this is a veritable bee-hive of industry. There are over six hundred students; thirty-four teachers; instructing pupils in eight different trades. With the buildings there are over five hundred acres of land. This institution carries on the public school work for the Negro children of the town, which makes an appropriation of $1,500 a year for this work. The children's school is literally packed. Farming, sewing, carpentry, cooking, blacksmithing, construction, printing, etc., are taught, to fit them to be helpful members of their communities. In all subjects the teaching is practical, with the purpose of making the student thorough. Here again Christian idealism is dominant.

St. Augustine's School, the oldest of our Church Schools for Negroes, was chartered in 1867 as St. Augustine's Normal and Collegiate Institute. While the practical and vocational subjects are taught here, the training of teachers and preparation for the ministry and for leaders among the Colored people, has been emphasized as the object, as the charter states.

A junior college is part of the School's curriculum. It is hoped soon to add the last two years, so that St. Augustine's may become, indeed, our center for training Colored Negro superintendents of schools, doctors, nurses, ministers and Church workers.

St. Augustine's is admirably located in Raleigh, N. C., to do this work. The Rev. Edgar H. Goold is president and principal. His careful administration, following that of Rev. Dr. A. B. Hunter, has made St. Augustine's a school of which the Church may be proud. Here one is struck with the keen and alert student, bent on making the most of his opportunities. One can understand how such a school has effectually trained a large number of our Negro clergy, as well as many men and women to be leaders among their people. There are about five hundred students; some thirty teachers, and about one hundred and ten acres of land. They are taught ten trades.

The annual budget is $83,000. An outstanding feature in connection with the school, is St. Agnes' Hospital. It serves, not only a large Negro population, but has about thirty-five nurses constantly in training. Another important unit is the recently completed Bishop Tuttle Memorial Training House for Negro Women. This building is on the same grounds, and is doing a wonderfully fine work.

We can be justly proud, as Churchmen, of this fine institution, the work it is doing and the type of student it is sending out.

St. Paul's Normal and Industrial School at Lawrenceville, Virginia, is one of the most interesting and best known of our schools of the Institute for Training Negro Boys and Girls. Its founder, the Rev. James S. Russell, D. D., has been its Principal from the beginning, thirty-seven years ago. His fine Christian character is indelibly marked upon this school of his creation. He is a man of vision and faith. His careful management has won the support and confidence of the white people and the loyalty and devotion of his own race. The property today contains about 1,600 acres, some thirty buildings in the way of equipment, and a beautiful chapel. About seven hundred students are not only being trained by thirty-eight efficient teachers through high-school grades, but in some sixteen trades and industries. The buildings were erected by the students. The lumber was cut and sawed on the farm; bricks were made by those attending the school. In fact, the whole institution has been built by the long line of students who have attended it. Not only have they done this, but they have been the builders of seventy-five per cent of all the buildings in the town of Lawrenceville.

Nearly all the trades and industries are taught: farming, sewing, carpentry, brick laying, plastering, cooking, nursing, teaching, blacksmithing; tailoring, printing and a host of other things. When one sees the earnestness of the students, one can understand how it is that St. Paul's graduates are regarded in that part of Virginia, as being real leaders of the Colored people in everything that is best in Christian character and as capable workers in their communities. I would say that a very marked characteristic of this school is its real missionary spirit of helping to spread Christianity. No wonder is it said that a St. Paul's graduate has never been known to be in the criminal class. Brunswick County, in which the school is situated, and the adjoining counties are the only ones in the State of Virginia where the Negro outnumbers the white people, and yet the influence of St. Paul's is such that the criminal record of the Negro is lower than anywhere else in the Commonwealth. A wonderful testimony to its influence. In a legislative debate, the member of the General Assembly from Brunswick declared, on the floor of the House of Delegates: "We have no race problem in our county, thanks to the wise policy and helpful leadership of Archdeacon Russell and his school." Another declared: "Negroes of Brunswick, thanks to St. Paul's School, are the most thrifty and law-abiding in the state." It was the Commonwealth's Attorney of that county, who said in a public school, that, in his, "more than twenty-five years' service as public prosecutor, he had never had brought before him for crime or misdemeanor of any sort a single student of St. Paul's School". Well may Virginia Church people, and all Churchmen everywhere, be proud of this really great school for the Negro people in that fine old state. When one thinks of this, together with the other estimates made by Mr. Jackson Davis of The Rockefeller Foundation, the General Education Board, that St. Paul's accomplishes more for the amount of money

it expends, than any other similar institution for Colored people, one can get an idea of the efficiency with which the training and work is being carried on. All this, I am sure, makes a tremendous appeal to Virginia Churchmen, and that generous and liberal support will be given to the effort made in Richmond and elsewhere to more adequately equip St. Paul's for their present pressing needs. The annual budget expense of the school is $138,000, including board and fees paid by students.

There is so much more that could be said about these schools that would be interesting and worth while, but space is limited and all that I can do is to give but a glimpse of what they are doing and the splendid way in which it is being done. I saw earnest students; fine devoted groups of teachers; efficient administration; a great work being done under consecrated leaders in the name of Christ for His Church and the Nation. I finished my visits of The American Church Institute Schools, convinced of their supreme value. They are a credit to this Church in meeting a real need; in training the boys and girls to useful service in life; in being efficiently administered and in training up a high type of Christan Negro men and women for Church and nation. The one weak feature of all that I saw, was the lack of adequate equipment to do a greater and better work. Frame buildings constructed years ago; lack of room for students and work, demand that Churchmen everywhere give liberal support to rehabilitate and enlarge these schools to meet the need of the present time. This work of The American Church Institute for Negroes in these, and the other schools, warrants our generous and loyal support to equip them to do the work of the Master among the great Negro population of the South. I feel in this we are doing as fine a piece of constructive missionary work as can be found anywhere in this Church. Let us meet the challenge and make the "specials" in the Church's Program for the Institute realities for these schools.

Recognizing the sound policy of the Institute, and its statesmanlike administration under the leadership of Dr. Patton, who is himself a Southerner and Virginian, the General Education Board (Rockefeller Foundation) has recently appropriated $200,000 towards the Church's official building equipment program of $600,000 for these three schools, St. Paul's, Lawrenceville, Va.; St. Augustine's, Raleigh, N. C., and Fort Valley School, Fort Valley, Ga.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

Article XII.—The Ten Commandments

(Continued.)

The Fourth Commandment—Rest.

There are two parts to the Fourth Commandment, and we will consider them separately:

a. Keep one day, the Sabbath Day, holy.

b. Work for six days, and then stop working and rest.

Teach your child to keep the Sabbath Day holy. There is such a difference of opinion on the subject of Sunday laws and Sunday observance that I think it wiser for me not to attempt to interpret this Commandment for you. You must think it through for yourself. This you should do first by careful study of the Bible references on the subject, and here are a few from my concordance:

Isaiah 56:2.
Isaiah 58:13, 14.
Luke 4:16.

Second, by going directly to our Lord Himself and asking Him what to do and just how to teach the observance of His Day in your home. If you will do this you will be on safe ground.

I must warn you, however, that in whatever way you have your family observe this day you will have some criticisers. It would be well, therefore, to have a good standard in mind when you make your decision. And just here let me impress upon you one thing. When you have made your decision, stick to it. Do not let yourself be wishy-washy in the matter. If you listen to this or to that faddist, you will merely become confused in your mind. Make up your mind, you and the father together. It has been said that modern people are prone to reopen decisions and make them all over again. Never let this be said of you. How can your child depend upon your word if you are continually changing it? Study the subject carefully and after looking to our Lord for His guidance accept a standard and stick to it until you have a perfectly good reason for changing it.

Do you know what "holy" means? Let us look up your old friend, Webster: "Holy, (a) Set apart to the service or worship of deity; hallowed; sacred". Is there anything clearer than that?

A generation ago the Sabbath Day was kept holy, that is, it was set apart to the worship and service of God. Those who had this godly up-bringing testify to the fact that they owe what they are today to this training. Many of the biggest leaders today in public life, in thought, in community work, are giving this wonderful service to their country or community because of the background of spiritual training received in childhood.

In view of the present-day tendency to rebound too far from what is called "Puritanism" many conscientious mothers are puzzled to know just how to have their children spend the day. The more your community custom is to allow public recreation the harder for you to see your duty clearly. A summing up of my ideas on a Sunday schedule may be helpful.

First: If possible every member of the family including all children over three years of age attend church services at least once; any shut-in ought to have the opportunity of a service at home. Every child of kindergarten age or over, must have instruction in the Bible. This, of course, may be at Sunday School or at home, but no child should ever be allowed to miss this instruction, wherever you plan for him to receive it. But remember that Sunday School can never take the place of regular Church service.

Second: I think that the whole atmosphere of the day should be of a spiritual nature, but in no sense gloomy or harsh. As regards conversation on that day, cannot the family agree to exclude all unfriendliness, scandal, critical comments, etc., from the table or parlor conversation, and instead connect it with Sabbath Day activities as much as possible? The work and plaything that hold attention on week days, the books, toys, dolls, etc., might be replaced by special ones. I should never attempt to make out a Sunday schedule for a child without including time to play. I know a very successful mother who has a "Sunday cupboard". It is never opened except on Sundays. Her three children look forward with the keenest pleasure to Sunday, anticipating the weekly opening of the cupboard.

Third: A little sacred music should find a place in the day's pleasure. If you have no piano, teach the hymns without accompaniment. In the Sunday evening twilight there is often opportunity to sing together the hymns sung that day in Church or Sunday School, and thus help the child to learn the words with the music; this will ever be one of the sweet memories of home.

Fourth: As all children need to learn something about God's great handiwork, Nature, why should not Sunday afternoon be a wonderful time to take them to the park or to the woods? What better way of using the time

could a father have—one who is busy all the week and has little opportunity for getting acquainted with his children, than to take them regularly for a walk on Sundays? They can together learn about trees, wild flowers, rocks, birds, and the other little things of the woods. And as they get older, when the boys especially need help and advice that only their father can give—here is his opportunity to be the truest friend to them that they can ever know. He will receive his reward; for under these informal circumstances, his children will bring their little confidences to him sure of his help, and in time he will be able to guide them through the pitfalls of their adolescence.

Perhaps you would like to know the Sunday schedule of one busy mother—the one who invented the "Sunday cupboard" mentioned above. No day in the week was as carefully planned as this one. In general, the order of the day was this:

1. Family prayers.
2. Breakfast.
3. Sunday School.
4. Whole family to Church.
5. Dinner. Uncritical discussion of the sermon at dessert.
6. Opening the "Sunday cupboard" for play time.
7. Walk in park with father.
8. Supper.
9. Family Prayers.
10. Singing Hymns.
11. Younger children to bed.
12. Older children and one parent to church.

Daily Bible Reading.

March 20—Eph. 5:1-14.
March 21—Psalm 84.
March 22—Titus 2:1-15.
March 23—Heb. 6:1-20.
March 24—2 Cor. 3:1-18.
March 25—Luke 1:26-38.
March 26—Matt. 5:43-34.
March 27—Gal. 4:21-31.
March 28—Gen. 41:1-44.
March 29—1 Sam. 17:1-58.
March 30—Dan. 6:1-28.
March 31—Amos 3:1-15.
April 1—Ruth 1:1-18.
April 2—Esther 4:1-17.
April 3—Heb. 9:11-15.
April 4—Heb. 2:1-8.
April 5—Heb. 3:1-19.
April 6—Heb. 4:1-16.
April 7—Heb. 5:1-14.
April 8—Heb. 6:1-20.
April 9—Heb. 16:1-22.

Tendencies in Modern Protestantism

Report of an Address of the Rev. Harris E. Kirk.

By the Reverend James A. Mitchell.

AN address of great significance, reflecting the intelligent opinion of modern Protestant leadership, was delivered in Baltimore recently before a great mass meeting of laymen from all the evangelical bodies of the city. The speaker, the Rev. Harris E. Kirk, D. D., occupies an unique position in the city by the influence of his pulpit over young people and professional men. Last year he refused a call to the Fifth Avenue Presbyterian Church in New York.

The announced subject of the address was "The Situation of Protestant Christianity in Baltimore", but the speaker dealt in the main with the larger issue of modern Protestantism and its problems. His conclusions will be of particular interest to Episcopalians. A digest of this portion of his address follows:

1. An analysis of the environment in which the Church works.

In the Middle Ages life was God-centered. Religion was the mother of the arts. The age was not moral, but was more conscious of God. During the Renaissance interest drifted away to man and his growing material activities. Today, in consequence, our view is circumscribed and partial; we are interested in particulars and not in the whole. We are over-impressed by bigness and mass. This has led to several results.

(1) The humility of the Middle Ages has been displaced by self-assertiveness. Hence there is a loss of dependence on God.

(2) There is a non-religious motive for living. Culture, art and science have taken the place of religion as "ends".

(3) The Church is no longer of one mind but is a Church of adaptation and compromise. Hence there is a loss of responsibility over souls.

(4) Fear of God has been displaced by fear of the mechanistic life; no longer do we feel the immediacy of the eternal. Thus the soul, and the beauty and glory of living early depart.

(5) There is a new asceticism. Formerly asceticism was a sacrifice of the world; now it is a sacrifice of cultural possibilities, of the Church, of the nation and of God, to be successful in business.

(6) A revolt of the spirit against the tyranny of things is inevitable. This is difficult to discern but is there at the very center. Science having built up the modern world now turns and says it leads nowhere. The lowest form of such thinking is behaviorism.

Amid these discouraging symptoms there are others which may eventually lead us out.

(1) There is a break-down in non-religious motives for living. "Frog" philosophy, which sees the lily pods and mud, but cannot view the whole as does the bird, and "cafeteria" thought, are dying out in our colleges.

(2) The infallibilities of science are waning. In many respects science has been a fine ethical teacher and has not always been appreciated by the Church. It has a real love of truth. But its search for truth obliges it to follow the results of its own investigation. Hence, if God exists and the spiritual world is real, science will ultimately reach this conclusion.

(3) The searching mind is making new demands upon the Church. The Church has been too much concerned with comfort and external conduct. It has been tied to the Anglo-Saxon idea of keeping things as they are, and to an emphasis on mere ephemeral morals of an age. Our time is weary unto death of this sort of religion.

II. What kind of religion is most likely to solve these problems?

Protestantism must learn that religion has two aspects: to behold the beauty of the Lord and then to inquire in His Temple; it must include both worship and teaching. The non-liturgical Churches have so exaggerated the sermon and the personality of the minister that God is not felt in Church unless the preacher is in the pulpit and the crowd in the pews. There is too much secularity in modern Protestantism. The Church is not the place for paid agitators; for prohibition propaganda; for condemnations of certain newspapers—but for salvation of souls. The laymen cannot expect to have a prophet in the pulpit if they demand a "go-getter" all week.

After the Minister

By The Reverend Nelson P. Dame.

One of the difficulties which the Episcopal Church encounters in her effort to win men for God, is the way in which her Liturgy is used.

An unlearned man can go into one of the non-liturgical Churches and take as much part as anybody else in the service that is being held, which is not much at best. But not so in an Episcopal Church. There he finds people using a book out of which they read their part of the service; and he cannot read very well, or he has left his glasses at home, or the light is bad, or he would not know how to find the places in the book if he had one, and often he cannot find a book, even if he knew how to use it. For one reason or another he cannot do as most others around him are doing, and he is made to feel that he is a stranger, an outsider.

Now that is not the fault of the Church, or of her liturgical form of worship. It is due to the fact that the minister and Church people either do not know of any other way of using the Liturgy than that to which they have been accustomed, or if they know of another way, prefer to use it to suit themselves, regardless of others who are not Church people.

But there is another way of using our services than that which is general in the Church today: a way that would make it possible for the most unlearned man to take almost as much part in it as any one else. He need not be able to read at all. He does not have to have a book. In one congregation that I recall, very few people could read at all; and they were not allowed to use a book; and yet the responses of this unlearned congregation were far better than they were in the Seminary Chapel in my time there.

This way of using the Liturgy is the ancient Catholic

way. In the days of the Reformation in England, there were very few books, and still fewer people who could read them even if they had had them. And yet the Church was called on to minister to the masses of these unlettered people, which she did most successfully.

In the rubric before the General Confession in the Morning and Evening service, the Church requires the prayer following to be said by the people **"after** the minister", instead of **with** him, as it is now generally done in the Church.

At the time of the revision of the Prayer Book after the Commonwealth in England (1662), "Bishop Cosin" (of Durham), one of the Committee, "erased the word 'after' in the rubric and substituted 'with', but the original word was very carefully restored. 'After the minister' means that each clause is to be said first by the minister alone, and then repeated by the whole congregation alone: i. e., while the minister remains silent, as in the case of a response after a versicle".—**Blount's Annotated Book of Common Prayer**, p. 182.

Not only so. The Church had the Lord's Prayer, the Confessions, the Creeds, the Trisagion, the "Duty to God" and the "Duty to My Neighbor" in the Catechism, and other portions of her services which the **people** were to say, divided into sentences, each beginning with a capital letter, that there might be no uncertainty on that point. The Canticles, the Gloria in Excelsis, the Te Deum, the Psalms, which we now often read in the smaller Churches, were meant to be sung, and so were not divided into sentences; but where they have to be said, they can be recited by the people **after** the minister in the same way.

This use of our service would be quite novel to us now; but it would be equally novel to hear everybody in the congregation taking part in the worship of God, even in the smallest country congregations. These often consist very largely of people of other communions, who now take no part in our services, but have come to hear the sermon. A little novelty of that sort would not hurt anybody. Used in this way our splendid Liturgy would have a tremendous value, not merely as a vehicle of true worship, but also as a means of religious education, which cannot be gotten in any other way. Let's try it.

Church Intelligence



The New General Secretary of the Brotherhood of St. Andrew.

At the recent meeting in Philadelphia of the National Executive Committee of the Brotherhood of St. Andrew, Mr. G. Frank Shelby, carrying into effect a purpose expressed by him at previous meetings of the Committee, and postponed by him from time to time at their request, presented his resignation, which was, upon his insistence, regretfully accepted. Thereupon Mr. Leon C. Palmer was unanimously elected General Secretary of the Brotherhood and also with the cordial approval of the Editor, Mr. Randall, he was appointed Associate Editor of St. Andrew's Cross. Mr. Palmer has accepted his election, and will remove to Philadelphia and take up his duties there April 1.

Mr. Palmer was born in Fairport, New York, and was reared from early childhood on a cotton plantation in Dallas County, Alabama. He is the son of the Rev. Stephen D. Palmer, who before entering the ministry was a newspaper man, and who is now rector of St. Stephen's Church, Eutaw, Alabama.

The new General Secretary was graduated from the University of the South in 1909, being given the degree of B. A. in course, and one year later the degree of B. D., being the only person in the history of the University to take the full theological course and degree solely as preparation for religious work as a layman without intention of taking Holy Orders. While at Sewanee, also, Mr. Palmer won the Williston Prize in Metaphysics, the Richmond Medal in History, and the second honor in Hebrew. He is a member of the college fraternity of Kappa Sigma.

While serving the Alabama Sunday School Association, Mr. Palmer was promoted successively from the post of Office Secretary to those of Field Secretary, Superintendent of the Adult Bible Class Department, and finally General Secretary of the Association. He went from Alabama to Spartanburg, South Carolina, to become General Secretary of the South Carolina Sunday School Association, which position he occupied until 1925 when he accepted the position of Field Secretary of the Brotherhood of St. Andrew, making his home at Sewanee, and having his field of work generally in the South.

During these years Mr. Palmer not only served the Brotherhood assiduously, but he served the Church as Chairman of the Church School Commission, Department of Religious Education, in the Province of Sewanee. He also gave numerous lectures and summer school courses at the University of Alabama, the Alabama Polytechnic Institute, the University of South Carolina, Winthrop College, and the Theological Department of the University of the South.

In September, 1926, Mr. Palmer was temporarily released by the Brotherhood from his work on the field staff, that he might become Bishop Darst's chief assistant in the executive work of the Nation-Wide Bishops' Crusade, and at the headquarters at Washington Mr. Palmer did distinguished service as the Executive Secretary of the National Commission on Evangelism, having the Crusade in charge.

Mr. Palmer has a wife and three children, and it may be said here that Mrs. Palmer herself not only has been an able help-meet in the usual ways of womanhood, but she has been of invaluable assistance to Mr. Palmer as a helper in the office in the several places where his talents have found their outlet. They will remove to Philadelphia at once, and have already leased a home in the suburb of Lansdowne.

Mr. Shelby, the retiring General Secretary, has been made a Vice-President, with such duties as may be assigned him by the President. Mr. Shelby has been on the secretarial staff of the Brotherhood since January 1, 1905, first as a Field Secretary, then—during the War—as Secretary of Personnel, in the securing of Brotherhood secretaries for the army and navy camps, and since September, 1918, as General Secretary. Mr. Shelby's work as a Field Secretary was chiefly—at first—in the East, and particularly in the New York Metropolitan District, and later in the Far West, from which he was summoned to the National headquarters to take up the war work when the nation entered the world conflict. As the Brotherhood's General Secretary, Mr. Shelby has traveled widely throughout the Church, and hosts of friends everywhere will rejoice that as a member of the staff of officers he will retain his connection with the work.

Five Mexicans Ordained to the Diaconate.

One of the greatest days in the history of the Missionary District of Mexico was the first Sunday in Lent, March 6, 1927, when five candidates for Deacon's Orders were ordained by Bishop Creighton in Christ Church Cathedral, Mexico City. The day for which they all had longed and prayed was a glorious one of clear air and warm sun.

On the previous night the Bishop had the candidates with him for final instructions and preparation. Archdeacon Watson said the Penitential Office and had special prayers. Then the Bishop spoke on the practical side of the ministry, honesty, truthfulness, the dedication of time, etc. After prayers by Presbitero Saucedo, the Bishop spoke again, about the spiritual side of the ministry, and, after further prayers by the Rev. Efrain Salinas, said the blessing.

Of the following day the Bishop writes: "Christ Church was truly Mexican this morning". Some members of the English congregation were present, together with many members of the congregation of San Jose de Gracia, San Pedro Martir, Popotla and other nearby missions, with delegations from Hooker School and Sagrado Nombre. "It seemed strange to see the graceful rebosos of the women, and the sombreros of the men, and to hear the cries of the little children, but it made me very happy." Representatives from Gobernacion were in the congregation, and two "technicos" in uniform were there,

one on each side of the church.

Morning Prayer was said by Mr. Philip A. Leach. He is a vestryman of Christ Church, one of the lay readers who served during the period of inhibition, and a postulant looking forward to Holy Orders.

The officers of the service were: Master of ceremonies, the Very Rev. H. D. Peacock; chaplains to the Bishop, Dean Peacock and Archdeacon Watson.

The order of the service was as follows: Hymn, "Christ is Made the Sure Foundation"; sermon, the Rev. Efrain Salinas; hymn, "Our Blest Redeemer"; presentation of candidates; hymn, one verse, "Saviour When in Dust to Thee"; litany, the Rev. F. Orihuela; hymn, "God of the Prophets"; Holy Communion; epistle, the Rev. L. J. Saucedo; hymn, "Veni Creator"; examination and ordination; gospel, Samuel Cespedes; Nicene Creed; offering; anthem, "How Lovely Are the Messengers"; Holy Communion resumed and continued to end of administration, in English. The remainder, special prayers and blessing, in Spanish; hymn, "The Church's One Foundation".

Everything up to the Nicene Creed was in Spanish, save the sung portions, which were rendered by Christ Church choir.

Those ordained were Jose Filogonio Gomez, Jose Nicolas Robredo, Samuel Cespedes, Jose Martinez, Samuel Ramirez.

In the chancel with the Bishop were Dean Peacock, Archdeacon Watson and Presbiteros Efrain Salinas, Fausto Orihuela, L. J. Saucedo, Daniel Romero, L. Y. Caballero, Josue Miranda and Miguel C. Camara.

"All who attended," says the Bishop, "felt that the service was stately, reverent and truly blessed by the presence of God's Holy Spirit received in peculiar manner by these young soldiers of Christ, and in marked degree by all who were privileged to be present.

In an accompanying letter Bishop Creighton says: "I had to buy material from my discretionary fund for stoles for these young men. The work of making them was done at Sagrado Nombre. I also had to buy the Testaments from the discretionary fund. (It is almost used up. What am I to do?)"

The National Federation of Church Clubs.

The 1927 Annual Conference of the National Federation of Church Clubs of the United States will be held at Briarcliff Lodge, Briarcliff Manor, N. Y., beginning Thursday evening, May 5 and continuing through Friday and Saturday, May 6 and 7.

The general subject of the Conference is the office work of laymen in the Church.

The meeting is not merely for members of Church Clubs, but will be a great gathering of laymen from all parts of the country.

An invitation is cordially extended to every layman of the Episcopal Church to be present at the conference.

Briarcliff Lodge is thirty miles by excellent roads from New York City. There is also convenient train service on the Hudson River Division of the New York Central. The station is Scarborough. The Lodge offers agreeable accommodations for those attending the conference; large rooms for the meetings; and opportunities for the recreation and social acquaintance which should be a part of such a gathering. The management offers a flat rate of ten dollars a day to those who attend the Federation meeting.

For the program, and other information concerning the Conference, address Edward R. Hardy, Secretary, 7 East 48th Street, New York City.

For accommodations, address Briarcliff Lodge, Briarcliff Manor, N. Y.

Appoint Commission on Problems In China.

Conditions in China have been causing Bishops Graves, Roots and Huntington much anxiety, fully shared by the Department of Missions. Recent letters and cables from the Bishops have urged the Department to send a commission to confer with them regarding the problems facing the Church in China. At a special meeting held on March 18 the Department carefully reviewed the situation and unanimously voted to comply with the request of the Bishops. The Rt. Rev. H. St. George Tucker, D. D., Bishop Coadjutor of Virginia, and the Executive Secretary of the Department, Dr. John W. Wood, were asked to serve on the commission, with the understanding that if, in the judgment of the Presiding Bishop and his advisers, it seemed desirable so to do, a third member should be added. As Bishop Tucker was nominated for this service by Bishop Brown of Virginia, it is hoped that in spite of the heavy diocesan schedule Bishop Tucker will be able to accept. The Department felt that he would be an invaluable member of the commission in view of his long experience in the Orient and his unrivaled grasp of missionary problems and policies. It is hoped that the commission will arrive in China before May 1.

Special Meeting of the House of Bishops.

A call for a special meeting of the House of Bishops, to meet in Calvary Church, New York City, on June 1, has been issued by the Presiding Bishop. The meeting is called, following the assent of twelve bishops, to act upon the resignation of the Rt. Rev. Theodore P. Thurston, D. D., Missionary Bishop of Oklahoma, and possibly to elect his successor. Provision is made in the call for the transaction of "any other business that may be lawfully presented at a special session". Preceding the meeting there will be an opening service in the Cathedral of St. John the Divine.

Will The Church at Home Help?

A cable from Bishop Nichols received March 15, gives the following information concerning the earthquake of March 7 in the northwestern part of the District of Kyoto:

"Only one Japanese Church member lost life.

"Fifteen families entirely burned out.

"The Japanese Church has already contributed its utmost for relief of our own people as well as contributing to the General Relief Fund.

"We need $1,000 additional to meet personal needs of Japanese fellow Churchman.

"Our churches at Kaya and Miyazu completely wrecked. We need $9,000 to replace them. Will the Church at home help us meet this disaster?"

Cables From China.

A cable received from Shanghai on March 14 gives the following information:

"Mrs. F. E. Lund and children, and Mrs. Vincent H. Gowen have arrived at Shanghai.

"American Consul at Nanking has not advised women and children leaving yet.

"All are safe at Shanghai."

A cable received from Hankow on March 14, gives the following information:

"Situation unchanged. Miss C. A. Couch and Miss J. C. Wilson have returned to station."

A cable received from Bishop Huntington on March 14 says:

"All are safe. Unsuccessful attempts being made to borrow property. There is no cause for anxiety at present."

Cables received March 15 from all three Bishops in China give the following reassuring information:

From Bishop Huntington: "The situation in Wuhu is not so bad as has been represented in newspaper dispatches. Absolutely no cause for anxiety or alarm. Japanese steamers are running regularly on the Yangtze. There is no necessity for leaving stations at the present time."

From Bishop Roots: "Passenger steamers for Shanghai leave Hankow almost daily. Four American, six English, five other naval vessels in port.

"I am keeping in close touch with American Consul and other authorities and consider it would be safer for women and children to remain in Hankow for the present.

"If necessary we can leave on short notice."

From Bishop Graves: "Everybody in Shanghai safe."

A cable received from Bishop Graves March 16 informs us that the following have arrived in Shanghai, and are safe and well:

"Mrs. W. P. Roberts and children, Miss S. E. Igo and Mrs. L. B. Ridgely."

John W. Wood.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

The Lenten Offering Plans in the Diocese.

Following out the idea of the Golden Jubilee Celebration to be held in Philadelphia on June 5, arrangements are being made for a diocesan celebration to be held in Roanoke in the afternoon of the Sunday after Easter. It is planned that every member of every Sunday School in the diocese who can possibly come will be present at that time. There will, of course, be practically a full attendance from the local and nearby schools—including Salem, Lynchburg, Bedford and Lexington—and those farther away will be represented as fully as possible. Bishop Jett will be in charge of the service and will make an address. Reports will be submitted from all the schools in the diocese, these will be added and the total from the whole diocese will be thus obtained.

The plans are to be carried out under the direction of the Diocesan Department of Religious Education, of which the Rev. Devall L. Gwathmey, of Wytheville, is chairman.

Mission at Lynchburg.

From March 6 to 11, the Rev. A. V. Colston, rector of the churches at Buchanan and Fincastle in Botetourt County, conducted an interesting series of services for the Colored congregation at the Chapel of the Good Shepherd in Lynchburg, where the Rev. Charles L. Somers is rector. On Sunday, immediately following the mission, Bishop Jett

visited the chapel and confirmed seven persons. The Bishop was encouraged by the splendid spirit of optimism and co-operation which he found among the people there.

Plans for the Diocesan Council.

On account of the fact that Emmanuel Church, Covington, has for some time past been without a rector, there has been some doubt as to whether it would be advisable to hold the Diocesan Council of 1927 there, as was determined last year. However, since the Rev. E. R. Rogers, Ph. D., recently ordained to the diaconate, is serving Emmanuel at this time, it has been decided that the Council will meet there as planned. A local committee on arrangements has been appointed by the vestry and is already actively at work. The dates set for the Council are Tuesday and Wednesday, May 17 and 18

The Rev. E. H. Ward, D. D., rector of St. Luke's Church at Hot Springs, Virginia, has been directed by his physician to take a rest for several weeks, and arrangements are under way with a view to supplying the church in his absence. On Sunday, March 20, the services were conducted by the Rev. S. Janney Hutton, Chaplain and a member of the faculty of Virginia Episcopal School, Lynchburg.

The Rev. J. Manly Cobb is rapidly recovering his strength following his recent operation for appendicitis. While he is away from his charge, Christ Church, Blacksburg, is being served by lay readers and clergymen when these can be obtained.

T. A. S.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

Church Hospital Receives Bequest.

Many public bequests are made in the will of William W. Harrison, who died recently at his home, "Gray Towers", Glenside.

Included in the bequests to organizations and institutions are:

Ursinus College, Collegeville, $50,000; Hospital of the Protestant Episcopal Church, Philadelphia, $25,000; Pennsylvania Hospital, Philadelphia, $25,000; University of Pennsylvania Hospital endowment fund, $25,000; Presbyterian Hospital, Philadelphia, $25,000; St. Agnes Hospital, $10,000; Jewish Hospital, $25,000; Rush Hospital for Consumption and allied diseases, $25,000; Philadelphia Polyclinic Hospital and College. $10,000; Pennsylvania Institution for Deaf and Dumb, Mt. Airy, $10,000; White Haven Sanitarium for Consumptives, $20,000.

Children's Seashore Home at Atlantic City, $20,000; trustees of the University of Pennsylvania, for general purposes of college department, $25,000.

Death of Clergyman's Mother.

Mrs. Albert Lucas, who was active in the work of the Church in this Diocese, died at her home in Philadelphia, March 8.

During the World War she was active in the Red Cross and she founded the Diocesan Supply Bureau of the Woman's Auxiliary.

She is survived by a son, the Rev. Albert H. Lucas, assistant headmaster of the Episcopal Academy and assistant to the rector of St. James' Church, Philadelphia. The funeral service was at St. Mark's Church, and interment was in South Laurel Hill Cemetery.

R. R. W.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Lay Cornerstone for New Church.

The cornerstone of the new building of St. James' Church, of Knoxville, the Rev. Eugene N. Hopper, rector, was laid Sunday afternoon, March 13, by the Rt. Rev. Thomas F. Gailor, D. D.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Broadcast Lenten Services.

The services at Keith's Theatre every day in Lent, except Saturdays and Sundays, at 12:25, are being broadcast by Station WRC, so that many people, unable to attend on account of illness, may be able to enter into the worship of these services.

The Thirty-Second Annual Convention of the Diocese of Washington will be held in Ascension Church, Massachusetts Avenue and Twelfth Street, on Wednesday, May 4, 1927.

The Rt. Rev. Peter Trimble Rowe, D. D., Bishop of Alaska, has been in Washington during the past week and preached three times on Sunday, March 20: Epiphany Church, St. Margaret's Church and St. John's Church. He was unable to make any other Church appointments, because his time was entirely taken by that for which he especially came to Washington, namely, business with the United States Government concerning Church affairs in Alaska. The Bishop is expected to return to the city on April 5, when he is scheduled to address the Woman's Auxiliary at its regular monthly meeting.

The Silent Mission for Deaf Mutes of the Diocese, the Rev. Henry J. Pulver, priest-in-charge, has been granted by the rector and vestry of St. Mark's Church, the use, for one year, of St. Mark's Church on Sunday at 3 P. M., for divine worship and the parish house on the second Wednesday evenings for social purposes.

The Woman's Auxiliary of Epiphany Church is sponsoring a course of lectures which are being held at the Willard Hotel. The program is as follows:

Friday, March 18, Miss Frances B. Johnson—"Through the Garden Gate" (illustrated).

Friday, March 25, Miss Grace Lincoln Temple—"Old Wall Paper, and Their Stories" (illustrated).

Friday, April 1, Dr. William Mather Lewis—"Best Book in My Library".

Proceeds are to be used for the expenses of the missionaries and delegates attending the Triennial Convention in 1928.

The Rev. Remsen Ogilby, D. D., president of Trinity College, Hartford, Conn., was the preacher at All Saints' Church, Chevy Chase, at the eleven o'clock service, March 20. Dr. Ogilby has recently been responsible for an innovation at Trinity College Chapel, whereby debates from the floor between himself and members of the faculty have been allowed to follow his sermon on morning talks. This is believed to be a departure well worth while, especially for its stimulating effect upon the students.

M. M. W.

MILWAUKEE.

Rt. Rev. W. W. Webb, D. D., Bishop.
Rt. Rev. B. F. P. Irvins, D. D., Coadjutor.

Canon St. George's Twenty-Fifth Anniversary.

On February 1 the Rev. Canon St. George completed twenty-five years as Professor of Ecclesiastical History and Liturgics at Nashotah House. On that day the Dean and Faculty passed a resolution thanking him for his unfailing devotion to the interest of Nashotah, and expressing the hope that he be spared many years to adorn the office which he has so worthily fulfilled.

Announcement of this action was made by Dean Nutter at the meeting of the Milwaukee Clericus on March 7, when the members joined with the Faculty in congratulating the Canon on his many years of faithful service. In all the years that he has taught at Nashotah he has endeared himself to all who have come under his instruction.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Herbert Shipman, D. D., Suffragan.

The Cathedral of St. John the Divine.

On Sunday afternoon, March 13, Dr. Jaroslav Novak, Czechoslovak Consul General, representing the Czechoslovak Minister to the United States, who was unable to attend, presented to Bishop Manning for the Cathedral a chandelier sent by the Government of Czechoslovakia, and made of hand-cut Bohemian glass by Czechoslovak artists, descending from generations of cunning craftsmen. Bishop Manning accepted the gift in a brief and appropriate address, and the sermon was preached by the Rev. W. R. Bowie, D. D., rector of Grace Church, New York.

At the Beethoven Centenary Service, held in the Cathedral Sunday evening, March 20, Bishop Manning introduced Dr. Walter Damrosch, who delivered the commemoration address. At the close of the service, before pronouncing the benediction, Bishop Manning offered the following prayer, which Beethoven himself used, and which was probably composed by him as it was found after his death in his own handwriting:

"O God, Thou art the true, eternal, blessed unchangeable light of all time and space. Thy wisdom apprehends thousands and still thousands of laws, and yet Thou ever actest of Thy free-will and to Thy honor. Thou wast before all—to Thee is due praise and adoration."

The Church of The Heavenly Rest.

A special Lenten course of lectures on the History and Content of the Prayer Book is constituting one of the interesting sessions each Monday evening at the Church of the Heavenly Rest and Chapel of the Beloved Disciple, by Miss Louise Eckhardt, who holds a diploma of first-class membership from

the National Accredited Teachers' Association of the Episcopal Church. She will conduct the course on Principles and Methods at the coming Summer Conference of the Province of New England to be held at St. Paul's School, Concord, New Hampshire.

Miss Eckhardt has reorganized the work of the Church School of the Heavenly Rest, and the School is holding week-day sessions in order that "the children may have an opportunity to express the great truths which they learn on Sunday".

Due to lack of space in the present church structure, where this parish and the Parish of the Beloved Disciple are temporarily holding worship, the idea of week-day sessions is finding only limited interpretation. The children, however, come once a week for woodwork and craft classes under the direction of Miss Alma A. Clarke, in which they are taught to make gifts for other people, often those in need.

In the new church, however, definite class rooms and kindergarten rooms will probably be furnished for a complete weekly schedule.

Assisting Dr. Darlington and Miss Eckhardt in the Church School is a staff of trained teachers, including students from General Theological Seminary and Union Theological Seminary. All teachers are being trained or taking Child Training courses.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

Successful Mission.

On Sunday, March 13, the Rev. Loaring Clark, D. D., concluded a ten-day Mission in the Church of the Good Shepherd, Jacksonville. This Mission was largely attended, the church being packed to its capacity for the closing services. Great good was done the community by the Mission and the rector of Good Shepherd, the Rev. C. A. Ashby, and the vestry, as a token of appreciation, passed and had sent to Dr. Clark, and the Presiding Bishop, a resolution endorsing his work.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

New Hospital to be Built at Once.

Important action was taken on March 14, when the Board of Managers of the Church Charity Foundation, at their monthly meeting, unanimously authorized the building committee to proceed at once with the construction of the first unit of the new St. John's Hospital. An effort will be made at the same time to raise the money needed for the other units, so that building operations may not cease until the whole hospital is completed.

This is the culmination of a long and carefully considered plan. St. John's Hospital has for years been known to be too small for the demands made upon it. The present building, dedicated in 1882, was then ideal for its purpose; but in late years it has been exceedingly difficult to adapt it to the rapid development of medical and surgical science. The new hospital will be built on vacant land adjoining the present building, and will provide for about two hundred patients.

When the new hospital has been completed, it is planned to renovate the old building and make it into a Hospital for Chronic Diseases—a philanthropy at present sadly needed in every part of New York City.

A new power house, of ample capacity for the present and the projected buildings, is now nearing completion. In it are also included refrigerating machinery, an ambulance garage and a steam laundry. The Walter Gibb Memorial Chapel also is almost finished, and will soon be consecrated. It stands between the Home for the Aged and the proposed new hospital, and will be connected by corridor with both.

Federation of Churches' Lenten Services.

The Brooklyn Federation of Churches will hold a series of daily noon-day meetings at Albee's Theatre for the last three weeks of Lent. The most prominent ministers of various bodies in Brooklyn will speak. Bishop Stires was the preacher at the first service, Monday, March 21. The series will continue every week-day until Easter, and will be followed by an out-of-doors service on Easter Day at Prospect Park Plaza, when the Rev. S. Parkes Cadman, D. D., will preach.

Improvements at Bay Shore.

A new parish house for St. Peter's, Bay Shore, is under construction. Beside a large main assembly room it will have a reading room, a woman's guild room, men's club room, billiard room, and kitchen; and in the basement a Galahad room. The cost will be $50,000. The present small parish house will be moved to the rear of the property and used for basket ball and other gymnasium purposes.

There has recently been placed in St. Peter's Church a fine copy of Raphael's Madonna della Segiola, secured seventy years ago in Florence, and recently presented to the Church by the heirs of the late H. R. DeMilt.

Cornerstone Laid.

The cornerstone of the new building for St. Simon's Mission, Avenue K and East Twenty-Ninth Street, Brooklyn, was laid on Monday, March 21. St. Simon's was begun as an Archdeaconry Mission in 1911, in a rented store on Avenue J, near East Twelfth Street, that neighborhood being then in the first stages of development from rural to urban conditions. In 1913 a plot one hundred feet square was purchased at Avenue K and East Twelfth Street, and a portable chapel erected there. Since then the population of the section has greatly increased, but the influx being predominantly Hebrew the congregation has not grown much. The removal about a mile eastward gives promise of greater usefulness, and the sale of the property acquired in 1913 has been very profitable. The Rev. Herbert J. Covell is in charge.

Council Continues Support of Jewish Mission.

The Diocesan Council has acted favorably on the request of the Archdeaconry of Brooklyn, and has voted to continue the appropriation previously made to the House of the Holy Comforter, 44 Debevoise Street, the Jewish Mission of the Archdeaconry of Brooklyn. The Rev. Harry Greenberg, deacon, is in charge of this work.

C. H. W.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan.

Crusade Missions.

An inspiring mission was held in the Church of the Holy Comforter, Burlington, March 14-21, the Rev. B. N. deFoe Wagner, of Warrenton, N. C., being the missioner. This mission was held in connection with the Bishops' Crusade program of the diocese and the preacher proved inspiring, forceful and in every way helpful. There were three services a day. The intercession services were perhaps the most helpful of all.

The diocesan commission on Evangelism, Bishop Edwin A. Penick, chairman, arranged for an evangelistic mission in every parish in the diocese. Following the general Crusade meetings in Raleigh and Charlotte, a schedule of services for every parish and mission was adopted and practically every clergyman has held a mision somewhere in the diocese during the past six weeks.

T. F. O.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

The Rev. Dr. Lee To Leave Macon.

The Rev. Charles H. Lee, D. D., who has been rector of St. Paul's Church, Macon, for the past nineteen years, has resigned his charge there to accept a call to St. Simon's Island. The Macon Telegraph, commenting editorially on Mr. Lee's long service in the community, says:

"Macon is losing an unusually good citizen and priest. His parish has been not only the whole city, but the whole world. . . .

"Mr. Lee has revealed himself to the community as not only a public-spirited citizen, but also as a man of insight and as possessing the catholic mind. He has a zeal for civic as well as personal righteousness and good works. He has lent his tongue and his hand to every good cause and has been disposed to aid every good work originating outside of his own Church as well as within.

"He will be greatly missed here and will carry with him the good wishes of the whole city."

Mr. Lee expects to take up his work at St. Simon's Island May 1.

SPRINGFIELD.

Rt. Rev. John C. White, D. D., Bishop.

The Golden Jubilee of The Diocese.

The Golden Jubilee of the Diocese of Springfield is to be celebrated in connection with the meeting of the Synod at St. Paul's Church, Springfield, the Rev. Edward Haughton, rector, May 10, 11 and 12.

Bishop White and the Committee appointed to arrange for the celebration of fifty years of organized Diocesan life are extending hospitality of Church people of the city of Springfield to all the former clergy and lay people of the Diocese who may be able to return for the celebration, and it is hoped that a great many may be able to re-

(Continued on page 22.)

Family Department

MARCH.

1. Tuesday.
2. Ash Wednesday.
6. First Sunday in Lent.
9, 11, 12. Ember Days.
13. Second Sunday in Lent.
20. Third Sunday in Lent.
25. Friday. Annunciation B. V. M.
27. Fourth Sunday in Lent.
31. Thursday.

Collect for Fourth Sunday in Lent.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace, may mercifully be relieved, through Our Lord and Saviour, Jesus Christ. Amen.

The Larger Prayer.

"At first I prayed Light.
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day.

"And next I prayed for Strength,
That I might tread the road
With firm, unfaltering feet and win
The heaven's serene abode.

"And then I asked for Faith.
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

"But now I pray for Love:
Deep love to God and man,
A living love that will not fail,
However dark His plan.

"And Light and Strength and Faith
Are opening everywhere;
God only waited for me, till
I prayed the larger prayer."

—Mrs. E. D. Cheney, in The Congregationalist.

Fasting.

Fasting, in the spiritual sense (Isa. 58, and 1 Cor. 7:5), has a much broader basis than a temporary abstinence from food. It aims to put an end to the dominion of the body over the soul, and to restore the soul's dominion over the body. You know that everything that feeds and pleases the body, has a tendency to repress the clearness and elasticity of the life of the soul. The side of our life that is turned toward the world rarely operates in harmony with the side of our life that is turned toward God. When you are alone you feel as a rule closer to God than when you are in company. In the banquetting hall you seem farther away from God than in your bed-chamber. In the midst of your cares to increase your wealth you enjoy less of God's presence than at the times when you give of your money to the poor. You are closer to God when you feed the hungry than when, with your family and guests, you feast on choice food and drinks.

In brief, experience confirms again and again, that the less enjoyment you have in the world, the more intimate is your thought of God. The more you get apart from the cares and the joys of the world, the closer becomes your walk with God.

Fasting has a right of being introduced into the habits of life. Our first interest is eternal life. This can only be tasted in an ever deeper knowledge of God. This is true as fed by secret prayer. And secret prayer has need, that in the face of the offensive dominion of the body and the environments, the dominion of the soul be strengthened by fasting rightly understood. That sobriety in food and drink is an aid in this direction, appears from the difficult in prayer, which you find upon your return from a banquet hall. But this is merely the beginning of real fasting. It is not only abundance of food and drink, but extravagance as well, in diversions and satisfaction of the senses, and in financial cares, voluntary or involuntary, that harmfully affect your approach to God. Fasting, therefore, is an aid to sanctify prayer and to make it more fervent is by no means alone the depriving of the body of food and drink, but the withdrawal of self by generosity from the dominion of money, by sobriety and simplicity of life to liberate oneself from the power of self-indulgence and certainly also by seclusion to escape the mastery of environment.

This is what the Lord declared, when He extended fastening to loosening the bands of wickedness, and to feeding the hungry. From time to time the soul must set itself free, cast away all bonds and become entirely itself. Then the gates lift up their heads, then the door of eternity is opened, and God makes His approach to us, and our soul its approach to God, and the Knowledge of God, which is eternal life, blossoms in the sanctuary of the heart.—Selected.

For the Southern Churchman.

The Methodist Church.

Rev. T. F. Opie, D. D.

When John Wesley launched his method of reform in the Church of England, he little dreamed that he was starting a movement which was to culminate in the forming of a Church, the members of which were to outnumber almost, if not quite, any other Protestant body in the world. Wesley had no intention of founding a Church, if his letters and published statements may be accepted, and he is liberally quoted as having called down maledictions upon any of his followers who should be instrumental in actually breaking with the Established Church.

However, the reform movement, undoubtedly badly needed in the Church of England at the time of the Wesleys, which he had started, soon got beyond control as regards conformity, and although John Wesley never surrendered membership in the Episcopal communion, a break was inevitable in the circumstances, and what is now the Methodist Episcopal Church resulted.

Distinguished for its good works, its loyalty to the teachings of Christ, for its unparalleled Sunday-school activities, for its enthusiastic Epworth League, for the young people, and for its system of ministerial transfer, the Methodist Church is possibly the most popular branch of the Christian Church with the masses. It is the Church of the common people and reaches more different classes of folk, perhaps, than any other denomination.

The Methodist Church seems to meet the demands of the cultured and of the relatively uncultured—and at least in the realm of the Church they all meet in unity and fellowship and cordial relations. This church is no respecter of persons. Its ministry is not confined to the highly aristocratic and the conspicuously intellectual, but it numbers among its membership many who are notable in both respects.

Its system of having lay-preachers, where trained and ordained men are not immediately available, has enabled this denomination to furnish from year to year "a pastor for every church and a church for every pastor"—or at least to approximate that happy condition, even at a time when there have been upwards of five thousand vacancies in pulpits of the Protestant communions of America.

It would be almost impossible to estimate the uplifting effect of the splendid efforts of the innumerable number of "circuit riders" who have for years ministered to groups of churches throughout the land—traversing miles of isolated territory, ministering to the remote country places and gradually building up the Church in rural settlements and small towns. No Church in the land has equaled in zeal the Methodist Church in this particular.

The missionary activities of this denomination, both at home and abroad, have been conspicuous. In nearly every part of the world Methodism has made itself felt and few if any branches of the Church are doing more to carry the Gospel to all parts of the world.

Doctrinally sound, numerically strong, socially inclusive, intellectually adaptable, spiritually alert, the Methodist Episcopal Church is destined to play an ever-increasing important part in the religious world of the immediate future.

The Methodist communion will have important contributions to make looking to Church unity, when the World Conference on Faith and Order is held in 1927.

"Blind Nature and Inexorable Fate."

I have received a letter so interesting and important that I must quote it almost in full. It runs as follows:

To thoughtful and able minds, being born in the "slums" is a difficulty insignificant in comparison with the apparently inexorable element in the control of the world and of our human life. Nature never forgives a mistake, and sins of ignorance are often more heavily punished than deliberate and conscious wickedness. No allowance is ever made for motive, and the just man is often overwhelmed in the catastrophe with the careless and ungodly. The blindness of Nature to the claims of the individual can be seen in thousands of instances of innocent sufferers, imbeciles, epileptics, etc., and affords some excuse for the plea that while careful of the type she is careless of the individual life. . . . From Sophocles to Hume, men have been oppressed with the sense of a fate which no care on their part could avert, and it is this sense, as widespread today as ever, which makes it difficult for multitudes to believe in the Christian creed, or indeed to believe that the world is governed by a Personal Being, and not by blind force.

I am sure that my correspondent is right. Indeed I think it would be difficult to express better, or more plainly, than he has done the great fundamental

difference between the Christian world-view and that of many noble and thoughtful men who are unable to accept Christianity.

As he says, the difficulty is as old as, and older than, Sophocles. It recurs all through the Old Testament. It is the problem discussed in the book of Job in what was probably its original form; it is the recurring theme of the book of Ecclesiastes; Omar Khayyam echoes it in quatrain after quatrain; Mr. A. E. Houseman sings of "Nature, heartless, witless Nature", who "will neither care nor know"; and one may take up the latest novel, published yesterday, and find the same passionate cry against the blind inexorable fate that takes no account of our desires or ideals or pains. On the other hand the religious consciousness of the race has always borne witness to a God Who does know and care. It has been the deep conviction of thousands of men and women in every age that "underneath are the everlasting arms. The declaration of the Psalmist that "Thou art about my path and about my bed, and spiest out all my ways" is the conviction of unnumbered men and women today. Above all, the very purpose for which Christ came was to "declare the Father"; to declare the universe is not a blind fate, an unseeing force, but a living, loving, Personal Being. Which is the right view? Which view is supported by the facts of experience?

I think we may get help here from a rather similar problem, that of the freedom of the will. Looked at from outside, man certainly seems to be as much determined by mechanical forces as any other part of nature. But Dr. Johnson was expressing, forcibly if not with any great scientific precision of diction, a true view, as it seems to me, when he said—"All theory is against the freedom of the will; all experience is for it". What he meant was that the experience of our own moral freedom outweighs all arguments drawn from observation of other men. So too, surely, the evidence of our own religious experience must outweigh all argument from what we think we observe in others. What are elements of religious experience? I should say that, when any man knows God at all, he knows Him as One Who knows His children personally—"I know thee by name"—as One Who loves His children—"Thou hast found grace in My Sight"—and as One Who provides for His children—"I will give thee rest".

I do not think that this weight of testimony can be safely ignored; and I have noticed that people obsessed by this sense of blind fate, and of the cruelty of life, rest their arguments almost always on what they observe in the lives of others. When I say to them —"But what has been the experience of your own life? How has fate treated you"? I nearly always get the answer, "I am not complaining for myself. I have been lucky. But the fact that I have come off better than others does not blind me to the tragic nature of existence". Indeed, it is often the noblest and most unselfish of men who are most oppressed by this same sense of the blind cruelty of life. Theirs is a noble rage. But I am sure they are wrong.—Canon Peter Green, in Guardian (English).

For the Southern Churchman.

The Mountains.

E. J. Welby-Adams.

Look up at the mountains at dawning
And think of the might of God,
Mysterious mountains at dawning,
All grey in the mists of the morning,
And give thy thanks to God.

Look up at the mountains at noontide,
And think of the glory of God,
Beauteous mountains at noontide,
Smiling bright in the high noon suntide,
And give thy praise to God.

Look long at the mountains at even,
And think of the peace of God.
Beneficent mountains at even,
'Tis the hour He walks in His Eden,
Make then thy peace with God.

The Communion of Silence.

Carlyle, we are told, used to talk for hours on the virtue of silence. It is quite evident, however, that the silence he admired was the silence of other people, and that when the mood was upon him his tongue belied his philosophy. But that there is a time to keep silence, and a time to speak, the writer of Ecclesiastes proclaimed long years before Carlyle. The difficulty that many people have is to distinguish these times. To keep silence when one should speak, and to speak when one should keep silence, are grievous faults that only a finely adjusted character can intuitively avoid.

Consider Peter—Impulsive, impetuous, his undisciplined nature rushed into comment on every event, not understanding that in facing great mysteries, silence is the noblest speech. Instead of pondering over his experiences in the solitude of thought, reckless, blundering Peter faced them hurriedly "like a bull charging at a fence". Perhaps Peter's greatest fault was an impatient eagerness to burst into talk, so that at times like some chattering and noisy stream, what he possessed in tumult he lacked in depth.

There was the occasion when Peter was granted a vision of the transfiguration of Jesus. From the pressing duties of His busy ministry, Jesus, with Peter and James and John had retired to the loneliness of a mountain for prayer and meditation. There Moses and Elijah appeared with Jesus and talked to Him. Overcome by the brilliance and mystery of the vision, Peter could not gather his distracted thoughts together. Yet, although he wist not what to say, his impulse was to say something. Surely, if ever there was a time in Peter's life when silence was the tribute which he should have offered Jesus, this was the time. How sadly do we offend in our religion by saying too much, by carrying our heart upon our sleeve, and by rushing into talk about the deep and barely understood experiences of the soul. There are relations between ourselves and God into which no one else has a right to pry, and that we ourselves have no right to disclose. The witness we must make for Jesus is not so much the witness of words as the witness of a modest and Christian life. But Peter could not understand that there are occasions when the only virtue is silence. "Master, it is good for us to be here; and let us make three tabernacles; one for Thee and one for Moses, and one for Elijah". So Peter blunders into a stupid speech. He would retain the vision by building three dwelling places upon the mountain so that Moses and Elijah and Jesus might always live there in the same glory with which they had been pictured to him. Two members of the spirit world would he retain in permanence upon the earth. The ministry and work of Jesus he would interrupt so that the world would go its same old way of ignorance and sinfulness, while Jesus remained in glory upon the mountain. Poor blundering Peter—had he accompanied Jesus down the mountain in profound and thoughtful silence the full meaning of the vision would likely have been perceived by him. But in the tangle of his talk the thought that the vision suggested was lost by him. Peter's blundering speech is the sad outcome of the vision that God had given him to grant him wisdom.

As with Peter, so there are times with us when anything but silence would be a blunder. There are some things about which we can never speak without destroying all that is finest about them. When a friend who has been the intimate comrade of our heart is about to undertake a journey that will take him from our side for many years, what can we say or what words can we speak? It is much that we may take his hand and say "Farewell", and more than that we cannot do unless our tongues can babble while the heart stands still. At such a time words would proclaim our shallow insincerity. So too, when the flagrant sin of some loved one has brought distress to one we know it is better that our sympathy should be pressed by kindly silence. If our friend should seek relief from his grief by telling us of his sorrow, let our silence help him to soothe his ache by laying bare his trouble.

In the hour when death has spoken, shall we speak too? Or shall we give the blessing of our silent sympathy to grieving hearts? After all, words do but enlarge the grief. Silence, alone, is understood, and comes like a softly spoken benediction. So it is that our Church has no custom of funeral sermons. For the prayers and Scripture preach the greatest sermon that can be preached, and any words that man can say no matter how true or eloquent, would break the sympathetic structure of the service.

In our ordinary communication with God is not our silence as we kneel, the greatest prayer of all? Perhaps we weary God oftener with our swift-flowing and eloquent prayers than we offend Him by no prayers at all. The glib tongue that knows not how to be mute will stumble sooner or later upon a blundering speech.—A. N. Hoath, in Canadian Churchman.

For the Southern Churchman.

Reality.

Eugenie du Maurier Meredith.

Real friendship's bliss we cannot hope to know;
Its holy kiss we cannot o'er bestow,
Until sweet pity comes, the tie to bind;
Until our lives teach love to all mankind.

Men wonder if they shall recognize their friends in heaven. They need hardly wonder. Are the ties that bind them of the eternal kind?—Henry Churchill King.

For the Young Folks

For the Southern Churchman.

Be Merciful.

Martha S. Lippincott.

Be merciful to erring ones
And let us not forget
That there is not, among mankind,
One who is perfect yet.
Some's faults are greater than your own;
But their temptations, too,
May have been many more than have
Been ever sent to you.

Their strength to help resist them, too,
perhaps, was less than yours.
You cannot judge what agonies
Another soul endures.
So if it falls help lift it up,
And ever keep in mind
How Jesus Christ, to erring ones,
Was merciful and kind.

Oh, let our criticism not
Drive souls down to despair,
That we could lift out of life's gloom,
By tender thought and care.
Forgive the erring, as Christ would,
And teach them to begin
To live upon a higher plane,
Above all human sin.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Enemies of Jesus.

M. L. G.

As Our Lord went about doing good, healing and teaching and loving, many were drawn to His side as iron filings are to a magnet. There they seemed to breathe the air of heaven; and to hear in His tones more than angelic music.

It is sad to think that it was not so with all. He healed the crooked woman, and the ruler of the synagogue missed the mercy and the joy, and saw only that it was too much work for a Sabbath day. He unveiled the glory of His God-head, and the Jews took up stones to cast at Him. He stood at an open grave calling a brother back to those who mourned Him, and the chief priests plotted to kill Lazarus and Jesus, too. How many times the story of His tender love is marred by their envy, hate, evil, counsels and treachery!

It is a dreadful thing to look upon beauty and find it unlovely, or to hear a heavenly message and call it madness. The robe whose hem carried healing power to the poor woman on the road, was but a rag to be gambled away to the soldiers who parted His garments among them. The Face that little children looked up to in happy confidence, drew from the crowd when Pilate brought Him forth to them, shouts of "Crucify Him"! The same robe; the same Face. All the difference lay in the hearts that touched and saw them.

Children, you feel so sure you love Him now! But keep the fire in your heart burning. As you grow older watch that it does not die away, but glows brighter with each year that passes. Do not be cold to Him; He is not so to you. Be with Him so that you may never be found to be against Him. Ask Him to teach you to live so that He may say, "I have called you friend".

The Mended Vase.

Jose awoke early and looked at the rising sun. It seemed as happy as the boy, for it was smiling on the waters of the canal. Jose hurried to dress in his best white trousers and blouse and flung a colored scarf over one shoulder. Then he called to his sister, Juana, who was still asleep.

When Juana finally came from the house in her white cotton dress and bright shawl she seemed to be the only one in all nature that did not smile. "I don't want to go to the city," she complained while they were eating their breakfast of baked meal cakes. "I want to stay at home and finish the lace that I am making."

"Oh, but today we are to take the pottery to the American senor."

Still Juana did not smile. She plodded along slowly in her bare feet, helping Jose to put their father's clay pottery in the flat-bottomed boat. The last time that they had been to the city market with pottery to sell they had met the American. He had been sauntering along among the people seated on the ground under huge umbrellas, for that was the way they sold their wares. And there he had found the children with their father's clay vases and dishes. The American was very rich and was making a collection of all manner of pottery. He told the children that the next time they came to the city they must bring the pottery to his home, for he wanted first chance to buy their best dishes.

There were so many boats on the canal this morning that they traveled side by side. Juana was still cross as they floated toward the city. So she was not careful as she helped with the boat. Suddenly bump! crash! the children's boat jammed into a flower boat on its way to market.

When the boats were again separated, Jose explained: "Oh, the pottery! What if it is broken?" He unwrapped the pieces, and one by one found them unharmed. Then he came to the last piece. It was the finest of all—the one that the American would be sure to want. It was a big vase for flowers and had a woman's face on one side. Slowly Jose's fingers moved over it. The bottom was all right, the middle wasn't cracked, the head was there. But, oh, the face was spoiled, for the lips had been broken!

"Oh, what will we do?" both of the children asked at once.

It was some time before Jose spoke. "I have some clay here in the boat that I was to take to the senor. He wanted to examine it to see what the dishes were made from. I will try to mend the lips," he said.

"But it won't get dry and harden so soon," Juana declared.

"No, but it is the best I can do," Jose replied. Finally they came to the senor's home and showed him the clay dishes. "I don't care much for these," he said when he had looked at the pieces. "Haven't you any more?"

"I have one more," Jose answered. "It was the nicest of all. But the lips got broken and I tried to mend it."

"Let me see it," the senor demanded.

The boy brought it. "Please, senor," he explained, "I couldn't get the lips right. They were straight before, and I couldn't get them just right."

The American looked at the vase. "I will buy this one," he said.

"You will buy it?" the children asked in bewilderment.

"Yes," the American answered. "Don't you see what you have done, boy?" he asked. "You have mended it with a smile. A smile will mend a quarrel, will mend a broken heart, will mend more things than all the clay in the world."

So that day which had started to be spoiled was mended, too.—Christian Observer.

For the Southern Churchman.

The Bountiful Bower-Bird.

Louis Tucker.

When Little Girl lived in the bush on the edge of a Back Block of Australia, she had a dolly named Mary Ann, that her daddy brought in his saddlebags from Sidney. She wore a fixed smile and come-off clothes just like Little Girl, and her sash was as wide as Daddy's finger and was made of twinkly-glittery gold braid. Jackey, the Australian native, who was tracker for Daddy's bullocks, admired her very much, though he did not try to steal her; but the benevolent bower bird almost stole her as much as seven times.

A bower-bird wants things to decorate his bower—glittery things. He makes a bower out of brushwood, about as high as a man's waist, which is as high as Little Girl's head; and he makes a runway through it where he struts up and down doing dance steps with his wings spread out like a small sized pouter-pigeon. Sometimes he makes a cross runway and a room in the middle; and always he takes white pebbles and shells and bits of crockery and broken pieces of glass and any thing that glints and shines, and puts them on the edge of the room and runways. He stole Mary Ann from the front doorstep and dragged her half across the yard, and he stole her four times from Little Girl's doll-house under the gum tree by the back door and got her half across the garden so that Jackey had to find her and bring her back and Little Girl did not dare leave her alone any more. Once he stole her from the hammock where he must have flown out with her; and once he walked off with her out of the house. Little Girl was quite sure he must have come into the house or else that she must have gone out to him, for she was perfectly quite gone. They hunted for her everywhere, but not even tears would bring her back.

When Jackey saw the tears he went away for an hour. When he came back he was dancing and flapping his arms: and he got Little Girl and Little Girl's Daddy and made them follow him and never stopped dancing at all. Daddy walked, but Little Girl danced too; and so they came down into the brush at the edge of Dusty Creek and there Jackey showed them the bower of the bower-bird.

It had two passages with a room in the middle where they crossed and in the room sat Mary Ann, leaning against the side and with lots of things before her. There were seven broken bits of blue china from Little Girl's doll house, and a couple of pieces of glass and a lot of white snail shells and a brass buckle that Daddy had dropped and some pieces of yellow stuff that looked

like brass and a couple of flowers, real white and yellow flowers. Jackey parted the bower and Little Girl picked up Mary Ann and the flowers and Jackey snatched the buckle; but Daddy took the yellow stuff and looked at it and cut it with his knife and asked Jackey if he had ever seen more of it. Jackey said, yes; so he and Daddy took Little Girl back within sight of the house and then they went off together.

That night Daddy's pockets were full of the heavy yellow stuff and next day he rode to Sidney; and then men came and dug up Dusty Creek and cut down the trees and the bower-bird went away. They ate up the sheep and they ate up the bullocks; but Daddy and Mother were glad instead of sorry, and then Little Girl and Mother and Mary Ann got into a real carriage—a shiny carriage—and went to Sidney; and they had a lovely house and beautiful dresses, and Mother said it all came from the bower-bird who was really a fairy god-mother in disguise. But Little Girl and Mary Ann were always sorry about the spoiled bower.

His Mistake.

He longed to find the road to fame,
But not a highway bore that name.
He thought to glory there must be
A level path that he should see;
But every road to which he came
Possessed a terrifying name.
He neve thought that fame might lurk
Along the dreary path called Work.
He never thought that fame might lurk
What marked the road called Industry.
Because it seemed so rough and high,
He passed the road to Service by
Yet had he taken either way,
He might have come to fame some day.
—Detroit Free Press.

The Duck's Dilemma.

Have you ever heard animals—beasts and birds and even tiny insects talking to each other? If you watch them quietly and carefully, you will find they all do. Of course, some of the big ones, like horses and cattle, speak quite loudly and call to each other a long way off. In a big flock of sheep, of thousands perhaps, where every mother ewe has a lamb and all are calling at the same time, every lamb knows its own mother's voice and can come straight to her.

Some animals and little insects which have no voice can speak by movements of their bodies. The little busy-body ants, which run about so quietly, can tell things by touching each other with their feelers; and if you listen carefully and watch what happens, you will soon be convinced that every creature you know can say all it needs to its own companions.

Now I am going to tell about some ducks talking to each other. They were so tame that I was able to stand close to them while I watched. If I had never before noticed that birds could talk to each other, I would have been quite sure of it after what I saw and heard that Saturday afternoon.

There were three black ducks concerned in this matter. The fat old Father Drake was asleep in his shed at the time and did not take any part in the curious thing that happened, and I have often wondered why.

The three had all been hatched on the same day; so they had known each other all their lives like sisters. In fact, they were so much alike that you could hardly tell one from the other. We shall christen them Mrs. Quackles, Mrs. Quoggles, and Mrs. Quaggles, so that I can tell you about them easily.

These ducks lived in a yard at one end of a big shed which had a wooden wall with a hole cut in it, so that they could go into the shed to sleep at night. In one corner of the yard beside the shed there was a big round table tank in which the water could run off the roof of the shed. Mrs. Quackles had hollowed out a nice little nest on the ground in the corner between the shed and the tank. She had laid quite a lot of eggs and was sitting on them very happily.

Now, it happened that I was digging a hole in the middle of the yard, intending to plant a tree. I was in a hurry, because it looked as if it might rain soon. As I was working I noticed that the overflow from the tank would pour water straight down upon Mrs. Quackles if it rained and the tank overflowed. It seemed a shame to think that her nest and the eggs would all be spoiled.

What could I do to prevent the disaster? It was impossible to move the eggs to another place, because one of the rules—they have quite a lot—of the Muscovy duck tribes is that if their nest has been disturbed they will not sit on the eggs again. So I decided to try an experiment.

I knocked the side out of the box and then placed the box very carefully over the eggs. Of course Mrs. Quackles waddled off the nest while I was doing so and stood watching me from the middle of the yard. Then I put a small piece of tin on top of the box to make a good waterproof roof and put a couple of bricks upon it to make everything secure.

When I had finished making this nice little nest house, I went a short distance away to watch if Mrs. Quackles was satisfied with my arrangement for her comfort.

And this is what happened: Mrs. Quackles waddled toward the nest very carefully indeed, on tip-toe, as it were, with her neck stretched out as far as it could go; but when she saw the nice nest house that I had made for her, she was very doubtful about it. She evidently decided that it would be wrong for her to enter without the advice and comment of her friends. So what did she do but waddle off through the hole into the shed, in which Mrs. Quoggles and Mrs. Quaggles had just gone to bed!

"Quack! Quack!" said Mrs. Quackles. "Do wake up, Mrs. Quaggles and Mrs. Quoggles! I have something important to show you. You really are a pair of sleepy heads. You know it is only just after sundown!"

"Why, Mrs. Quackles," said Mrs. Quoggles crossly, "we're not asleep at all! We only come in here early because it is such a cold day. What is it you want to show us?"

"Well," said Mrs. Quackles, "the man from the big house has been doing such funny things to my nest. He has put a box over it and some iron and bricks on top. Come, and I'll show you!"

So all three ducks waddled quickly over to look at my beautiful nest house. At first Mrs. Quackles did most of the talking.

"Look," said she; "you can see why I don't know whether it's quite safe to go inside. It might fall over, or that iron might fall on my head, and those bricks might break my eggs, and after all the trouble I had laying them I don't want that to happen."

"I should think not indeed," agreed Mrs. Quoggles.

But there Mrs. Quaggles interrupted. "Why," she said, "can't you see, sister, what the man has done? He has made a house for you just like his house. I heard him tell the woman yesterday that he must mend their veranda roof with new iron, so no rain could come through."

"I see," said Mrs. Quackles. "The box is the house and the iron is the roof to keep the rain out. But what are the bricks for?"

"Why, look!" said Mrs. Quaggles, pointing to my veranda with her beak. "That man has put bricks on that new sheet of iron on his own veranda. I heard him tell the boy to get him some nails in town next week and that he would have to leave the bricks there to keep the iron down till the nails came. That's what your bricks are for, too—to keep the rain roof on till the man gets nails."

"How nice of him!" said Mrs. Quackles. "I'll hop in and see if my nest is comfy."

So Mrs. Quackles waddled in to her nest and sat carefully down on the eggs. "It's simply fine," she called out, "and it's so much darker than outside! I feel sleepy already. Good night, Mrs. Quaggles and Mrs. Quoggles."

"Good night, sister," quacked the others, and they too waddled off sleepily to their nests.—P. B. Prior, in Christian Advocate.

Fred's Foot Warmer.

For once in his life Fred went to bed without being sent. That was because tomorrow would be his birthday, and Fred thought the sooner he got to bed the sooner his birthday would come. But, though Fred was in bed, he couldn't get to sleep. He kept wondering what daddy and mother would give him for a birthday present, and then he wiggled and flounced around because his feet were cold. Every one knows how hard it is to go to sleep when the feet are cold. Well, Fred tried his best. He counted imaginary sheep again. By and by he got drowsy. He could still hear daddy and mother talking and laughing downstairs, and then he heard a dog bark. After awhile he lay very quiet, and a moment later he was almost asleep. Almost, I say, for a thump on the bed had aroused him. Fred stirred a bit, and the next thing he knew his feet suddenly got warm.

"Mother has put the fur rug over my feet. That's what makes them warm," thought Fred to himself, and then he fell fast asleep.

The sun was shining in his face when Fred awakened.

"Oh, it's my birthday," he cried, and blinked his eyes and yawned. "My! but a fellow sleeps well when his feet are warm."

Out of the bed he sprang, and began to put on his clothes.

"Birthday greetings, little son," said daddy and mother, putting their heads in at the door.

"Thank you," replied Fred, and then he noticed daddy looked puzzled. "What's the matter?" he asked.

Daddy and mother took turns at explaining. "It was your birthday gift, and now it's gone," said daddy. "It disappeared in the night, and we have looked everywhere for it. I can't imagine what became of it," said mother.

"What was it?" asked Fred, his curiosity beaming in his eyes.

"A dog, a nice, friendly, half-grown collie," answered mother. And then something funny happened. The covers on Fred's bed suddenly raised and moved. Every one saw it—daddy,

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mother, and Fred—but all were too surprised to say a word. Then from under the covers peeped a black nose and a pair of friendly eyes, while the covers began to move furiously; but that was because a tail was wagging as hard as it could.

"Why, here he is," shouted daddy.

"Why, I thought it was a rug at my feet," laughed Fred, and then he told them how cold his feet had been and how he thought mother had covered him with the fur rug.

The collie was on the floor now making friends with them all, and proving that a dog makes the most acceptable kind of a birthday gift.

"I couldn't blame him for not wanting to sleep down in the cold kitchen alone," said daddy. Word and Way.

A Good Boy.

I woke before the morning, I was happy all the day,
I never said an ugly word, but smiled and stuck to play.

And now at last the sun is going down behind the wood,
And I am very happy, for I know that I've been good.

My bed is waiting cool and fresh, with linen smooth and fair,
And I must off to sleepsin-by, and not forget my prayer.

I know that, till tomorrow I shall see the sun arise,
No ugly dream shall fright my mind, no ugly sight my eyes.

But slumber holds me tightly till I waken in the dawn,
And hear the thrushes singing in the lilacs round the lawn.

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Deaths

JOHN COLES TERRY.

Entered into Eternal Life at Roanoke, Virginia, Thursday, March 3rd, 1927, JOHN COLES TERRY of Bent Mountain, Virginia. The son of John Coles Terry and Elizabeth Beverley Whittle, he was born at Bent Mountain, Roanoke County, Virginia, August 4th, 1879; where he lived until his last illness.

In 1914 he married Elizabeth Huger of Roanoke, Virginia. He is survived by his wife, and three children, Aurelia Huger, Frank Huger and Elizabeth Beverley, and by one sister, Mrs. P. St. L. Moncure, of Norfolk, Virginia.

Beautiful in person, he was possessed of grace and charm, and a magnetic personality, added to a kindly nature, a tender and warm heart.

In childhood he won the affection of those among whom he lived, and their grief in his passing is sincere.

He was in frail health for many years, but his gay, indomitable spirit lifted and upheld him above the depression which is so often induced by sickness; and he met each day with unfailing energy and cheerfulness.

Although a Christian from childhood, he was not confirmed until 1924, when he became an active member of the church of his forefathers.

"What are these which are arrayed in white robes? and whence came they? These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb.

And He that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes"

MRS. SARAH SOPHIA MADDOX WOOD.

Resolutions of the Vestry of St. John's Church, Georgetown Parish, Washington, D. C.

On February 7, 1927, at her home, 2905 Q Street, Washington, D. C., MRS. SARAH SOPHIA MADDOX WOOD beloved wife of John T. Wood, entered into life eternal. Mrs. Wood was for thirty years a most loyal and devoted communicant of St. John's Church, Georgetown Parish, Washington, D. C. She was the Choir Mother, the Chairman of the Vestments Committee, a teacher in the Sunday School, but her interest and work entered into every phase of the life of the parish and of the Church. It was her joy to do the Master's will. She gave unstintingly of her time and thought, but it was the joy and love that went into all her work that made it beautiful, for there was always the consciousness that she served the Lord Christ. All who came within the influence of her radiance, her confident faith, her self-effacement in service, were given a glimpse of higher and holier things.

Now, therefore, be it resolved, by the Vestry of St. John's Church, Georgetown Parish, that we express our sorrow in the death of this devoted Churchwoman and Christian and our deepest sympathy to her family; that this resolution be spread upon the minutes of the vestry, and that a copy be sent to the Southern Churchman and a copy be sent to her husband.

F. BLAND TUCKER,
G. L. NICHOLSON,
Committee.

MRS. PHOEBE HAMILTON SEABROOK.

Entered into life eternal, on February 19, 1927,in Riverton, New Jersey, MRS. PHOEBE HAMILTON SEABROOK. Mrs. Seabrook was the daughter of Colonel Paul Hamilton and Catherine Campbell, his wife, of Beaufort, South Carolina. Her childhood was passed with joy and untrammeled freedom in the old family home known as "Friendville", a centre of culture, refinement and lavish hospitality, based as it was upon a foundation of eternal truth, for none could ever doubt for a passing moment that Christ was the Master of the home.

A period of school days was passed in Virginia until she attained her beautiful womanhood. In her eighteenth year she went back to Beaufort, where many joys and festivities awaited her. In 1872 she became the bride of Mr. Joseph Whaley Seabrook, of Edisto Island, and lived in affluence and luxury, through which she passed with unspoiled sweetness, and ever retained it when heroism and undaunted courage were needed through her years of widowhood and the rearing of her infant children.

Mrs. Seabrook was associated with many prominent schools, and in 1900 she established the Hamilton School for young ladies in Lafayette Square, Washington, D. C. From this work, through the devoted love and ability of her son and daughter, she retired to the congenial surroundings of a happy home with her children and grandsons. Verily it was a glimpse of South Carolina in the midst of a congenial New Jersey atmosphere.

Her spiritual life ripened and deepened with the passing years, submissive to whatever came, and always retaining the joyous outlook, she rested calmly in her Father's keeping, and so through weeks of suffering, the Peace of God that passeth all understanding rested in full measure upon her.

The funeral services of this servant of God were held at St. Helenas' Church, Beaufort, where she had been in infancy baptized, confirmed and married. She sleeps amid generations of her own, under the shade of the live oaks and the waving moss of her Southern home. To the loved ones who miss her, the sweet thought comes: "That one in Christ and one in heart we part to meet again."

M. M. L.

CHURCH INTELLIGENCE

(Continued from page 16.)

turn to the Diocese and take part along with the Bishop and the present clergy and lay people in the celebration.

An important feature of the Jubilee gathering will be the convention dinner to be held at the St. Nicholas Hotel on Tuesday, May 10. The speakers are to be Bishop Woodcock of Kentucky; the Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer, Chicago; Dr. John W. Wood, of the Department of Missions of the Church at New York; and Bishop White. Already acceptances have been received from eight or nine of the Bishops of the Province of the Mid-West to be in attendance and indications are that this gathering of men and women under the auspices of the Church Club of the Diocese will be the largest of its kind ever held in Springfield.

Those who are expecting to come for the celebration are asked to so advise the Rev. Edward Haughton, rector of St. Paul's Church, 815 South Second Street, Springfield, Illinois.

F. H. S.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

New Church For Morris Plains.

After the Confirmation Service held by Bishop Lines at St. Paul's Church, Morris Plains, on the second Sunday in Lent, the site of the new church where work was to begin the following day, was visited. Under the Rev. John C. Lord, who has returned to his old home at Morristown, the congregation has been gathered in a hall and services maintained for a few years. A sufficient sum of money has been collected to warrant proceeding to build. The present contract is for a one-story, high basement room, to be covered over, while money is collected to build the church upon this foundation. There is hope that the site of the building in progress may lead to the discovery of friends who may send the work further on, but no great debt will be incurred. Morris Plains is three miles west of Morristown. The number of new homes is rapidly increasing, and a great insane asylum, where thousands are cared for is there, with hundreds of nurses and attendants, who will appreciate the new Church.

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Personal Notes

The Rev. George Oscar Watts, rector of Holy Trinity Church, Clarksville, Tenn., has accepted a call to St. John's Church, Hampton, Virginia, and expects to take charge May 1.

The Rev. H. P. Almon Abbott, D. D., rector of Grace and St. Peter's Church, Baltimore, Maryland, has declined the call recently extended him to become rector of St. George's Church, Montreal, Canada.

The Rev. Arthur W. Taylor, who for the past five years has been rector of Grace Church at Anderson, S. C., has announced his acceptance of a call to the rectorship of Christ Church at Marion, St. Paul's at Saltville and Grace at Glade Spring, in the Diocese of Southwestern Virginia. These three churches together form what has been known as Preston Parish. The Rev. Mr. Taylor expects to assume the duties of his new charge on April 18.

The Rev. Royal K. Tucker, rector of St. Paul's Church, Louisville, Ky., has accepted the rectorship of St. Mark's Church, Brunswick, Ga., and takes charge on April 1.

The address of the Rev. William H. Talmage is changed from Springfield, Mo., to Columbus, Nebraska.

The Rev. Joseph W. Gubbins, formerly in charge of St. Ignatius' Church, Eagle River, Wis., has taken charge of the Church of Our Saviour, Atlanta, Ga. His address is 44 Carnegie Way.

The address of the Rev. Frederick Edwards is changed from Cassadaga, Florida, to R. R. 1, St. George, New Brunswick, Canada.

The Rev. W. P. Kemper, rector of Christ Church, Meadville, Pa., who has accepted a call to St. John's Church, Kingston, N. Y., expects to take charge. April 20.

The Rev. George E. Platt, formerly in charge of St. Barnabas' Church, Saratoga, Wyo., has entered upon his work as rector of St. Paul's Church, Dixon, Wyo., and neighboring missions.

The Rev. Carl A. G. Helligstedt, formerly rector of Grace Church, Ottawa, Kans., will take charge of St. John's Church, Kewanee, Ill., April 1.

ORDINATIONS.

Bishop Garland officiated at the ordination to the priesthood of the Rev. H. Dimmick Baldy at present curate of St. Michael's, Germantown. The ordination took place in St. Michael's March 12. Mr. Baldy was presented for ordination by the Rev. Gilbert Pember, rector of the parish. Mr. Baldy is a Philadelphian and grandson of the late Rev. Hurley Baldy.

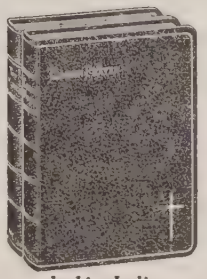
DEATHS.

The Rev. Arthur Forbes, Ph. D., rector emeritus of Grace Church, City Island, died Sunday, March 6, at his home in White Plains, N. Y.

Dr. Forbes was made deacon in 1881, and the following year ordained priest by Bishop Horatio Potter. Practically his entire ministry was spent at Grace Church.

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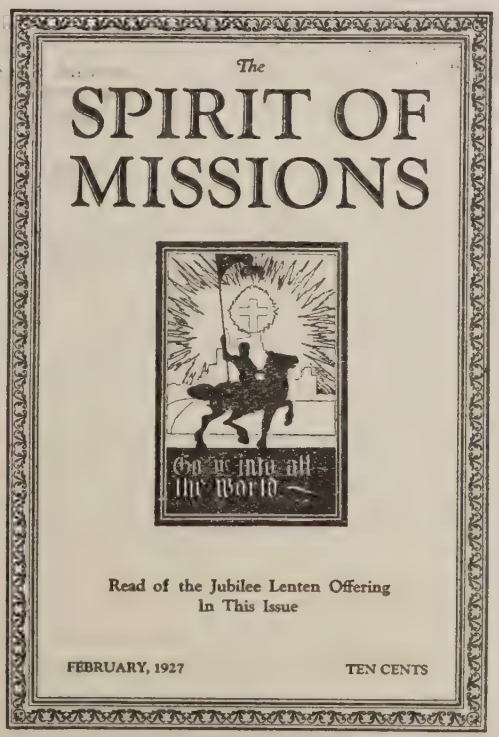


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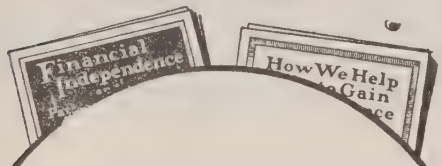
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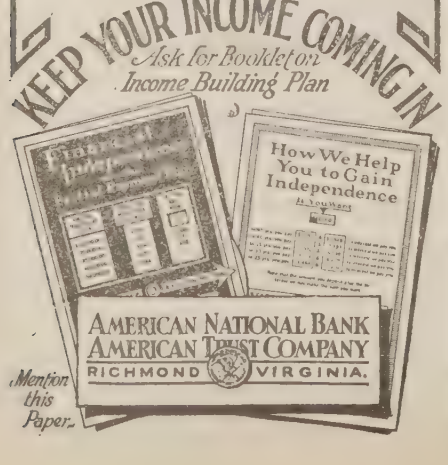


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Southern Churchman

DOMINUS NISI FRUSTRA 1835

Vol. 92. RICHMOND, VA., APRIL 2, 1927. No. 14.

TO give and not to count the cost;
To fight and not to heed the wounds;
To toil and not to seek for rest;
To labour and not to ask for any reward
Save that of knowing that we do Thy will,
O Lord, our God.

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The Rt. Rev. Theodore I. Reese, D. D.
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Let us take time to know the thoughts of
men;
Time to know beauty; and time to feel
again
Calm and content of soul—the quiet pow-
er
Of meditation through a gentle hour;
Time for the book, the song, the golden
weather
Made for the happiness of friends to-
gether;
Time to believe; and time to lift the bars
'Twixt us and Truth, 'twixt heart-beat
and the stars,
Before our breath is spent, before life's
mill
Grinds all too fine. Let us this hour be
still.
Let us take time—take time.

—Ellen H. Davis.

Christianity a Fire.

Prof. James Moffatt, who has given us that excellent translation of the New Testament, has recently been among the Methodists in Belfast, Ireland, and in an address given at the Garrett Biblical Institute said, among other things, the following: "Men and women, the Christianity of the Lord Jesus Christ is a fire which he came to kindle. 'I came,' He said, 'to kindle a fire.' You and I are not like a group of men upon a lonely moor kneeling down to prevent a little spot of fire being blown out by the great winds of the world, although to listen to some people you would think we were. The Christian Church is not nervously engaged in trying to prevent the extinction of Christianity from the universe; Christianity is in far wiser hands than ours, as it has always been. What you and I have to do is to keep in touch with the fire. The fire will always burn in our lives, whether in our devotion and thought and perseverance it has material for its use that will enable God to do the work of lighting and warming our age. That is the problem for our service, and that is where we are to learn against the great truth that the Christian religion, the Christian service implies first-hand acquaintance with God."—The Methodist, Australia.

Green Leaves.

We all live on sunlight—men and beasts and all living things in the world. To be sure, it is served up to us as bread and potatoes and cucumbers and onions and other things to eat, but these are mere carriers for the energy of the insubstantial shining rays that were captured and locked up in sugar and starch molecules by the strange green stuff called chlorophyll in the leaves of plants. No part of a plant touches human life at so many points, nor so vitally concerns our daily activities as leaves. For the food that we eat, whether vegetable or animal; for the clothing we wear, whether cotton, woolen, or silk; for the frame dwellings in which some of us live; and for the wood, coal, gas and electricity by which our buildings are heated and lighted, we are dependent, either directly or indirectly, upon certain vital processes that take place, almost exclusively, within the tissues of green leaves. Sometimes we eat leaves directly, such as lettuce and cabbage, or spinach and other greens; or indirectly, as in the form of bread and potatoes and other vegetables. As every one knows, most of the meat that we eat, as well as our butter and milk, are derived from animals that live wholly or largely on leaves. Every particle of wood and of coal in the world was formerly inside of a green leaf; and the heat and light that give comfort and cheer to our homes represent the sunlight and sun's heat of a previous geological age, captured by green leaves of trees and stored up in their new fossil trunks in our coal mines.—Presbyterian Banner.

Learn to rest; not only from sin and self, but in all stress. Refuse disquiet. Sink into God. Hide in Him. Understand the attacks of evil, why they come, and how to defeat them. Souls are often bound by lack of knowledge; they need to know how to reckon themselves to be dead indeed into sin and alive unto God, to dispel the darkness and cast off the burden.—Stearns.

It is an old commonplace of divinity, which we are strangely forgetting, that despair is the only utter perdition; because despair binds a man in the prison of his own evil nature, and fastens the chain of the evil spirit upon him; because all hope points upward to God and is the response of our spirit to His Spirit."—E. P. Maurice.

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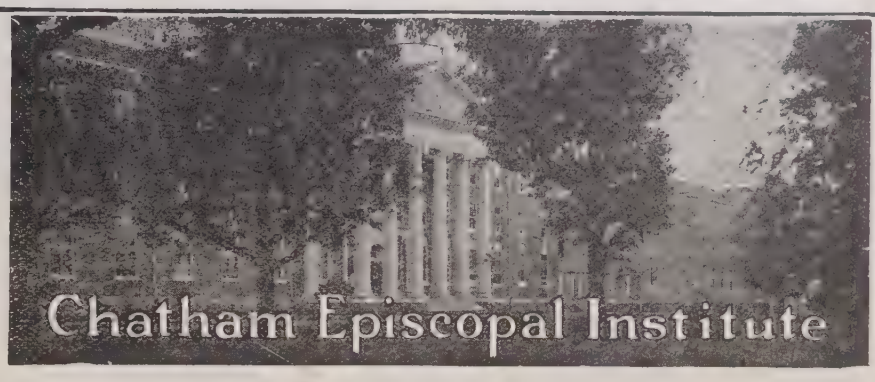
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Thoughts For the Thoughtful

Death is a glorious event for one who is going to Jesus.—Livingstone.

There can be no true politeness without the practice of self-denial.

It is a good deal easier to be patient with an elephant than with a mosquito.

If you love Christ and love your friends, how easy to bring the two together.

Each Christian is an ambassador for Christ. He may forget his message, but his responsibility remains ever the same.

Where one man reads the Bible a hundred men read you and me. I would not give much for all that can be done by sermons, if we do not preach Christ by our lives.—D. L. Moody.

When Saint Paul was growing old in Christian faith and experience he considered one of his younger colleagues in Christian work to the effect that "The Lord's servant must be gentle towards all".

Until the birth in Bethlehem God spoke to man in human words, but in Christ God appeared in human nature. A human heart here speaks in human language and human motions.—A. Kuyper.

Of all things, beware of taking an attitude of cold condemnation toward one "overtaken in a fault". In that after reaction, when men feel the sting of their failure they need, not our condemnation, but our Christ.

When we land on the bleak shore of disappointment we shall make the wonderful discovery that the Saviour has anticipated our coming and has made ample provision. There will be heavenly cordials, and there will be comforts of grace, and there will be the exhilarating wine of a new hope.—J. H. Jowett.

O endless sense of rest!
Like the beloved John,
To lay his head upon the Saviour's Breast,
And thus to journey on.
Yea, in Thy life our little lives are ended,
Into Thy depths our trembling spirits fail:
In Thee enfolded, gathered, comprehended,
As holds the sea her waves, Thou hold'st us all."

It should be a primary principle of interpretation that one is misusing and abusing the Bible whenever he fails to give to it the finest possible construction—the one that will encourage and promote the highest and most idealistic type of Christian conduct. Whoever seeks to find in the Bible justification for his own littleness of spirit or conduct thereby betrays the fact that he is not desiring to know the will of God but to follow his own selfish pleasure or profit.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 92. RICHMOND, VA., APRIL 2, 1927. No. 14.

RELIGION THROUGHOUT THE WORLD

TWO MILLION THREE HUNDRED THOUSAND DOLLARS for one moving picture show seems a tremendous sum, and at first some will exclaim, "What an amount of money to put into frivolity"! But this expenditure is in behalf of religion, and of the Christian religion. It has been spent in the preparation of "The King of Kings", a great picture showing the public ministry, the death and resurrection of Christ. This production has been prepared under the direction of one of the ablest moving picture producers in cooperation with George Reid Andrews, Chairman of the Drama Committee of the Federal Council of Churches, representing Protestant thought, and the Rev. Daniel A. Lord, S. J., Professor of Drama, of St. Louis University, representing the Roman Catholics. It has been the constant effort of the producers to present the Universal Christ in such a way that young and old will love Him more, and seek to know Him better; and a reverent, prayerful atmosphere has been the aim continually in the mind of the creators of this picture. It is hoped that it will reach many millions of people with a forceful religious message, great numbers of whom rarely attend Church.

A LONG STEP TOWARD DRYING UP PRINCETON was taken the other day, when nearly one thousand gallons of liquor were confiscated by Federal agents of the Prohibition Department. While Dean Christian Gauss was not mentioned in any way, nevertheless he smiled in a satisfied and significant manner when questioned about it the next day. Last year he waged a successful war on road houses and speak-easies, causing a general cleaning up. If only our respectable citizens would take this kind of interest in law enforcement and help instead of hindering officials, prohibition would soon be a force and not a farce.

THE NATIONAL RELIGIOUS QUESTION BOX conducted by the Rev. S. Parkes Cadman is responsible for the following statistics on the religions of the world. Even though they are not absolutely accurate, they are certainly interesting:

"What is the estimated number of Christians in the world and what is the estimated number of non-Christians? And how does Christianity stand relatively to other religions?

According to the latest compilations made by the Lutheran World Almanac (1924-26), the total population of the globe today is approximately 1,817,302,000 souls. These are substantially divided as follows:

Mahometans	227,549,000
Hindus	215,512,000
Confucianists and Taoists	310,715,000
Buddhists	140,047,000
Shintoists	20,150,000
Animists	161,272,000
Jews	15,557,000
Miscellaneous	100,000,000

There are 639,000,000 Christians, including all branches of the faith throughout Christendom, of which the main divisions are:

Roman Catholics	301,645,808
Eastern Orthodox Churches	125,575,688
Protestants	181,259,655

These figures are at best mere approximations. No census has been taken since the World War and there is always a wide margin of speculation in such huge statistical reports. But even their approximate value shows that Christianity has far more followers than any other single religion. It also prevails in those nations which have hitherto led the civilization of the race. A popular yet scholarly account of the extension of the Kingdom of Christ throughout the last twenty centuries and of its influence over every phase of thought and life can be obtained from "An Outline of Christianity", now in course of publication.

What Protestant denomination has the largest number of adherents in the United States and what Protestant denomination has the largest number of adherents throughout the world?

The Methodist Churches, North and South, together with the thirteen affiliated Churches of that persuasion constitute the largest Protestant communion of the Republic, with an approximate strength of 8,920,190 members.

The next six largest American denominations are the Baptists of all branches, 8,397,914; the Presbyterians, 2,561,986; the Lutherans, 2,546,127; the Disciples, 1,759,399; the Protestant Episcopalians, 1,164,911, and the Congregationalists, 907,583.

The Lutheran Churches have the largest number of adherents of any Protestant body throughout the world, their total membership being in round numbers about 80,000,000."

A CHANDELIER OF GLASS HAND-CUT BY BOHEMIAN CRAFTSMEN was presented to the Cathedral of St. John The Divine in New York, by Dr. Jaroslav Novak, Czechoslovak Consul-General, representing his government. This is the seventh foreign power to make a contribution to this Cathedral, and in his presentation speech, Dr. Novak said in part:

"As six other countries before her, Czechoslovakia wishes to contribute in her way to the beauty of this monument of American creative spirit, which is to stay as a lasting memorial of this our period of immense growth and rapid development.

"With admiration we look at this magnificent poem in stone rising before our eyes toward heaven. We wish to help you in your task by a modest contribution.

"We also shall never forget in Czechoslovakia that America was among the first states to recognize the Czechoslovak government formed, during the war, by President Masaryk,

Minister Benes and General Stefanyk.

"On the twenty-sixth of October 1918 President Masaryk signed the declaration of Czechoslovak Independence at the Independence Hall of Philadelphia and—at that moment—a bell, cast on the example of Liberty Bell, was rung by orphans of Czechoslovak soldiers from America killed in action."

By such gifts and symbols are the friendships of nations welded more securely.

A CHRISTIAN POLICY TOWARD CHINA, OR WORLD DIVISION, is what confronts European nations and the United States. Bolshevik Russia is backing the Nationalist movement in China with both sympathy and material, sending them trained leaders as well as giving them encouragement. The Chinese are by nature conservative, and not Communistic, but with harsh treatment from the conservative half of the world, and with assistance from the Communistic portion, they may be influenced to join the latter, and if they do, the combined populations of Russia and China will make a formidable group to be reckoned with. The danger is all the greater since the unrest might easily spread to the swarming myriads of India, and a combination result that would include half of the people of the world.

If, on the other hand, we show a conciliatory spirit toward this awakening nation, recognizing that a certain amount of violence is sure to follow the evacuation of territory by one group of soldiers, while another faction is taking possession, we can maintain that friendly relationship with the Chinese, that has existed in the past and so offset Russian influence. It will be more Christian, and cheaper, too, for the United States Government to pay for loss of property in China than to awaken antagonism in the hearts of these people, who are just beginning to come to themselves as a world power.

"MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?"

These final words from the Saviour's lips have puzzled many thoughtful Christians, who have wondered if Jesus felt at the last moment a sense of separation from the Father.

We do not believe so. Of course, this exclamation will be recognized as the opening verse of the twenty-second Psalm. If we turn to that portion of the Scripture we shall find therein a picture in all its harrowing details of the trial and crucifixion of Jesus. If one reads the Gospel Records of this event and then turns to the Psalm, the similarity is amazingly striking.

First comes the scene of the agony in the garden, then in verses three, four and five is the respite when "there appeared an angel unto Him from Heaven, strengthening Him" (Luke 22:43).

Then the mocking of the soldiers, followed by another temporary relief when He stood before Pilate, who was so filled with respectful awe that he could not repress the tribute, "Ecce Homo" (Behold the Man). Afterward the scourging (Psalm 22:11, 12, 13). Then the final agony of feverish thirst (Psalm 22:14, 15). The racking of the joints from hanging on the cross, and the scene of struggle and agony pictured in the Psalm, closing with verses 20 and 21, where a great paean of praise begins, and the rest of the Psalm changes to a song of triumph as the victorious soul of Jesus goes forth to carry His message of conquest to "the great congregation" (see 1 Peter 3:18, 19, 20).

May it not have been the intention of the Master in using the apparently despondent words of the opening verse of this Psalm, simply for the purpose of calling the attention of His followers to the accuracy of the prophecy concerning His death? We are not literalists, but it cannot be forgotten that the progress of early Christianity among the Jews was based upon the fulfilment by Jesus, especially in His death and resurrection in the Old Testament prophecies.

In Peter's first sermon he cites the Book of Joel and the Psalms of David. Philip uses passages from Isaiah to convert the Ethiopian. Everywhere that Paul went he used the Old Testament Scriptures to preach Christ to both Jew and Gentile.

Today, we have such wonderful evidence of the Messiahship of Jesus all around us in the improved condition of the world, that we are apt to neglect the mighty argument of fulfilment of prophecy, which was so potent in the early days, and, in fact, was the sole convincing proof used by the Apostles. Whatever view one may take of the time and place of the writing of the twenty-second Psalm, the fact remains that it must have occurred at least one or two centuries before the coming of Jesus and if one reads it carefully in connection with the Gospel narratives, it gives a new meaning to that clause of the Nicene Creed, wherein we profess our faith "in the Holy Ghost, the Lord and giver of life, . . who proceedeth from the Father and then in verses three, four and five is the respite when

THIS WEEK'S CONTRIBUTORS

THE REVEREND JUSTIN WROE NIXON, D. D., was born in Delphi, Indiana. He took his college education at Denison College, Ohio, which subsequently conferred upon him the degree of Doctor of Divinity; he has also studied at Columbia University and in Chicago. Upon his graduation he went to Minneapolis as pastor of the Judson Memorial Church. After remaining there almost a decade, he came to the Theological Seminary in Rochester, New York, as Professor of Hebrew Language and later of Christian Sociology. He was called from the Seminary to the pastorate of the Brick Presbyterian, Rochester, where he is at present. In securing a Pulpit Sermon from Dr. Nixon, we are establishing a precedent, which we expect to keep up from time to time in using sermons from leading preachers outside of our own communion. Dr. Nixon is recognized as one of the best pulpit speakers in this country.

THE REVEREND NELSON PAGE DAME was born in Danville, Virginia, belonging to a family that has furnished many distinguished clergy to the Episcopal Church. He received both his college and Theological training in his native state, at the University of Virginia, and The Seminary at Alexandria. After graduating from the latter he served the Church at Blacksburg, Virginia, for three years. He then went to West River, Maryland, and from there he was called to Christ Church, Winchester, Virginia. He remained in this parish nearly twenty years. In 1904 he was called to St. Paul's Church, Ossining, New York, where he remained for eight years. He then took up work as the Missioner of the Diocese of Virginia, in which position he is rendering untiring and faithful service, frequently moving from one end of the Diocese to the other during his monthly round in keeping up the work in vacant parishes.

THE PULPIT OF THE AMERICAN CHURCH

THE TRUTH OF RELIGION

By the Reverend Justin W. Nixon, D. D.

"By the manifestation of the truth commending ourselves to every man's conscience in the sight of God."—2 Corinthians 4:2

IS RELIGION really true? There are few questions which search the depths of our inner spiritual disturbance in these days more thoroughly than this one. There are many of us who are perfectly willing to grant that religion is consoling, that it is a comfort to the bereaved, a solace to the lonely, an anodyne to the suffering. There are scholars who tell us that religion has been a fertilizing influence in human history. There are hard-headed men of affairs who assert that it is good for business. But is it true? Can an intelligent man be religious with his eyes open and his brain working? On the answer to that religion, with many of us, stands or falls.

Now it is an interesting fact that the founders of the Christian religion, at any rate, thought that the religion which they preached, was true. They did not dodge this question of ours. They met it head on. Jesus said that He came to bear witness to the truth. The Apostle Paul says (Moffatt's translation) "I state the truth openly and so commend myself to every man's conscience in the sight of God". Jesus and Paul were tremendously interested in a religion that was true. They were not interested in any other kind. The fact that a religion was helpful or consoling was not an excuse for its being untrue. We might as well have it out with this question, for we cannot permanently ignore it. The reason for a vast deal of the religious indifference of our day is that men and women half suspect that the articles of their faith are not true; and no religion is going to do very much for the world, which is held in only a luke-warm fashion by those who profess it.

But how shall we get at such an immense question as the truth of religion? Shall we take up the various articles in the Creeds and assay them for their truth? Shall we compare the various religious philosophies? Shall we take up one of the great doctrines and put it under the microscope of criticism? The complications involved in the use of such methods are indefinitely great, and after all we should be discussing matters of secondary importance. The matter of primary importance is to be able to detect religious truth when we see it, and upon that matter it is possible to throw some light from the passage in Paul's second letter to the Corinthians, quoted a moment ago. "I state the truth only and so commend myself to every man's conscience in the sight of God."

The word "truth" itself would help us on this question of the tests of religious truth if we would take the word seriously and ask what it meant. We do not take such words seriously. They slip off the tongue in an easy fashion and we pay no attention to the vast amount of human experienced which they have crystallized. "Truth" is one of the great words in our language, but how easily we say it! Socrates drank the hemlock that truth might flow on, a perennial spring. The ashes of Giordano Bruno littered the public square in Rome that the fire of truth might not die out on the altars of human aspiration. The word "truth" comes to us garnished with the tears, the struggles, the sacrifices of the ages. It is an infinitely precious word, but what does it mean?

Suppose you asked the first men who used the Greek word for truth, that Paul uses, what it meant. You come upon something quite suggestive. Homer, for instance, gives us the picture of a man who renders a report of the number of the enemy, and comes back with evidence which confirms the second report. In regard to the second report, Homer uses the adjective which we translate "truthful". The context shows that Homer intended to convey the idea that the first report concealed something while the second report was open, above-board, candid as to all the facts. The earliest use of the word "truth", accordingly, refers not at all to some formula or doctrine or theory. It refers to the character of men who made reports. The men who acted openly, sincerely, honestly, Homer calls "truthful"; the men who acted in a crafty, dubious manner he calls "untruthful".

Another experience of the ancient world may help us to understand the idea of truth. People were accustomed to see actors upon the stage. These actors wore masks. They played the parts indicated by their masks. When they took off their masks they were themselves as they really were. The notion gradually grew up that truth was a version of life as spoken by men without masks, who were not playing a part, who had nothing to conceal, who were just themselves. Again, you see, the truth is the statement of the honest, genuine man as against the statement of a man who is not open and sincere.

The point I am interested in making is that "truth" in its original sense is the report of an honest man. It is not a formula or doctrine or philosophy at all; it is an honest man's reaction to life. It is a moral affair before it is an intellectual affair. It is a matter of character before it is a matter of words.

You must have the rose in the garden before you can have a classification of roses in your botanical text-book. You must have a dog in the kennel before you have the word "dog" in the dictionary. You must have mothers and babies before you have college courses on the care and feeding of children. The truth of religion, the truth Paul was talking about, is something people live before the intellectuals come along and make a theology out of it. Whatever else may be the fact about religion, its truth is life before it is doctrine or philosophy.

There is nothing peculiar to religion, of course, about this conception of truth. We act on this view in both our everyday conduct and in the technical matters of science. We say "That man rings true". We may not be able to judge what he says by some specialized standard. He may be speaking as an expert. We judge the truth of what he speaks by the manner in which he speaks it. We trust a man's words even though we do not understand them, when we know his character.

The truth of science, abstract as it is, rests, at bottom, on basis of morals. Science is not primarily a matter of instruments or technique; it is a matter of humility, honesty, industry, and self-forgetfulness. Let me illustrate. A distinguished anatomist was discussing a certain reputed medical discovery. He said, "It is all very interesting, but I wish Dr. A—— had worked out more cases, I wish he could explain his failure more satisfactorily, and above all I wish that he were not in such a hurry". The anatomist could not attack the results of Dr. A——, but he did feel that certain moral qualities, such as patience and humility, essential to sound scientific work, were absent. Compare this scientist's hurry to get credit for his discovery with Darwin's delay of twenty years before publishing his conclusions concerning the origin of the species. The greatness of Darwin's work had a moral basis. In reply to a question as to where the secret of his scientific achievements lay, he said that if it lay anywhere it lay in his habit of giving special attention to the negative cases—those which were against his theory. Darwin's truth was in Darwin's character first, then in his doctrine.

The moral basis of science is clearly demonstrated by the recent tragic suicide of Paul Kammerer, the famous Austrian Biologist. Professor Kammerer discovered that some of the evidence upon which he had based his theory of the inheritance of acquired characteristics had been falsified by an assistant. The Austrian scientist felt that he himself would be accused and that he would probably be unable to clear his name. He knew, moreover, that if he lost the moral confidence of the scientific world, he could not hope to retain its intellectual respect.

What does this ultimate moral nature of truth mean for us in the sphere of religion? Simply this: if truth is life before it is doctrine or philosophy, then the truth of religion for you is embodied neither in a Church nor a Creed, but in the best person you know. I do not care primarily what that person believes. Study that person, live with him, catch the contagion of his ideals, allow the spell of his motives to lure you to higher things.

The truth of religion—the supreme truth—is always in a life. That is why Jesus Christ stands at the center of the Christian faith—a sound instinct has placed Him there. Christianity is simply the spirit of Jesus reincarnated in human lives. But that means taking Jesus seriously. It is so much easier to embalm Him in a doctrine and then pay lip-service at His shrine. The world has preferred to be innoculated with a mild form of Christianity which will prevent it from catching the real thing. The real

thing will be something lived. Men know little in religion beyond the level of their living. The level of living has to rise before the eyes of our generation will be able to sweep a wider horizon of theology or philosophy.

It would certainly be paradoxical, however, if the Apostle Paul should leave us to the tender mercies of scholarship to discover that the truth of religion is life rather than doctrine. He does not so leave us. He makes his thought explicit when he says that his truth is truth for the conscience. "Commending ourselves to every man's conscience in the sight of God." In this message Paul simply followed in the footsteps of his Master whose first word to the world, back in that Galileean springtime had been "Repent".

We shall have to come back to it. A religion which does not reach the conscience is no good as a religion. Religion starts with the conscience, as philosophy starts with the reason, and in our generation, as in Paul's, the appeal of religion to the conscience comes before the appeal to either the mind or the heart.

Does not our age stand in serious need of such a presentation of truth? Listen to the deans of our colleges inquiring anxiously for a lost or mislaid "sense of responsibility" which many of our youth seem to get along without. Listen to the judges of our courts as they ask, "What is there to appeal to in those who simply want what they want when they want it"? How quaint, how far-off, and alien to the spirit of the times are the words of that old hymn—

"A charge to keep I have—
A God to glorify,
A never-dying soul to save
And fit it for the sky.

To serve the present age—
My calling to fulfill.
O may it all my powers engage
To do the Master's will!"

Quaint, did I say? But it was Jenkin Lloyd Jones, a famous Unitarian preacher, who said that those words contained the essence of all true religion.

Religion for you and for me starts with the conscience. It starts with the duty which lies near us, with that apology which we owe, with that evil habit which must be removed, with that sin to be confessed. There is where religion starts. And no truth of religion is true for you which does not reach you there—in your conscience—to burn, to cleanse, to heal, and at last to bless.

May we suggest, in conclusion, that there is a gracious assuring promise in this text of Paul's, as well as this word of warning to the conscience. The truth which he preaches, he says, is truth which is good for "every man". It is not truth to be appropriated simply by an ecclesiastical or intellectual elite. "By the manifestation of the truth commending ourselves to every man's conscience in the sight of God."

No truth can be the primary truth of religion which is not simple enough for the humblest soul to understand. Simplicity is one of the marks of religious genuineness. A washerwoman bending over her tub may know more of God and of eternal things than a philosopher in his study or a scientist in his laboratory. The truth of religion belongs to the glorious democracy of the divine, along with justice, mercy, faith, hope, and love. Beware of any little circle, liberal or orthodox, which claims that "We alone have the truth". The primary truths of religion cannot be monopolized by any select group. You cannot "corner" the atmosphere, neither can you set bounds to the loving revelation of God to His children. The fundamental method of the religious life for every one of us is to take the simple truths of religion, those truths which are real to us, and to begin to live them. Such was the advice, at any rate, of a distinguished college president to one of his students who was exceedingly troubled about his faith. "George," he said, "take your New Testament and underscore everything that Jesus said which you honestly believe." After a week's absence George returned with a well-marked New Testament. The great teacher then gave his final word of counsel. "Now, George," he said, "start to practice those things in which you really believe Jesus was right." The young man took his president's advice so seriously that it ultimately carried him not merely into a satisfying faith, but into a position of Christian leadership.

Yes, religion is true. It is eternally true. It is the most profound, essential truth that we know. But its truth is found incarnate in life rather than in theology; in the appeal to the conscience rather than in the appeal to the mind; in the simplicities available to God's "little ones" rather than in the disquisitions of the learned. That is why the truth of the Christian religion must be stated forever as a person—the man Christ Jesus—rather than as a theology.

THE OBJECT OF THE GOOD FRIDAY OFFERING

THE ordination of ten deacons marked the beginning of the new year's work at the Armenian Seminary in Saint James' Convent, Jerusalem, where, under the leadership of the Armenian Patriarch, this sorely tried people is endeavoring to build anew the foundations of the race. One of these men is in his third year of theological work and eight of the others have just finished their preparatory work and are embarking on theological studies. Three years of hard discipline are ahead of them before they can be ordained priests.

American readers should need no introduction to this educational venture. Their interest has doubtless been aroused by the fact that they have been sharing in the work, as it is from the Good Friday offerings in the United States that the American Church has been able to finance the American Educational Chaplain in Jerusalem, the Rev. Charles T. Bridgeman, who devotes a large part of his time to teaching in the Armenian School. The Anglican Communion may well be proud to have been invited by the ancient Armenian Church so to help her.

Jerusalem is an ideal place for training men to follow in the steps of our Lord and bear witness to His Gospel. From the windows of their class rooms the boys and men look out on the sacred Mount of Olives where our Saviour gathered His disciples about Him; and in all their walks about the Holy City they find places and scenes illustrative of Holy Writ.

The school has about the same number as last year; twenty-two in the preparatory department, and eleven in the theological seminary. Among the new boys who have already arrived is one from Soviet Armenia; others are from the Near East Relief Orphanage in Nazareth.

The curriculum in the lower school is much the same as described before—a preparatory course in which much time is spent on languages, English, Arabic and Greek, as well as Armenian and French. The theological curriculum is admirably taught by the Patriarch and the Rt. Rev. Bishop Papken, Mr. Bridgeman and courses in practical theology, as well as English and literature. The course in physics, which is this year being given by Mr. Bridgeman, is being strengthened by improvements in the laboratory made possible by generous American friends of the school.

Physical training for the boys is still a serious problem. A playing field outside the city has been rented for a couple of years, and friends have made possible the purchase of much-needed equipment, but to secure a qualified instructor is difficult. There is hope that a local man

My Dear Brethren of the Clergy:—

On Good Friday let us be mindful of those who dwell today in the land where our dear Lord lived and gave Himself upon the Cross for the life of the world.

I earnestly request that you urge upon and receive from your people a special Good Friday Offering for the work of our Church in Palestine; and that full opportunity be afforded them to understand the need, so that they may contribute intelligently and liberally to it.

We are answering the call of the ancient Churches of the East and are helping them, "beginning at Jerusalem".

As in St. Paul's time, the Church in distant Galatia made "the collection for the saints" of the persecuted mother Church, I suggest that you do the same, and so will we "bring your liberality to Jerusalem".

Praying the divine blessing on all your work and ways, I am,

Affectionately yours,
John G. Murray,
Presiding Bishop.

New York.

can be secured for this year, but without doubt the best policy will be to bring in a qualified American or English teacher, who in addition to teaching English, can also take charge of athletics. This assistance is being urged upon the American Church as the greatest need facing the work here.

The Church Periodical Club is an ever ready friend of the school. Still more volumes and text-books added to the library attest its valuable aid. It is especially gratifying that books from the library of the late Ven. Eliot White, Archdeacon of Philadelphia, a life-long friend of Eastern Christendom, are among recent accessions.

Education in music is one of the essentials for an Armenian priest, as all of the services are choral. The excellent phonograph which has been presented to the school through the kindness of still another American friend will not only make it possible to illustrate the European and Armenian classics as performed by world-famous artists, but will add greatly to the happiness of the members of the school. Their first question on learning of the gift was as to whether there were records of Caruso. Friends who would be willing to share their albums of records with the school will give lasting pleasure and instruction.

Renovation of the buildings, new and enlarged quarters for the deacons, better textbooks and many minor improvements witness the steady growth of the Armenian Seminary. Indeed, there is a spirit at work which gives great hope for the future of the Armenian Church.

A FOLLOW-UP FOR THE CRUSADE

By the Reverend Nelson P. Dame

I SUPPOSE that every one who took part in the Bishops' Crusade, and perhaps many who saw the Crusaders at work, will have some suggestion to offer as to how the work may be better done in the future. All such suggestions, I am sure, will be heartily welcomed by the National Commission on Evangelism.

There is no question in my mind that the Crusade accomplished tremendous good, and the end is not yet. And I am convinced that it ought to be carried on in future years. The results were great; but they were not as great, nor do they promise to be as enduring, as they ought to be. I am persuaded that the trouble lay in the lack of efficient **organization** of the congregation as it exists everywhere in the Church today.

You know the difference between an armful of staves, and a barrel; between a pile of building material, and a house; between a number of persons who can sing or play well upon instruments of music, and a choir or an orchestra; between a hundred courageous young men, and a company of soldiers. The difference is one of **organization.** The same difference exists between the ordinary congregation, and the body which our Lord needs as His instrument for turning the world to God. He asks for a vessel that He may fill it with His Spirit; and we offer Him an armful of staves. He asks for a house, a habitation, built of "living stones", that He may dwell among us; and we offer Him a pile of building materials. He asks for a company of soldiers to oppose the organized forces of evil; and we offer Him an unorganized, untrained, undisciplined mob. He asks for a choir or an orchestra to "make one sound to be heard" in praising the Lord; and we offer Him a number of persons, each of whom sings or plays his own tune, in his own time, in his own way. We all prayed that " a fire of burning zeal might be kindled among us, and pass from heart to heart" until the whole Church was aflame with the fire of God. Everywhere the Crusaders went they found unlimited fuel for the divine fire, and it was set on fire in a hundred individual cases in each congregation; but there was no conflagration, because the fuel was unorganized, and so widely scattered that the fire could not "pass from heart to heart". You cannot make a fire with one stick of wood, or one lump of coal; nor with a hundred cords of wood, or a hundred tons of coal, if the separate pieces of fuel have no proper contact with each other. "If two be together they have heat, but how can one be warm alone?"

In every congregation in the Church there are numbers of Christians who are eager to live the Christian life, and who would be glad to make any sacrifice to help bring about the doing of God's will on earth. But the Christian life is largely social; it cannot be lived except in an organized company of Christians. The work of Christ cannot be done effectively, if at all, by any number of isolated individuals. It demands team-work, the cooperation of a number of people, organized to act together in obedience to one will for a common purpose. We find everywhere the individuals, consecrated men and women, each trying in isolation and separation to do the best he can; but nowhere do we find the organization of these individuals, or even the attempt to organize them, for corporate Christian living and corporate Christian service. They are trying to do singly what can be done only by an organized, trained and disciplined body.

This, I take it, is the cause of all the Church's troubles, and we are not going to get very far until this condition of things is remedied.

I believe that this situation can be remedied without any great difficulty.

Let us begin with the men. Suppose all the confirmed men of any given congregation were invited to meet at some convenient time and place. It would not be hard to convince them that their Church is not as effective and influential a body in their community as they would like to see it. Its services are not thronged by crowds seeking our Lord's help and blessings. They, themselves, do not get the help and inspiration from it that they ought to have. And yet their Church can be made a tremendous power for good and draw crowds to its services by a very simple process. Say to them in effect:

"When you became a Christian, in any Church, in any communion, you said you so believed in Jesus Christ that you would let Him direct and guide your life. You renounced the life of sin, self-will, self-guidance, and said that you would 'keep God's commandments and walk in His ways all the days of your life'. And you have been trying to do that, each of you, in your own way, according to your own ideas; each man for himself. And you have not gotten on very well in that effort, because you are trying to do the right thing in the wrong way.

"Our Lord's way of helping you to live the Christian life is to organize you into a little company of men, a society, a family, a brotherhood, the Body of Christ, a congregation of His Church; and He asks you to do **together** what you are now trying to do singly, separately.

"He promises that if you wil lassemble 'in His Name', as His Body, He will be personally present with you. Then if you will seek to know what He wants you to do, in the way that He provides, He will make His will known to you clearly and plainly; and He will give you, in His own prescribed way, the help you need to do it. In other words, He asks that you will form an organized body and let Him teach and train you in His way, as a company of soldiers, or an orchestra, or a choir is taught and trained.

"We are not suggesting that you form or join another organization; you are already a member of Christ's Society, and we do not need any other. Nor are we proposing that you shall assume any other obligation or make any other pledges or promises. You are already pledged to keep God's commandments and to walk in His ways. But we are proposing that you really set yourselves to do the things that you undertook when you became a Christian; undertake to do them **in a body** instead of **singly,** as you are trying to do now.

"You are not asked to take anybody's say-so as to what our Lord wants you to do; not mine, nor that of your rector or Bishop or anybody else; not even your own private opinion on that subject. Our Lord says that in such a body of earnest men, **He** will be personally present, and will teach you clearly what He wants you to know and do. He will deal directly with you **as a body.** You shall be really 'taught of God'.

"Now would you not be willing to join hands with the other men of this congregation in trying to do **together,** under our Lord's intruction, and with His help, what you are persuaded that He wants all His people to do? Would you not let Him train you as a company of His soldiers, a little body of His friends, and through you, demonstrate to the community around you the kind of life He wants all men to live? He says it will require some serious sacrifice on your part to do this; but you will thereby render the community a tremendous service that will eventually win you their warmest admiration and praise. This, He says, is the path that leads to glory and honor and immortality, and He is eager to have His friends walk in it. Won't you do it?"

I believe that such an appeal would bring a ready response from some men in any congregation of the Church.

Then, of course, one who sees the vision, one who is himself a surrendered man, must point out to them the way, not all at once, but little by little, and lead them in it step by step until faith gives place to sight.

If such consecrated group would follow up their prayers with definite plans for living the Christ life, by visiting the sick, alleviating suffering, finding companionship for the lonely, and actually putting service before self in their daily lives, it would undoubtedly have an enormous influence toward ushering in real Christianity.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

THE ANNUAL CONFERENCE OF SOCIAL WORKERS.

The following announcement has been issued from the National Department of Social Service:

"Every one interested is cordially urged to attend the National Conference on Social Service of the Episcopal Church, to be held in Des Moines, Iowa, May 11 to 15. An experiment is to be tried this year that promises to be popular, in having the sessions of the Church Conference dovetail into the sessions of the National Conference on Social Work, which is held from May 11 to 18. Hitherto the Church Conference has preceded the other. This year the Church sessions are scheduled for the afternoon of the first four days of the National Conference, which does not have afternoon sessions. This means that people attending the Church Conference will have ample opportunity to enjoy the other sessions also. Our meetings are held at St. Paul's Church, where the Rev. E. N. Owen is rector.

"The Very Rev. Howard C. Robbins, D. D., Dean of the Cathedral of St. John the Divine, New York, is to be chaplain of the Conference and preacher on Sunday morning. There is a daily celebration of the Holy Communion. The president of the National Conference on Social Work is John A. Lapp, LL. D., who is also director of the Department of Social Action of the National Catholic Welfare Conference. Dr. Lapp is to address our Church Conference.

"A number of other leaders in social activities will be present to lead the discussions on various subjects of interest to the General Church. The complete program will be issued later.

Space has been spoken for at the Brown Hotel; room and bath, $3.50 a day without meals; sharing a room, $2.00. Reservations should be made directly with the hotel.

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

Article XIII.—The Ten Commandments.

(Continued.)

The Fourth Commandment—Rest (continued).

Teach your child to work for six days a week, and then to stop working and rest. There is no such thing as a perpetual motion machine. Many men have spent their lives trying to invent one, but so far none have succeeded. Every kind of machine will eventually run down. This applies to human machines as well as to those made of metal, wood, etc. Every man who owns a machine that costs money, recognizes the fact that if he wants it to give him the best service for the longest possible length of time he must let it rest with a certain amount of regularity. Work and rest—work and rest, and so the days go by and he finds that this procedure repays him in ultimate service.

Not so with his human machine, however. The manner in which he handles his human machine gives one the idea that he looks upon it as one that will never run down. This is non-intelligent, uneconomical. Even as the body needs rest, so does the mind. Work and rest and sleep. Sleep is something the inanimate machine does not need, but the body and mind do. The sooner we recognize these three needs of the human body the sooner will we begin to get the highest amount of efficiency out of it.

Work in the case of a man is earning his living; in the case of a woman it may be earning a living in a store or office, but it is usually earning it in the capacity of a home-maker. In the case of a child, until he is taught better, work is usually anything he dislikes doing. But this dislike is often brought about by the faulty way it is presented to him. We will speak more of this later.

But this Commandment deals directly with the use of time and its proper division between work and rest. Part of your time you must work and part of your time you must rest. One-seventh of the time of yourself, of your family, of your cattle and even of every visitor in your house, must be given to rest. This is settled definitely for us who are of the household of God. It makes no matter what our work is, we are to give a definite part of our time to resting. It remains for us to decide what our child shall do in his rest period.

It seems to me that there must have been an especial reason for putting the two ideas together: "Remember the Sabbath Day to keep it holy" and "The seventh day is the Sabbath of the Lord, in it thou shalt not do any work". I think of Sunday as a rest day from all my regular work; and I think of my rest day as a day on which I may have time to do all the lovely things I should like to do for God, and for the children of God. This day must be planned as carefully for my restful occupations as my weekly work day.

No one should ever get the idea that rest is "doing nothing". No child, no, nor any one else, can sit absolutely still for any length of time doing nothing. Rest is change of occupation. When not working, we are lying down, or thinking, or sleeping, or eating, or dressing, or reading, or writing, or talking or engaging in some muscular activity, or playing, etc. There seems to be no end to the things we do in our rest time. Therefore in planning your child's rest period, take into due account first, his inability to sit still for long at a time; second, except when asleep, his mind or body or both **must be doing something.**

Last week I suggested a Sunday schedule in order that you may get in all the things for family living that usually fill up the Sunday of a Christian household. But even doing everything on this schedule will not fill up the twelve or more hours of a child's day. There are hours he may spend as he likes, though his parents should guide him as far as possible to see that this Sunday play means quieter play than on other days and that he plays at home if possible. But fill up a part of your child's rest day with doing lovely things for God and for His little children.

I like to think of the Fourth Commandment as one which gives us time to be neighborly. I would teach children from this Commandment to give a reasonable amount of their rest time to neighborly service.

Being neighborly, which is Christian social service, must be taught to children. It is easy to teach a little child to love his neighbor. The little child naturally loves everybody. When he is unfriendly, unsocial, shy, perverse, intractable, it is not his fault. He has not been taught to love his neighbor as himself. A few of the little things you might give your child to do in his resting time on Sunday, or any other day are suggested here, but whatever it is it must be something he does himself:

Taking some dainty, part of his own dessert, to a sick comrade.

Reading to a child who cannot read from his Sunday-school book.

Taking flowers he picked himself to a sick friend or to the hospital.

Taking a friend to drive.

Asking a comrade to join the Sunday walk in the woods.

Inviting a lonesome child (or orphan) to dinner.

Taking a child to Church and Sunday School.

BOOK REVIEWS

THE SCRIPTURES IN THE MAKING: By Abigail Pearce, M. A. The Macmillan Company, New York, N. Y. Pp. 205.

Miss Pearce is professor of English in the Michigan State Normal College, and says, in her preface that "this book is an outgrowth of the demand to know something of the history of the making of the Bible, the greatest Book in all literature. It is based on a study and comparison of the decisions of the best authorities and greatest research students. Its aim is to make teachers and pupils familiar with Bible history". There was a time when the Bible was looked upon as so sacred that its compilation and authorship were not considered a proper subject for secular study. Happily that time has passed, and a very much more intelligent interest in the sacred literature has developed. People want to know where the Bible came from, who wrote it, and why some books are in it and some not, who passed the final decision on these questions; when it was first translated into English, and many other questions of like nature. This volume discusses these subjects in an interesting and thoroughly scholarly manner. While taking a modern view of inspiration and interpretation, it is reverent and appreciative of the power of the inspired Word, and we cannot commend the book too highly to those who are at all interested in the subject. It is quite up to date, giving results of recent research in Egypt and Palestine. The last chapter, "Twentieth Century Versions", discusses the literary merits of the latest translations. It will fill a great need in this line of study, and we hope will have a wide circulation.

R. C. M.

THE RADIANT TREE: By Marguerite Wilkinson. The Macmillan Company, New York. Pp. 162.

The title of this volume of poems is symbolical, "The Radiant Tree", being the Cross of our Saviour, and the poems herein are selected with an eye to their bearing on incidents connected with the Crucifixion, and the preceding Lenten season. Excellent taste has been shown in the selection of material, the poems all being of a high order of literary merit, and appropriate in sentiment. This book would make a handsome Easter present, which would give pleasure throughout the year, and we are glad to commend it to our readers.

R. C. M.

REDEMPTION, An Anthology of the Cross: Collected and Edited by the Rev. George Stewart, Ph. D. George H. Doran Company, New York. Pp. 323.

It is unusual for a book of poetry to begin with an inspiring essay, but Dr. Stewart has used as a preface to this volume: "The Madness and the Exultation of the Cross," in which he interweaves appropriate verses with his own well-expressed and lofty ideas. Following this preface, we find a choice of the world's greatest poetry from the Psalms down to Ralph Chaplin and Carl Sanburg, which bears upon the Crucifixion of Jesus or the spirit of redemptive love as manifested on Calvary and in the heroic deeds of men. Among these are many rare and unusual verses, which have not heretofore appeared in published anthologies. This book is of an especially appropriate character for the present season.

R. C. M.

FEAR," the Autobiography of James Edward: By John Rathborne Oliver. The Macmillan Company, New York, N. Y. Pp. 364.

This book is so absorbingly interesting, so fascinating that it is hard to put it down, and the last chapter is a gem of beauty, so appealing in sympathy, love, and understanding of temptation and trial.

James Edwards is the type of the successful man one meets everywhere; superior, pompous, thrifty almost to stinginess—having worked hard himself, he had no mercy on his employees.

"After his success and his money had come, his wife changed somehow, and, while they had never seen much of one another, she had begun to complain, wanted to know why he did not join the country club and entertain."

She developed a "company accent", which he loathed. She had grown fat, or lazy; never got up for breakfast and lay down in the afternoons. But at night she was spry enough to go to the theatre and dances, when he was too tired to do more than read the newspapers and crawl to bed. He had not had time to be with his children. "Why he knew his clerks better."

When his great trouble came, he had no one to turn to, he was so helpless, so alone.

He had been rejected by an insurance company, and had received a great mental shock; he was sure he was going to die. James Edwards was poisoned, poisoned by fear. His fear began to poison his rest and his peace. He was afraid now to go to sleep. He had a sense of appalling oppression, he could not breathe—his heart was strangely irregular.

"Suppose that 'it' should come upon him while he slept!" To die alone, how horrible. He hated to turn out the light and face the long hours of the night. His clothes must be arranged a certain way on the chair. He had obsessive ideas about numbers, three and thirteen made him uneasy, but eighteen or nine gave him a sense of comfort. He touched each of his garments eighteen times, then he felt more peaceful. Sometimes he went downstairs four or five times before he was sure the house was locked up. He was building a fear-ridden life, encroaching more and more on his activities. It would take him over an hour to get to bed, but when morning came, his old fears fled to return with night-fall He was so utterly ashamed of his fear reactions, of his rituals, of his obsessions, that he never told his doctor the truth; they told him to travel, to rest, to go slow; there was nothing really the matter. So he went from bad to worse.

Doctors, nurses and clergymen are often appealed to by such persons and I earnestly urge the reading of this book. Many might be kept from insanity by sympathy and understanding of such suffering.

"One can't blame a man, who has slipped on a banana skin and broken his leg."

Who knows all the antecedent causes of heredity—all the interacting forces of environment?

The majority of strong people have no sympathy with nerves, nor have they any idea how to help heal the nerve-racked patient.

Mr. Edwards' experiences in the Sanitarium under the care of his doctor, the "Fear Hunter", is of absorbing interest. To know the "Fear Hunter" is to love him. He is the finest type of Christian manhood of whom I have ever read, and follows closely in the steps of his Master. He explained to his patient that the only real cure for this dark dread, is a real vital religious experience; that the only way to root out fear thoughts was to fill the mind with other thoughts.

"The river of God's presence flows close by. Give over with pretense; drink of its waters; and face your enemy. You shall find it a poor, weak thing after all. A snake, if you will, but a snake whose poison fangs have been drawn, and who has no longer any power to terrorize or harm."

"For, there be, indeed, thirsts many and grievous. But of all grievous thirsts most grievous is the thirst of fear."

M. M.

THE LIGHT OF THE CROSS: By Frank L. Vernon. Morehouse Publishing Company, Milwaukee. Pp. 54.

The general subject of this little volume is "Is sin and failure irreparable"? The writer proves that only in the light of the Cross and by the power that emanates from it, sin can be reparable.

The book contains addresses on the seven words of Jesus Christ from the Cross, remarkably linked together.

"There is something spectacular about a fall. It arrests attention. It holds the imagination. The returns are not so spectacular." p. 16. But in the mind of the reviewer, rise from a fall is more spectacular and wonderful. This is the work of the grace of God. The writer says that "That burning love that goes down to the bottom of the heart of that wrecked man (the thief of the cross) and forgives him what the world declined to forgive." p. 18. This is one of the lights of the Cross—a forgiving beacon.

These addresses are rich in helpful suggestions and can be read profitably by both clergy and laity.

S. S. S.

THE TOUCH OF GOD: By E. Herman. George H. Doran Company, New York. Pp. 252.

This is a companion volume to the "Meaning and Value of Mysticism" by the same author who is a remarkable woman. The ability and personality of Mrs. Herman has been well introduced in this volume by Dr. James Black, of Edinburgh, Scotland, in his Appreciation which opens the volume. To those who have conflicts in their faith, we recommend this book as the most helpful to feel the Divine presence near, because it points to certain channels that to many people are either hindrances or unknown altogether. The chapters of "The Hidden Spring", and the "Ministry of Nature" are fascinating. To any one who has mental conflicts the chapter on "The Discipline of Thought" would prove stimulating. The style is clear and in many places poetical. The many poetical quotations from famous poets serve as illustration in each chapter.

S. S. S.

THE MESSAGES OF THE BOOKS: By F. W. Farrar, D. D., F. R. S. Dean of Westminster. The Macmillan Company, New York. Pp. 532.

An invaluable asset to a clerical library will be found in this volume. It contains an introduction to every book of the New Testament, beginning with the Gospel, and showing the background, or setting to each book, an account of all that is known of the author, both traditionally and authentically, and a thoughtful discussion of its contents. The style is pleasant and interesting. The material is arranged in the form of lectures, which makes it verp useful for preparing a series of Bible classes, or Lenten sermons, or expository addresses for other occasions. There are also a great many valuable notes and chronological tables like the following, prefacing the account of St. Paul's Epistles:

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R. C. M.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

ANSWERS TO MR. GALBRAITH.

Mr. Editor:

I trust you will give me space for a few words in answer to the inquiry from Mr. Galbraith in the Southern Churchman of March 12. He very naturally assumes that the word **Missa** is the perfect passive participle of the familiar Latin verb **Mitto**. In that case, we might assume that the word concio (perhaps, ecclesia), a Latin feminine noun, has been left out. The Century Dicionary brings this out very clearly and gives a concise statement as to the source of the term **Missa**. See under the word **Mass**: "The name **Missa** is usually said to be taken from the words, ite missa est, 'go, it is the dismissal, or go, dismissed' (the word concio, 'congregation', being unnecessarily supposed to be omitted), thought to have been used at that point of the Mass when the catechumens were dismissed, and the communion service followed; but it appears to have referred originally to the dismissal of the congregation at the end of the Mass, and to have been applied, by an easy transfer, to the service itself". In a word, the term **Mass** is from **Missa** (a Late Latin noun), which means **dismissal**. That is the position the Century Dictionary, which is overwhelmingly supported by the unbiased scholarship of the present day.

Some Anglo-Catholic manuals have been quoted as stating that **Missa**, the Latin word, is derived from the Hebrew **Missah** and that this Hebrew word means **sacrifice**. Unfortunately, there is no satisfactory evidence that the word **Missah** is found in Biblical Hebrew, either in the construct or absolute state. The one passage cited by these writers to support their contention is Deut. 16:10. But the word there used is **Missath**, which they have erroneously concluded to be the construct state of **Missah**, but it is an independent word meaning **sufficiency**. This is the meaning given by Drs. Driver (Oxford), Briggs and Brown (Union Theological Seminary, New York) and accordingly they give this as the translation of Deut. 16:10, "Thou shalt keep the pilgrimage of weeks according to the **sufficiency** of the free will offering of thy hand". See Gesenius Dict., p. 587.

GEO. C. ABBITT.

Hopkinsville, Ky.
March 16, 1927.

Mr. Editor:

The answer to Mr. Galbraith's question is, of course, that there are but two genders, masculine and feminine, in Latin, just as (differing from the English) there are three numbers in Greek. Euphony enters largely into the structure of all languages; more especially is this the case in Latin and French. It wouldn't sound nice, for instance, to the least cultured ear to hear "Missus est". Liturgics has therefore nothing to do with the use of Missa in preference to another form of the word in the service-books of the Roman Church. One might consistently take it for granted that the scholarly men who accepted the responsibility of arranging the Latin Mass did not, nor were intending to violate any rules of grammar or ethic of religion.

JOHN E. SHEA.

Ada, Oklahoma.

(We feel that the discussion of the origin of the word "Mass" has now been carried on so long that it will not be of further interest to our readers, and so we shall not publish any more communications on this subject.—Ed. S. C.)

PRAYER TO THE HOLY SPIRIT.

Mr. Editor:

Bishop Bratton, whose recent visit has made a deep impression upon the people of Richmond by his mid-day sermons at St. Paul's Church, uses the following prayer in his classes at Blue Ridge. By whom it was written, whether by the Bishop or some one else, we do not know, but it is well worthy of study. Many people feel that there is not enough thought of and worship of the Holy Spirit among Christians, though this was the great gift which our Lord promised to send into the world after His resurrection. We do not sufficiently feel that it is through the Holy Spirit of God that we can have and enjoy the blessings of our lives. He is Lord and Life, given everywhere, all around us. He was the Spirit which moved on the face of the waters, and still moves in many a beautiful sunset, or majestic storm, as all sea-faring persons can testify.

We need constantly to pray for power and love, and especially for a sound mind (which words are taken from the first chapter and seventh verse of Second Timothy, "Make us to know the things freely given us of God", is a prayer for recognition of and gratitude for the small, uncounted blessings and joys of our lives, which we so frequently simply take for granted, until sometimes they are taken away from us. Every one can develop that idea for themselves. All Bible students would like to have the "blessed Book" (as Bishop Bratton frequently called it), illumined for them, for each illumination makes the study of the Bible vastly more interesting. We often think of our Lord as our Saviour, but do we think as frequently of ourselves as His friends?

There must be two sides to every friendship: do we recognize our side of this obligation?

Any one who learns this prayer by heart, and uses it daily will find it grows in beauty and in influence over their daily lives.

JULIA PORCHER WICKHAM

Lorraine, Va.

Prayer to the Holy Spirit.

O Holy Spirit, Who art present as Lord and Life-giver, everywhere, all around us; Rest upon us the Spirit of Glory and of God; as the Spirit of power and of love and of sound mind; make us to know the things freely given us of God; Illumine for us Thy written Word; Teach us to know the Blessed Jesus as our Lord and Saviour, and ourselves as His servants and friends. We ask this through Christ Jesus our Lord. Amen.

APPROVAL.

Mr. Editor:

Allow me to congratulate you upon the excellence of your issue of today; especially the brave expression re the Military "Demon." Planned for the Mexican Border, and the statesmanlike editorial on "China for the Chinese".

JAMES L. SMILEY.

Annapolis, Md.

INTERESTING PAGEANT IN ST. JOHN'S CHURCH RICHMOND, VIRGINIA

IN Old St. John's Church, Richmond, Virginia, the rafters rang again with stirring, patriotic sentiment on the night of March 23, one hundred and fifty-two years after the meeting of the House of Burgesses, which under the spur of Patrick Henry's oratory, adopted the famous resolution of sympathy and support for the action taken in Massachusetts against the imposition of unjust taxation.

On this one hundred and fifty-second anniversary a pageant was given representing the meeting as it was held in the days of yore. The special interest for Church people in this event is found in the fact, not only that it was held in an Episcopal Church, and that its members were largely made up of Church of England Colonists, but that Thomas Nelson, represented by the Rev. G. M. Brydon, is the direct ancestor of more than twenty-five clergymen of our Communion.

It is exceedingly interesting to note that two of the clergy of the Established Church in Virginia were members of that Convention.

Prior to this time the House of Burgesses of the Colony of Virginia had never permitted a clergyman to be seated as a member. On two occasions the rectors of parishes were elected to the House of Burgesses. In 1653 the Rev. Robert Bracewell, of Isle of Wight County, was elected, but the House of Burgesses refused to seat him as being "unpresidential" (unprecedented?). About 1699 the Rev. John Waugh, the rector of Overwharton and St. Paul's Parishes in Stafford County, were elected and he also was refused a seat.

But in the Convention of 1775 the Rev. Peter Muhlenburg, the rector of Beckford Parish in Dunmore (now Shenandoah) County, and the Rev. Charles Mynn Thruston, the rector of Frederick Parish, Frederick County, were delegates from their respective counties, and were seated and acted as such. Both of these ministers later entered the war as active soldiers.

Parson Muhlenburg became Brigadier-General and Parson Thruston became a Colonel. Neither of them reentered the ministry after the war, but General Muhlenburg became very prominent in the civic and political life of Pennsylvania and Colonel Thruston later removed to the vicinity of New Orleans and was prominent in the life of his adopted home.

It was the law of the Church of England that any clergyman who bore arms as a soldier after his ordination thereby became irregular, and could not serve again in the active work of the ministry until this irregularity was removed by his Bishop. As there was no Bishop in Virginia from 1781 until 1790, there was no one to remove the disability in the case of these two ministers.

Another of our clergy who served in the army was the Rev. Adam Smith, of Botetourt Parish, who enlisted in the militia. We have no record of him after the Revolution and do not know if he returned to the work of the ministry or not.

The very large majority of the clergy of the Established Church were loyal to the American cause, there being only nine Tories among the seventy-three clergy whose sympathies are known. There are about twenty more of whose sympathies we know nothing at present. Of those loyal to the American cause a goodly number served as Chaplains in the Army, as members of the county committees of safety, or assisted in other ways.



The Rev. G. M. Bryon, Representing Thomas Nelson (left), R. Carter Beverley, Representing James Scott, the latter is the Ancestor of Judge R. Carter Scott, Chancellor of the Diocese of Virginia, and who has sat in many General Conventions.

Prominent men of Richmond took part in the pageant. George Washington was represented by the Attorney-General of the State, John L. Saunders, and Dr. Douglas Freeman, representing Patrick Henry, is the distinguished editor of the daily evening paper of the city. The speech in opposition to war made by George Bryan, representing Edmund Pendleton, was exceedingly well done, as in fact were all of the parts taken. Almost every one sitting in this imitation body was a direct descendant of those who took part in the real assembly.

All carried their three-cornered hats in their hands. All wore satin and brocade knee breeches, waistcoats and coats in a variety of pale and vivid color, lace ruffles, buckled shoes and powdered wigs. And all found their places in the pews, while the president of the Convention, Peyton Randolph, of Williamsburg, played by David L. Pulliam, mounted to the pulpit at the east end of the church and called, "The Convention will please come to order. The clerk (only he pronounced it 'clark') will call roll".

There was no one in the audience—which had, by the way, been asked not to indulge in demonstration of any kind during the celebration—which did not thrill while such names as Thomas Jefferson, Edmund Pendleton, Benjamin Harrison, George Washington, Patrick Henry, Francis Lightfoot Lee, Richard Henry Lee and Richard Lee were called by the clerk, John Tazewell, played by Littleton Fitzgerald, and answered to.

Then followed the prayer of the chaplain, the Rev. Miles Selden, read by the Rev. Dr. Hugh W. Sublett, in the role —a prayer for "our sovereign lord, King George", that he may "always incline to Thy will and walk in Thy way

. . . endue him plenteously with heavenly gifts . . . and grant him after this life to attain everlasting joy and felicity".

It was the "gentleman from Prince George", Richard Bland, played by Walker Cottrell, who then arose to present a resolution of appreciation for the efforts of the Assembly of the Isle of Jamaica in the interest of reconciliation between the Colonies and the Mother Country, a resolution which attracted some little discussion.

However, the resolution following this, offered by the "gentleman from Hanover", Patrick Henry, played by Dr. Douglas Freeman, and calling for the establishment of a free government and the preparation for war, became the storm center of the Convention, being immediately hailed with cries of "no, no", and "right, right", from the members of the Convention.

Henry Tazewell, of Brunswick, played by Tazewell Ellett, favored the resolution; Benjamin Harrison, of Charles City, played by Randolph Harrison, opposed it; Thomas Jefferson, of Albemarle, played by Edward C. Anderson, rose to say that the Colonists owed no allegiance to Parliament. It was Edmund Pendleton, of Caroline, played by George Bryan, who urged caution, praying the gentlemen of the Convention "to go slowly before you rush the country into war". He argued, "Are we ready for war? Where are our supplies, our army, our soldiers, our money, the sinews of war"?

He begged the Convention to remember the friends of the Colonies in England whom hasty action would estrange. But, when he stated that "the English army never marches except to certain victory", he was interrupted with loud cries of "Braddock, Braddock, Braddock", and "too prudent, too prudent".

Robert Carter Nicholas, of James City, played by Cary A. Nicholas, urged "peace, not war", and was followed by Thomas Nelson, of York, played by Rev. G. MacLaren Brydon, who was cheered when he proclaimed that he was "first a Virginian", and was ready at any moment "to drive the invader into the sea". On the heels of this came "Colonel Washington" of Fairfax, played by Attorney-General John R. Saunders, who pledged himself to raise one thousand men.

And then Patrick Henry, played by Dr. Douglas Freeman, was on his feet, beginning slowly and firmly with a logical argument for war, and breaking surely and swiftly into his impassioned plea for liberty, "War is inevitable and let it come . . . . the gentlemen may cry 'peace, peace', but there is no peace . . . . Is life so dear or peace so sweet to be purchased at the price of chains and slavery? Forbid it. Almighty God, I know not what course others may take, but as for me give me liberty, or give me death"!

It was so admirably done, against the real setting of the real Convention, that many of the audience found themselves coming to with a start when "Colonel Washington" moved that the Convention adjourn, and the gaily bedecked gentlemen turned from their serious consideration of war of the Eighteenth Century to the moving picture camera of the Twentieth Century.

Church Intelligence

News From China.

The following cable from Shanghai was received March 25 "Miss L. H. Hammond, Miss S. E. Igo and Miss Lillian Harris arrived here. Nothing has been heard from C. L. Pickens and family. Telegraph line broken, cannot communicate with Hankow. We strongly recommend send women and children at Kuling School to America."

Miss Hammond was a missionary in Nanking. Miss Igo and Miss Harris were students at the Nanking Language School. The Rev. Claude L. Pickens, a Hankow missionary, was studying at the Language School. (Mrs. Pickens is a daughter of Dr. Zwemer, the authority on Islam.) While the cable states that nothing has been heard from the Pickens family, a private despatch from David Yui, the Chinese president of the National Christian Council, says generally that all Americans in Nanking have been accounted for.

The following despatch has been received by wireless, via Honolulu, from Bishop Roots: "Our own missionaries concentrated Hankow March 25 as a measure of precaution. Wu-Han quiet."

Kuling is 250 miles north of Nanking. The school personnel a short time ago had been moved into Shanghai because of troubled conditions.

Church Progress In The Canal Zone.

The Seventh Annual Convocation of the Missionary District of the Panama Canal Zone met in Christ Church, Colon, on February 22.

All the clergy of the District were present. Many lay delegates were also in attendance, practically every parish and mission being represented.

The opening service was the Holy Communion, Bishop Morris being celebrant, assisted by the Archdeacon, the Secretary of the District, and the rector of the parish.

In the course of the Bishop's address, delivered at this service, reference was made to the over-payment by a little more than $500 of the pledge of the District for the Church's Program for 1926.

The Bishop announced the gift of Mr. Minor C. Keith, of New York City, of a building site in Villa Vista for the Children's Home and an anonymous gift of $30,000 to the building fund. At present the children are quartered in a rented building of inadequate size, many being always on the waiting list The gifts of these two friends of this institution will greatly enhance its usefulness by making possible the immediate construction of a more commodious and durable building.

Mention was also made of the fact that Archdeacon Sykes had secured from interested Church people in the United States sufficient funds for the construction in New Christobal of a much-needed Archdeacon's house.

The Bishop also alluded to the contemplated erection in the near future of a Church in Gatun for the West Indian congregation. Through his efforts almost all of the required amount is in hand and the balance practically assured.

A fitting and touching tribute was paid by the Bishop to the memory of the late Very Rev. Frederick Charles Meredith, dean of the Cathedral of St. Luke, Ancon, who entered into rest on October 27, last.

After the celebration of the Holy Communion and the reading of the Bishop's address the Convocation went into business session. The Rev. A. F. Nightingale was, for the seventh time, elected secretary.

The Bishop announced the following appointments, viz.: The Council of Advice—Clerical, the Rev. E. J. Cooper, the Ven. J. L. Sykes; lay, Dr. D. P. Curry, Mr. L. S. Carrington.

Examining Chaplain—The Ven. J. L. Sykes, the Rev. Edward J. Cooper.

Committee on Publicity—The Rev. L. C. Melcher, the Ven. J. L. Sykes, the Rev. A. F. Nightingale.

Board of Missions—The Ven. J. L. Sykes, the Rev. E. J. Cooper, Mr. C. O. S. Howard, Mr. D. A. Osborne, Mr. George C. Gade, Mr. L. S. Carrington, Dr. D. P. Curry.

Committee on Church Schools—The Rev. L. C. Melcher, the Rev. A. F. Nightingale, Mr. L. S. Carrington, Mr. James Tracey.

Registrar—Mr. Robert Beverley.

Chancellor—The Hon. J. W. Blackburn.

Historiographer—Mr. H. H. Evans.

At the evening service the Rev. Morton A. Barnes, of Long Branch, New Jersey, delivered the sermon.

After the reading of the Minutes the meeting of the Convocation was closed with prayers and benediction by Bishop Morris.

The Eighth Annual Convocation is appointed to meet in the Cathedral of St. Luke, Ancon on February 22, 1928.

J. L. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

The College of Preachers: Endowment of Cathedral Services.

The Rt. Rev. Philip M. Rhinelander, D. D., Canon of Washington Cathedral, announces that two gifts of $10,000 each, to be used for endowment of the preaching services of the Cathedral have been recently received. This announcement came in connection with plans for the third annual Summer Conference of the College of Preachers to be held during the week of June 13.

Mrs. Gibson Fahnestock, of Washington, gave $10,000 toward the endowment of the College of Preachers in memory of her mother, Mrs. Snowden Andrews, of Baltimore. Until the College of Preachers has its own building within the cathedral close, the income from this offering and other gifts will be used to defray the expenses of those in attendance at the annual Summer Conferences, including the one to be held next June.

The second gift, also of $10,000, is from Miss Olivia Phelps Stokes, of Redlands, Calif., and Lenox, Mass., for the "Caroline Phelps Stokes Memorial Outdoor Service Fund". The income will be used for the present for the people's Evensong services which have been held

at the Peace Cross for more than twenty-five years from Ascension Day in May to the Feast of St. Michael's and All Angels in September.

Miss Stokes has notified Cathedral authorities that she would be glad to have some of the income from the gift include expenses incident to the broadcasting by radio of the Sunday Choral Evensong services in Bethlehem Chapel.

General topics of the Summer Conference of the College of Preachers will be: "The Evolution and the Incarnation." The number of clergy attending the College of Preachers is necessarily limited, the number last year being forty-five members and ten of faculty, representing twenty dioceses. No charge is made to the members for board and lodging, this hospitality being extended by the Cathedral authorities. The National Cathedral School for Girls has been used for the accommodation of the members and for this reason it has been necessary to hold the conference late in the year, when the school buildings are available. A plan for the revival of Christianity through the power of preaching was approved by Cathedral authorities several years ago and the College of Preachers was organized to carry out this idea. It is expected ultimately to have a separate building for the College with ample quarters for faculty and resident candidates for special preparation in evangelistic preaching. The College of Preachers is under the direction of Bishop Rhinelander.

Women Workers of the Church.

The annual spring meeting of the Bishop's Guild in the Diocese was held on Friday, March 25, the Feast of the Annunciation, this being the thirty-first anniversary of the consecration of the first Bishop of Washington, the Rt. Rev. Henry Yates Satterlee, D. D. Holy Communion was celebrated by the Bishop of Washington in Bethlehem Chapel, and this was followed by a business meeting in St. Alban's Guild Hall. Reports were read from all the women's organizations of the diocese In every case reports showed gratifying evidences of progress and growth and were received with marked enthusiasm. Bishop Freeman described the work of the Cathedral and the Diocese generally and expressed special interest in the work of the various organizations reporting. The Bishop's Guild is composed of the women workers of the Church in Washington and the annual spring meeting provides a sort of clearing-house when every woman may hear of other branches of work than her own and also make known the needs and interests of her particular organization.

St. Paul's Church, Washington Circle is making much of its Wednesday evening services, and large congregations are resulting. The preachers at these services are men of distinction, being usually the same preacher who officiates at the noon-day services at Epiphany Church during the corresponding week. The entire parish, both geographically and otherwise, is being visited by groups of men and women, for the special purpose of arousing interest in these services, and conspicuously printed postcards are sent each week to every member of the parish, reminding them of the service. The preacher, on Wednesday, March 30, was the Rev. Frederic S. Fleming, D. D., rector of the Church of the Atonement, Chicago.

Poster And Essay Contest: A proposed poster and essay contest for the children of the Church in 1928 was announced by the Rev. George F. Dudley, D. D., chairman of the Field Department of the Diocese, at a recent meeting of the Diocesan Sunday School Institute. The posters and essays will be for the purpose of emphasizing the Children's Lenten offering for missionary purposes, and will be conducted in a way similar to that of last year when two hundred and ten children of the Church in the United States submitted posters. Of these, six were considered so excellent by the judges that they were all accepted upon the same basis and lithographed for use in connection with the fiftieth anniversary of the Children's Lenten offering. This contest, as will be the case of that held in 1928, was conducted by the National Department of Religious Education, and Washington children are invited to submit posters in competition with others.

M. M. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bisho

Rector Instituted at Salem.

At the morning service on Sunday, March 20, the Rev. Roland J. Moncure was formally inducted into the rectorship of St. Paul's Church, Salem. The Rt. Rev. Robert Carter Jett, D. D., Bishop of the Diocese, had Morning Prayer, following which he read the Office of Institution. In the absence of Mr. J. C. Terry, Senior Warden of the Parish, who was ill, Mr. W. A. Leighton, the Junior Warden, presented to the new rector the keys of the church. The Rev. Mr. Moncure preached the sermon and celebrated the Holy Communion.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

Noon Day Services in Holy Week.

Noon day services are to be held during Holy Week in Old St. Paul's, Norfolk. Some years ago noon day services were held during Lent under the auspices of the Brotherhood of St. Andrew. Later, they were taken over by the Tidewater Ministerial Association and then by the Norfolk Council of Churches; the services being held in a theatre downtown. The Rev. Dr. Covington, rector of Old St. Paul's, announces the following speakers: The Rev. Dr. Harrell, pastor of Epworth Methodist Episcopal Church; the Rev. Sparks Melton, D. D., pastor of Freemason Street Baptist Church; the Rt. Rev. Beverley D. Tucker, D. D., and the Rt. Rev. A. C. Thomson, D. D.

Norfolk Clericus.

A very interesting meeting of the Norfolk Clericus was held March 21. Dr. Montgomery of the College of William and Mary, spoke on the present situation in Mexico. In a scholarly manner, Professor Montgomery traced the causes of the unrest in Mexico and sketched the characteristics of the leaders of Mexican affairs. The meeting was well attended; both Bishops and several visitors being present.

The Rev. H. H. Martens, pastor of Ocean View Baptist Church, is a Postulant in the Diocese of Southern Virginia. Mr. Martens was confirmed March 6 in St. Andrew's Church.

The Rev. Philip Tilghman, curate of Christ Church, Norfolk, is serving as minister-in-charge. Mr. Tilghman will administer the affairs of Christ Church until the vestry calls a rector to succeed the Rev. Dr. Steinmetz, who resigned March 1.

N. E. T.

ERIE.

Rt. Rev. Jno. C. Ward, D. D., Bishop.

The Centennial of An Interesting Parish.

St. Paul's, Erie, has just celebrated its centennial as it was on March 17, 1827, that the parish was founded—the result of the missionary efforts in 1926 of Rev. John Henry Hopkins, then rector of Trinity Church, Pittsburgh, who subsequently became Bishop of Vermont.

Conspicuous among the rectors who served the parish in these years have been the Rev. John S. Spalding, whose ministry extended over a period of twelve years, and was only terminated by his election as missionary Bishop of Colorado, Wyoming and New Mexico in 1873, during whose incumbency the present fine, gothic, stone church was built at a cost of $65,000, and his son, Franklin Spencer Spalding, who served from 1896 until his election, in 1904, to the See of Utah.

Bishop Boyd Vincent, of Southern Ohio, like the younger Spalding, was also a boy of the parish, his father, B. B. Vincent, having been for many years a prominent member of St. Paul's. It was here the consecration of these three as Bishops was solemnized.

Soon after the formation of the Diocese of Erie, and the coming to it of the late lamented Rogers Israel, as the first Bishop, the parish was made a cathedral.

The centennial exercises began on Monday evening, March 14, with a musical service, when the fine, large organ, just installed by the Tellers-Kent Company, of Erie, at a cost of $16,000, the generous gift of Mr. W. C. Beers and his son, Tracy, in memory of their wife and mother, was formally used, with the assistance of Harry Burleigh, a former member of the parish, who was sent to New York thirty-six years ago to study music (it being discovered that he had remarkable talent along that line) where he became so proficient he was made a teacher in the conservatory, and was soon after engaged as soloist in the choir of St. George's Church, which position he still holds, subsequently a composer of many songs, mostly those peculiar to his own race, and known as Negro Spirituals—his program being made up chiefly of such.

On Tuesday evening there was a large gathering at the parish supper when Miss Sarah Reed (who on March 18 celebrated her eighty-ninth birthday) gave personal reminiscences extending as far back as 1845; Turner W. Shacklett read an historical paper covering the one hundred years—one-half of which period had come under his own personal observation; and Charles H. English, Esq., a member of the Erie County bar, and a devout Roman Catholic, gave a fine address.

There has always been a close relationship existing between Park Pres-

byterian Church and St. Paul's since the elder Bishop Spalding, when rector married the daughter of one of its trustees, so it was quite appropriate, as a feature of the centennial exercises that the Rev. Harry Burton Boyd, the pastor, should preach the sermon on Wednesday evening.

Bishop Boyd Vincent was the preacher on Thursday evening, a sermon delightfully reminiscent of his boyhood experiences as a member of the parish.

On the Sunday morning of the octave the Bishop of the Diocese, the Rt. Rev. John Chamberlain Ward, preached, thus beginning the second century.

The Rev. Francis B. Blodgett, who came from the chair of Old Testament History in the General Theological Seminary, five years ago, is the Dean and is ministering with great success and acceptability. A new parish house is in course of erection; the adjoining residence to the church has been recently purchased as a rectory, and the acquisition a few years ago of a plot of ground with two commodious summer houses on the lake shore, nine miles out of town, for the use of camps for the boys and girls, are added features which give evidence of the splendid spirit of the congregation.

T. W. S.

SPRINGFIELD.

Rt. Rev. John C. White, D. D., Bishop.

U. T. O. Meeting.

An interesting service was held in St. John's Parish, Centralia, the Rev. R. Y. Barber, rector, on the Feast of the Annunciation, when at the invitation of the women of the parish all of the women in the parishes at Nashville, Salem, Carlyle and Mount Vernon, were invited to come to a celebration of the Holy Communion at 10:30 A. M. Then at twelve o'clock prayers were said by Miss Nellie Moore of St. Thomas, Salem; after which the women went to the croft of the church for a simple luncheon. Miss Nellie Smith presided and a report was requested from each United Thank Offering Treasurer. The speaker of the occasion was Mrs. E. F. Cushing, of Webster Groves, Md.

All of the parishes were well represented, except Trinity, Mt. Vernon. There were fifty women present for the service and the meeting was inspiring because it brought the needs of the Mission Work before them in a very definite way.

B.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan

New Parish House of Southern Pines.

Services of Emmanuel Church, Southern Pines, on Sunday, March 20, were held in the new Parish House that has just been completed. The new Parish House is the first unit of a beautiful church edifice, of Ashler stone construction with slate roof and is built in a manner that will last through the ages. The completion of this beautiful building is largely due to the optimism and enduring faith of the rector of Sandhills Parish, the Rev. Alaric James Drew, who since his arrival at Southern Pines about eighteen months ago has worked to bring about this culmination of his hopes. He has received the hearty support of his parishioners and the people of the entire community who are keenly interested in the development of Emmanuel Church.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Laymen's League Formed.

On Monday night, March 21, at a meeting of the men of the four churches, held at Immanuel, Braddock, after an address on "Personal Evangelism", by Canon Anson Phelps Stokes, of Washington, a Laymen's League was formed to include the men of the neighborhood. Meetings are to be held four times annually. Dr. G. T. Klipstein was elected President; C. A. S. Sinclair, Vice-President, and Ward Boswell, Secretary and Treasurer.

The Rev. K. B. O'Ferrall, one of the National Crusaders in Alexandria, in February, was good enough, in connection with an engagement at Grace and St. Peter's Church, Baltimore, to preach in St. Paul's and Christ Churches, in Alexandria, on the nights of March 22 and 24. He was greeted by crowded congregations in both churches, even the galleries being filled. Mr. O'Ferrall will conduct a Crusade at The Plains in September.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

Christ Church, Williamsport, the Rev. Hiram R. Bennett, rector, is having its charter of incorporation amended to allow women to vote at the annual parish elections.

St. Mary's Church, Waynesboro, the Rev. Rowland K. Gimson, vicar, has been thoroughly renovated and repaired, and the church is now one of the most attractive in the Diocese.

Preaching Mission: Beginning Monday evening, March 21, the Rev. Paul S. Atkins, rector of St. John's, York, conducted a Preaching Mission at St. Andrew's, State College. Dr. F. L. Pattee, President of State College, invited the visiting missioner to speak at the College Chapel exercises on two days of the Mission.

A. A. H.

ALBANY.

Rt. Rev. R. H. Nelson, D. D., Bishop.
Rt. Rev. G. A. Oldham, D. D. Coadjutor.

To Endow St. Luke's Church, Saranac Lake.

A half century of the work of the Church of St. Luke the Beloved Physician, Saranac Lake, will be completed in January, 1928.

To mark this anniversary and to commemorate the devoted servants of the Church who have spent themselves in the work of healing at Saranac Lake, a memorial foundation is being made, the object of which is to endow the Church of St. Luke the Beloved Physician, enabling a larger staff to minister among the sick who resort to the sanatorium and cottages in Saranac Lake. The rector of St. Luke's, the Rev. Elmer P. Miller, has given himself unremittingly, as did his predecessors; and the needs of the sick require the services of an additional priest and some lay worker.

This endowment has the approval of the Bishops of the Diocese of Albany, and is endorsed by Bishops Murray, Brent, Manning, Stires and many others who know the heroic efforts and self-sacrificing labors of Dr. Trudeau and other physicians and clergymen in their fight against tuberculosis, as well as their earnest efforts to satisfy the spiritual wants of their patients.

NORTHERN INDIANA.

Church Club of Long Island. Forty

Church School Institute, South Bend District.

Methods of conducting drills, reviews, and examinations in Church Schools were discussed by Miss Vera Rooney, of South Bend in the afternoon session of the Teacher Training Class of the Church School Institute. The speaker stressed the importance of the true function of the examination, which is to organize knowledge gained in the class room. This presentation was given in the class session of the Church School Institute of the South Bend District, held at St. Thomas', Plymouth, Sunday, March 13. Members were present representing Elkhart, Goshen, Plymouth, and South Bend. "Making the Application" was the subject of the discussion in the evening session. "It is the mission of the Church School" stated the speaker, "to create within the pupil a sense of moral obligation, to train the pupil to Christian Social Service, and then to organize its trained recruits." Concrete examples as to how this might be done followed.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Conference of Parish Treasurers.

An interesting conference of parish treasurers was held recently in the Diocesan House upon the invitation of the Church Club of Long Island. Fourty-four men attended, treasurers of as many congregations. Mr. William H. Baldwin presided, and announced the purpose of the conference to be the discussion of the problems common to parish treasurers. He said this meeting would be followed by other conferences, in an effort to increase the efficiency of laymen in their various tasks in the Church.

The treasurer and the secretary of the diocese were present to answer questions, especially about the reports of parishes to the diocese. The feeling seemed to be general that the report blanks now used for financial reports from parishes might be simplified. It was suggested that the method used by the government in the income tax return forms might be adopted, using foot-notes to explain in detail what each item meant.

Several definite conclusions were reached: (1) That all parish treasurers should be bonded; (2) that treasurers of subordinate parish organizations should report to the parish treasurer; (3) that moneys in hand, not needed at once, might, if united by deposit with treasurer of the diocese, be invested to greater advantage than the two per

(Continued on Page 22.)

Family Department

April.

1. Friday.
3. Fifth (Passion) Sunday in Lent.
10. Sixth (Palm) Sunday in Lent.
14. Maundy Thursday.
15. Good Friday.
16. Easter Even.
17. Easter Day.
24. First Sunday after Easter.
25. Monday. S. Mark.
30. Saturday.

Collect for Fifth Sunday in Lent.

We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ Our Lord. Amen.

Miracles.

Thy miracles in Galilee
When all the world went after Thee
To bless their sick, to touch their blind,
O Gracious Healer of Mankind,
But fan my faith to brighter glow!
Have I not seen, do I not know
One greater miracle than these?
That Thou, the Lord of Life, shouldst
please
To walk beside me all the way,
My Comrade of the Everyday!

Was I not blind to beauty, too,
Until Thy love came shining through
The dark of self and made me see
I share the glorious world with Thee?
Did I not falter till Thy hand
Reached out to mine? Did I not stand
Perplexed and mute and deaf until
I heard Thy gentle, "Peace, be still"
And all the turmoil of my heart
Was silenced and I found my part?

Those other miracles I know
Were far away, were long ago,
But this, that I may see Thy face
ansformed allinetashrdetaocmfw puapu
Transforming all the commonplace,
May work with Thee, and watch Thee
bless
My little loaves in tenderness;
This sends me singing on my way,
O Comrade of the Everyday!

—Molly Anderson Haley

For the Southern Churchman.

The Episcopal Church.

Rev. T. F. Opie, D. D.

With a heritage from the primitive Church and a history reaching back into the distant past, and with a spirit sensitive to the things of the new age, the Protestant Episcopal Church holds a commanding place in the Christian world of today. Rich in those things which have been peculiar to the Church from the first, she is truly "Catholic" for the truths of Christ and "protestant" against the errors of man.

The Episcopal Church mediates as between two extreme theories of the Church. It occupies mid-ground between extreme monarchical religion as expressed in the Church of super-sacramentalism and extreme democratic religion as expressed in the Church of super-sectarianism and individualism.

This Church has never lost the art of reverent worship. Its services are dignified, impressive, reverent. In these days of ritualistic ceremony in lodges and secret orders in which thousands of men of all denominations take active part, a great deal of the prejudice against formal religious services, with ornate and impressive ceremony, which has long characterized the Episcopal Church, has been dissipated. When one comes to know the significance of the symbolism and ceremony of this Church, his prejudice is easily shown to be unfounded, and his point of view is soon changed.

With the lives of men like Robert E. Lee, than whom America has not produced a finer type of Christian manhood; like Washington and Jefferson, than whom none was more useful in the founding of this great republic—and men like Pershing, who led the American forces against the enemies of God and the human race, and Bishop Brent, who served in the World War as Chaplain-in-Chief, and many other noble men who served their generation with singular distinction—Episcopalians have brought honor to the Church and have made Christianity a force in the world. Two-thirds of the signers of the Declaration of Independence were Episcopalians, as were the commander-in-chief of the American forces in the Revolutionary War and our first President, and the Chaplain of the first Continental Congress. So were also about one-tenth of all the ministers doing war work in the World War.. Leaders in Red Cross and community service activities among Episcopalians are numerous—in fact, considering its numerical strength this Church furnishes more active community and other leaders possibly than any denomination in America.

One of the interesting features of the Episcopal Church is that it observes a regular Church year, celebrating the great facts of the life of Christ chronologically, together with other facts, doctrines and incidents connected with the Christian religion, setting aside specific days for their observance. Every Sunday of the year and many week-days are thus designated for the consideration of some specific observance. This obviates monotony and sameness and gives systematic teaching on the fundamentals, especially with reference to the life of the Saviour.

Advent begins the Church year, coming a few weeks before Christmas, in which preparation is made for proper celebration of the Birth of Jesus. Lent precedes Easter and a seven-week season of revival serves to prepare the heart and mind for the observance of the great fact of the resurrection. The Ascension of Christ is later observed, followed by the feast of Whitsunday, at which time the coming of the Holy Spirit is fittingly observed, by special prayer, Scripture-reading, sermon and hymns. The great fact of the Trinity is celebrated through the longest season of the whole Church year and due consideration is given to the Epiphany season, commemorating the manifestation of Christ to the Gentile world, to the Annunciation, the Presentation of Christ in the Temple, the Transfiguration of the Saviour—and to various days devoted to a consideration of the lives of the Saints.

There is no superstition attached to these celebrations, and no adoration of the Saints—only a study of the events as they are recorded in the Bible and an opportunity to treat them chronologically and systematically—and thus to give important emphasis to the leading facts and festivals of the Christian faith.

Personal Evangelism.

We Americans are disposed to take grand stand seats and watch chosen teams play the game. We are tremendously interested, enthusiastic, willing to pay liberally and support our side with vociferous cheers and even magnanimously cheer the fine plays of the other side, then go home and live over the thrills of the game giving all details to any one who did not see but will listen. But we do not enter personally into the game. We have paid substitutes to do the work.

* * *

We do this same thing in the matter of the struggle of the Church for world salvation. Slower, maybe, to pay our money, and slower to become tremendously aroused and deeply interested in "sharing the good news" yet when interested we pay our money, even pray, and send encouraging messages to the selected substitute witnesses at home and abroad, laying the flattering unction to our souls that we have obeyed our Lord's commission and performed our duty.

* * *

This may be all right so far as ball games are concerned, but is all wrong in the matter of witnessing for Christ. Support of the "team", interest, no matter how great, in the plans of the "Board" or the mobilized army of Christian soldiers cannot take the place of personal evangelism. There must be individual as well as collective obedience to the great commission: "Go ye." We have our own world into which we are commanded to go personally as a witness for Christ. There are souls waiting for our personal testimony who will not be saved without it. We are commanded to support others who go, but it is none the less our own duty and privilege to do personal work for the salvation of others. For this there is no such thing as employing a substitute.

* * *

This method of individual effort was used by Jesus. Nineteen times, the record shows, He stopped to win an individual. He preached to the multitudes, but sought and saved the individual. Examples are found in the Woman by Jacob's Well, the Gadarene among the tombs. Zaccheus perched in the wayside sycamore, and the thief dying upon the cross beside Him.

This too was the method of the first disciples. John the Baptist preached to the vast multitudes that flocked to hear him, but it was his personal pointing finger and word to two disciples, "Behold the Lamb of God", that made those two seek and find the Saviour. Then one of these sought his brother and another sought his friend and "brought him to Jesus".

Then in the early Church, when scattered abroad, each became a personal witness, an individual evangelist preaching the Word.

* * *

With all our development of machinery and methods for winning men to Christ nothing takes, or can take, the place of personal evangelism. Preaching to the multitude is potent. Jesus ordained it. Multitudes have been and will continue to be brought to Christ through this agency. But after all the

preaching that is most effective in winning men to Christ appears as a personal message to each one who receives it. The personal touch will ever be the touch of power. The Church of today needs above all things an individual passion for souls; needs individual response to the great commission; needs individuals working personally for the salvation of individuals.—Southern Christian Advocate.

For the Southern Churchman.

Dear Companion, Friend Divine.

Ormond Stone.

Saviour, let me walk with Thee,
At Thy side my footsteps be;
Let me hold my hand in Thine,
Dear Companion, Friend Divine.

Saviour, let me talk with Thee,
And of love our converse be;
All my thought respond to Thine;
Dear Companion, Friend Divine.

Saviour, let me work with Thee,
Doing good my labor be;
All my will be one with Thine,
Dear Companion, Friend Divine.

The Will To Live.

If we are not mistaken, it was Felix Adler who said that the youth of the time should be animated with such a will to live and to live heroically that if one of them should be in the midst of the sea with nothing to hold to but a straw that he would hold on to the fullest limits of endurance. And fortunately, as has been previously indicated in The Telegraph, when any one is committed to a task and to responsibilities that are worth while there is a strong holding on to life. It is when superficial intellectualism usurps the place of a quest for truth and solid living, whether in school or out of it, that one becomes an easy prey to the temptation to get out of life rather than to live life. It rarely happens that one with a worthy task who is doing his best with it ever desires to die.

One who has found his work and who accepts rather than evades responsibility is well shielded against the desire to run away from life.

Tolstoy says in his Confession that he found it very difficult to keep from destroying himself at one period of his life, but every time that he contemplated self destruction the thought of God would come to him and that the thought of God took away the desire to die. It finally became clear to him that, if the thought of God produced the desire to live and took away the desire to die, God Himself is life and that with this understanding and revelation the desire to commit suicide was removed, never to return. When Tolstoy's son lectured here some years ago, he said that until his father found what was to him the true religion in the life of the peasants and in the New Testament that the family found it necessary to keep out of his reach all instruments of self destruction; but with the finding of the true way, his life afterward was filled with much joy.

According to Christianity, the fundamental virtues are faith and hope and love, and everything that tends to increase these, increases life and the desire and will to live. They are the great antidotes to the desire to destroy. Everything that causes one to doubt the value and meaning of life and the high source and destiny of life is a temptation to get out of life. Doubt is death. Hope is life. Love is life, hate is death. —The Macon (Ga.) Telegraph.

His Preparation.

This incident is told by Mr. G. W. E. Russell in his biography, "Edward King, Bishop of London". An earnest but pessimistic priest visited the Bishop to talk about his parish, and was very troubled about his lack of success among the younger farm lads lodging at the various homesteads. "For example," he said, "there is one lad who gave me much trouble and I hoped an influence for good was getting a lodgment in his heart. But imagine my distress when I asked him what he had done in the way of preparation for his early Communion at Easter and all he said was 'I's cleaned my boots and put 'em under the bed'. It is sad indeed." "Well, dear friend," replied the Bishop, "and don't you think the angels would rejoice to see them there?" The signs of regeneration are more than theological and ecclesiastical. Clean shoes may symbolize a clean heart.—Exchange.

Respecting the Sanctity of the Child's Inner Self.

Usually wherever two or more mothers gather together conversation sooner or later drifts to some phase of child culture. Ever zealous for their children's welfare, they seldom fail to avail themselves of an opportunity for advice and counsel regarding this supremely important matter.

The motive is worthy and commendable, but a danger that should not be overlooked lurks in intimate discussions. There is something about a friendly interchange of ideas that begets garrulity, and never is this more apparent than when a group of mothers tell of their children's doings.

Mrs. A. ——— wishes advice about some fault of Anna's and relates incidents illustrating the manifestations of it in her daughter. Other mothers are reminded of similar or contrasting instances in their experiences, and recount them with the result that before the afternoon is over much that should never have been disclosed has been broadcast to the circle of acquaintance.

Aside from considerations of good taste, this loquacity may work an incalculable injury to the children.

Timid, shrinking, and highly sensitive ones suffer agonies of mortification on discovering that their privacy has been invaded, and their little secrets laid bare; while those already inclined to callousness or bravado are invariably coarsened by such knowledge.

A mother, above every one else in the world, should be a refuge and a retreat to her child, and its every thought should be able to repose safely in her. Its confidences, however trivial or unimportant they may seem, should be kept inviolate, and its little fancies never be made a subject of jest.

Anecdotes concerning the children should be selected with discrimination and general information given out sparingly. Never, in fact, is silence more golden than when dealing with the inner life of a child.

A mother in doubt about what may be wisely discussed regarding her child may ask herself some such questions as these: "Our places reversed, is this a matter I should like my child to mention concerning me?" "Is it delicate?" Is it kind?" "Is it necessary?" "Will it have a tendency to strengthen or to weaken the bond between us when my child has reached maturity?"

A mother had better shatter her choicest piece of china or crystal than cause or allow the slightest flaw to mar that priceless treasure, her child's faith and trust in her.—Leila K. Williams.

THE PARABLES OF SAFED THE SAGE.

The Parable of the Woozle Tracks.

I went to the home of the Daughter of Keturah and her husband, and in the Front Yard I found the little sister of the daughter of the daughter of Keturah. And she cried out when she saw me, and said, Come, Grandpa, and help me make Woozle Tracks.

And I went to her and took her hand, and walked beside her as she went around in a Circle in the Snow.

And I said, if I remember what I read in my Boyhood of Goldsmith's Animated Nature, there was no Woozle that came out of the Ark. The Menagerie of Noah must have been incomplete.

And she said, Grandpa, this is something that happened since.

And I said, I would not be of those who have learned nothing since the Flood. Tell me about the Woozle and his Tracks.

And she said, Once upon a time the Teddy Bear walked in the Snow. And he walked till he came back where he began, and started around again. And he did not know his own tracks, but he said, This that I have come upon is the track of a Woozle. And he walked around again, and found there were two sets of Tracks. And he said, The Woozle hath been joined by a Wizzle. And he walked on, but a Fear came upon him, for he said, How terrible it would be if I should overtake them, and both the Woozle and the Wizzle should pursue me.

And I said, This interesteth me, my little girl. And now, behold, we have come around and what do we find?

And she said, here are the Woozle Tracks and the Wizzle Tracks that I made myself, but what are these Large Tracks?

And I said, They be the Tracks of the Benevolent Whangdoodle, who doth protect Little Girls from Wizzles and Woozles.

And she said she would fear neither Woozle nor Wizzle if she had the protection of the Benevolent Whangdoodle. So we played in the snow, and A Good Time Was Had By All.

And I meditated much about this matter. And I said, I have friends, a considerable number of them, who perpetually chase the Woozle. They go around and around in circles, and they Create the Images of the Things that Give them Fear. And the Ark itself would not have contained the things they dread and Forever Chase. And they know not that they make all the Tracks themselves.

And I cried out unto all mankind, and said. Dearly Beloved, the Woods are Full of Woozles for the man of Fear, but be not one of them. If thou hast Courage to Meet Thyself Coming Back there is not much else from which thou art in danger.—Exchange.

There is a secret place of rest
God's saints alone may know;
Thou shalt not find it east nor west,
Though seeking to and fro.

A cell where Jesus is the door,
His love the only key;
Who enter will go out no more,
But there with Jesus be.

For the Young Folks

Prayer For A Little Boy.

Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep.
If I should die before I wake,
I pray Thee, Lord, my soul to take.
And this I ask for Jesus' sake.

But while I live, I want to be from quick and angry passions free,
With gentle thoughts, and happy face, and pleasant words in every place.
I pray, whatever wrong I do, I'll never say what is not true;
Be willing at my task each day, and always honest in my play.

Make me unselfish with my joys, and generous to other boys,
And kind and helpful to the old, and prompt to do what I am told.
Bless every one I love, and teach me how to help and comfort each
Give the strength right-living brings, and make me good in little things. Amen.

—Harper's Bazaar.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Magnanimity of Jesus.

M. L. G.

Magnanimity is a long word! Perhaps we can better understand it by two little stories that illustrate it. One is of an old wise man in Athens, whom the rough fellows of the town, not knowing how great he was, would mock and sneer at. But the old man walked along not noticing their taunts. "Master," said one of his friends, "seest thou how they insult thee?" "Yea," he answered, "but seest thou how I am not insulted?"

The other story is of our own General Lee. One of the officers of the Confederate Army was jealous of him, and lost no opportunity to injure him. But once when President Davis asked Lee to recommend an officer for an important post, the great and good man named, as a brave and faithful soldier this very man who had so injured him. "Do you not know," asked one who was present, "that Captain ——— has done all he could to hurt and defame you?" "Well," said General Lee, with a smile, "the President did not ask for his opinion of me, but for my opinion of him."

This greatness of soul—for that is what our long word means—was part of the very nature of our Best Friend. We cannot read a page of the Gospels without meeting it. With it He could accompany with publicans and sinners, not taking the taint of their evil, but giving them the sunlight of His presence and the saving power of His mercy.

Next week we will think of the last few days of His life before He was delivered up to death, and of how in those dark scenes His magnanimity shone like some great star at midnight.

The Prince and the Chorcoal Burner.

Long, long ago there lived a charcoal-burner. He was a poor man who made his living by burning the fallen branches and logs in the forest where he dwelt and selling the charcoal in the nearby village. There was not much money to be had this way, and the charcoaler might have had a sorry time of it had it not been for one thing. On long summer evenings or early in the morning when the little creatures of the forest are just greeting the rising sun, the charcoaler would sit on his doorstep and play his lyre.

No skilled teacher had taught him this art, but from the soft, intimate sounds of the forest itself he had learned to make his music. The rippling of the forest stream, the calls of the birds, the cries of tiny insects, the drone of the honey-laden bees, he could imitate so truly on his lyre that they could not be distinguished from the real forest sounds.

One day as this kindly man was sitting before his cottage, mending a pair of bellows, he heard in the forest the silvery blast of a bugle and the sound of a horse's hoofs crashing through the bushes.

Calling to his wife, the charcoal-burner ran to the edge of the clearing in which the cottage stood and peered into the forest.

Out of the forest rode a herald.

"Ho!" cried he to the amazed charcoaler. "I am heralding for the Prince. You know he must ever have some new amusement. If he is not writing verse or composing music for his lute, he is knocking about among the common people disguised as a ministrel or a peddler or what not. His latest fancy is to have a musical tournament at his father's place. Any one may enter, and any instrument may be played. The prize is as much land as ten men can plough and a bag of gold each year from the Prince."

Long after he had gone the charcoaler stood as one bewitched. Then his wife shook him by the arm, laughing gently.

"Dreamer," she said, "do you think that you could win a prize? Fie upon you! Get you to your honest labor and do not let your fancies tempt you."

But the charcoal-burner went into the forest, and when he came out there was new life in his step and in his eyes a light which men call Inspiration.

Now in the court of the King all was bustle and excitement. Pages in purple and gold ran hither and thither. Men and women, boys and dimpling maids, all in holiday dress, thronged the rooms of the castle and scattered over the grassy lawn like great flowers.

Suddenly the clatter and chatter ceased as three sweet notes on a trumpet were sounded and the crowd moved in little groups toward the throne room, for this was the signal that the tournament was about to begin.

Here the King and the Queen sat upon their thrones, and just below them sat the Prince. The contestants, all finely dressed and with highly polished instruments, were on the opposite side of the hall.

When all the guests had assembled the Prince arose and stated the rules of the contest. Then the Herald called out the names of the players, and each in turn came and played before the Prince.

At last the Herald came forward and whispered to the Lord High Chamberlain, who bent and whispered to the Prince:

"Your Highness, there is but one fellow left, a bold charcoal-burner. Does Your Majesty wish him called?"

"Most certainly," replied the Prince.

So the Lord High Chamberlain repeated this to the Herald.

And so it was that the charcoaler came and played before the Prince. When he played the fair ladies did not toy with their fans and murmur, "Wonderful! Marvelous! What a depth of feeling"! But the King leaned forward on his throne; the Queen leaned back and gazed at the player through a fringe of jetty lashes; the Prince looked through the palace windows to the blue, blue sky above where a lark was soaring, and a smile of wondrous sweetness came over his face; the court Fool sat serious for once and gently stroked the ears of a great hound which lay, chin upon paws, and watched the player with great brown eyes. For the charcoal-burner played the music that the greatest of masters composed, the song of the brook, and of the birds and the bees; the song of the summer breeze as it sings to the little wood-creatures at night; the song of the pines and the song of the rain on the sweet earth.

The last note died away. The King leaned back, awakened from his reverie; the Queen opened her eyes and looked at him through a rainbow mist; the Prince stood lost in his vision: the Lord High Chamberlain shook his heavy head; but the Fool laid his hideous head upon his knees and sobbed aloud.

Then the applause broke out, such as that land had never heard before. The King's very throne trembled from it, and the cook sent the scullery boy from the kitchen to see who had won the prize.

The Prince stepped down from his throne, and, walking to the charcoaler, he said: "The prize is yours, for few there are, indeed, who knows the music of nature, or the songs of the heart. Only those have learned it who have listened in the quiet of His temples and turned an open heart to His creatures."

—Youth's Companion.

For the Southern Churchman.

Fraid Cat.

Louis Tucker.

Little Girl had a cat named Saxaphone because of her voice, though Little Girl modestly called her "Fraid-cat", because even the littlest dog could chase her. Any cat can be 'scused for running from big dogs; but when little Muff, who was no bigger than Fraid-cat herself, yapped her all over the yard and up a gum tree, she lost her name of Saxaphone.

She got it back about a year later. Grip was the biggest of all the dogs and he had chased Fraid-cat under the house a hundred times. Then Fraid-cat disappeared for a couple of days and came back thin and wild-looking begging for milk. Grip made the mistake of sweeping in between her and the hole under the house before he dashed at her.

Fraid-cat did not run; or, rather, she ran the wrong way. She said all the things nobody ought to say and faced Grip. What happened next was too quick to see, but what happened after that was that Fraid-cat was on Grip's back with all her claws working. I think she held on with her teeth, but anyhow she held on. Poor Grip said

everything he could think of under the circumstances. He said it very long and loud. He sang it clearly, and ran round and round in circles while he sang. At last, when he came pretty near the hole under the house Saxaphone jumped off and dived in, and Grip ran far away at once and licked his wounds.

Little Girl put a saucer of milk inside the hole and wondered a long while what had made Saxaphone so diffcrent. Next week she knew. Saxaphone came out and after her in single file came five kittens. Muff ran and Grip put his and Daddy said that enough responsitail between his legs and walked away; bility will make a heroince out of any one.

For the Southern Churchman.

Washing Dishes.

Helen Bailey Davis.

It isn't such a dreadful task
If one will think
Of something very, very pleasant
While standing at the sink.

Repeat a lovely poem, or sing
A favorite tune
While the swishing water hums
Its merry, splashing rune.

Watch the sunlight glinting on
Soapsuds, steaming
In the dishpan; even soapy
Rainbows set one dreaming.

. . For kitchen work I always wear
My prettiest smocks,
Because I love the folk for whom
I wash the pans and crocks.

The Runaway Feet.

Dorothy came running in from her play in the yard.

"Mother, where is Margaret going?" she asked.

"She is going over to play for an hour with Clara."

"May I go too," asked Dorothy. "Please, Mother, please say 'Yes'."

"You know, Dorothy," said Mother, "you are not allowed to go out on the street by yourself and Margaret is there by this time. You will have to stay with Mother now. Margaret won't be gone long, anyway. Run back to your play in the yard."

After a little while, Mother looked out into the yard, but there was no Dorothy there. Then Mother looked all through the house, but could not find Dorothy any place.

Then she went over to Clara's house and rang the bell; and, when Clara's mother came to the door, Mother asked, "Have you a little girl that does not belong here"?

"Why, yes," said Clara's mother, "a little girl just came." Then she turned and called, "Dorothy, your mother wants you".

Dorothy came to the door, and said, "Why, Mother, what do you want?"

"I want you, Dorothy. Come home with me," said Mother, and took hold of Dorothy's hand, and they started home.

On the way home, Dorothy talked as fast as ever she could, and she said, "Mother, why don't you talk? Why don't you say something to me?"

"Mother feels too bad to talk, dear. She is feeling bad because you let your feet carry you away when Mother told you to stay at home."

When they got home, Mother said, "I'll have to fix those feet, Dorothy, so they can't take you away again. Sit down in your little chair".

So Dorothy sat down in her little chair, and Mother got a piece of strong cord, and tied Dorothy's feet tightly together.

At first, Dorothy thought it was a new game, and she laughed. After her feet were tied, and she tried to stand up, she found she could move them just a little, and she started to walk.

"Here, here, that will never do," said Mother. "Your feet could take you away, tied like that. We must tie them more tightly than that."

So Dorothy sat down again in her chair, and Mother tied the cord so tight this time that Dorothy nearly fell over on her nose when she tried to stand up again. And she did not laugh any more.

"How long will I have to stay here, Mother?" she asked.

"I don't know, dear. You have to stay until you are sure you can keep your feet from taking you away again when Mother tells you not to go."

After a little while, Margaret came home. "Why, Dorothy, what are you doing, sitting there with your feet tied like that?" she asked. But Dorothy did not say a word. "Mother, why are Dorothy's feet tied?" asked Margaret.

"Because they made her run away this afternoon," said Mother.

Then Aunt Mae came home. When Dorothy saw her coming, she tried to pull her dress over the cord, so Aunt Mae could not see that her feet were tied. "Baby girl, why are you sitting there so quiet?" asked Aunt Mae.

But Dorothy did not say a word; and Aunt Mae looked at Mother, and Mother said, "Dorothy's feet made her run away this afternoon, so they had to be tied together".

"Oh, I see," said Aunt Mae.

And then Daddy came home. "Hello, what does this mean?" he said, when he saw Dorothy sitting so quietly in her chair, with her feet tied together. But Dorothy did not say a word. "Mother, why are Dorothy's feet tied together?" asked Daddy.

"They had to be tied because they made her run away this afternoon," said Mother.

So Dorothy sat there a long, long time. Then she called, "Mother, please come here".

And, when Mother came, Dorothy reached up and pulled Mother's face down close to hers, and whispered, "Mother, I know I can keep my feet from taking me away again".

"Are you sure, Dorothy?" asked Mother.

"Yes, I know I can," said Dorothy.

So Mother untied Dorothy's feet, and they never made her run away again.—From Stories New and Stories True, And How to Tell Them, by Bertha Baldwin Tralle. Fleming H. Revell Co., New York. (Copyright.)

Mr. March Wind.

Mr. March Wind shakes each little tree,
He blows my things away from me,
Down in the valley, by the old mill,
He's just as rough as up on the hill.
He chaps my lips and slaps my cheeks,
He pulls my curls, my ears he tweaks;
He's really very rude and rough,
And never knows when he blows enough.
He'll get punished some fine day,
'Cause Miss April will chase him far away.

The Light of a Girl's Candle.

Off the coast of one of the Orkney Islands there was a large rock jutting out into the bay opposite the harbor. It yielded no food or shelter for beast or bird, but had often caused shipwreck and death. They called it Lonely Rock.

There lived on this island with her father, who was a fisherman, a young girl named Margaret Freeman. Father and daughter were tenderly devoted to each other, as so often is the case where people are poor and dependent upon each other.

One wild, murky night the father sailed away in his frail fisherman's boat, leaving his daughter to keep house and to await his return on the morrow. She did her chores, and then took out her spinning wheel to while away the dreary hours. Every now and then she would look out on the dark, driving clouds and listen, tremblingly, to the shrieking wind and stormy sea.

The morning light dawned at last. She had kept an all-night vigil, and the hour was approaching when her father's boat could be seen coming up the harbor. At last, as she scanned the now calm and placid water of the bay, she could see only tiny specks in the distance, but her heart gave a great bound, for she knew they were fishermen's boats, and that her father's was one of the number.

They drew nearer and nearer until she could recognize each boat and its owner. It did not look like her father's boat was with them.

Bareheaded and full of wild misgivings, she hurried down to the shore, and was met by a kindly fisherman, who told her that they had never spent such a terrible night, and that in the darkness her father's boat had struck Lonely Rock and had gone down about midnight.

Dry-eyed she went back to their lonely cottage and hastily swallowed some food; then went back to the bay. She started to follow the shore, and one of the kindly fishermen neighbors feared she might be so overcome with grief as to follow her good father into the watery grave.

But no. She was not made of that kind of stuff. She was not gone more than half a mile when she discovered the body of her father, which the ebbing tide had left upon the shore.

She was now all alone, scarcely more than a child, poor, humble, and weak of constitution; but when she returned to the cottage after her father's burial she made a strange resolution. She said:

"I will not give up to grief and loneliness, but as long as I live no more boats shall be wrecked on Lonely Rock, if a light shining through my window will guide them safely into the harbor." Then, through utter weariness of body and mind, she slept all through the day.

When night fell she arose, and lighting a candle placed it in the window where the returning fishermen could see it and be guided by it safely into the harbor. She prepared and ate her evening meal. She sat by the candle all night and trimmed it, and sang. Then, when day dawned, after she had done her work, she went to bed and slept.

As many hanks of yarn as she had spun before each day for her daily bread she spun still, but did one more for the nightly candle.

How many lives she saved by this candle, and how many meals she won by it for the families of the fishermen that would have possibly starved if the boats had gone down, it is im-

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possible to say, nor how many dark nights the fishermen, depending on that light, went forth and returned in safety cannot be told.

For fifty years—through youth, through young womanhood, and on to old age—she turned night into day; and in snowstorms of winter, through driving mists, deceptive moonlight and thick, black darkness, that harbor was not once without the light of her candle.

There it stood as regular as a lighthouse, steady as constant care could make it. Always brighter when the nights were darker, the fishermen had only to keep it in view and they were safe.

How those poor people loved her! They would gladly have contributed from their scanty stores to help her buy those candles, but they knew it was a labor of love on her part, and to offer to help her bear the burden would have deeply wounded her.

When she began to grow old many a fisherman, as he brought his boat in by that light in the window, blessed the white-haired woman sitting at the spinning wheel, spinning away to pay for food and candle.

Often they would lay a number of their choicest fish on her doorstep, and leave a child to watch until she awoke. Sometimes their wives would drop in and spin a few hanks of yarn for her while she slumbered. Every kindness and gratification were shown her that the minds of those simple folks could devise.

One peaceful night when it was so calm that no contrary winds tossed the boats toward Lonely Rock, the fishermen who were coming into the harbor noticed that there was no light in Margaret's window. As soon as they landed they and their wives hurried to the cottage.

The candle had not been lighted. The tired old hands which had trimmed and kept it burning for more than fifty years were still. The faithful woman had gone to her reward.

All the children had been taught to pass her home noiselessly lest they wake her from her tired day-slumbers. Now the old folks, too, walked softly, and laid her body to rest beside that of her father.

She had no relatives. On a piece of paper she had scribbled, "Keep the light go—"

They did keep it going, for they made Margaret's small possessions the nucleus for a fund to build a lighthouse. They told the story to every incoming and outgoing seaman and stranger, so that the fund grew and grew until it shaped itself into the Margaret Freeman Lighthouse, showing Lonely Rock and its danger far out into the bay.—Exchange.

A Prayer.

O Thou whose very word is power,
Great Master of the mighty sea,
Grip Thou my will within Thine own,
And rule Thou me.

As Thou didst calm the winds and waves
That wrestled wild on Galilee,
Rebuke the passions that would slay,
And calm Thou me.

The arm of man availeth not
To snatch me from the fateful sea.
Stretch forth Thy strong and willing arm
And save Thou me.

—Thomas Curtis Clark.

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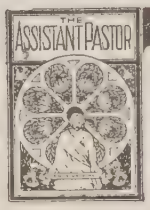
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COMPANION, ASSIST HOUSEKEEPING, Secretarial duties, chaperon grown children, or similar position, sought by young gentlewoman, about middle of June, with family spending summer months either seashore, mountains or West. Address "W-2", care of Southern Churchman.

WANTED — SEPTEMBER FIRST BY Churchwoman with experience, position as matron, house mother or proctor in school. References. Address "K", care of Southern Churchman.

Deaths

IN MEMORIAM.

EDWIN MORTON COATES QUIMBY.

Born April 17th, 1873.
Departed This Life March 18th, 1927.

The Randolph Society of St. Paul's Episcopal Church, Suffolk, Virginia, desires to record the deep sense of the loss it has sustained in the death of MR. EDWIN MORTON COATES QUIMBY.

He was a charter member of the Randolph Society, at one times serving as Secretary. He was also a member of the Vestry of the Church at several different times and sang in the Choir for years. Endowed with a loyal sense of duty towards every work done in the society and his church, he took a keen interest in all its undertakings. It will indeed be hard to "carry on", feeling the loss of such an active co-worker. Better known as "Ned" to every member and blessed with a bright and happy disposition, he not only spread sunshine wherever he went, but having the honest integrity and loyalty of a Christian gentleman of the Old School, he has left an impression on our hearts that will stand as an everlasting memorial to his character.

The Randolph wishes this simple memorial sent to the family of Mr. Quimby, with the love and heartfelt sympathy of each member, also that it be published in the next number of the Southern Churchman, read at the next meeting of the Randolph Society and thereafter spread upon its minutes.

THE RANDOLPH SOCIETY OF ST. PAUL'S CHURCH.
By
MRS. HERBERT DARDEN,
MISS SUE W. RIDDICK,
MR. S. M. LAWRENCE,
Committee.

MRS. KATE CORBIN MARYE.

Died, January 20, 1927, KATE CORBIN, widow of John Laurance Marye, of Newport News, Virginia, and daughter of William H. and Fanny Nelson Dickinson. Born at Echo Dell, King George county, Virginia, her life was a noble example for the many friends and loved ones left behind. Four devoted children survive her: Nelson Corbin, Rebecca Farley and E. Spotswood Marye, of Newport News, and John L. Marye, of Calumet, Oklahoma. Interment in Fredericksburg, Va.

"One sweetly solemn thought
Comes to me o'er and o'er;
I am nearer my Father's home today
Than I ever have been before.

E. M. G.

CHURCH INTELLIGENCE

(Continued from page 16.)

cent which banks commonly allow on current balances.

Another Cornerstone.

Announcement was made in this column last week of the laying of the cornerstone of a new parish house for St. Simon's, Brooklyn. This week it is St. Gabriel's, Hollis, that lays a cornerstone. The new parish house is well under way, the exterior being nearly complete. Bishop Stires laid the cornerstone on Sunday, March 27, with the assistance of the rector, the Rev. Clifford W. French.

Actual Achievement in Lay-Evangelism.

Mr. E. R. Erland, under the direction of the Ven. Roy F. Duffield, Archdeacon of Queens and Nassau, has been giving a good deal of his own time to successful work such as the Bishop suggests. He has made house-to-house canvasses of several of the smaller villages in Nassau County, reporting the results to the rector of the nearest parish. As a result, Church people newly moved into a strange neighborhood have been brought into touch with the nearest Church; a number of unbaptized children reported to the nearest clergyman; and in one case a careful examination is being made with a view of establishing a new mission.

C. H. W.

The Rt. Rev. John G. Murray, D. D., Presiding Bishop, was the preacher last Tuesday night at the third of the united services of the parishes of the "Hill Zone" in Brooklyn. The service was held at St. Luke's, of which the Rev. Rush R. Sloane is rector. The rectors of the other parishes of that zone—St. James, St. Mary's, Messiah and Incarnation—were all in the chancel. The congregation numbered about six hundred.

Bishop Stires Preaches at Albee's Theatre: Albee's Theatre, the largest in the city, was about two-thirds filled on Tuesday last at 12:05 noon, when Bishop Stires was preacher at the first of the Lenten services of the Brooklyn Federation of Churches. The assembly seemed to be made up largely of people who had leisure at mid-day rather than business people; for though the service lasted fifty minutes, which is a long time to take out of one's "lunch hour", few left during the service. The proportion of men was not remarkable. The "Gloria Trumpeters" led the hymns, and also rendered two instrumental numbers. Bishop Stires, whose sermon was less than thirty minutes' long, emphasized the responsibility of lay members of the churches for the fact that there are sixty millions of people in the United States without Church affiliation of any kind.

The "Florence Nightingale Memorial Service", which has been held the past two years in the Cathedral of St. John the Divine, in Manhattan, on the Sunday nearest Miss Nightingale's birthday (May 12) has drawn so large a congregation of graduate and student nurses that it was necessary last year to limit the number who could be admitted from any one school. On this account, with the entire approval of those responsible for the Manhattan service, a separate service of the same character will be held in Brooklyn this year, under the leadership of Bishop Stires, for the Nurses Association of the Counties of Long Island. The service will be held in St. Ann's Church, Brooklyn, on Sunday evening, May 15, and the preacher will be Bishop Stires.

C. H. W.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.
Rt. Rev. E. C. Acheson, D. D., Coadjutor.

Death of Mrs. E. C. Mercer.

Mrs. Edward C. Mercer, wife of Mr. E. C. ("Ted") Mercer, the evangelist, died Saturday, March 5, from burns received while repainting the wood-work in the kitchen of her home.

As far as can be learned Mrs. Mercer was standing on a ladder near the kitchen range in which was a hot fire. She must have dropped the can of paint or spilled it on the stove, for a sheet

of flame suddenly enveloped her. She was practically trapped on the ladder and could do very little to save herself.

The funeral was held at St. John's Church on Tuesday afternoon at two o'clock, and was conducted by the Rev. Henry J. Chiera, assisted by the Rev. G. E. Quaile, of Salisbury School, the Rev. Charles A. Brown of Bayside, L. I., and the Rev. Horace E. Clute of Brooklyn. The interment was made in Salisbury Cemetery.

CALIFORNIA.

Rt., Rev. E. L. Parsons, D. D., Bishop.

New Chapel For Grace Cathedral, San Francisco.

Ground was broken on Wednesday, February 23, for the second unit of Grace Cathedral, which will be the chapel adjoining the sanctuary and choir.

The chapel will be on the site of the former residence of Mr. and Mrs. William H. Crocker, California, and Jones Streets, which was destroyed in the fire of 1906. Later the ground was presented to Bishop Nichols as the nucleus of a Cathedral site and afterwards was added to by the gift of the whole block at the summit of Nob Hill by the Crocker family.

Mr. and Mrs. Crocker are erecting the chapel as a memorial; and the sanctuary, choir, and crossings, for which excavation is beginning, will be a memorial to the late Bishop William Ford Nichols.

The service of ground-breaking was led by Bishop Parsons and Dean Gresham, Mr. and Mrs. Crocker turning up the first earth with a silver trowel presented to them by the Cathedral chapter. Besides a large number of the clergy and laity of the diocese, among others there were present the Bishops of Athabasco, San Joaquin, Idaho, Arizona, and Utah.

Mid-day Lenten Services.

For the thirtieth year, Noon-day Lenten Services are being held in the Merchants' Exchange Building, San Francisco, under the auspices of the Brotherhood of St. Andrew. The services last only a half hour and are held every day except Sunday. Ministers of different denominations are the speakers, and, as announced by the committee in charge:

"In these Noon Day Services during Lent, Christians of many names unite. The services are a symbol of the Faith we hold in common. They show to the world our loyalty to the One Lord. They reveal to us what we often forget, how real is the Unity of all Christians in the Spirit. And thus they seem to call upon us daily with no uncertain sound to pray for the true expression of that unity in the charity of our own lives and in the ever closer fellowship of the Churches to which we belong."

The speakers for March have been the Rev. C. A. Ramm and Archbishop Hanna, of the Roman Catholic Church; the Rev. H. K. Pitman, D. D., the Rev. James C. Reid, D. D., the Rev. Lapsley A. McAfee, D. D., the Rev. Ezra A. Van Nuys, D. D., and the Rev. W. K. Guthrie, D. D., of the Presbyterian Church; the Rev. C. L. Bent, of the Methodist Church, and the Rev. Drs. D. Charles Gardner, Alexander Allen, W. R. H. Hodgkin, H. H. St. G. Buttrum, Bishops Parsons and Moreland, and Messrs. E. F. Gee, G. B. H. Wright, F. K. Howard and Richard M. Trelease, of the Episcopal Church.

For April, the speakers are all ministers of the Episcopal Church, as follows: Bishop Parsons, the Rev. Drs. W. H. Cambridge and Charles P. Deems, and the Rev. Messrs. A. W. Farlander, B. D. Weigle, W. W. Jennings, Leslie C. Kelley, H. H. Shires, W. M. Bours and Archdeacon Porter.

Personal Notes

The Rev. Samuel H. Sayre, who was ordained in St. John's, Hampton, Virginia, last year, has accepted a call to become sssistant rector of St. Paul's, Chicago, Ill. Mr. Sayre will enter upon his new duties May 1.

The Rev. Osee Celsus Fox, rector of the Memorial Church of the Good Shepherd, Parkersburg, West Virginia, has resigned from the active ministry on account of ill-health, and has taken up his residence at 828 West Woodland Avenue, Youngstown, Ohio.

The Rev. Arthur B. Rudd has resigned the rectorship of Emmanuel Church, Newport, Rhode Island, to accept a position on the staff of the National Cathedral, and should be addressed at the Cathedral Offices, Mount Saint Alban, Washington, D. C.

The Rev. Oliver F. Crawford has resigned as vicar of the Church of the Holy Cross, North East and St. Mary's, Lawrence Park, in the Diocese of Erie, Pa., and has accepted the locum tenency of Christ Church, Oil City, Pa., beginning April 1.

The Rev. Harry S. Cobey, formerly rector of Grace Church, Gainesville, Ga., has accepted a call to St. Paul's Church, Albany, Ga.

The Rev. Walter L. Loflin, formerly of Waco, Texas, has taken charge of St. Stephen's Church, Sherman, Texas.

The address of the Rev. Dewey Newton is changed from Lewisburg, W. Va., to Hitchins, Ky.

The Rev. Thomas A. Schofield, formerly of Brooklyn, N. Y., is now min-Uvalde, Texas, has accepted a call to be minister-in-charge of St. Mary's Church, Milton, Fla.

The Rev. Claude N. A. Pooley, formerly of Brooklpn, N. Y., is now minister-in-charge of Trinity Church, Trenton, N. J.

The Rev. Nicolo Accomando, at one time minister-in-charge of San Antonio's Italian Mission, Gary, Ind., has now taken up Italian work at Utica, N. Y., under Bishop Fiske.

The Rev. Frederick M. Clayton, formerly rector of the Church of Good Shepherd, East Chicago, Ind., has accepted the position as director at Lawrence Hall, Chicago.

The Rev. William S. McKay, formerly rector of St. Philip's Church, Syracuse, N. Y., has accepted a call to be rector of St. Augustine's Church, Camden, N. J.

ORDINATIONS.

On the Second Sunday in Lent, in St. Paul's Mission Church, North Arlington, the Rev. Harold N. Cutler was ordained priest by Bishop Lines, Archdeacon Ladd preaching the sermon with the presentation of the candidate by the Rev. William D. Mawhinney, Professor Denslow of the General Seminary and the Rev. William L. Griffin, Jr., of Paterson, assisting at the service. The church was crowded with interested parishioners and friends. This new Mission Church has prospered greatly under the care of Mr. Cutler and the large number of new homes about it gives promise of a useful parish in due time.

Word has been received from Jerusalem that the ordination of Mr. Bedros Hagopian to the diaconate was to take place on March 20, the Armenian Patriarch officiating.

Mr. Hagopian, it may be remembered, is an Armenian, a graduate of the General Theological Seminary, who studied for our ministry, but at the request of the Armenian Archbishop, on the advice of the Foreign-Born Americans Division and with the consent of Bishop Freeman, whose candidate he was, offered himself to the Armenian Church for service among his own people. Last year he was chosen rector of the Church of St. Gregory, New York, the leading Armenian Church in America. In order to perfect his training for the Armenian Church he was sent, by interested friends, to spend this year studying in the Armenian Seminary in Jerusalem.

In the Cathedral of St. Paul, Boston, on Wednesday, March 9, acting for the Bishop of New York, the Rt. Rev. Charles Lewis Slattery, D. D., Bishop Coadjutor of Massachusetts, ordained to the priesthood the Rev. Frederick W. Lightfoot, of the staff of St. Agnes' Chapel, Trinity Parish, New York. The candidate was presented by the Rev. A. W. P. Wylie, of All Saints' Church, Ashmont, who also read the litany. The Rev. C. R. Peck, of the Cathedral, read the epistle, and the sermon was preached by the Rev. F. C. Powell, S. S. J. E. A graduate of Hobart University, Mr. Lightfoot was a student at the General Theological Seminary.

On Sunday morning, March 13, the Rev. Ernest Victor Kennan was ordained priest at St. Mark's Church, Evanston, Ill., the Suffragan Bishop of Chicago, officiating. The Rev. J. R. Pickells, a former rector of Mr. Kennan, presented the candidate. The Rev. Dr. Arthur Rogers, rector of St. Mark's Church, preached the sermon, the Rev. A. D. Kolkebeck acted as chaplain and read the litany. Dean DeWitt read the epistle, the Rev. Dr. J. S. Stone read the gospel; and the Rev. F. C. Jewell assisted in the laying on of hands. Mr. Kennan is a graduate of the University of Chicago and of the General Theological Seminary, and is assistant at St. Mark's Church, Evanston.

We do not find the best; the best finds us. The things that count are, after all, not wages but gifts. We think we discover God, we find Him out, and we breathe the spirit of the age in thinking that; but what we forget is that ere we discover God, God, in His mercy, has discovered us.—George H. Morrison.

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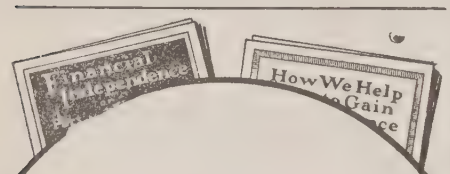
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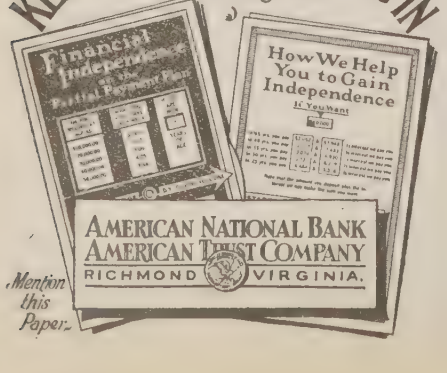
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Southern Churchman

Vol. 92. RICHMOND, VA., APRIL 9, 1927. No. 15.

VICTIM! beyond Thy gaze what shining rite
Doth God prepare to welcome home His own,
That for three hours He withholds the light?

Victor! what chanting of the angelic throng
Shakes heaven with surging triumphs, height on height;
Shakes earth with solemn requiems of song?

O blest translation of the bitter Cross!
That He who gave His Body to the tree,
Dying to rescue us from endless loss,

The Lord of glory and of life should be,
And turn earth's pain to bliss, earth's wealth to dross,
Making the accursed wood of heaven the key.

—*Howard C. Robbins.*

IN THIS ISSUE

A VISIT TO THE CAPITAL OF NATIONALIST CHINA
By the Reverend Edmund J. Lee

THE PULPIT SERMON
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Shall we find rest unto iur souls? We bleed
On thorn and flint, and rove in pilgrim weed
From shrine to shrine, but comfort is not there.
What went we out into Thy desert bare,
O Human Life, to see? Thy greenest reed
Is Love, unmighty for our utmost need,
And shaken with the wind of our despair.
A voice from Heaven like dew on Hermon falleth,
That voice whose passion paled the olive leaf
In the dusky aisles, Gethsemane, thou blest
Of gardens. 'Tis the Man of Sorrows calleth,
The Man of Sorrows and acquaint with grief:
"Come unto Me, and I will give you rest."

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O Pride! That shuts the Great Physician out,
The dear white Form, with face Divine!
Rejecting Him, you too reject the God
Who sent Him, made this child of thine.
Oh, blind! Oh, slow of heart to understand!
"You have no part with me unless
I wash your feet." My ministry receive,
If thou wouldst share my blessedness.

Like Peter, cry, with all your heart, My Lord,
Not only touch my sick one's brow,
But with Thy gentle pity touch and heal
His aching heart and body now.

O dear, warm heart, like Peter's bound with pride,
As with great ropes of steel, repent,
And seek now Jesus' healing power, yourself,
Whom God to you in love hath sent.

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1. What accusation bring ye? John 18: 29.
2. Art Thou the King of the Jews? Matt. 27:11; Mark 15:2; Luke 23:3; John 18: 33.
3. What hast Thou done? John 18:35.
4. Art Thou a King then? John 18:37.
5. What is truth? John 18:38.
6. Hearest Thou not, etc.? Matt. 27:13; Mark 15:4.
7. Whom will ye that I release? Matt. 27:17.
8. Will ye than that I release the King, etc.?—Mark 15:9; John 18:39.
9. Whether of the twain will ye that I release? Matt. 27:21.
10. What shall I do then with JESUS? Matt. 27:22; Mark 15:12.
11. Why? What evil hath He done? Matt. 27:23; Mark 15:14; Luke 23:22.
12. Whence are Thou? John 19:9.
13. Speakest Thou not unto me? John 19:10.
14. Shall I crucify your King? John 19: 15.

Shadows.

Leaf-shadows, tremulous and dim,
Falling around, enfolded Him
In their compassionate embrace,
Hiding the anguish of His Face
From the white moonlight; dark and warm,
They gathered round His prostrate Form,
So that no mortal eye might see,
Save through a twilight tenderly,
His Agony.

The Powers of Good and Evil met
Within that shadow: dripping wet
With cooling dews the grasses pressed
Against the throbbing Brow and Breast.
The night was still, and not a leaf
Stirred in the presence of God's grief,
Troubling the awful silence there,
Where God's Voice, broken, thrilled the air
With anguished prayer.

Sometimes through shadows close and dim
We draw a little near to Him,
Who cannot understand or guess
The burden of sin's heaviness
Which the pure Soul of God's own Son
Bore in the garden, all alone,
When in His Agony He strove,
Under the shade the small leaves wove,
In His great love.

Phillis Noble.

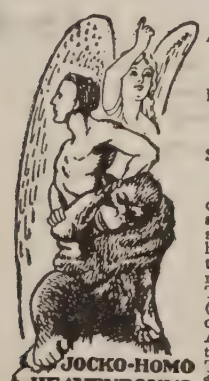


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Thoughts For the Thoughtful

Toil is the toll at the gate of success.

A good conscience is the best armor against calumny.

"God is in all that liberates and lifts,
In all that humbles, sweetens, and controls."

Not prayer after everything else falls, but prayer before anything else is undertaken.

No man will neglect the needs of his family who puts and keeps God's guidance above mere human judgment.

"What is faith?" asks John Wesley, and answers: "Not an opinion, neither any number of opinions put together, be they ever so true. It is the vision of the soul, the power by which spiritual things are apprehended."

"In the bonds of death He lay,
Who for our offence was slain,
But the Lord is risen today,
Christ has brought us life again.
Wherefore let us all rejoice
Singing loud with cheerful voice
Hallelujah!"

I have often been asked how I came to choose Labrador or the deep sea as a field for a life work. It is my habit constantly to ask God to teach me each day how rightly to use my faith. I have never had any doubt that He does so.—Wilfred T. Grenfell.

Joseph Parker used to say, "God has no time to make nobodies". God has made you and intended you for some fine, heroic and gracious manner of life. Do you know your own best ideals? Do not deem them fancy! Believe, rather, that they come from God. Be ever obedient to the heavenly vision."
—George A. Buttrick.

Still to Thee, whose love unbounded
Sorrow's deep for us has sounded,
Perfected by sorrow sore.
Glory to Thy cross forever!
Star that points our high endeavor
Whither Thou hast gone before.
—Frederick Henry Hedge.

Nothing can be clearer than that Jesus encourages men to think of prayer as a reality, a power which could accomplish results. He told them that God would act in answer to prayer. And He showed them in His own life the example of a man praying, and guided, strengthened, and upheld by prayer.—Robert E. Speer.

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EDITORIALS

Vol. 92. RICHMOND, VA., APRIL 9, 1927. No. 15.

CHRISTIANITY TODAY.

THE GOSPEL RECORDS ABUNDANTLY SHOW why the week before Easter should be called and observed as Holy Week. At least one-third of all the writings concerning the life of Jesus is devoted to these last seven days. St. Matthew's Gospel has twenty-eight chapters, and he begins his account of this week with the twenty-first chapter. Of the sixteen chapters of Mark, six are given to Holy Week. St. Luke's account of the Saviour's life and teachings has twenty-four chapters, and the last five and a half of these are devoted to the final week. The Fourth Gospel is generally admitted to be written after the other three, and by one who had read them. St. John evidently thought that there had not been enough detail about this closing week, and so, of his twenty-one chapters, no less than ten, deal entirely with our Saviour's words and deeds, during the week that the Church is about to observe. Thus we find that of the eighty-nine chapters, in the four Gospels, twenty-nine and a half are given to this sacred season. Is it any wonder then that there should be daily, indeed, almost hourly, services for the contemplation of the gracious deeds and mighty words spoken by Jesus in these last tragic moments of His earthly life.

THE BREAK UP OF PROTESTANTISM" IS THE TITLE of an article in the March Atlantic Monthly that has attracted a good deal of attention. The author points out many reasons why Protestantism should break up, but very little evidence that it is doing so. The purpose of the article may be found in a single paragraph, where the author says, after pointing out the disunity existing among Protestant Churches:

"It is my conviction that the sooner Protestantism disappears from American life the better. Its narrow sectarian spirit, fostering division, incapable of a large synthesis of values, of unity, unfits it to represent our national religious life."

The writer of this article evidently belongs to that little group of clergy in the Protestant Episcopal Church who dislike the first word of the title of the Church they serve.

It is certainly regrettable that an article containing such sentiment and broad unsupported statements should come from the pen of a clergyman in the Protestant Episcopal Church. It is, however, most gratifying that the overwhelming answer to his assertions can be pointed out in the most explicit manner. For instance, in a large Southern city, a campaign is now on for "Every Church Evangelism". The services are not held in a huge tabernacle, or conducted by a spectacular speaker, with a national reputation, but each congregation is meeting in its own church. The result is well expressed by a layman, who is Vice-President of a large railroad company, and chairman of the Laymen's Committee in charge of the movement. He says:

"A series of services such as is now going on is just what we need at this particular time. I think it is bound to have an excellent effect on all who come into contact with it, especially those who are promoting it, and one of the great benefits is the fine effect it is having on Church unity. There has never been anything like it here before and I am truly glad to see it.

Indications are that almost everybody is going to Church and those who stay at home listen to sermons and hymns over the radio. Many are doing both. Enthusiastic reports come to the Committee from all parts of the city."

This does not sound much like a "break up". Of course, it may be said, it is merely local, but the fact that more than two thousand advance orders have been taken for Leon Palmer's Booklet, "Lay Evangelism", proves that there is still a considerable and growing interest in religion, among the men in our own Church. We might also point to the figures published a week or more ago, in these pages, showing the enormous demand among Protestants for religious literature.

ANOTHER EVIDENCE OF THE PRESENT VITALITY OF PROTESTANTISM comes from an unexpected source, namely the floor of the House of Representatives. In this august body, the Hon. Arthur M. Free, Representative from California, recently paid the highest tribute possible to the present effectiveness of Protestant Christian forces, when he attacked the Federal Council of Churches, and introduced a resolution, stating that it cooperates with the Anti-Saloon League, opposes military training, and that it lobbied for and put through the Senate resolution favoring arbitration of the difficulties with Mexico. It will be remembered that this resolution passed without a dissenting vote, and any body of Protestant Churches that can secure such action by the United States Senate is certainly not "breaking up".

The following tribute to the strength of Protestantism as represented by this organization was paid by the Chicago Evening Post in a recent editorial:

"The Federal Council of Churches is an organization to which twenty-nine denominations send delegates. It is an organization designed to represent the community of interest which exists among differing creeds and differing polities; to voice the faith of the Churches on agreed essentials and fundamental principles.

"Of course, the accusation that it is an instrument of propaganda is wholly true. Propaganda is the business of the Christian religion. 'Go ye into all the world and preach the Gospel,' was the marching order of its Founder. To charge the Federal Council with efficiency in propaganda is to pay it high tribute. The trouble is that some people are necessarily disturbed whenever the Gospel is preached with practical application to human problems. If these Christians would confine their exercises to praying, singing, and sermonizing in the abstract, nobody would object. It

is when they begin to put in practice what they preach that they become dangerous.

"Of course, also, the accusation that the Federal Council is pacifistic has some foundation, if by pacifism be meant opposition to war and the spirit of war. 'Resort to war or threat of war should in no case be considered, except in actual self-defense against actual invasion,' is a sentence ascribed to a statement said to have issued from the Council. We assume this is its attitude. It would be difficult to show that, being a Christian body, it could take any other attitude.

"The Federal Council is endeavoring to educate the thought and spirit of the American people away from war, away from reliance upon force. That can not be done without running counter to those who regard such a movement as futile; those who believe that war is inevitable, and that the germ of violence is ineradicable from the blood of nations. But so to believe is to deny the faith which the Christian Churches of America profess."

VIGOROUS PROTEST AGAINST THE ADOPTION OF THE NEW PRAYER BOOK IN ENGLAND is being made by a large number of Churchmen. We read that on the night of March 30, one hundred clergymen in their vestments, marched through the West End of London, carrying banners, inscribed "We will not have a compromised Book". They belonged to the "Protestant Parson's Pilgrimage".

We have referred to the new Prayer Book in past issues, pointing out that its changes are not radical, except in so far as it provides for a reservation of the Sacrament to be used for the sick only. The fact that it is producing such lively opposition proves that the militant Protestant section of the Church of England is very numerous and very alert. The former Bishop of Manchester is quoted as saying, "We cannot accept a corrupt Prayer Book as a means for reconciling differences, for a corrupt Prayer Book is bound in the end to accentuate them".

A MORE CHRISTIAN MISSIONARY POLICY

Recent developments, both in Mexico and China call for serious consideration of a new missionary policy.

In Mexico the Government has taken steps against the Roman Catholic Church, largely because so great a proportion of the priests were of foreign birth, and representatives of foreign countries, that it was felt that their presence and their teachings were a menace to the Mexican Government.

In China the missionaries may drag us into war, not intentionally of course, but by reason of the fact that they may be killed for their zeal and faithfulness to what appears to them to be their duty, and it is a matter of international law and usage that a Government is supposed to protect its citizens. The newspaper headline, **"U. S. To Demand Full Payment From the Chinese"**, is typical of what is being printed everywhere.

We should hesitate to criticise men and women for courage and faithfulness, but we cannot help feeling that those missionaries who persist in remaining at their posts, after they have been warned by their Government officials to leave, are both unwise and unchristian. Death at their posts of duty will be of no advantage to the work they love, but, on the other hand, may involve China and the United States in such international disputes as to set back the course of Christianity for many years.

Will it not be wise to have our Mission Boards adopt the policy for the future of only sending men and women to foreign nations, who are willing to become citizens of those countries. If they are going to represent Christ, should they not also trust Christ, and not look to a machine gun or a cruiser for protection?

Perhaps this would be too drastic, but certainly outgoing missionaries could go through some ceremony of expatriation that would relieve their native country, both of the responsibility and excuse for intervention in the event of casualities to them. It is bad enough to have the flag follow the Dollar without having it follow the Cross also.

We believe that the announcement of such a future policy by our Boards at this time, would do much to restore confidence in the missionary effort, both at home and abroad.

THE WEEK'S CONTRIBUTORS

THE RIGHT REVEREND ROBERT EDWARD LEE STRIDER, D. D., was born in Jefferson County, West Virginia. After graduating at the University of Virginia, he attended the Theological Seminary of Virginia, and finished there in 1911. His career in the ministry has been almost meteoric. He served Emmanuel Church, Keyser, and other mission churches, forming together a small parish, supported largely by the missionary effort of the Diocese, for four years, and was called from there to St. Matthew's Church, Wheeling, the largest parish in the Diocese. After eight years of service in this parish he was elected Bishop-Coadjutor of West Virginia, and was one of the youngest Bishops in the Church when consecrated. He is a brilliant speaker and a forceful and effective writer.

THE REVEREND EDMUND J. LEE was born in Shepherdstown, West Virginia. After going through the University of Virginia and the Theological Seminary at Alexandria, he went to China in 1902, where he has remained ever since, except for the usual furloughs. His article, giving us a close-up view of conditions as they were about a month ago, and written with an experience of a quarter of a century in the Orient, is of special interest at this time. It is interesting to note that the Pulpit Sermon and this article both come from clergymen born in Jefferson County, West Virginia, a rural county, which has sent at least five men into the Episcopal Ministry, all of whom are prominent in their Diocese.

MR. B. A. M. SCHAPIRO was born in Poland of Jewish parents and came to this country when he was nineteen. Being converted to Christianity he at once joined a Brooklyn Church and began Christian work among his own people. He has since connected himself with St. Thomas', New York, and is a licensed lay reader in that Diocese. He is director of the Hebrew Christian Publication Society, and the author of many tracts, which he publishes in English, Polish, Russian and Yiddish, being master of all these languages. His literary masterpiece, however, is the translation into English of Abraham Mapu's Hebrew classic, "The Shepherd Prince". His article expresses forcibly our responsibility to our Jewish brethren in this country.

THE PULPIT OF THE AMERICAN CHURCH

THE GLORY OF THE CROSS

By The Right Reverend R. E. L. Strider, D. D.

God forbid that I should glory save in the Cross of our Lord Jesus Christ.—Galatians 6:14.

IT IS easy to allow oneself to become so absorbed in the incidental details of the Christian Religion that its main issues go neglected and forgotten. We play gingerly with the fringes of the robe without much attention to the living, pulsating heart which beats beneath it. We linger satisfied and careless in the outer courts while the drama of the ages is being enacted out of sight within the inner shrine. We pay tithes of mint and anise and cummin and omit the weightier matters of the law, judgment, mercy and faith. We lay tremendous stress upon a word, a formula, or a ritual act, while forgetful of the truth of which these are but imperfect symbols. It is always easier to play with a truth than to come to grips with it. The Christian Religion is more frequently talked about and praised in its superficial aspects than thought through and acted upon in its essential principles. Every human life is guilty at times of revolving more or less remotely around the Christian Religion, like a planet around the sun, instead of leaping upon it like a meteor to be fused in its central heat.

But as one meditates before the Cross on Good Friday one finds it utterly out of the question to be satisfied with superficial thinking. Here we stand in the presence of Truth nailed by falsehood to a cross, yet undismayed. Here is hope radiant in the face of tragedy and death. Here is God dying in His dear Son for the sins of men. It is possible to penetrate no farther into the mysteries of existence. The Cross goes deeper than sin, deeper than pain, deeper than death. The Cross reveals the heart of God bared and bleeding. The Cross shames. It humbles, challenges, melts. It condemns, exalts. At its foot men bow down, flimsy trappings stripped from minds and souls, sinners all, lost but for that salvation offered by the Father through the sacrifice of the Eternal Son. Indeed, the most significant experience man can know is to bring himself squarely before Good Friday's Cross, and humbly, prayerfully seek to penetrate its essential meaning.

I.

The Cross reveals the worth of a human soul in the sight of God. God died for us in Jesus Christ because He loves us. Only love can explain what happened on Calvary. In spite of our disobedience and wickedness He somehow sees in us that which answers to His love. Our sins have not placed us beyond the pale of His dear outreaching. No sheep from the great, human fold can stray so far away that the Good Shepherd's love is unready to go forth to seek and save. I gaze upon the Cross. I try to measure in terms of my own thought its shame and pain. Down through the twenty centuries that intervene something of the awful tragedy of it comes to me. I cannot but ask, What induced the Father to send His Son to that, yes, that for me? What could have induced the Son to die like that for such as me And the only answer I can give my questions is that, somehow, incredible though it seem, He thought my brethren and me worth dying for. He believes my sins, though deadly, are no essential part of me. He knows that if I could but be separated from my sin the best, most normal, most divine part of me would remain and grow in the blessed sunshine of His redemption. He died for me because I, and all my human brothers and sisters, are divine. He looks upon me clothed in all my frailty, and catches the same glint of hope He caught in Mary Magdalene, Zacchaeus, the Sons of Thunder, and many other sinner met as He walked the earth clothed in the garments of His flesh.

We speak of man's faith in God: Moses', Hosea's, Paul's and Francis'. It is a noble thing. Yet even the sublimest human faith in God is weak and puny measured against God's boundless faith in man. God believes in us. He speaks to that potential good which He knows is in us all. He searches for possibility of amendment. He bases His Gospel of Salvation upon our essential kinship with Him, and upon the fact that sin is a foreign importation into human nature. He possesses so great faith in us that He gives His only begotten Son that whosoever believeth in Him may not perish, but have everlasting life. Calvary and the Cross are deathless pledges of God's faith in men. And how men need the stimulus of that divine truth so readily forgotten! The most tremendous happening that could take place in the Church, or in the world, would be for us to come to believe in ourselves, in our fellows, and in God as the Cross teaches God believes in us.

II.

Again, the Cross stands for the eternal distinction between right and wrong. Men and women, especially young people, are deeply perplexed today over the changing character of our moral standards. It would seem to them that fashions in morality change as men and other fashions change. Acts considered right in ages gone are wrong today; while standards of conduct recognized now may be as utterly out of date as the ox cart to our descendants five thousand years hence. Our young people are asking whether the morality of their elders possesses more binding sanction than any set of merely human conventions; if not, then the younger generation, like the older, are perfectly competent to fix their own standards.

The situation is complicated by the fact that moral conduct does not "pay" like unmoral or even immoral conduct. Good people suffer and evil people prosper. All of which leads minds that are morally confused to ask how a righteous God can permit such a situation in a moral universe. Moreover, having grown doubtful of any universally valid distinction between right and wrong, it is perilously easy to slip into doubt whether there be a God at all, or if there be a God to attribute to Him complete indifference in all moral matters.

Just here the Cross of Jesus Christ enters the argument. That Cross stands for the eternal character of the distinction between right and wrong. It dissociates morality from all considerations of fortune or expediency, and makes it right in itself because the universe is a moral order and God a God of righteousness. Right and wrong, says the Cross, are not passing human fashions, but distinctions wrought from the beginning into the fabric of things. Men change, and men's opinions change, but right and wrong, good and evil, stand forever opposed. It is always better to do right than to do wrong. It is better to do right than wrong though one die by reason of his choice. It is the paradox of the Cross. Yet it is a paradox vindicated by the moral judgment of history and by the moral judgment of the noblest men.

You my brother! With whom would you exchange places if you were compelled to choose: with Jesus, bleeding to death nailed to a cross-armed tree, forsaken, despised, spat-upon; or with the skeptical Pilate safe within his perfumed palace, his only god the mortal man who temporarily wore the purple robe of imperial Rome! You would change places with Jesus, of course, because you know He was right and Pontius Pilate wrong.

You my sister! With whom would you exchange places if you had to: with the Blessed Mary, her heart pierced by the sword of grief, weeping at the foot of Calvary; or with the mother of Judas slinking through the back-alleys of Jerusalem, his pockets bulging with new-made silver! You would exchange places with the Blessed Mary for her Son was eternally right though He died, while the other's son was eternally wrong though he went scot free.

Do right no matter what happens to you, says the Cross to a morally bewildered age. And if you do not know what is right take Jesus Christ for your guide. To live as He lived is to be right. To depart from His way is to be wrong.

III.

And finally the Cross is the complete and sufficient answer to all the deep desires of the heart of man. Philosophy, literature, art, science, religion, each has its answer to the quest of the human heart, and each offers man its own particular truth as that which is able to fill the yawning chasm of his need. But each has failed to satisfy, though each has helped. The only key that satisfactorily

fits the lock is the Cross of Jesus Christ. The heart finds there the answer to all its puzzles and the goal of all its quests.

Peace, or as the philosophers have called it, "happiness" is one of man's age-old, instinctive ends. In what does it consist? Does knowledge give it, or success, or money, or worldly honor? No, says the Cross of Christ, only one means can bring happiness: the opening of the personal life to God. Jesus possessed the peace which passeth understanding, which even Calvary could not disturb. There can be no doubt that He found it in His oneness with the Father. There was no other road for Him. We believe there is no other road for us. The way of happiness is the way of that Cross which leads men ever closer to the heart of the Heavenly Father.

Men, also, desire power. They have always done so. They seek power through position, through success, through wealth; but power so attained carries in itself the seeds of decay and dissolution. The way of the Cross is that which leads to the power that endures and is sufficient: power over self, pain, failure, disappointment, even death. Power won in any other way is weak. He who would be strong needs the Cross which links the weakness of men to the sufficiency of Almighty God.

And men desire permanence. In the midst of an ever-changing universe we seek an anchorage which cannot be moved. Everything changes: the hills, the streams, the stars, the firm-set earth, man and all his works. All we see and know bears marks of impermanence on its face.

> The cloud-capp'd towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherit, shall dissolve,
> And, like this insubstantial pageant faded,
> Leave not a wrack behind.

And now the Cross speaks of that which alone endures. The only permanence is God and the only reality which can survive the dissolution of the universe and the death of all things physical is personal character in which dwells the Living God. All else moves in endless flux. It is Jesus Christ who is the same yesterday, today and forever.

Thus the Cross, as each succeeding Good Friday comes and goes speaks its mighty message into the ears and hearts of men. We flock in multitudes to our Good Friday services because our modern hearts so sorely need it. Let us exalt that message. Let us live continually in the light of it. Let us make it completely ours. God forbid that we should glory save in the Cross of our Lord Jesus Christ.

A VISIT TO THE CAPITAL OF NATIONALIST CHINA

By The Reverend Edmund J. Lee

I HAVE recently returned from a brief visit to Hankow and Wuchang. It was most interesting to see the capital of Nationalist China and breathe the atmosphere of revolution.

The trip to Hankow was to attend a meeting of the Board of Managers of the Kuling American School. This Board is responsible for a hundred American children, who were scheduled to assemble in a few days on a mountain close to Kiukiang, one of the centers of war and labor agitation. Our meeting was to decide whether the risk was justified.

Steamer travel on the Yangtse River is just now full of uncertainty. Many steamers are not running and all schedules have been dislocated. It was only after nearly two days' waiting at the river that I finally caught an up-river boat.

We reached Kiukiang some ten hours later and it immediately became apparent that the Kuling School would not reassemble this spring at Kuling. The British Concession was entirely in Chinese hands. The Nationalist flag was flying from the consulate and the Concession Foreigners were all on vessels anchored in the river. A friend, who came abroad from the American gunboat, told me that only three foreigners were left at Kuling, fifteen miles away. He further said that the last ones to come down the mountain had an extremely difficult time and were forced to pay outrageous prices, to coolies and soldiers to get out.

After an hour's delay we weighed anchor and continued our journey, reaching Hankow late the following morning. We did not dock, as is the usual custom, but anchored off the Japanese Concession, a mile down the river. From there we went in the company's launch to the British Concession, where our Mission offices are located.

It was certainly a much changed Hankow that met our eyes when we finally got ashore. Banks and business houses were closed. Khaki-clad Chinese soldiers filled the places of the Sikh policemen with their brilliant turbans. Crowds of Chinese wandered along the broad sidewalk of the river front, formerly reserved exclusively for foreign use.

I found the Board of Managers of the Kuling School already in session at Bishop Roots' office. After some deliberation we decided to reopen the School in Shanghai for the spring term in the hope that by autumn conditions will have stabilized enough to enable the School to return to Kuling.

At Bishop Roots' lunch table that noon a Chinese guest present told us of the widespread suffering caused in the city by the cessation of business and the doubling of wages forced on employers by the labor unions. Many native banks, he said, were on the verge of bankruptcy and some business men had taken refuge in suicide.

That evening I crossed the river to Wuchang with Dr. Sherman and spent the night with him at Central China University. On the streets we were plentifully be-foreign-deviled, but had no real trouble. Ricksha men offered to take us to the University for two dollars, where the rate was formerly twenty cents. Every house displayed a Nationalist flag and the walls were papered with thousands of posters, for the most part setting forth the iniquity of British imperialism.

At the University I attended that evening an assembly of the college students. It was interesting to see the front seats occupied by co-eds in attendance this term for the first time. The students had a meeting at the close of the assembly and the lady in charge of the girl students told us that this was the sixth student meeting her girls had attended that day. Earlier in the day the students had been obliged to attend a memorial meeting to commemorate a number of Russian communistic heroes. One of our Anking students at Boone told me that there were so many meetings and demonstrations that he feared they would not have much time this next term to study.

One may ask why the University authorities allow such frequent meetings. The answer is that it is because the students are encouraged to identify themselves with the Nationalist movement, that the University has been able to carry on, while almost all other Christian colleges in the area controlled by the Nationalist government have had to close. This has been due in a large measure to the wisdom of Dean Wei, the acting president, backed by Dr. Sherman and his other associates. The Nationalist government relies more upon propaganda than upon battles to further their cause and their policy is by meetings and demonstrations to keep the zeal and enthusiasm of their party at white heat.

The University and private families as well, are facing a serious difficulty from the activities of the organizers of workers' unions. Such a union was formed among the employees of foreigners, the servants being forced to join it. The union leads in Hankow then formulated demands which were forced through by threats of a strike coupled with violence. According to these terms, in addition to a large increase of wages, an extra month's wages at the China New Year is required and three months' wages in case a servant is dismissed or an institution closed. The extra month's wages involves an immediate additional outlay of $1,000 for the University, which the authorities are quite at a loss where to secure.

The next morning I attended the regular morning assembly of the University. This, on Mondays, is a memorial service to Dr. Sun Yat Sen. That day, being Saturday, the subject was a review of current events in China and the world.

Immediately after the assembly, morning prayers were conducted by one of the clergy of the University staff. This was an entirely voluntary service, yet only one of the students left before it began. Apparently, the making of religious services voluntary has not injured the cause of religion in the University. I was told of one student, who, when it was the rule for students to attend services

made a point of never going. When, however, this term, chapel was made voluntary, he began attending regularly. When asked for an explanation, he said: "I have no objection to religious services. In fact, rather like them; but I will not go to them, if I am compelled to do so!"

Dr. Sherman returned with me that morning to Hankow. As we passed out of the city gate, he pointed out that work had been already begun at tearing down the city walls. It is hundreds of years old and it is to be hoped that sections of it will be preserved for its historic interest. The wall was responsible for the terrible suffering of the people of Wuchang in the recent siege, as they were cooped up inside and had no way of escape. They do not propose to be caught that way again.

We stopped for a few minutes at St. Andrew's Church in a suburb close to the river. The buildings have recently been completed and are very beautiful. They are a highly successful adaptation of Chinese architectural forms to church use by the mission architect, Mr. Bergamini. We were told that during the recent bombardment by the Southern batteries from the Hanyang hill across the river, a Southern general inquired what those buildings were on which their fire was being directed. When told, he said it would be a pity to destroy such beautiful buildings, and instructed his gunners to spare them. It was probably due to this that the buildings were not seriously injured, though some thirty bodies are said to have been removed from them when the bombardment was over.

After crossing the river Dr. Sherman and I with Bishop Roots and Mr. Stone, the principal of the Kuling School, called by appointment, at the office of Mr. Eugene Chen, the Minister of Foreign Affairs of the Nationalist Government. We waited for our interview in a room with a Russian gentleman, who was at the time unknown to us. I now feel quite sure, having seen his photograph, that he was no less a person than Borodin, the famous adviser of the Nationalist Government, whose advice is said to have had much to do with their phenomenal success.

Nothing could exceed the courtesy and cordiality of our reception by Minister Chen and his secretaries, and yet nothing could have been more business-like. We stated our business and received an immediate and favorable decision. Orders were given the secretaries and in a few minutes we were given the official permit we were seeking. It was a striking contrast to the dilatory methods of old Chinese officialdom.

Again that day at Bishop Roots' lunch table the political situation was discussed and the experienced men present agreed that the success or failure of the Nationalist enterprise depended on their being able to control the radical elements of their party. There was no doubt that most of the responsible leaders were in favor of a moderate and reasonable policy and desired friendly relations with Western powers. There is, however, the radical left wing, strongly imbued with communistic doctrines. This element has been useful to the Movement at certain stages and the moderates are using them. The question is will they be able to control them adequately when they desire to do so, or whether in giving them rein they are creating a Frankenstein, who will ultimately destroy them.

The most interesting features of my visit were conversations with prominent Church leaders on the subject of the problems confronting the Christian Church in China. The Chinese leaders are involved in serious difficulties. On the one hand they are bound to missionaries by ties of gratitude and personal affection, as well as by the fact that much the larger part of the support of the Church comes from the Missionary Boards in the West. On the other the pressure of public opinion in the National Movement is utterly insistent that there shall not be foreign domination of any kind in China. In the effort to meet this situation representative groups of the Chinese Church have put forth proposals to their Home Boards, of which the following may be regarded as fairly typical:

First. That the center of authority shall be transferred from the Board of Missions to the Chinese Church.

Second. That all clergy shall be recognized or appointed by the Chinese Church.

Third. That all mission property which the Board of Missions is willing to turn over to the Chinese Church shall be registered by the Board, with the Government, and then loaned to the Chinese Church, until such time as the Church can secure the status, under the Government, of a body licensed to hold property.

Fourth. The Board of Missions to continue to render such aid as they are willing to give in workers and money to the Chinese Church with the understanding that the consent of the Board must be secured in the expenditure of all funds granted by them.

This may seem on the face of it to be very revolutionary, but the last clause of the last article largely negatives the force of all that goes before. The fact that in our own Mission, at least three-fourths of the expenses of the Church are provided from America and as the consent of the Department of Missions must be secured in all matters financed by them, leaves the Church to a large extent where it was before. I pointed out to my friends of the Hankow clergy that a freedom which left the Church financially dependent on the Church abroad was a fictitious freedom.

We should, however, find in the present movement, with its demand for an indigenous Church and self-determination, a powerful leverage for the development of self-support, and this is to my mind one of the most important gains to be hoped from the revolution.

On the way down river the next day there were some eighteen young Nationalist officers with me in the saloon of the Japanese steamer. I was anxious to get them to talk freely with me and with that idea in mind brought out a copy of Dr. Sun Yat Sen's "Three Principles", a book which is almost the Bible of the Nationalist Movement, and is a required part of the curriculum of all schools in the area controlled by them. I started reading this book with these young men around me and it was no surprise to me when the man next to me asked me whether I agreed with Dr. Sun's theories, my reply was that I had been only reading the book five minutes and it was a little early to say. This was not quite satisfatcory and it was evident that the young patriot expected me to take Dr. Sun, as we sometimes did our trading as small boys "sight unseen". The ice was broken, however. Others of the group gathered around us, and for an hour and a half we discussed religion, unequal treaties and Western imperialism. The discussion was always friendly and at Kiukiang we parted with expressions of good will and mutual esteem.

There is no doubt of the earnestness of these young men, who come from all parts of China. The accounts of recent campaigns are full of stories of their heroism and self-sacrifice. There are, of course, men in the Movement who are in it for what they can get out of it; but taking it as a whole there is probably as high an order of patriotism among them as in our own American Revolution.

Since my return to Anking, two of our Anking clergy have paid a visit to Hankow. They told us yesterday on their return that they had attended there a dinner at which prominent Nationalist leaders were present. The principal address was made by the Minister of Justice of the Nationalist Government. He is himself a Christian and stated in his speech that while there were anti-religious elements in the party the government had absolutely no anti-religious bias. He further stated that his own conviction was that the revolution would be a failure without the ethical standards and the spiritual dynamic of Christianity.

Here in Anking we have been entirely peaceful all through the autumn and winter. People have been more than usually friendly and our work has made encouraging progress. We have been nominally on the Northern side though the loyalty of our military governer to the North has been very doubtful. It now seems certain that he has thrown in his lot with the Nationalists and we expect in a few days to have them take over the city and inaugurate their system. We may then have quite a different story to tell, but taking the situation as a whole, I find much to justify a persistent optimism.

PRAYER FOR CHINA.

Bishop Slattery has set forth the following prayer for use in the Parishes of the Diocese of Massachusetts:

Almighty God, whose kingdom is everlasting and infinite; Look with compassion, we beseech Thee, upon the people of China in this hour of their awakening; give to them leaders who shall guide them into freedom and peace; protect, for their sake, the messengers of thy love; grant to the nations patience and wisdom, that they may help and not hinder the unity of a great people; and bring to the whole world the blessing of fellowship with thy Son, our Saviour, Jesus Christ. Amen.

OUR DUTY TO OUR JEWISH NEIGHBORS

By B. A. M. Schapiro

THE Lord has brought over three million of these wanderers to our very doors. He has not brought them here to despoil you, for the Jew has been a blessing commercially and artistically, and yet some regard the Jews as interlopers, and wish to see them suppressed.

Whether welcome or not, the Jew is here, and here to stay. He votes in the same booth and drops his ballot in the same box as yourselves. His children and yours attend the same schools. He cannot be interned or isolated. The Church (in New York and other large cities) is surrounded by many evidences of his presence. Yet, it would appear that she desired to forget the fact. History reminds her of it, the Old Testament repeats it, the Apostles re-echo it, and still the Christian Church shrinks away. It is true that we pray for the Jews on Good Friday, but the collection goes to keep up an Armenian Monastery.

It is also true that the individual Christian is aware of the existence of that historic race. But he is aware of it in only one way, and that is, to be on his guard against the Jew in Wall Street, on the Exchange, and in the financial world. He finds him a keen competitor in the professional world, in the studio, in literature, but he seems to forget that the Jew, whom he encounters in his daily avocations, has a soul to save; he forgets that there is not salvation outside the name of Christ; alas! above all else, he forgets his duty, a duty imposed upon him by the love of God, by the laws of gratitude, and by Christian charity, to carry that salvation, in its most attractive form, to the Jewish heart.

The proximity of the Jew not only gives to the Church an opportunity which she should be quick to use, but also places her under the strongest obligations. This obligation is to the Jew, to the country and to God. Unevangelized, the Jew is a menace. A visit to the courts of New York, or of any other city with a large Jewish population, will prove that we are not putting up a man of straw in order to knock him down. Crime is on the increase among my people, but we must here qualify this statement. These cadets, white slave traders, gunmen, and these perjurers are not such because they are Jews, but because they have no religion, because they have cut themselves off from their ancestral religious moorings. The free American air which they breathe is not conducive to the observance of Judaism. In Russia, Poland, Austria, and Roumania, the religion of Moses will bloom, flourish and develop sterling manhood, and will keep pure the sanctity of the home and give respect for one's oath, even if it be to "one's own hurt"—Evangelized and converted to Christ the Jew will be a great blessing.

Embittered by contempt, and crushed for centuries by oppression in the countries from which they have come, they look upon any form of law as tyranny, and their only conception of liberty is license. The spirit of extreme socialism and anarchism prevails among many of them to an alarming extent. Every patriot, every philanthropist, as well as every Christian, must see the importance and the necessity of bringing these people into sympathy with the best American thought and life; of helping them to forget their past; of encouraging in them a spirit of respect for law, even if it is irksome, and the responsibilities of good citizenship.

The attitude of the Christian Church—of our Church especially—toward the Jew has been too long one of neglect. She has remembered too persistently the fact that they are Jews, and has forgotten that they are sinners for whom Christ died. She under-estimates their spiritual needs and has yielded all too readily to the notion that they are inaccessible by the Gospel.

May I mention something that is uppermost just now in our minds? Leon Trotsky, former War Minister of Russia, whom the speaker met several times while he was in this country, often told us that the Christianity of New York City reminded him more of "exclusive clubs than of anything else". The exclusiveness of Churchmen are felt keenly and noticed by the foreigners, especially by those of culture. If the Church had shown more interest in the salvation of the Jewish Russian Immigrant, we Americans and the Allies might have had a different story to tell, and a less difficult problem to face. What consideration has the Church shown for the Jew? We do not refer to commercial or political preferment; for temporal prosperity and corporal well-being are not all of life. What have we for the newly-arrived Jew? We are showing him the seamy side of our noble country. If Mr. Trotsky had been attracted to the Church, Russia would have had another story to tell—he could no more have been brought by Prussian gold than could Spinoza, or any other Jewish idealist. Disraeli, who made Queen Victoria Empress of India, is a type of the prophetic fulfilments, which are in store for the Jewish people.

If the Church had been true to her high calling and to the Jew, such social reformers as La Salle and Marx would have been won to Christ, all race hatred and oppression would long ago have been swept like chaff before the wind. And if the Church will now be really interested in bringing this about through spreading the Gospel of Christ her Lord and Redeemer, she will do all in her power to bring this blessed Gospel of light and liberty to the Jews. It is the best investment that the Church can make. Surely she has gained much by the conversion of so many eminent sons of Israel. For the names of such see my tract, "Gethsemane in Our Lives".

The Jew has needs which should appeal to every Christian heart. Besides his cares, burdens and sorrows, he has intellectual and spiritual difficulties. He has been trained in the synagogue; he knows something of the morality of the "Torah and the Talmud". While the books of the latter contain much rubbish, they hold precious pearls. Yet the Jew is stunted in his spiritual growth, and dwarfed in his moral development. The rapid progress of the modern Jew does not have its source in the Ghetto, in the Synagogue, nor in the Talmud-Torah schools, but in Christian institutions. This, the Rabbis fail to recognize.

Where shall they gain spiritual knowledge? They have the synagogues, the law and the prophets. Yes, they have the law and the prophets, but not the means of making them well known among the younger generations. The reason for keeping young Jews in ignorance of the prophets is obvious. More than one Israelite has accepted Jesus the Messiah after a careful study of these writings. On carefully comparing the prophecies of the old with the New Testament he cannot but see that Jesus is He "of whom Moses and the prophets did write", the Messiah of Israel, and that He whom their fathers have rejected, is their only Redeemer.

The prevailing opinion that Jews are not accessible by the Gospel is not correct. Many of them are hungry for the truth as it is in Jesus Christ. Will you Christian men and Christian women help to propagate among them the Gospel of Jesus Christ? Will you tell your Jewish neighbor that not a Chinese, nor a Hindoo, but a Jewish Messiah, is your Saviour and Redeemer?

If you feel incompetent to do this, will you not give him a tract such as is issued by the Hebrew-Christian Publication Society? Do not forget our Lord's last words: "Go ye into all the world and preach the Gospel to every creature." Many say, "Our Church is not interested in the Jews". Your Messiah was interested in them enough to die for them, and His Church should share His love for them. Perhaps you are interested in foreign missions. If the four million five hundred thousand Jews in America were in some island of the Pacific, would not our Church consecrate Bishops, and build schools for their benefit? Does that justify you in neglecting your Hebrew neighbor? Through Moses the great Jewish Law-giver, you have received the Ten Commandments, the foundation of all law, moral and civil. You chant Jewish Psalms, you quote the proverbs of Solomon, you learn patience and submission to God's will from the patriarchs, you grasp faith's deepest meaning from Abraham, the father of our people. Your souls are borne heavenward by the writings of Jewish prophets.

When you turn from the Old Testament to the New, you find that the Life of Christ as recorded in the Gospels was written by Jews. The Epistles also were written by them. You get your theology from a Jew, St. Paul; and you catch your clearest glimpses of the world to come through the sublime apocalyptic vision of a Jew.

Gentile Christians ought to realize the enormous religious debt they owe to the Jews. They are indebted to them for the Bible. The holy men of old who spake as they were moved by the Holy Ghost, were Jews.

The first Christian Church was composed of Israelites. They obeyed Christ's command—"Go ye and disciple all nations". They planted the precious Gospel seed in Europe. They were willing to be crucified with their head downward for your pagan ancestry, and you reap the benefit. Yet you neglect to share it with the Jews within your reach. Is this your gratitude?

It is time also that our people should awaken to a knowledge of their glorious future and destiny; time that the true, unadulterated Gospel be proclaimed in the by-ways, without hindrance or fear. We have not the slightest doubt that true, consecrated Christians will honestly try to comply with Christ's last command. This will be a test of your loyalty. What part will you have in this grand work?

Upon whom does the duty of evangelizing the Jews devolve? Clergy and laity should cooperate. Preachers, superintendents of Sunday Schools must instruct the people as to the importance of this work. (Literature on the subject can be obtained from the Hebrew-Christian Publication Society, 405 Bible House, New York City.)

The subject of Jewish evangelization is often misunderstood by well-intended people. These people are very ready to treat the Jew on the popular ground of "Hail fellow, well met", and emphasize from press and pulpit to the Jew that religion does not enter into the Jew question. A so-called latitudinarian will never accomplish the important task of bringing Israel into the fold of the Good Shepherd. Theologians that stand ready to sacrifice principle for popularity, that speak lightly and vaguely; as if there were no difference between one and the other —between Judaism and pure Christianity, as if it were at the uttermost merely a matter of taste, or the result of environment—such a view of the Jewish question will not restore Israel to its rightful place as a nation endowed with a mission and message not only for themselves, but also for the world at large. This work requires men and women of earnest, zealous consecrated Christian lives, who keep in close communion with the Lord, and who realize that the words of the Master—"He that believeth not shall be damned", are true today, as they were when uttered. The laity are not excused from participating in this enterprise. If they cannot do the work personally, they can contribute to the support. Some may be unable to help in this way, but may serve in the highest of all ministries, which is intercessory prayer.

Now a few practical suggestions: Special appeal to the Jews is necessary. They are a peculiar people, with peculiar lineage, customs, manners and habits of thought, social temper and religious belief. They refuse to mingle with Gentiles. Their clannish proclivities are intensified with hereditary prejudices, by traditional faith, and by the centuries of neglect and persecution. They cannot be persuaded to attend promiscuous religious meetings. Indeed they would not understand Christian terms and expressions.

The Hebrew-Christian Publication Society supplies tracts to missions which need literature for free distribution among intelligent people. Appeals are coming for tracts from all over the world. Will you help?

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

VACATIONS.

Vacation time is coming. Recreation is essential for the clergy, as well as for the laity. In fact, it is good for the congregations that the preacher should have the opportunity to rest and re-load his mind with new material.

There is no way that this can be done so effectively, as a trip to the Holy Land. The time spent on the boat affords a rest that is of the most effective kind, because it is easiest to do nothing, when there is nothing to do. Seeing the sacred places, coming in contact with ancient customs and watching Oriental peoples in their native costumes, that can not be estimated until experienced. To stand, for instance, on Mar's Hill and read the seventeenth chapter of Acts, gives one a thrill that will last a life time.

Of course, the natural reaction to these suggestions will be that the average minister might as well think of a trip to the moon as to the Holy Land, but travel is much cheaper than it used to be, and all sorts of tours are now offered at prices that bring them much nearer within the reach of the clergy than they were in years gone by. We can commend, from actual experience, the Wicker Tours, and many readers of this page may perhaps remember our accounts of interesting and sacred places written while traveling under their auspices. No parish can make any better investment for themselves and their rector, than to help him to get the advantages of such a trip.

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

Article XV.—The Ten Commandments.

(Continued.)

The Fifth Commandment—OBEDIENCE (continued).

Discipline—Punishment.

"I whipped her."

"Why?"

"She disobeyed me."

"She is only three. Did she realize what she did, do you think?"

"Yes, I told her not to step off the asphalt walk, and when I came down ready for our afternoon drive, there was Genevieve sitting in a puddle of water, shooting water from the hose all over her lovely new embroidered linen dress! Her dress was a wreck! So I took her upstairs and spanked her."

"You spanked her because you were mad at her for ruining her dress, not because she disobeyed you?"

"How can you say that? I told her not to move."

"If she had moved on the grass and had not ruined her dress, would you have spanked her?"

"Well—er, probably not."

"It seems to me the real culprit is yourself. You have several counts against you:

1. She had played with the hose all morning, dressed in her bathing suit. You failed to explain the difference between bathing suit and clean dress.
2. You neglected to put the hose away after she played with it. She is too young to put it away herself.
3. You put her in the way of temptation.
4. You punished her because you were provoked
   (a) At the postponement of your pleasure.
   (b) At the extra trouble to you in dressing her again.
   (c) At the damage to the new dress.

You were guilty of temper, selfishness, false pride, procrastination, negligence and failure to think through your problem. Somebody had to be punished for all these delinquencies, so you punished the child."

A terrible indictment, isn't it?

Here is another one:

"Do you whip the boys in your school?" I asked the head of a school for incorrigible boys, a kindly, gentle-eyed minister.

"When I came in as the new head," he replied reminiscently, "I made a vow to myself that I would win my boys by love alone, so I devised all sorts of measures to maintain discipline short of corporal punishment. All went well for a while. The boys seemed on their good behavior. But gradually there came slips, and things began to get pretty bad. I traced the disturbances to their source and found that a big boy, who had come from a notoriously bad section of a large city, was apparently responsible. I tried every means short of expulsion to bring him to reason, and I knew that expulsion would mean ruin for me as a disciplinarian. It would mean in the eyes of the boys that I couldn't handle them. One day he flouted me to my face. "Try to make me," he said, and added, "you little snipe," and I knew in a flash what the trouble was. He thought that **I was not strong enough to thrash him**, and his ideal of a man was courage and strength. He showed that he had the greatest contempt for what seemed to him my weakness and cowardice. In other words, he thought that he was "the bigger man".

"I prayed about it, waited for twenty-four hours and then having started all the boys, except him, out for a hike, I sent for him."

"Bill," I said, "I have tried in every way I could think

of to help you to be a good boy. There is only one thing else to try and I am going to do that right now. I am going to thrash you so thoroughly that you won't want to sit down for a week, and when I get through YOU ARE GOING TO BE A GOOD BOY."

"Oh, you are?" and Bill raised his eyebrows, stilled a slight quiver of the lips, stuck his hands in his pockets, and assumed a defiant attitude.

"Take off your shirt." He obeyed, and I thrashed him. That was the first time I had ever whipped a boy, and I felt like a brute; but it was the best job I ever did in my life. There was good in the lad. He neither cried nor whined, though the welts stood out on his body. He stuck his hands in his pocket, stood up and said, 'I didn't think you could do it, sir'. I held out my hand and he grasped it. I had won him and also won a friend. Today he is a rising young lawyer in his native city. I rarely have to whip them now, but when I do I always save the boy and win a friend."

I agree with the Headmaster that whipping should be the last resort; but when the last resort comes do an honest job of it. Better to whip a child when he is young than to let him grow up to have to enter a reform school or the penitentiary.

All children of strong character need at times to be disciplined, but not all children need to be whipped. Be sure in your own mind that the offense calls for punishment. If possible, the punishment fit the crime for instance, in my opinion to be deprived of the drive in Genevieve's case was a more logical punishment than spanking. Get clear in your mind the difference between a mistake or an error of judgment, and a sin. This isn't easy to do by any means, but try to do it anyway. Genevieve showed a lack of judgment in getting her dress wet at the wrong time. Bill showed deliberate disrespect for authority. The one called for carefully-placed discipline; the other was only controlled by corporal punishment. Discipline and punishment must definitely teach self-control, obedience, respect. If these lessons are not learned the punishment has failed.

If you do not discipline your child, life will do it all the more harshly, and how pathetic if it finds him soft and unable to endure its penalties! The world of men has no place for a slacker, a quitter, a coward, or a weakling. They all go under sooner or later. Therefore prove your child while he is young and watch him grow up strong brave, a bearer of burdens and a self-respecting citizen.

A few helps by the way to guide you in the matter of discipline:

1. Be sure the child deserves the punishment; try to find out why he did wrong. Maybe you failed to make things clear to him.

2. Never punish a child without explaining why.

3. Wait a reasonable time after the misdemeanor before punishing.

4. Never punish when "mad".

5. Never punish in the presence of other people.

6. Never threaten. If you promise to punish, do so if it becomes necessary.

7. Never call him a "bad" child. This does no good and may cause him to take pride in being bad.

8. After the punishment never refer to it again. This is important.

9. As soon as possible after the punishment reinstate the child in your affections. Never let him go to bed unforgiven.

10. Never under any circumstances use fear as a method of discipline—"I'll call a policeman" or, "the doctor will get you" or "the bogyman" or a "lion", are all wicked threats to use. You may cause him to go through life hating the guardians of our lives and property and health, and, moreover, your child may develop a phobia which may cause him trouble later on.

11. Whenever you punish wrongly, go quickly to him and apologize. Your child will respect you tenfold for thus acknowledging a wrong-doing on your part.

12. Try going to Jesus with your child about all your joint problems. Prevention is better than punishment. Plan in your daily schedule a time to discuss the day's happenings with the child. Little confidences between mother and child are a tremendous help towards understanding the child's point of view. "What was in your mind," you might ask, "when you stepped off the walk?" Genevieve at three can understand simple English, therefore get in the habit of talking over with her such perplexities and problems as well as pleasure that come up in the daily life. Such procedure will be productive of untold benefit to you both and doubtless punishment will be found to be jointly agreed upon as necessary, or else found by you to be unnecessary.

MEMORIAL COMMEMORATES WORK OF TEXAS CHURCHMEN IN EARLY DAYS

RECENTLY there has been installed in the end of Grace Church, Cuero, Texas, a triple memorial window in loving memory of the first Bishop of West Texas, the Rt. Rev. R. W. B. Elliott, First Senior Warden, Judge H. Clay Pleasants and first Junior Warden, Mr. C. C. Howerton.

The central window, which symbolizes the Bishop, depicts a large figure of the Good Shepherd, those on either side, represent a cross topped with a crown; each has the name inscribed and "In Loving Memory by Grace Church Sunday School".

(The following are excerpts from the Rev. F. R. Godolphin's sermon):

"The Rt. Rev. Robert Barnwell Elliott was born in Beaufort, South Carolina, in 1840. . . . He fought in the War Between the States, and at its close, he studied for the ministry, was made deacon in 1868 by Bishop Quintard and ordained to the priesthood by Bishop Beckwith in 1871. He served in New York for a short time, but returned to Georgia to become rector of St. Philip's Church, Atlanta, where, in 1874, he was consecrated Bishop of West Texas by the Bishops of Texas, Alabama, Tennessee, Georgia and South Carolina. At the time of his election, he was suffering from the wound in his head received during the War Between the States. Against the warning of his physician and advice of friends, he deliberately accepted the most uninviting field in the whole country where nothing but the hardest work could be expected, where his life was often in danger and where he knew that his labors would most probably be fruitful in no apparent result during his life time. He came to a wilderness with scarcely a consecrated church in his whole jurisdiction. His first service was held in Luling, Texas, in a passenger car (in the fall of 1874), and there to the accompaniment of pistol shots from "cowboys" shooting up the town, he reasoned of "righteousness, temperance and judgment to come". Only those who remember the nature of the country he traveled and the various sorts and conditions of people with whom he had to deal, can have the faintest idea of his experiences in both bodily and mental strain. 'He served as Bishop of West Texas for thirteen years and laid down the burden of life on August 26, 1887—His life of toil was not in vain, his name has become a household blessing, his memory a benediction and all who came under the sweet influence of his fearless Christian course, remember with undying affection and gratitude him, who was verily a Prince in God's Israel.'

Judge H. Clay Pleasants was a man of sterling worth, deeply religious and firm to a marked degree, 'always exhibiting a kindly tolerance for the offender, patience with the foibles of the aged, respect for the opinion and beliefs of his fellow creatures, an all-embracing charity for the world and an abiding belief in a Supreme Being ruling over and guiding our destinies'. (He was born in Goochland County, Virginia, in 1836), 'but it took the soil, atmosphere and the spirit of Texas to bring him to his full fruition. He possessed a tactful, philosophic way about him, that brought things to pass." A splendid type of manhood, he belonged to that stalwart generation of cultured Southern gentlemen, where character counted above dollars. He died in Galveston in the year, 1907.

(Quoting from the History of the Church in West Texas, written by Bishop R. W. B. Elliott.) About the year 1886:

"At Cuero I found upon my first visitation (January, 1875), the frame of the church that had been erected at Lavaca. . . . Bishop Gregg upon the application of the wardens and vestrymen, gave consent to the transfer of this building to Cuero. There was no missionary in charge, but a faithful layman, Mr. C. C. Howerton, maintained a Sunday School, the only one in the place. In the beginning of 1875 Cuero was a town given up to the feud between two factions. In the fighting more than thirty persons were slain and traveling after night fall was dangerous. . . . It was in such a stormy period that the Christian brother, but now mentioned, gathered Sunday after Sunday the children of the town and amid scenes of bloodshed and the recital of crime opened unto them the Scriptures and spake unto them of Christ. It was a noble

consistent and lovely witness in those dark days." (He was born in Halifax County, Virginia, April 5, 1832, and died in Cuero, Texas, February 6, 1907.) "About the beginning of 1876 Judge H. Clay Pleasants was elected Judge of the District Court and at the imminent peril of his life succeeded in bringing the ring leaders of the disorder to justice. . . . It is with pardonable pride that I add that Judge Pleasants who rid the country of the assassins who terrorized it, is at this time the Senior Warden, and Mr. C. C. Howerton, the Sunday-School Superintendent during the days of bloodshed, where he taught the children and ably assisted in controlling the lawless, is the Junior Warden of Grace Church."

This triple memorial window was installed on March 22, 1927, contributed by Grace Sunday School and a friend.

Mrs. Lelia Seeligson.

AN INTERESTING CORRESPONDENCE

281 Fourth Avenue, New York.

Office of the Presiding Bishop
28 March, 1927

"Sent to the Rev. Dr. Clattenburg for Publication:

I consider the following statements of the Rector and Rector Emeritus of St. John's Church, Cynwyd, Pennsylvania, the most important information that has been published in connection with the origin of our Sunday-School Lenten Offering, and feel that it will add to the success of the Jubilee Offering in a very marked degree.

Personally, I am glad to get the information contained therein, and officially, sincerely hope that it will be read by every member of the Church, old and young, and believe that it will contribute very materially to the interest in and augmentation of our great Jubilee Offering.

JOHN G. MURRAY,
Presiding Bishop."

Cynwyd, Penn., March 25, 1927.

"Rev. A. Edwin Clattenburg, D. D.,
St. John's Rectory,
Cynwyd, Penn.

My Dear Rector:

I have been particularly interested in the various articles which have appeared in the religious press, bearing upon the coming Golden Jubilee of the Lenten Offering.

It was my privilege to be associated with Mr. John Marston, the originator of this remarkable movement, for nearly fifteen years, and to hear from his own lips, not only the story of its beginning, but also of his rejoicing at its ever-increasing bounty to the missionary funds of the Church, and to learn from him what he thought was the offering's greatest value.

Mr. Marston was a man of vision and courage and faith. His vision saw great possibilities in his venture of faith, and his courage, born of faith, led to the inception of the Lenten Offering. St. John's Church was scarcely able to meet its own financial needs when his proposal to give the proceeds of Lenten self-denial to missions seemed to many a visionary, sentimental project, with but little promise of value to the work of the Church at large.

Its first year was confined to the Sunday School, of which he was superintendent, and the unexpected and surprising result of $200 for general missions led to consultation with other zealous advocates of missions, with the result that the following year found many schools adopting the promising plan. Mr. Marston's story of his conference with Mr. George C. Thomas is an interesting one. These two men were in the habit of taking lunch together at a modest restaurant near their places of business. On this particular occasion of conference the lunch consisted of a fifteen-cent bowl of oyster soup for each. And out of this conference, over this modest meal, came the extension of the plan of the Lenten Offering until now it has covered the territory ministered to by our Church.

Mr. Marston was a man of vision and he looked confidently forward to what we are privileged to see, an army of half a million Sunday-school teachers and scholars learning the value of self-denial, the joy of giving to the needs of others, the power of cooperation, and, above all, a practical interest in the extension of the Kingdom of God. And these lessons of Christian discipleship have been learned by untold numbers, who, during the fifty years of this united effort, have passed to their reward.

The child of fifty years ago who put his savings, from his acts of self-denial, into the little mite-box is the parent of today, and his children are gladly following his example and teaching.

Our own Sunday School, which fifty years ago started this great movement with an offering of $200, will probably, in this Jubilee Year, give ten times that original amount. Perhaps it is safe to assume that the increased offering for general missionary work, not directly associated with the Lenten Offering owes its stimulus largely to the teaching of the children of the past fifty years by this concerted effort.

All of this goes to prove that Mr. Marston's estimate of the value of this movement was correct when he placed its educational importance above the gathering of these special funds for the work of the Church. The Church is today reaping bounteous harvests from the fifty annual seed times of the Lenten Offering. "It was an eventful day in the history of the Church in the United States when the movement of Sunday-School offerings for missions was begun by a layman of this parish," said Bishop Whitaker, at the laying of the corner stone of the new St. John's Church. And the Bishop went on to tell how the movement was soon vibrating through the Church all over the country. 'Well may we have faith in God,' said the good Bishop, as he spoke of the wonderful results of twenty odd years of this Offering, reaching, as it had at that time, the grand total of about one million dollars.

'Well may we have faith in God,' to repeat the words of saintly Bishop Whitaker, as we now in this Jubilee Year note the increase of the Offering from year to year and learn that more than six million dollars have been put into the treasury of God by this means! And it has all been for the extension of God's Kingdom.

Little beginnings, with faith in God, have led to the great results we see in this year of grace.

You, my dear Rector, are privileged to see in this Parish of this venture of faith, the fulfilment of the promises of Holy Writ. Bread cast upon the waters returns after many days. St. John's Parish, at the time of the inception of the Lenten Offering, had a property valued at less than $8,000. Today, fifty years later, it rejoices in a noble group of buildings upon which a recent appraisal placed a replacement value of $340,000. This represents a long pull on the part of a few people, for today you cannot say that you have a large Parish, or a wealthy congregation. Verily we reverently say, 'What hath God wrought'? Praying for God's further blessing upon the Parish and upon you in your every endeavor, and wishing success in every good work, I am,

Fraternally yours,
HENRY A. F. HOYT,
Rector Emeritus of St. John's."

As Rector of St. John's Church, falling heir to such a great heritage, I feel bound to give all the honor due to those who in the past have done their best to make this Parish strong in the Kingdom of God. Mr. John Marston not only originated the Lenten Offering, but he insisted from the first that it be used only for the extension of God's Kingdom. He also did his full share in building

up the fabric that we now have here, contributing the Tower and Sanctuary, which for years formed the "new Church". Dr. Hoyt's vision, patience, and courage, ought to be mentioned also when one is speaking of this present Parish. My debt to him is increasing as the days go by. I trust that all the saints who have labored here, who labor today, and those to come, will remember and think of one another, the true communion of Saints, and in that remembrance and thinking have vision and courage and faith to go on from strength to strength.

Faithfully yours,
A. E. CLATTENBERG.

Church Intelligence

Gift To Washington Memorial Chapel, Valley Forge.

A bust of Martha Washington was unveiled Wednesday afternoon, March 30, in Washington Memorial Chapel, Valley Forge, Pa., as the gift of students, alumnae and faculty members of the National Cathedral School, Mount Saint Alban, D. C., who come from Pennsylvania. It was sculptured by Mrs. L. MacD. Sleeth, head of the Department of Art and History of Art in the School and is a duplicate of the bust which now stands in Memorial Continental Hall in Washington. Mrs. Sleeth won the competition held among sculptors for this honor.

The suggestion that the bust be presented to Washington Memorial Chapel was made following the recent visit to the school of the Rev. Dr. W. H. Burk, who has been in charge of the building and furnishing of the chapel since it was first conceived. He was impressed with the replica of the bust which stands in the study hall of the National Cathedral School Building, and he entered heartily into the plan for its being made available to the thousands of patriotic pilgrims who visit Valley Forge annually.

The pilgrimage of the Cathedral School group included fifty under the leadership of Miss Jessie C. McDonald, Principal of the School, and Mrs. Sleeth. The program was arranged by Miss Mary Dixon Palmer, daughter of former Attorney General A. Mitchell Palmer, and president of the Pennsylvania Club among the undergraduates.

Mrs. Sleeth is a pupil of James McNeill Whistler and a member of Mark Hopkins Institute of Art in San Francisco.

Latest Cables From China.

Cables received from Shanghai, April 2, give the following information:

The following members of the Hankow Mission have arrived in Shanghai all well—the Rev. A. M. Sherman and family, Mr. R. A. Kemp and family, Mr. E. P. Miller and family, Miss Henrietta Gardiner.

All members of Anking staff are en route to Shanghai. (We assume that this statement does not apply to Dr. Harry B. Taylor, as the New York Times press cable of April 1, stated that the only American missionary refusing to leave Anking was Dr. Harry B. Taylor, of St. James' Hospital.)

Mr. and Mrs. Philip B. Sullivan sail from Shanghai April 9 on the Steamer President Pierce, due in Seattle April 25.

The following sailed April 3 on Empress of Canada, due in Vancouver April 17—Miss Alice M. Clark, Miss C. A. Couch, Miss J. C. Wilson.

The following property has been seized by soldiers—St. Paul's Church, Kiangwan (near Shanghai), Mahan School, Yangchow.

The following property has been seized by students—Trinity Church, Yangchow.

John W. Wood.

The visit of Dr. John W. Wood and Bishop H. St. George Tucker to China is postponed at least until June.

Dr. Wood and Bishop Tucker were asked to serve on the commission appointed by the Department of Missions at the request of Bishops Graves, Roots and Huntington, to confer with them regarding the problems facing the Church in China.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

The Church Service League.

Miss Frances H. Withers, a Secretary of the Department of Religious Education of the National Council, in charge of the service program of the Church, was the speaker at a meeting on Friday, April 1, at Diocesan House, called by Miss Abbott, Diocesan Director of the Church School Service League of Washington. All Church School leaders and workers, clergy, superintendents and other Sunday-School officers, were invited to this meeting. Miss Withers explained the plans of the department of Religious Education in connection with the service program.

The principal activities of the service program in its nation-wide aspect are the Christmas boxes, the children's Lenten offering, the birthday thank offering. Christmas boxes are sent to all the mission stations of the Episcopal Church and the details are so arranged that each of the eight provinces of the Church in the United States sends to a different field each year.

There was also a discussion of ways and means of bringing the work of the service program to the attention of the Church people during the meeting in Washington of the General Convention in 1928. Among suggestions offered were a mass meeting for the presentation of the Birthday Thank Offering, an exhibit and study classes for leaders.

Rear-Admiral Cary T. Grayson has been appointed General Chairman of the General Convention of the Church to be held in Washington in October, 1928, according to announcement made by Bishop Freeman at a meeting of Convention Committeemen held recently at Diocesan House. Admiral Grayson will have as aides, Mr. Hugh Nelson as Secretary, and Mr. H. L. Rust as Treasurer, and chairmen of sub-committees are as follows: Entertainments and pageants, Dr. Geo. W. Atkinson; luncheons, Dr. L. W. Glazebrook; registration, the Rev. George F. Dudley; hotels and hospitality, H. K. Boss; arrangements, the Rev. Z. B. Phillips; motor corps, Gen. George Barnett; ministerial supply, the Rev. Robert Johnston; services, the Rev. C. T. Warner; music, the Rev. Z. B. Phillips; transportation, M. O. Chance; publicity, Newbold Noyes.

The Executive Council of the Church in the Diocese of Washington is scheduled to meet in Diocesan House on Friday, April 8. This will be the last meeting of the Council, before the opening of the Diocesan Convention to be held in Ascension Church in May.

The Executive Council is charged with the preparation of estimates for all phases of Church work in the Diocese which are maintained by Convention assessments. It must prepare a budget to be submitted to the Convention for approval. It is also expected to make an annual report to the Convention, describing its work during the year and recommending measures to be adopted by the Convention for future operation.

Under the canon adopted by the Convention of 1926, twelve members of the Executive Council are elected by the Convention each year. Certain other members are chosen annually in other ways, making a total membership of twenty-five.

"The Man of Nazareth," a sacred cantata by John H. Rogers, will be rendered by the choir of Christ Church, Georgetown, on the evening of Palm Sunday. This cantata is not so well known as some of the others often heard at this season of the Church year; but is rarely beautiful. The rector of Christ Church, the Rev. E. Pinkney Wroth, Jr., will sing with the choir taking some of the tenor solos.

M. M. W.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. Geo. Tucker, D. D., Coadjutor.

Death of the Rev. J. F. Ribble, D. D.

The Rev. John Francis Ribble, D. D., rector of St. Andrew's Church, Richmond, died Wednesday morning, March 30, in St. Luke's Hospital, after an illness of several months.

Funeral services were conducted Friday morning in St. Andrew's Church by the Rev. W. D. Smith, D. D., rector of St. Mark's Church. Members of the vestry of St. Andrew's Church were active pallbearers, and the honorary pallbearers were the clergy of Richmond. Interment was in Hollywood Cemetery.

Dr. Ribble was born in Norwood, Nelson County, April 15, 1867, and was a son of Dr. W. H. Ribble and Fannie Archer Goodwin Ribble, of Wytheville. He was a nephew of the late Rev. R. A. Goodwin, for many years rector of old St. John's Church, Richmond, and of the late Rev. Dr. E. L. Goodwin, a former editor of The Southern Churchman. He was educated in Norwood School and received the degree of M. A. at Roanoke College. He was ordained deacon from Virginia Seminary in 1892 by Bishop Randolph, of Southern Virginia, and to the priesthood in 1893 by Bishop Whittle.

He was awarded the degree of Doctor of Divinity from the Virginia Semi-

nary in 1918. Dr. Ribble served in Cassanova, Va., St. Paul's Church, Newport News and St. John's Church, Petersburg, and for eight years he was professor of the Bishop Payne Divinity School, Petersburg.

Dr. Ribble was examining chaplain of the Diocese of Virginia since 1914, and president of the Diocesan Board of Religious Education since 1913, and in the latter field he aroused much interest in Sunday-school and educational work. He was the founder and leader of the Summer School of Religious Education, held first in Charlottesville and then at Sweet Briar.

He has been rector of St. Andrew's Church, Richmond, since 1913, devoting much time and attention to the parochial school and recreational work. In the death of Dr. Ribble not only the Diocese, but Richmond, has lost a leader of spiritual vision and great missionary spirit.

Dr. Ribble is survived by his widow, nee Miss Bessie Goodwin, of Santa Rosa, Cal., and five children.

The Evangelistic Movement In Richmond.

Before the Ministerial Union of Richmond adjourned for last summer it was arranged to plan a simultaneous preaching campaign in the white Protestant Churches of the city. The period of Lent was chosen and the Rev. Thomas Semmes, of South Richmond, was elected Chairman of the General Committee.

At the first meeting of the Committee in June a strong ally was secured in the Christian Business Men's Evangelistic Club, the president of which is Mr. W. H. Stansell, manager of the Postal Telegraph Company. This club aided by Mr. R. E. Magill, of the Presbyterian Committee of Publication, has done splendid work in arousing religious interest in the city. The period chosen for the intensive work of the churches was March 27 to April 10. Seventy-five Churches entered the movement. Twelve Episcopal Churches decided to do follow-up work of the Bishops' Crusade and nearly all are now engaged in every night services. A number of parish missions are going on and a great spiritual revival will result. The noon-day services at St. Paul's Church were adopted by the general committee for the two weeks' period of the campaign as the community midday service and Mr. Stansell procured the gift of a broadcasting service through WRVA, so that about ten thousand homes and business places can "listen in" to this service. Mr. Magill has filled the windows of the city homes and the street cars with cards and secured very valuable poster and signboard notices for a nominal sum, which was paid by a prominent layman of the Episcopal Church. The newspapers and every agency approached by the committee have responded cordially and helpfully in putting forward the movement.

For St. Paul N. and I. School, Lawrenceville.

At a meeting held in Richmond recently, and sponsored by the Episcopal Churches of the city, a plea for funds to carry on the work of the St. Paul Normal and Industrial School, of Lawrenceville, Va., was heard, and addresses were made by Archdeacon James S. Russell, founder of the school; B. A. Lewis, Commonwealth's Attorney of Brunswick County, and the Rev. Robert W. Patton, director of the American Church Institute for Negroes.

A book dedicated to Archdeacon Russell and containing the names of faithful Negro servants of the old South is now being made.

Contributors to the school fund will have their names in the book, and the names of the former slaves or servants in whose memory the donations are made. These names will later be inscribed upon a bronze tablet to be placed in the St. Paul School, it was announced. Every person who makes a donation of $500 or more will have his name placed on the memorial.

Inspired by the work of the campaign, Dr. John Scott and his sister, Mrs. Emma Scott Taylor, have offered to finance the construction of an administration building not to exceed $15,000, and many other contributions have been made, it was said.

Albemarle Convocation.

The spring meeting of Albemarle Convocation will be held in St. Paul's Church, Ivy Depot, Tuesday, April 19, to Thursday, April 21. All members will please take notice of this change in date of meeting. Please notify the Rev. F. W. Neve, Ivy Depot, of the time you intend to arrive for the meeting as he is desirous of completing all arrangements for Convocation's entertainment.

Piedmont Convocation.

The one hundred and nineteenth semi-annual meeting of the Piedmont Convocation will be held in Emmanuel Church, Braddock Heights, Alexandria, Monday, Tuesday and Wednesday, May 2, 3 and 4, 1927.

Mr. B. A. M. Schapiro, Director of the Hebrew Publication Society for reaching and Christianizing the Jews, addressed the Richmond Clericus on April 4, making a favorable impression, and appealing for a part of the Good Friday Offering to further his work. Bishop Brown has authorized the clergy of Virginia to use part of this Offering for that purpose if they so desire.

The Rev. F. D. Goodwin conducted a successful Crusade Mission in St. James' Church, Leesburg, the Rev. Peyton Craighill, rector, closing with an impressive service of rededication. Several clergy were present and renewed their ordination vows, and the congregation did the same, with their baptismal and confirmation vows. Bishop St. George Tucker presided.

In Zion Church, Fairfax, the Rev. W. C. Marshall, rector, another successful mission was held. Beginning on Sunday night, March 27, when Dr. Bowen, head of the Laymen's League of Washington, D. C., was the speaker, services were held each night through the week, with the Rev. R. Cary Montague as the mission preacher. The church was crowded to its capacity at every service, and a notable feature of the mission was the children's service on Friday afternoon, at which more than two hundred children of all denominations, were present.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Crusade Mission In Roanoke.

From March 27 to April 1, a great mission was conducted in Christ Church, Roanoke, the Rev. G. Otis Mead, rector. The preacher was the Rev. Churchill J. Gibson, D. D., of R. E. Lee Memorial Church at Lexington.

Dr. Gibson's sermons created a deep impression upon his congregation. An attractive feature of his addresses, and one which added a great deal to their effectiveness, was his habit of illustrating important points by references to his experiences with the soldiers during the World War and especially his intimate association with the cadets of the Virginia Military Institute and the students of Washington and Lee University, both at Lexington.

The Rev. Mr. Mead and committees of his parish had done excellent work in preparation for the mission, and the deepest interest was manifested through the crusade.

While in Roanoke, Dr. Gibson made several other addresses, to the men in the N. & W. Shops at noon hour, to the students of the National Business College, etc., and he also conducted services at Catawba Sanatorium.

Mr. Franklin A Guest In Roanoke.

On Friday, April 1, Mr. Lewis B. Franklin, Vice-President and Treasurer of the National Council, was a visitor in Roanoke, en route to Memphis, where he was scheduled for a series of addresses during the following week. At six in the evening he was guest at a supper in the Parish House of Christ Church with Bishop Jett, the Roanoke clergy and the Rev. Dr. Gibson, the members of the vestry and the associate vestry of Christ Church and the members of the vestry and the officers and group leaders of the Men's Service League of St. John's.

After supper Mr. Franklin gave an interesting talk on the history and accomplishments of the Nation-Wide Campaign and the elimination of the General Church Deficit.

He then spoke of the present situation in China, bringing the latest information from the New York office relative to the Episcopal missions and missionaries there.

T. A. S.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan.

Unusual Communion Service Given Trinity Church, Scotland Neck.

Trinity Church, Scotland Neck, has recently come into possession of a very beautiful and unusual communion service, left it in the will of the Rev. John G. Hatton, who died in Portland, Oregon, in September, 1926. The chalice and patten are of gold, made from jewelry belonging to Mr. Hatton, his family and a number of friends. The chalice is studded with carbuncles and topaz, and a cross made of emeralds, rubies and pearls is beautifully wrought on it. At the time of his death Mr. Hatton was the beloved chaplain of the Good Samaritan Hospital in Portland. He was a native of Suffolk, Va. His sister, Mrs. W. E. Smith, is a communicant of Trinity Church, Scotland Neck.

New Church at High Point.

Excavation has begun for the new St. Mary's Church, High Point, which is to be erected at a cost of $100,000. It is expected that the edifice will be completed by Thanksgiving. The church is being built on a new and

more desirable site, the old site having recently been sold for business purposes. The congregation in High Point is not large, but the church is being built to meet the eventual demands of a rapidly growing city.

Parish House For the Church of Good Shepherd, Raleigh.

Announcement has been made that the Church of the Good Shepherd, Raleigh, will have a drive soon after Easter to raise $100,000 for the erection of a parish house. This parish has a large and growing work among the young people, and the vestry is anxious to provide adequate facilities for instruction and recreation. The Easter offering will be devoted to this purpose.

The Rt. Rev. Joseph Blount Cheshire celebrated his seventy-seventh birthday on Sunday, March 27, by taking part in four services, including an early celebration of the Holy Communion and confirming a large class in the Church of the Good Shepherd, Raleigh, in the evening. He received many felicitations from friends on his birthday. While Bishop Cheshire is now being assisted by a coadjutor and suffragan, he still makes many visitations and retains an active interest in all affairs of the diocese.

T. P., Jr.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop
Rt. Rev. A. S Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

University Students.

One of the most encouraging things which has occurred for a long time is the forming of a group of Church students at Teachers' College, Columbia University, for the purpose of keeping in closer touch with the Church while they are in New York. The initial move came from them. The first meeting was in February at Whittier Hall, at which Chaplain Knox and Miss Louise E. Rich were invited to speak. Such meetings will be held each month with outside speakers, including the Rt. Rev. Arthur Selden Lloyd, D. D.; the Very Rev. Howard C. Robbins, D. D.; the Rev. John W. Suter, Jr.; the Rev. Robert W. Norwood, D. D.; and the Rev. Almon Pepper. A Corporate Communion for these students was celebrated on Sunday, March 20, in the Cathedral.

The Corporate Communion of the National Church Club for Women will be held at the Church of the Incarnation on Wednesday, April 20, the Rt. Rev. John Gardner Murray, D. D., Presiding Bishop, being the celebrant. The service will be followed by breakfast at the annual meeting at the Waldorf-Astoria, when the speakers will be: the Presiding Bishop, the Very Rev. Howard C. Robbins, D. D., Dean of the Cathedral of St. John the Divine, the Rev. H. Percy Silver, rector of the Church of the Incarnation, and Mrs. Samuel Thorne, President of the Woman's Auxiliary in the Diocese of New York.

The Rt. Rev. W. T. Manning, D. D., delivered an address at the dedication of the new Park Avenue Synagogue on Sunday, March 27, in which he said, in part:

"Whatever our present differences in faith, let us never forget that we are all children of one Father, and all created in His image and likeness. Catholics, Protestants and Jews, we all worship the God of Abraham, we all acknowledge the laws of life as set forth in the Ten Commandments; we all hear the voice of God in the Hebrew Prophets and in the law of love to God and our fellowmen declared in the Golden Rule."

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Bishop Helfenstein Confirms Large Numbers.

Since his elevation to the Episcopate, about the first of January, the Rt. Rev. Edward T. Helfenstein, Bishop Coadjutor of Maryland, has confirmed five hundred and thirty-four people. As a result of the Bishops' Crusade at least six churches have asked for supplemental Confirmation Visitations.

At his recent visitation, in the newly organized Chapel of St. Augustine of Canterbury, North Linthicum, Bishop Helfenstein blessed a handsome communion service, the gift of Mrs. Charles Linthicum, who, with Congressman Linthicum, has been especially interested in the growth of the Church in this community. At the time of the service, at which the Bishop confirmed ten persons, the church was filled, there being a large number of men present This work is under the care of the Rev. O. W. Devenish, of Mt. Calvary Parish.

J. A. M.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Memorial Window Presented Church at Black Mountain.

The Bryan children, of New Bern, recently placed in St. James' Church, Black Mountain, N. C., a beautiful window to the memory of their mother, Mrs. Henry R. Bryan. The window is of handsome stained glass with figure of the Good Shepherd. Mrs. Bryan and her family occupied for many years their cottage at Black Mountain, and always took a vital interest in Church affairs.

Miss Venetia Cox returned on March 24 to her home in Winterville, N. C., from Hankow, China, where she has been serving as missionary from East Carolina. She sailed from Shanghai, January 1, for Port Said, Egypt, and spent two months visiting Palestine, Sicily, Italy, and other interesting points. Miss Cox has made a distinct contribution to the Church in China by translating Church music into the Chinese language.

Bishop Darst will conduct the Lenten services in the Garrick Theatre, Philadelphia, from April 11 to 15. He has conducted these services for several years with gratifying results.

The Rev. James E. W. Cook, rector of St. Paul's Church, Greenville, conducted a successful week's mission in the Church of the Advent, Williamston, beginning March 28.

Volunteer workers have just finished a new roof for the vestry room of Holy Innocents' Church, Lenoir County, the second roof since the church was built in 1889.

The Diocesan Convention of East Carolina will meet in Elizabeth City, May 4 and 5, and among other important matters will consider the state of the Church in East Carolina, particularly the fact that two hundred and fifty names were dropped from our communicant lists in 1925, and that 2,000 names have been dropped during the past ten years.

The Rev. Wm. J. Herritage, retired colored priest, died at his home in Edenton, N. C., March 7, 1927. He was the first colored priest ordained in East Carolina, and the first colored minister to be buried within the Diocese.

G. F. C.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

Moblizing The Man Power of the Parish.

In the Church of St. John the Evangelist, in the growing suburb of Lansdowne in Delaware County, announcement was made Sunday, April 3, by the rector, the Rev. Charles E. Tuke, of the club's decision to mobilize the manpower of the parish in an effort to match the women of the Church in service and also of the men's purpose to enter more fully into the life of the community as a service unit.

Many of Lansdowne's prominent citizens are included in the membership of St. John's Men's Club. In many religious circles there has been a growing impression that too much emphasis has been placed by organizations of men on "food" and "after dinner speeches". In his address yesterday, Dr. Tuke said that upwards of eighty men have already pledged themselves to give greater emphasis hereafter to "personal service" than to "smokes and sandwiches".

The men have decided to assume the responsibility of making visitations to the men of the parish to interest them in increasing the influence of the Church in the community. They will call upon all men of the many new families that have moved, or who may move into Lansdowne and bid them welcome in the community. Members are to furnish automobiles for all special occasions or to bring any aged and infirm persons to church.

"Under the old regime," Dr. Tuke said, "while we fully expected our women's organizations to perform the service for the church, we felt quite satisfied if our men would meet under church auspices merely for the purpose of consuming smokes and sandwiches.

"Under the new plan the attendance at Men's Club meetings has doubled, and there is a new spirit apparent in the members. For the last meeting, for instance, every man in the parish was called upon by a member of the Club with an invitation to attend the meeting for the purpose of securing men willing to work for the Church, with the emphasis upon the work. On the night of the meeting the 'rain descended and the floods came', but in spite of this the increased attendance was one hundred per cent."

(Continued on page 22.)

Family Department

April.

1. Friday.
3. Fifth (Passion) Sunday in Lent.
10. Sixth (Palm) Sunday in Lent.
14. Maundy Thursday.
15. Good Friday.
16. Easter Even.
17. Easter Day.
24. First Sunday after Easter.
25. Monday. S. Mark.
30. Saturday.

Collect for Sunday Next Before Easter.

Almighty and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son, Our Saviour, Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind shall follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ Our Lord. Amen.

Collects for Good Friday.

Almighty God, we beseech Thee graciously to behold this Thy family, for which Our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men and to suffer death upon the cross: Who now liveth and reigneth with Thee, and the Holy Ghost, ever one God, world without end. Amen.

Almighty and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve Thee; through Our Lord and Saviour Jesus Christ. Amen.

O Merciful God, Who hast made all men, and hatest nothing that Thou hast made, nor desireth the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, infidels and heretics; and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ Our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

For the Southern Churchman.

O Holy Cross!

M. G. B.

Thrice blessed sign of mercy infinite.
Soft through the dimness gleams Thy golden light,
Where, hushed to adoration, men upraise
Their thankful faces, daring prayer and praise
Because Thou speakest love.
When brutal war
Brings held to earth, when pain and cruel loss
Darken the light of heaven, blood-red, O Cross,
Thy sign is given
To those who come with healing, unfraid,
With Thee our babes are blessed; and 'neath Thy shade
We lay our dead to rest.
Yet not alway
Hath glory crowned Thee; once Thy light was dark,
Men shuddered, Thee beholding grim and stark
Against the sky. Thy name, the name
That plumbed the depths of human shame,
Was spoken with a curse.

Then for love's sake,
Through mystery of grace no man may know,
One took upon Himself Thine awful woe,
Suffered Thy death,
And thereby conquered death. Transfigured now,
Emblem of love that knows no bounds art Thou,
The Cross of Christ.

Dear Lord, to Thee
I yield the hidden sorrow of my heart.
I pray not that Thou bid its pain depart,
But make me free
From bitterness. My darkness turned to light
Through sacrifice, my weakness changed to night,
O Love Divine
Hide Thou my cross in Thine!

The Supremacy of the Cross.

I turn to the Old Testament and discern there mountainous characters. Nearly everything which upraises and enlarges human nature is to be found in such representative Israelites as Joseph and Moses, David and Job, Isaiah and Jeremiah, Hosea, and Amos. It is somewhat difficult to discriminate between their respective excellencies. I turn to the New Testament and there again is a portrait gallery of devout, holy and sacrificial men and women among whom a right-minded individual loves to linger.

But you have no problem whatsoever in separating all alike from the Shepherd and Bishop of their souls. He stands forth like Fujiyama in the East or Shasta in the West; in His graciousness, tranquility, speech, reticence, indulgence and forbiddance of others, absolutely and eternally incomparable. If you would apprehend what is the nature and what are the purposes of the Everlasting Father go beyond lawgivers, psalmists, prophets, saints, apostles, and do not stop till you have realized the preeminence of Christ on His Cross.

Moreover, His presence on it meant divine pardon for us all. I am well aware that this statement makes some shrink. Many can not conceive the justice of the innocent suffering for the guilty, and not a few resent the idea that they need pardon at all. As if the innocent did not suffer for the guilty always and everywhere! As if the felt need of pardon were not next in human aspiration to the cry for justice!

The Court House of an old Egyptian city is the scene of as adorable an act of forgiveness as this world knew before Christ came to save it. The Viceroy is enthroned in his robes of state. Secretaries and military guards stand near. A group of Hebrew shepherds, scorched and blistered by the desert heat, are hurried in before the potentate's jurisdiction. The Viceroy is the Hebrew lad whom these shepherds had sold into bondage years before. Though they were his own brothers they had infamously trespassed against him. Yet he forgave them, even though one had counselled his murder. He made himself known to them with exquisite delicacy and tact and mingled his tears with theirs. It would be hard to rival that Old Testament picture of fraternal grace and tenderness.

Nevertheless, Joseph had for months previously played the part of a harsh and inexorable autocrat. He had kept Reuben and his brothers on the rack. They themselves tasted the misery into which they had once plunged him. Up to the point of his self-disclosure it had been an eye for an eye, a tooth for a tooth. Besides, Joseph was the virtual ruler of the civilized world. From his regal heights he could afford to be benign toward these humiliated nomads who had been jealous of his youthful pride and his father's favoritism.

But Christ's forgiveness was accomplished from a far different elevation and in a totally different way. Before He came into the noonday splendor of His risen omnipotence He was emptied of everything but Love Divine, in order that such Love may evoke the praise, the gratitude and the homage of the race. He forgave when He was betrayed, taunted, scourged, crucified and while robed in the crimson mantle of His offering. He did not tantalize nor torture the objects of His clemency. Hanging in utter agony of the flesh, His spirit leaped to meet the penitent thief's contrition, and bestowed on him the assurance of his acceptance with God.

Sometimes we quote Moses as a type anticipatory of our Lord. Certainly Moses was the prince among princes, notable for his meekness; the leader who surrendered a palace, culture, social distinction and royal influence to identify himself with a race of slaves. In old age he took on a forlorn hope, and guided a querulous and disaffected mob through the wilderness, bearing with their murmurings and rebuking their idolatries. He was ready to be accursed from the Jehovah of the covenant and pass beneath His mysterious ban if He would but spare the offending people. Yet blemish bespots his life's oblation, and its symmetry is marred by the impatience of Moses. Some shadows rest on his disinterested and magnanimous career. In contrast, the moral qualities of the Divine Sufferer are of sapphire-like purity. His forgiveness sprang from depths of spontaneity foreign to the human heart. His intercessory acts are stamped and sealed with the imprints of a Higher Power.

These are the underlying reasons for the Supremacy of the Cross. The One who died there was the sole concern. With mortals passing out momentarily, we have to find why the single death of an obscure Jewish peasant should have revolutionized the religious life and thoughts of civilization. Get behind the accidents and details of this tragic scenery, and there, in the interpretations given by Christ's conduct and by His earliest followers you come to the secret strength of the Crucifixion.

It is comparatively easy to forgive the dead. No manly spirit wars on them. It is possible to forgive the living when vengeance has laid them low. But Jesus forgave the world while

its maledictions were heaped on Him. His wealth of meekness, long suffering and pardon was lavished on all and sundry. Those who stood beneath the Cross and mocked Him were no more accepted into the Divine favor than you or I. For every one of us He poured out His life.

And so we are still confronted two thousand years after this historic event with the incomparableness of the Sufferer and of His Sacrifice. He alone united perfect example with perfect expiation. I care little enough about earthquake, eclipse, rent vail and exhumed dead. I care very much about the spirit, the motive, the nature and the purpose of the Crucified One. He enlists me for anything I can render. If I must own to my hidden convictions as a Christian believer I am bound to depend upon what Christ did for me. The Faith is far more than a way of life as I see it from Calvary. **It is a means of life,** of life regenerated, obedient, hallowed.

I have no theory I would push at the expense of the rest to explain the Cross. I do not attempt to define it in these descriptions and comparisons which I have put before you. But I find myself as the years gather more inclined to trust what God has done for me in Christ than I am to trust what I can do for God or for Christ.—Rev. S. P. Cadman. In Christian Herald.

Calvary.

The Women stood and watched while thick, black night
Enclosed the awful tragedy. Afar
Three crosses stood, against a single bar
Of crimson-glowing black-encircled light.
No hint of Easter dawn. In all the height
Of that dark heaven, not a single star
To whisper:—Love and Life the victors are.
It seemed to them that wrong had conquered right.

O ye who watch and wait, the night is long.
A curtain of spun fire and woven gloom
Across the mighty tragedy is drawn.
But soon your ears shall hear a triumph song,
And golden light shall touch each sacred tomb,
And voices shout at last, The Dawn! The Dawn!

—F. O. Call.

Good Friday.

Good Friday, the day of His death! He might have built Himself a mansion by a single word, yet He moved among us as one who had not where to lay His head. He might have summoned irresistible legions of angels, yet He chose to suffer alone. He emptied Himself of the pre-historic glory which He had in heaven with His Father, and became obedient unto death, even the death of the cross. Today we remember how He whom angels adore was blindfolded, crowned with thorns, buffeted, spitted upon, stripped naked, and crucified as the price of our redemption. Subdued and solemnized we follow along the Via Crucis until we come to Golgotha. Here we stand beholding while they nail His hands and feet to the shameful tree and lift Him up between two thieves. They number the Holy One among transgressors! Our hearts grow sick at the sight, our eyes swim with tears—He is praying for us! With trembling lips we echo His prayers, "My God, why hast Thou forsaken Him!" "Father, forgive me, For I knew not what I did in sinning against Thee." "Lord, remember me when Thou comest into Thy Kingdom." Even after He is dead they rudely assail Him! It is not enough for His enemies to execute Him as a criminal—they must pierce His heart with a lance! That action is symbolic of our heartlessness when we deny Him.—Rev. Paul Roth, in The Lutheran.

The Roman Soldier.

Who goes there? A Roman soldier. And he is a Roman soldier who has learned, from his Roman soldier-life, a faith such as Jesus had not found in Israel! You can see what this faith is. It is a Roman view of the world which sees it as a great order. The world is not (what Bishop Butler sorrowfully admits that it sometimes appears to be) "a wild and disorderly scene". It is not a world of chances and mischances. It is an empire; and there is an Emperor. It is a legion; and there is a Commander of it. The centurion is accustomed to live as though this were so. This attitude towards life has become habitual to him. It is not only something he assents to, mentally. It is something which has become part of himself. His bones obey, almost of themselves, the word of command. The thing has been drilled into him: and that, not only on the parade ground; it is the element he lives in, day in, day out. It is above and below him.

He puts the obeying first, but the experience of being obeyed helps too. I am **under authority** having soldiers **under me** . . . To feel he is obedient gives moral strength to a man. And then, again, to find yourself obeyed is a very steadying experience. This man has a great respect for Life, and a great self-respect. He is not like the Lawless Men, alternately hunted and hunting. He is obedient and obeyed; respectful and respected.

Those Roman soldiers of the New Testament are men whom we honor with a very human-kindly respect. This disciplined man, with his rather hard face, a face with the strong lines in it, comes before us concerned about his soldier-servant. And look how courteously and considerately (Acts 23:19) the "chief captain" took the agitated nephew "by the hand" and spoke to him "by himself". These are gentlemen, respected by and respecting their fellow-men.

And, somehow, these steady, self-disciplined men, whose world is a world of obedience, have escaped the monotony which we associate with military order. They are not unimaginative men. If civilians wish to insult a building and to say it is dead with an ugly kind of deadness, they call it a Barrack. If we want to say a life is soulless routine, we compare it to military duty, or talk of the redtape of the War Office.

But soldiers, in the New Testament, are not unimaginative, mechanical, monotonous. They are alive with a loyalty to the living men in authority over them and the living men under their authority. This centurion recognizes, in an instant, the Voice of Command of Jesus—as though this soldier soul had seen his spiritual Caesar and sprung to the salute. His eyes saw Who He is.

The moral which has caused this soldier's memory to live on in the Gospels of St. Matthew and St. Luke, is one which aimed against the Jews. Perhaps the Jews, for all their attempts to bring their life under the discipline of the Law, had never come near a discipline like that of a soldier's life. Their little rules about eating things that chewed the cud and parted the hoof were inferior, as discipline, to being cheerfully content, on the march, with the legion's rations. Their self-righteous obedience to the traditions of the Scribes left much (our Lord says so; Mark 12:38) of greed and pride undisciplined in them. They won an ugly distinction by formal obediences. The Roman's whole life was in his obedience. And he did not win distinction by it. He took it for granted. (A colonel was asked, after an attack, for names of men who had distinguished themselves. "All of us do our duty here," he said. "A man does not distinguish himself in this regiment by doing his duty . . ." The scribes were a long way below that.)

Perhaps, for us, the centurion reappears as Mr. Kipling's non-commissioned officer. Certainly there are many to whom obedience is not now a native element. The reader may be left free to choose for himself how he will breathe, once he gets out into this keen, pure bracing air. But the moral for both Jew and Greek, barbarian and Scythian, is that a change of air into this obedience, this obeying and being obeyed, is a sure cure for debility of faith. Faith chokes for want of this air. The Roman saying was that he who cannot obey orders cannot give them, is the way which leads to belief. He who "won't obey no orders unless they is his own", whatever his calling or age or education or temperament or circumstances, is relaxing his faculty of Faith. He is throwing into confusion his own view of a world which is a great order, obedient to God, such as the centurion saw.—J. M. C. C., in The Guardian (English).

The Master Musician.

Once upon a time, in an ancient church, there was a great organ on which the people had not yet learned to play. One after another tried the instrument, drew out its stops and wakened some of its harmonies; but none of them dreamed of the wonderful music which lay hidden there. Then one day came the Master, sat like other men before the organ, and began to play; and the people below hushed themselves and whispered: "Is this the organ which we have owned so long—this which first sighs and weeps, and then thrills with passion and joy?" From that day the hope of their worship was to reproduce the music which was then revealed, and when the best of them did his best, they said: "This makes us think of the Master's playing." Just such an instrument is human life, with its complex mechanism, its possible discords, its hidden harmonies, and many a philosopher and teacher has drawn from within it some of the music which was there. Then one day comes the Master. He knows, as the Gospel says, what is in man, and bending over human life, reveals the music of it; and from that day forth, the hope of the world has been to reproduce the harmony; and when the best of men do their best, we say: "This makes us think of the Master's playing."—Professor Peabody.

The Holy dies, the just and upright truly;
The sinner lives, unrighteous long, unruly;
Man, death condemned, goes free; by all forsaken,
God's Son is taken.

For the Young Folks

Simon the Cyrenian Speaks.

He never spoke a word to me,
And yet He called my name;
He never gave a sign to me,
And yet I knew and came.

At first I said, 'I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black".

But He was dying for a dream,
And He was very meek,
And in His eyes there shone a gleam
Men journey far to seek.

It was Himself my pity bought;
I did for Christ alone
What all of Rome could not have wrought
With bruise of lash or stone.

—Countee Cullen.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Magnanimity of Jesus.

M. L. G.

"They bound Jesus." When we read these words we cannot restrain a feeling of anger—at Judas the traitor, at the scheming Pharisees, the merciless soldiers, all those whose hands hurried our Lord to the Cross. We see very plainly why Peter drew his sword and smote one of them. He could not really help, but he must strike! Then Jesus asked of the soldiers a moment's release of His hands, and in that moment gave healing to His captor. Now, dear children, we understand what magnanimity means!

Or look at Jesus later, when this same Peter whose courage had flared in the Garden, felt it flicker and go out. Jesus was not very near Peter, probably He could not hear the words of denial, the curses, the cowardly "I know not the man"! But He knew what was in man; He knew what was in Peter, and had told before that Peter would thrice deny Him. He turned from those who were trying to amuse themselves with mocking Him until the Sanhedrin should meet for a formal trial. He turned and looked upon Peter. And Peter, meeting in that look a love that went deeper even than his sin, fled into the darkness outside, to weep bitterly.

Or see Jesus on the Cross, and hear those words that have lighted the blackness of that most dreadful hour, through all the centuries since: "Father, forgive them, for they know not what they do."

Children, if you ever feel tempted to turn from a friend with an angry, unforgiving heart, stop thinking about the injury he has done you, and turn for a moment to the Best Friend, whose way you are pledged to make your way.

A Victory In Defeat.

"Who will be picked for second base this season, do you suppose? Ned or Barney? It will probably be one of them," speculated Jack Grover to the group of boys assembled before the front door of the Brookside High School one morning in March.

"Barney," asserted one of the boys confidently.

"No, Ned!"

"No, Barney!"

"Ned!" "Barney!" vociferously yelled the boys, the choice being evidently very evenly divided between the two.

"Well, I suppose we'll have to wait until morning to find out. But we'll know then all right, for the names of the team are to be posted tomorrow," averred Grover.

"Anyway, we are very sure who our shortstop will be, aren't we, fellows?" young Bates demanded slyly.

"You bet," shouted the rest of the group, all eyes focusing upon the tall, slim, graceful figure of Robin Fenwick.

Rob smiled a trifle complacently, as with a slightly deprecatory gesture he replied.

"Oh, you never can be sure about anything in this world. "There's many a slip, you know," he quoted nonchalantly.

Yet it was only too clear that Rob did not quite believe his own words, or if he did, he did not consider that in this particular instance they would be applied. For Robin Fenwick was very certain in his own mind who would be chosen shortstop for the Brookside High School baseball team.

Therefore the next morning Rob gave merely a casual glance at the posted list, while sauntering leisurely toward his classroom, just as the first bell broke up the noisy, excited group of boys clustered about the bulletin board. As his eye quickly scanned the list, to his surprise and dismay, however, he found his own name missing from it. Aghast he stopped and stared, unable for a second to believe his own eyes. Yet all too plainly was printed in the place of shortstop the name of Lewis Morton. Only by summoning all his pride to his aid was Rob able to gather together his shattered forces sufficiently to stride into the room and sink into his accustomed seat.

Automatically he went through the morning's routine, stern and white-faced, utterly oblivious to the curious glances cast at him by his mates. When recess at length arrived, he set forth immediately in search of Angus MacKenzie, the captain of the Brookside nine, with the express purpose of having it out with him.

Just as he was entering the gymnasium, however, he heard the voice of Mr. Wylie, the English professor, and Rob's favorite teacher, exclaiming in a surprised way:

"I was truly amazed, Angus, this morning not to see Fenwick's name on your team list. I'm not much of a baseball fan, but I had always understood that Rob was one of your star players."

"He is, Professor Wylie," Rob heard Captain Mac soberly and earnestly reply. "One of the best players in the school, best batsman and our safest shortstop, and a mighty fine chap in the bargain, one of the very best. But he's a bad loser. A lost game with him is never fairly won by the other fellow, and he disputes every ruling of the umpire unfavorable to his side. I was so ashamed last year at that final game when we lost the cup, and Rob cut up so badly, accusing the winning team of cheating, and the umpire of partiality, when, as a matter of fact, a fairer set of fellows never existed than that bunch. We were licked honestly and aboveboard, simply because their team was the better one. When Rob wins, though, he's generous enough, never crows, or anything like that; but it's his attitude when he loses that hurts so badly the standing of our team, and of our school. It gives us the name of being welshers, whiners, poor sports; and that is the reason why I dropped him from the team, although I hated to do it," concluded Captain Mac. "I expect a bad time of it though when he comes to demand my reason," he groaned.

"I'm very sorry, indeed, to hear this about Fenwick," ejaculated Professor Wylie. "Very sorry, for I both like and admire Robin. I fear, however, you're right, Angus. The reputation of being a poor loser is a bad one for any boy or man to earn. I may not be much of a sportsman, but I do know no one has learned the first rules of sportsmanship until he has learned how to lose, that the important thing isn't the fact of whether you win or lose a game, but how you play it."

And Professor Wylie with a grave shake of his head walked slowly away.

Although Mac was now at liberty to be approached, Rob did not take advantage of this fact. He did not need to question Mac for he had received his answer. Instead he slunk quietly away in order to be by himself to think over a bit the astounding events of the last few hours.

During the next few days Rob had all he could manage to keep from showing to his comrades just how hard the blow had hit him. To Captain Mac's surprise, however, he never came to demand a reason for his non-appointment. Moreover, he was as friendly as ever with Mac.

Rob at first had naturally been very angry and had considered himself badly used by Angus, but he had gradually brought himself to see the justice of the captain's ruling.

How he now longed, though, for the chance to prove himself a good sport to his mates, and to win back Professor Wylie's respect and esteem which he feared he had in some measure forfeited.

Therefore, a week or so later, when he was rather diffidently approached by the captain of the scrub team, who rather feared a snubbing, with the request that he play shortstop for them, to the great surprise and delight of all the boys, he gladly accepted. Rob now strove hard to learn this secret of losing, to learn to prove his mettle by trying to accept defeat, when it did come, in a manly way. During their practice games with the regular team he endeavored to show no resentment at any ruling against him, nor when his team was licked. It was hard, up-hill work, of course, and very often he broke out into a torrent of angry abuse against the umpire, but gradually he succeeded in getting his quick temper under control, and these outbursts grew fewer.

During the regular games, however, as Rob stood, an outsider, watching his team win or perhaps go down to defeat, many times through the muffed balls of his successor, an almost uncontrollable longing to be playing there in his old place filled his boyish soul. For Morton was proving himself a very erratic player. While he often played a brilliant game, oftener still he lost

his head, especially in an emergency, and made numerous errors, showing himself a regular butterfinger with the ball. Rob, however, wisely avoided making unpleasant comments on Morton's playing, nor did he side in with his mates in their bitter denunciation of his rival's deficiencies. Thereby, unconsciously, he won, by his reticence, their deep respect.

At length came Rob's chance to redeem himself. During a grilling game, in which the Southgate High School scored up run after run on the Brookside team, Morton had the misfortune to break a finger. The harassed captain in this emergency instinctively turned to his dispossessed shortstop. Summoning Rob to him he beseeched him to go into the game in Morton's place.

"Do help us out, Rob, and save the honor of the old Brookside High, will you, old man?" he implored.

Here would have been Rob's chance had he been a small-minded chap to mortify Captain Mac and thus get even with him by scornfully refusing before the other players his former captain's request. Fortunately, however, Rob was not small-minded, but a big-hearted, generous boy, who really loved his team and his school.

"Of course, I will, Mac, and play my very best," replied Rob heartily.

Under Rob's skillful batting and clever fielding the score crept up, up, up, until it stood at only seven to six in favor of the Southgate High. The excitement was intense at the beginning of the ninth inning when the Southgate boys came to the bat. But their half was eventless, and they left the field without having scored. Rob had first turn at the bat. Strike one was a beauty, almost a home run. When the dust of battle had cleared away with the ball finally recovered, Rob was safe on third. The cheers and shouts of the Brookside rooters became almost deafening. For with a man on third and no one out, they saw a chance to tie this game, perhaps even win it.

Luck, however, did not seem to be with them, for the next man at the bat struck frantically three times at the ball, each time fanning the air wildly. The next man was also struck out, then Captain Mac himself came to the bat. Two strikes were called on him also before he succeeded in making a hit. At first the ball appeared to be very cleverly fielded. All but the shouting would then have been over had not the ball bounced out of the fielder's hand. Although he quickly recaptured it, again he dropped it, and as he tried to retrieve it, he hit it with his toe.

While the fielder was making all these errors, Rob, in an almost superhuman effort to tie the game, was galloping to the plate. He dropped and slid just after the Southgate outfielder redeemed himself by a beautiful clean throw straight into the hands of the pitcher, who whirled quickly and threw the ball to the waiting catcher. Rob's hand missed the plate by a bare half inch when the catcher touched him with the ball.

"Out!" shouted the umpire.

Rob sprang up, red-faced and irate, ready to dispute the decision with all his old-time vim, when suddenly he remembered. Suppressing the fiery torrent of words he brushed off his clothes and meekly trotted to his bench.

The game was over and the Brookside High School had lost. Yet out of this game Robin Fenwick had won a signal victory.

That day Rob was the first boy, after his captain, to congratulate Jim Dark, the captain of the winning team, on their triumph. As the Southgate captain shook Rob's hand he exclaimed heartily:

"Well, anyway, you fellows are a fine bunch of sports, and the best losers I ever saw. That was a fine bit of sprinting, that last run of yours, Fenwick. Tough luck, I call it! You certainly deserved to win."

The following day Rob was officially appointed to his old place on the regular team for the remainder of the season. And when the next spring arrived, Rob had the great honor to be unanimously chosen captain of the Brookside nine in place of Angus, who had graduated the summer before.—Youth's World.

Nicolette's Jewels.

In a gray city of the North lives the Princess Nicolette. The summers in that northern land were short, the winters long and bitter cold. Perhaps it was because the city was so dreary that the princess was especially fond of playing with colored things. All round her were gray stone houses and gray pavements, and most of the time gray clouds covered the sky. But Nicolette managed to have color always about her. It was a pretty sight to see her in the courtyard tossing up red, blue, green, and yellow toy balloons. She had kites of many colors, too, and all her dolls wore gay-hued dresses.

Most precious of all her playthings were her jewels. Besides the royal jewels she had a box of precious stones, which she played with as other children play with pebbles. But much as Nicolette loved colored things she had never seen a flower of any kind.

"Flowers are too common for my daughter," the king used to say. "Besides, there is no room for gardens in the city."

The king's dislike for gardens was so well known that none of his town subjects dared to have one. And so Nicolette knew flowers only by name.

One day while snow was falling fast Nicolette sat by the fire in the nursery with her jewel playthings spread on a table near by. Her old nurse dozed in one corner. The little princess was gazing out at the storm. She fancied that she saw through the swirling snow a figure in a long gray cape and a pointed hat. She ran quickly to the window. The figure moved nearer across the broad veranda and knocked softly on the pane. It was an old man with a long white beard.

"Your Royal Highness," he cried, "will you let me in?"

Nicolette opened the window, and the stranger entered. He hastily set a long narrow box on the table and signed to Nicolette to open it.

At sight of the contents she gave a cry of delight. "Oh," she breathed, "what jewels! Rubies, corals and pearls, all larger and lovelier than any I have ever seen before!" She leaned a little nearer. "How strange," she said. "They have a fragrance!" Presently she looked up eagerly. "I, too, have jewels. They are not so marvelous as these, but there are more of them. Will you not exchange with me?"

She gathered up her own gems and held them out. "Give me your jewels for mine!" she begged.

Again the old man shook his head. "Mine are not for sale," he told her. "But," he added, "they are for you. Care for them well; pour water on them daily and keep them in the sunlight; that is all."

As he turned to step over the sill the grateful little princess pressed closer and, quickly pulling open one of the pockets of his long cape, emptied her jewels into it.

The old man did not know what she had done. "Remember," he said, "plenty of water and plenty of sun." And with that he disappeared into the storm.

The drowsy old nurse wakened just then; when she found out what had happened she raised a hue and cry.

The king was dreadfully angry when he found that for a few paltry blossoms set in earthenware pots his daughter had given away handfuls of priceless gems.

"But the old man's jewels are far prettier than mine!" Nicolette sobbed.

She was so woebegone that at last the king forgave her.

"Have your foolish flowers if you must," he said, "but do not expect to be trusted with any more jewels."

Nicolette opened her eyes wide. "Flowers!" she said. "So these are flowers! I do not care if I never see a jewel again."

She set the little earthen pots in a row in a sunny window and tended them faithfully.

And from that day the dreary palace was like another place. Nicolette took slips from the little plants, and in a short time beautiful geraniums were everywhere. As time went on the whole gray city bloomed, for the king, softened by so much beauty, changed his mind about gardens, and Nicolette sent for all kinds of flowers and gave them round, but geraniums were always called "Nicolette's Jewels".—Youth's Companion.

An Indispensable Part.

If Christ is the door, you are the doorkeeper, to open or close it for others. If He is the light of the world, you are the bearer of that light to the end of the earth. If He is the vine, you are the fruit-bearing branch that draws life from that vine. If He is the bread of life, you are to break it to feed those who hunger. If He is the truth, you are the truth-bearer, the interpreter of the truth. If He is the bright and morning star, you are to brush aside the clouds that veil His beauty from the world, that humanity may see and live forever. Oh, glorious Truth that we are an indispensable part of the great plan and program of the Father.—Rosalie Mills Appleby.

Lights.

The Eskimos burn wicks in oil,
Some folks light candles bright
So they won't have to go to sleep
As soon as it is night.

The Japanese hang lanterns gay
That swing from door and tree;
The sailors carry lamps with oil
To light their ships at sea.

The firefly has his little light
Tucked safe beneath his wing,
To guide him o'er the grassy marsh
Where sleepy green frogs sing.

The outdoor things have sun by day,
At night the stars and moon,
Wee stars like little twinkling fires
The moon, a gold balloon.

In my own room the 'lectric light's
Turned off when I'm undressed,
Because God sends the kindly dark
So all the world can rest.

—The Evening Bulletin.

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Copy for this department must be received not later than Tuesday of the week on which it is intended that the first insertion shall appear.

A STATEMENT

From St. Andrews' Mountain Mission, Piedmont Parish, Marshall, Va.

Just a little more than a year ago, we began sending out appeals for funds with which to purchase property, adjoining our Mission Chapel, to be known as St. Andrew's Mission Home. The response was really remarkable, when one considers the many appeals within the church and out of it, that flood the press and the mails. From north, east, south and west —from far away Japan, came subscriptions, large and small; from old friends and entire strangers; from various branches of the faithful Woman's Auxiliary, Section B, and the Juniors.

For this great help we are truly grateful. We thank God and take courage. We have now raised a little over $3,000.00 and have nearly $4,000.00 more to raise. Some of the equipment has been bought and installed, we have moved into the property, and find it a great convenience to the work. We are very anxious to pay off this indebtedness as soon as possible, and save 6 per cent interest on deferred payments.

It looks like imposing on good nature to again appeal to our kind friends, old and new, but we must raise these funds somehow from somewhere. If you could just peep into the work room of St. Andrews' Mission Home and see the faithful women making rugs and quilts, if you could see our dear little girls sewing, basket making, etc., and the ingenious little boys at their woodwork, you would realize that it is all well worthwhile.

Who wants to help to raise the next $1,000.00? If ten persons will subscribe $100.00 each, or twenty persons $50.00, or forty persons $25., or one hundred persons $10.00, we will have the $1,000.00. Subscriptins can be paid in full or in instalments at convenience of donor. Any amount at all will be much appreciated and gratefully acknowledged.

Yours for the Master's Kingdom in the mountains of Virginia,

REV. W. B. EVERETT, III., Rector.
Piedmont Parish. Marshall, Va.

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INFORMATION DESIRED CONCERNING an opportunity in Church work where the services of a trained and educated layman are needed. No objection to traveling. Subscriber is at liberty to refer to the Bishop of the Diocese. Address "S-4" care of Southern Churchman

WANTED, BY REFINED, EDUCATED woman, with fifteen year old daughter, position in office, or home department, of some good accredited school, beginning September 1st, where daughter could enter until she graduates. Address 72341, care of Southern Churchman.

WANTED, BY CULTURED WOMAN OF twenty-seven, a position for the summer. Would prefer a trip helping in caring for elderly person, or semi-invalid, or children; but would accept any suitable work at summer camp, or elsewhere. Address "M-1", care of Southern Churchman.

WANTED — SEPTEMBER FIRST BY Churchwoman with experience, position as matron, house mother or proctor in school. References. Address "K", care of Southern Churchman.

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YOUNG LADY, WHO CAN RUN FORD CAR, as housemother in country home. Two children, 8 and 11 years. $50.00 per month. Write with references to Mrs. Romulus Griffith, University Apartments, University Parkway, Baltimore, Md.

Deaths

QUIMBY: Entered into Life Eternal, on Friday morning, March 18, 1927, in Suffolk, Va., EDWIN MORTON COATES QUIMBY, for several years vestryman of St. Paul's Episcopal Church. He is survived by his wife, who was Mary Wrenn Jordan, and one son.

HAGER: Entered Paradise, at Max Meadows, Virginia, March 18, 1927, MRS. ELDRIDGE HERBERT HAGER, nee Cornelia Bolling Claiborne, daughter of Sterling B. Claiborne, of Amherst county. Blessed are the pure in heart."

ADDISON: Died, at Great Falls, Montana, on March 26, 1927, JOHN MERCERON ADDISON, aged 4 years and 9 months.

He was the only son of John and Mary Merceron Addison, formerly of Virginia, and a great-grandson of the late Edmund B. Addison.

CHAMBERLAYNE: On March 20th, at the residence of her brother, Mr. R. S. Chamberlayne, Sr., REBECCA, youngest daughter of the late Edwin Harvie and Sarah Madison Chamberlayne, of Richmond, Virginia.

"Asleep in Jesus; peaceful rest!
Whose waking is supremely blest."

RESOLUTIONS OF SYMPATHY.

Adopted March 30, 1927.

"Whereas God has called from his earthly labors and activities, to a higher life, EDWIN M. C. QUIMBY, a former member of the Vestry of St. Paul's P. E. Church, of Suffolk, Virginia, who served as a Vestryman of said Church for several different terms, always discharging his duties, as such, faithfully, unselfishly and well:

And whereas, this Vestry fully realizes that the Church and community have suffered a distinct and real loss in the passing away of Mr. Quimby. He was a consistent, faithful and loyal member of the Church, and a man of deep religious convictions. His activities in works having for its objects the uplift of humanity and the salvation of souls were not confined to the Church alone, but extended to and in the community in which he lived, where he **lived** his religion in his business and social relations with his fellow men, in sincerity and truth;

Now therefore, be it Resolved, by the Vestry of St. Paul's P. E. Church, of Suffolk, Virginia, that our sincerest sympathy be, and the same hereby is extended to the family and other loved ones of Mr. Quimby in their great loss and deep sorroy; and further, that while we feel deeply the loss from our midst of our deceased brother, yet we bow in humble submission to the will of Almighty God, Who doeth all things well: and we pray that God's healing sympathy and tenderest compassion will be vouchsafed the bereaved ones, particularly the devoted wife, and son and sisters; and that He will speak to them, heal the wounds, comfort their sorrowing hearts and give them peace.

Be it resolved further, that a copy of these resolutions be entered in the minutes of the Vestry, copies thereof be sent to the family of the deceased, and a copy thereof be published in the Southern Churchman."

VESTRY OF ST. PAUL'S P. E. CHURCH, OF SUFFOLK, VIRGINIA.
By W. E. HINES,
J. T. WITHERS,
S. M. LAWRENCE,
Committee.

CHURCH INTELLIGENCE

(Continued from page 16.)

The Clerical Brotherhood is meeting in the Church House, Philadelphia, every Monday morning during Lent. The speakers and topics for the April meetings are as follows:

April 4—Professor Twitmeyer, Ph. D., of the University of Pennsylvania. "Some Psychological Aspects of Religious Experiences."

April 11—Holy Week—No meeting.

April 18—The Rev. Professor J. A. Montgomery, S. T. D. "A Chinese Monk's Mission to the Land of the Franks in 1287."

April 25—Professor Guy W. Sarvis, Ph. D., of the University of Nanking, China. "Helping Toward an Understanding of China in these days of Great Confusion and Tension." Dr. Sarvis has held the chair of Sociology in China for more than twenty years.

R. R. W.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D. Bishop.

Crusade in Spartanburg.

A successful Crusade was conducted in the Church of the Advent, Spartanburg, the Rev. W. H. K. Pendleton, rector, from March 13 to 21, by the Rt. Rev. Theodore DuBose Bratton, D. D., Bishop of Mississippi. Bishop Bratton was formerly rector of this church. Indeed, the Church of the Advent was his only rectorate, for after serving his diaconate in missionary work in the diocese he came to this church upon his ordination to the priesthood in 1888. In 1899 he was elected rector of St. Mary's School, Raleigh, and resigned charge of the Church of the Advent to accept this position. In 1903 he was consecrated Bishop of Mississippi. The ties that bound him to his "only Church" were, therefore, tender. The friendship and affection of his former parishioners and their pride in the distinguished career of their former rector accounted in part for the enthusiastic welcome accorded him.

Thorough preparation in advance had been made for the Crusade, by the Rev. W. H. K. Pendleton, and the Crusade Organization headed by Mr. W. S. Manning, who has served the Church for many years as vestryman and warden. The week immediately preceding the Crusade was observed as "Intensive Week", with a well attended daily service called the "Morning Watch", from 8:15 to 8:30 A. M., designed for business men on the way to their offices and students and teachers on the way to school. In addition to this there were numerous other services and prayer meetings and frequent celebrations of the Holy Communion.

Each day of the Crusade was begun with the early celebration of the Holy Communion and services were held at 10 A. M. and 8 P. M. Morning and evening subjects were arranged in a series. The morning addresses were simple and directed primarily to members of the Episcopal Church, and dealt with subjects particularly interesting to them, but these services also were attended by many members of other congregations who were attracted by the ripe scholarship, the liberal and sympathetic attitude and the deep spirituality which pervaded them.

The subjects for the Sunday services and for the evenings were designed to apply "the fundamentals of Christianity to the religious life of personal evangelism".

The interest and attendance constantly increased, and on the closing Sunday the Church, which seats about five hundred and sixty people was so crowded that chairs had to be brought in to accommodate the congregation.

Many cards of rededication were signed by members of the congregation. These will be used by the rector and his organization in their efforts to conserve the results of the Crusade.

The newspapers of the city, the Herald and Journal, morning and afternoon papers, were most generous in the space devoted to the Crusade. On the closing day the morning paper, the Herald, expressed the appreciation of the city and paid tribute to the Crusade in a gracious and forceful editorial.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Bishop Wise Does Valuable Work In Shreveport.

The noon-day Lenten services in St. Mark's Church, Shreveport, the Rev. James M. Owen, D. D., rector, were opened this year by the Rt. Rev. James Wise, D. D. The value of his contribution to the work of the Church in the section of which Shreveport is the center is shown by the fact that he never had less than three hundred in his congregation and the attendance ranged as high as four hundred and forty in spite of the fact that the church is half a mile from the business center and people had to come largely in automobiles. Besides the large congregations that heard him daily, his addresses, published in the three daily papers of Shreveport, reached a reading congregation of forty thousand people. In spite of the large noon-day congregations, the attendance at the regular parish Lenten services was exceptionally good. The value of Bishop Wise's missionary efforts was deepened by the fact that he preached at Marshall, Texas, and at Mansfield, Louisiana, in addition to his work at Shreveport.

O.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Lenten Observance.

Lenten observance in this Diocese seems to be unusually intensive, and, so far as can be learned, unusually effective.

Several "Community" efforts have been referred to in previous letters. Of these, the noon-day series at Holy Trinity Church is reported to be drawing larger congregations than in previous years. The service is broadcast daily by WBCC, and many favorable reports from those listening in have come, some from as far as Baltimore. An organ recital is given on Tuesdays at the close of the service.

Of the noon-day services at Albee's Theatre very good reports are given. These meetings are under the auspices of the Brooklyn Federation of Churches, and Bishop Stires was the preacher at the first service. The series began a week earlier than usual (this is the sixth year) and the attendance has been better than heretofore. It is said that the devotional part of the service has been more effective than in previous years.

In Flushing, community noon-day services on Wednesdays and Fridays are being held in St. George's Church, the Rev. George F. Taylor, rector, for the third year, and the effort made last year to appeal especially to the business community, in the midst of which St. George's is located, is being repeated with increasing success. A devotional solo is sung while the people assemble; prayers are read by a local denominational minister as "chaplain", using the late Dean Rousmanier's compilations. The address is by one of our own clergy. Boxes for offerings are provided and the gifts are received for the support of the Hospital at Fort Yukon, Alaska. This offering will probably support this hospital for the forty days of Lent, at its reported average expense of $10 per day. The Lion's Club and other two orgaizations have attended the service in a body, and a committee of business men has been formed to advertise the service.

Personal Notes

The Rev. Ross Harrison Flanagin, rector of St. Paul's Church at Oaks in Upper Providence Township, Montgomery County, Pa., has accepted a call to the rectorship of St. Luke's Church, Newtown, Bucks County, and will assume his new charge on May 1. Mr. Flanagin succeeds at Newtown the Rev. G. H. Dennison, who is a member of the clergy staff of St. Mark's Church, Philadelphia.

The Rev. Harry J. Stretch, formerly of the Diocese of Long Island, and now of the Holy Cross Mission in Liberia, has been home on furlough for several months, after three years' service in Liberia. He is now preparing, after a satisfactory physical examination, to return to Liberia June 1. While in this country Mr. Stretch has been connected with Donaldson School, Ilchester, Md., and recently has been in charge of St. Albans' Missions, St. Albans, L. I.

The Rev. J. C. Wagner, rector of the Good Shepherd Memorial Church, Petersburg, Va., has resigned his cure and will minister to the vacant churches in the Diocese of Southern Virginia. Mr. Wagner will begin his new duties immediately after Easter.

The Rev. George R. Savage, of St. Albans, Glenburnis, Md., has resigned to take effect April 30, and will reside in Annapolis, Maryland.

The Rt. Rev. Hiram R. Hulse, D. D., Bishop of Cuba, will assist Bishop Stires in Long Island for two months from April 3.

The Rev. Dr. William Bartlett Beach, rector of the Church of the Good Shepherd, Scranton, Pa., has accepted a call to the Church of Our Saviour, Jenkintown, Pa. He will succeed the Rev. Dr. Robert B. W. Hutt, who resigned four months ago to accept a position as assistant professor of philosophy at Trinity College, Hartford, Conn.

The Rev. Robert A. Mayo, who was for twenty-five years rector of Christ Church, West River, Md., is living in Alexandria, Va.

The address of the Rev. W. L. Botkin is changed from Cimarron, Kansas, to 313 South Eighteenth Street, Parsons, Kansas.

The Rev. J. R. Marley Cass has resigned as rector of St. Peter's Church, Ellicott City, Md., effective March 31.

The Rev. Walter E. Bently, of New York City, has been holding a week's preaching mission in St. Luke's, Norfolk. Mr. Bently held a successful mission in Trinity Church, Portsmouth, in January of this year.

The Rev. Clarence Stuart McClellan, Jr., rector of Calvary Church, Fletcher, near Asheville, N. C., is planning a trip around the world within the near future, and will spend much time in the Holy Land.

ORDINATIONS.

On Friday, March 25, in All Saints' Church, Lakeland, Fla., the Rt. Rev. John D. Wing, D. D., Bishop Coadjutor of South Florida, ordained G. L. G. Thomas as deacon. The candidate was presented by the rector, the Rev. G. I. Hiller; the sermon was preached by the Rev. Frank M. Brunton, of Bartow, and the litany was read by the Rev. James H. Davet, of Winter Haven.

In Grace Church, Estherville, Iowa, the Rev. Wallace Essingham was advanced to the priesthood on Tuesday, March 8, by the Rt. Rev. T. N. Morrison, D. D., Bishop of Iowa. The Very Rev. Marmaduke Hare, D. D., Dean of Trinity Cathedral, Davenport, was the celebrant and the Rev. Cuthbert F. Hinton, rector of St. John's Church, Mason City, was the preacher. The Rev. E. H. Rudd, S. T. D., of Iowa Falls, and the Rev. John E. Flockhart, of Dubuque, acted as presenters, and the Rev. Alan O. Birchenough, of Harlan, read the litany.

The Rev. Mr. Essingham was a former Congregational minister and was confirmed in Trinity Cathedral, Davenport, February 9, 1926, and ordained deacon there September 5. Since last Whitsunday he has been in charge of Grace Church, Estherville, and continues there as priest in charge. He has also been appointed by the Bishop to raise money to build the church at Ames, where the Iowa State College is located.

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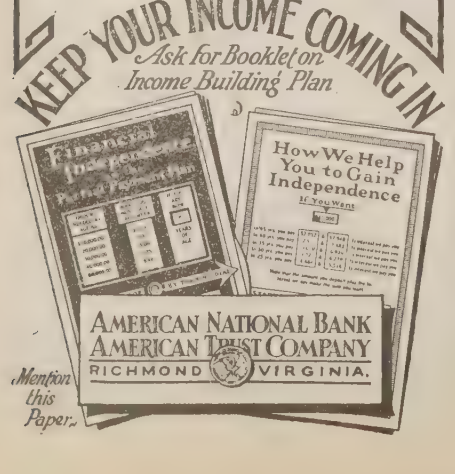
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Lord, behold our family here assembled. We thank Thee for the place in which we dwell, for the love that unites us, for the peace accorded us this day, for the hope with which we expect the morrow; for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of the earth. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. Offenders, give us the grace to accept and forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage and faith and the quiet mind. Spare to us our friends, soften us to our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us strength to encounter that which is to come that we be brave in peril, constant in tribulation, temperate in wrath and in all changes of fortune, down to the gates of death, loyal and loving one to another. As the clay to the potter, as the windmill to the wind, as children of their sire we beseech of Thee this help and mercy for Christ's sake.—Robert Louis Stevenson.

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Thoughts For the Thoughtful

"He is risen from the dead, and lo, He goeth before you."

Personal glorification will decrease, even to the vanishing point, as we increase in glorifying God.

It is a great thing to be taken out of the miry clay, but it is a better thing not to fall into it.—R. R. Salliens.

"The earth would be still a paradise if we had the art of enjoying it, and did not turn it into a curse to ourselves by our sins and passions."

I look unto the radiant face of Jesus,
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.
—Selected.

The prime evidence of that Resurrection is not in books, not even in the Gospels. It is in the patience of the Christian martyrs, in the undefeated joy of Christian mourners, in the supernatural holiness of Christian lives. Jesus Christ is not a dead hero. He is a living Lord. This is the day that the Lord hath made. We will rejoice and be glad in it!—The Living Church.

The secret of happiness in human relations is the steady cult of the good points in our loved ones and the systematized atrophy, in relation to them, of our critical powers. It is only in our Divine relationships that we can turn the fullest gaze upon the Object of our love and be content.—Selected.

"In Christ God found men, and in Christ men found God." Let a man once discover that for himself, and there is no traditionalist in the land who can speak with more commanding authority, with freer spiritual assurance, and to greater spiritual conclusions than he."—Dr. Raymond Calkins.

It is a great thing for every child of God to learn and fully understand what it means to be one of many; not the one, but only one. When we come to understand that God has millions of lives just as necessary and just as precious as ours, then we shall learn to give place to our brethren and keep rank in the host of God.—A. B. Simpson.

Behold the Lamb! Ye heavens ring exulting!
Behold Him, only Lord of Life and Death.
Behold Him now! The grave bands rent asunder!
Behold Him, mighty King of Heaven and Earth.
And all this glory our Redeemer beareth—
That e'en was with Him ere the world began,
Whose, whose shall also be that glory with Him?
God grant it shall be yours and mine!

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 92. RICHMOND, VA., APRIL 16, 1927. No. 16.

THE GROWING EASTER MESSAGE

THE OBSERVANCE OF EASTER IS NO LONGER CONFINED TO CHURCHES, and strictly religious bodies. The cut appearing on this page is taken from a railroad magazine and was used by the General Passenger Agent, on the page on which he sent a message to his subordinates. These evidences of the entrance of Christianity into every-day business affairs are becoming more and more frequent, and the message of Easter is perhaps the most important for the business life of the world, because the significance of this season is the linking together of life and death. It was felt by St. Paul that the outstanding feature of Christianity was the Resurrection, to use his own words, "If Christ be not risen, then is our preaching vain, and your faith is also vain, yea, and we are found false witnesses of God". The world today needs more than ever to have impressed upon it the continuity of existence. We believe that the appalling numbers of suicides, especially among young people, is due to the feeling that death ends all. It was the death of Christ, and the proof of His continuing life, that made Christianity. It is that conquest of the grave that keeps it vital today, and it is certainly encouraging to see this thought carried to the employees of a great railroad system by one of their officials.



All hail this joyous Easter morn,
When earth arises newly born.
The daffodil has left the mold
To praise the Lord with lips of gold;

The butterfly its coffin rends
And to the sunlit sky ascends;
And every bush and tree and clod
Uplifts an offering to God.

Salute this glorious Easter day
When angels rolled the stone away,
And from the dark and lowly door
The Lord arisen, came of yore,

His feet among the lilies white,
His garments aureoled with light,
And in His hands for thee and me
The gift of immortality.

—Minna Irving.

THE DERIVATION OF THE WORD LENT is puzzling to many good Church people, who search for it in some religious practice. It is quite amazing that the most important of Church seasons should have a name that has no connection whatever with anything ecclesiastical. Lent was the old English name for Spring, being derived from the same root as "long". The similarity between lengthen and Lenten is readily seen. The application of this name to spring comes from the lengthening of the days at that season. The observance of a fast preceding Easter is of very ancient origin in the Church, dating back to the second century, although the period in early times was of much shorter duration than at present. The Easter season, as well as the Feast of Pentecost (Whitsunday) were the favorite times for baptisms, and a preceding fast was especially enjoined upon the candidates for this Sacrament. It was not until nearly the middle of the Christian era that Lent acquired its present number of days.

IT IS THE IRONY OF FATE IN THE HANDS OF A MOB that one of the victims who suffered death at Nanking should have been Dr. John E. Williams, because he was the acknowledged leader of those who would have had the Chinese placed in control of Christian enterprises of all sorts without delay. He had been one of the chief advocates of this mission policy for many years. It is, however, one of the tragedies of riots, that they orten sweep away the best defenses of the people, whom they think they are serving. It is just this fact that made it so important for the missionaries to obey the calls of the government officials and proceed at once to a safe place. Dr. Williams' voice, while living, could do much for Christian policy toward China, but his dead body is the strongest kind of argument for military intervention, and it might easily have been the same with others, had they not left their posts in time. The fate of China is hanging in the balance and missionary activity will certainly have to be suspended for months to come, and it will be a wise policy of the Church to study the conditions carefully before making future plans.

It is announced by the Presbyterian Mission Board that they hope no indemnity will be asked of China, for the death of Dr. Williams. This is in accordance with

the policy of this board. In their statement on the subject, they say that such indemnities are usually collected from innocent persons, and do the missionary cause far more harm than good.

THE SAVIOUR'S COMMAND TO HEAL THE SICK as well as to preach the Gospel is sometimes forgotten by many Church people, although it is distinctly included in the Commission given to the twelve apostles. In the second verse of the ninth chapter of St. Luke's Gospel we read: "And He sent them to preach the Kingdom of God, and to heal the sick." With such words from the lips of our Lord before our eyes, every attempt to wipe out disease becomes a religious adventure, as well as a scientific experiment. For this reason the report from Paris that an "ultra-violet ray sun that is never clouded shines on an artificial sand beach, in a basement of Paris", for the benefit of tubercular children, has a significance for the Christian world. Tuberculosis is a devastating disease of today that is like unto leprosy of old, and any steps that will relieve its ravages should have the prayerful consideration of Christian people. There is a Prayer League whose members pray daily for God's wisdom, in guiding scientific research to a successful victory in the continual war that is going on against this plague. Any one may join The League by adding to their daily prayers such a petition.

THAT JOSEPHUS REFERRED TO JESUS OF NAZARETH in his great work on the Jewish people has been a matter of doubt ever since the discovery in Esthonia, about twenty years ago, of a copy of his writings in Greek, containing this reference. The best pinion on the subject has been that what he said of Jesus was an interpolation by some Christian copyist. Now Dr. Vacher Burch assumes the theory that Josephus first wrote in Aramaic, and had the reference to Jesus in his original work, but that when it was copied for Roman consumption he omitted this portion. There is some argument for this viewpoint, since it would naturally have made his writings unpopular in his time to have expressed any belief in Jesus. More light may be thrown on this subject by discoveries that are likely to be made in the next few years in Palestine.

THE DESPAIR OF THE FIRST EASTER DAY

Today when we begin the happy celebration of a joyous Easter with the early Communion services, it is hard to realize that the first Easter was a day of doubt and despondency to that little group who had been scattered by the arrest in the Garden of Gethsemane on the previous Thursday night.

The empty tomb that was found early in the morning of the first day of the week had no re-assuring significance to those startled women who first saw it. The only thought that came to their mind was of another grief. Not satisfied with scourging, scoffing and crucifixion, the enemies of their Lord had now stolen the body, so that they could not even pay the last homage to the dead! So thought Mary Magdalene as she stood weeping outside the empty tomb, and asked the supposed gardener the despondent question, "Sir, if thou hast borne Him hence, tell me where thou hast laid Him and I will take Him away". The revelation which followed convinced her of the Saviour's risen presence, but she could not convince others, as we see from the conversation carried on by the unknown disciples late that afternoon, while they walked on the Emmaus road and were joined by the Stranger with the question, "What manner of communications are these that ye have one to another, as ye walk and are sad"? When one reads the conversation that follows, it is easy to feel the sense of gloom that overhangs those two friends, and it tis evident that they had abandoned all hope in that Messiah in whom they had "trusted that it had been He which should have redeemed Israel". They are leaving Jerusalem in despair in spite of the fact that "certain women, also of our company, made us astonished, which were early at the sepulchre when they found not His body they came saying that they had also seen a vision of angels which said that He was alive. And certain of them which were with us went to the sepulchre and found it even as the women had said, but Him they saw not".

It was not until after these two disciples had retraced their steps to Jerusalem, some seven miles or more, and joined the eleven at supper, where Jesus made His appearanc beyond all doubt, that any real Easter joy took possession of His followers. The day had been one of hurrying messengers back and forth with doubtful tidings of fear that a horrible robbery had been perpetrated and the state of mind of His followers was such that the Saviour's first words to them at the evening meal were, "Peace be unto you", to restore their confidence and calm their shattered nerves.

The very fact that we so readily assume that the glorious celebration of the resurrection began with the first hours of Easter Day is proof of the termendous strides that have been made by the thought of the conquest of death. Through nineteen centuries of Christian teachings we have been accustomed to the idea of a resurrected Lord, and unless we pause to think carefully upon the events of that first Easter and the mental attitude of those who shared in it, we do not realize that it was a day of despair, rather than of triumph.

THE WEEK'S PREACHER

THE RIGHT REVEREND CLINTON S. QUIN, D. D., is one of our younger Bishops. He was born in Louisville, Ky., received his school and college education in his native city, taking a B. L. degree from the University of Louisville, he went from there to the Theological Seminary of Virginia, where he graduated in 1908, and was ordained to the priesthood by Bishop Woodcock. He served churches in Kentucky for nearly ten years, first at St. James' Church, Pewee, Valley, with adjoining missions, and then at Grace Church, Paducah. He was called to Trinity Church, Houston, Texas, in 1917, and was elected Bishop-Coadjutor the following year. He might be termed one of our preaching Bishops, as he is especially fond of holding missions and has a great gift for making them successful. He has been particularly active in furthering the Young People's Movement in the Church, and for the past few years has had charge of Young People's Conferences, first in his own Diocese and then at the Sewanee Summer School. He is a man of great energy, and of athletic tastes. A few years ago the Alumni of the Virginia Seminary played a match game of baseball with the undergraduates and beat their younger brethren with Bishop Quin "in the box".

THE PULPIT OF THE AMERICAN CHURCH

PONTIUS PILATES OF TODAY

By The Right Reverend Clinton S. Quin, D. D.

"And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required." —Luke 23:23.

THERE is no better known fact in history than the fact of the Crucifixion of the Lord Jesus Christ. Almost any audience could be interrogated concerning their knowledge of the fact of the crucifixion, and would no doubt acclaim unanimously such knowledge. If we are inquired of the same group as to their familiarity with lesser instances in our Lord's life, or with the significance of the crucifixion, there would not be as ready a response. This is not to be wondered at, for is it not the tragic things in life which catch our attention first and seem to hold it longer? The newspaper headlines telling of a big death list due to a mine disaster, or other accident, are remembered long after the next day's edition, which says first reports of the accident were greatly exaggerated. So I am assuming that you are perfectly familiar with the fact that Jesus Christ was crucified. You ought also to know the reason for this crucifixion, for I believe the same reason is responsible today for the recrucifying of those standards of life which Jesus Christ died to make real and permanent. I think it was an attitude of mind and not a race, that crucified Jesus Christ, and that the same attitude of mind crucifies the truth and right and honor over and over again, and is the greatest menace I know to happiness and worth-whileness.

It was, of course, Pontius Pilate who, lacking the courage of his convictions, gave sentence that it should be as they required, and in that act we find the attitude of mind which I contend perpetuates the crucifixion of the Christ.

His first attitude was an effort to escape personal responsibility. He did everything he knew how to evade the issue. He gave Him a change of venue, he examined Him no less than three times, saying: "I find no fault in Him," and though it is not written in the record, I can believe that he even agreed to find Jesus guilty, electing to choose Jesus, according to the Roman custom, as the prisoner to be released on the Feast day. But all of this was to no avail, if he dared not have the courage of his convictions.

Do you see that same attitude today? Is it not in the politician who disclaims responsibility for certain loose or corrupt practices in public affairs? Students disclam any responsibility for the standards of conduct on high school or university campus. Parents disclaim any responsibility for the acts of their children, and you have heard mothers and fathers exclaim in despair: "I have done everything I know how for my child, and look at the results." Church people disclaim personal responsibility for conditions which ought not to exist in any respectable community, and even though the Christian people do not predominate in number, they certainly do in influence.

We need to have the courage of our convictions regardless of the outcome. This Bishops' Crusade is an effort to get our own Church people to bear witness.

I am perfectly aware that no effort is ever made to face personal responsibility, but what there comes in mind the question of personal liberty. We are quite familiar with that clause in the Declaration of Independence where it says all men are created equal, and that they are endowed by their Creator with certain unalienable rights, and that among these are the rights to "life, liberty, and the pursuit of happiness", and the guarantee of liberty always strikes a responsive cord in the human heart. Quite rightly so, for the very foundation of all law lies in the protection of those rights. Our system of jurisprudence in this country, with its criminal and civil courts was established to protect us in these rights, but there has never been made a guarantee of government, or a guarantee of God, giving us rights and privileges, but what in turn there has been exacted of us a corresponding responsibility. Being born into a family, into a neighborhood, or into a nation, we become responsible for the way we live in relationship to the people who make up that neighborhood, that family, and that nation. My personal liberty stops where it begins to interfere with your personal liberty. The ability to live presumes the liability to live right. Of course, I may refuse to exercise my right of citizenship, but it does not at all follow that I can thereby escape the responsibility of citizenship. As a matter of fact we do not, any more than the man who refuses to vote, and thus permits an unfit officer of government to be elected, escapes being governed by such an official. What I tolerate through ignorance or indifference or defiance, I permit just as certainly as if I had consented. We can no more escape the responsibility of good citizenship by refusing to live it, than Pontius Pilate could escape the responsibility for the death of Jesus Christ, by having his poor wife come out on the judgment seat pouring out the basin of water, and he then washing his hands, having the mob say that they would take the responsibility for his lack of courage.

This is a present-day menace, and it behooves you and me who profess and call ourselves after the name of Christ to accept our personal responsibility as witness bearers of His life, His cause, and His kingdom.

Now the second element entering into Pilate's judgment was one of fear. He might offend his superior and thus be demoted. He was afraid of ridicule. He was afraid of losing social prestige, and he was afraid of failure. Do you see any of these symptoms in modern society? Take the fear of not being socially acceptable. Some people will do as much today to get into a certain society as a slacker would have done in war-time to escape conscription, and I fail to see that one is any more reprehensible than the other. Business discriminates between a class of people whose society it covets, as against a class of people whose society it does not want.

The compromise by parents, and by sons and daughters, of right and propriety, indicates that the fear of not pleasing the crowd, weighs more with them than the turning of Jesus Christ's standards over to the mob to recrucify and destroy.

Does the fear of being considered prudish or peculiar interfere with our living up to our best? People say it does. A student inquirer said after visiting some of the larger colleges in the East, that the fear of being called a prude was the controlling factor in student morals. I do not believe this, but it is a statement to reckon with.

We can carry this element of fear into hundreds of avenues of experiences and we do not have to go back to our childhood to remember things we have done, because we were afraid to do otherwise, and things we have left undone because of fear. Would you and I have had the courage to face honest judgment on Jesus Christ? I believe this is a real issue of modern day life.

I am not using this story of Pilate to frighten anybody into goodness. God deliver us from that kind of religion. I am not thinking of the rewards or the punishments of a hereafter. I am not as familiar with hell as some preachers are, but I do know that there is nothing worse than the consciousness of having compromised the truth or the right, simply because we did not have the courage to do otherwise. It drives people into the mad house, it keeps them awake at night, it sends them to an early grave; it unfits them for balanced decisions in life. I simply want to put the character of Pontius Pilate before us in the light of our common experience, and then ask in all fairness which character do you admire the most, the character who lacked the courage of his convictions, or the character who rather than lift one finger to save himself, bowed his head and went to his death?

Is it possible for us to be so strong that we can have the courage of our convictions? I believe it is. I think we undertake the living of too much religion in too limited a space of time, and I am proposing a rather homely, but nevertheless practical method of building up courage.

I propose for example that we try telling the truth just for an hour a day. If you honestly try that you will find it more difficult than it sounds. Then let us not gossip about anybody, or say anything ugly or unkind about any person, unless we know it is true, and it will do some good for us to tell it. Try that for thirty minutes. If we can do it thirty minutes today, take on fifteen more minutes tomorrow. If we can't stand thirty minutes, let's make it twenty minutes tomorrow. Let us try living out

the golden rule as it applies particularly to public service corporations, employees of the gas company, the electric light company, and the transportation companies, the butcher, the ice man, and the telephone girl, those people who are so awfully irritating when we are so easily irritated.

Now here is what I am after, no athlete goes into any kind of a contest to do his best, training just a few minutes before, or the day before. He trains for days, and weeks, and months getting ready. What do we Christians do? Some people go to Church once a week, some people go at least once a month, some people never fail to go to Church on Easter Day, they always go once a year, God bless them for their piety! What kind of training is that, for a man or a woman who is entering the biggest contest that has ever been staged, the contest for the right against the wrong, the clean against the unclean, for God against the forces which make life so much less than God meant it to be? I think this is what St. Paul meant when he said in training a new Christian congregation, that he could not feed them with meat, but that he would feed them with milk as babes in Christ. We undertake the living of too much religion in too limited a space of time, and without training, and if we want to build up in us the courage of our convictions, if we want to do away with the present-day attitude of trying to escape personal responsibility and the attitude of fear which hurts our witness bearing, and if we want to make real and practicable and livable the standards of Jesus Christ's life—we can do it, Christian people, if we only will make the honest effort, and may God bless us as we try.

Let this be our Easter resolution.

A MESSAGE FROM SHANGHAI CHRISTIANS

I.—The Situation.

CHINA is at present going through a gigantic upheaval, the main characteristics of which can be summarized as follows:

1. A struggle for a stronger and freer national life.

2. A struggle for a fuller and richer content in the life of the masses.

3. A struggle for a more worthy place in the family of nations.

4. A struggle towards a new cultural expression which will unite the best in our intellectual and spiritual life with the best in the modern scientific civilization.

This four-fold struggle has penetrated every phase of Chinese life today and in its onward sweep profoundly affects every form of organized effort in the country. We, Chinese Christians in Shanghai, feel acutely the challenge of this present hour. Already among us two definite trends have been greatly accentuated.

1. More than ever before, there stirs in the heart of the Chinese Christian Church the desire to find its own soul and to live its own life.

2. More than ever before, the Chinese Christian Church is experiencing a compelling sense of obligation to assume responsibility for carrying on the Christian movement in China, even though its leaders are fully conscious of their unpreparedness for the task.

II.—Our Attitude.

Christian workers in China have reacted to the present situation in various ways. Some regard this upheaval as a temporary manifestation of unrest which will soon pass away. These believe it will then be possible again to resume their life and work very largely under the conditions which prevailed before. Others have been so discouraged by the continuance of one trouble after another that they have become extremely pessimistic and can see no hope for the future. But there is another group whose hearts, while frankly filled with anxiety and perplexity, nevertheless, are moved also with hope and with a spirit of adventure because they have seen the guiding hand of God in the present situation. The future of the Christian Movement in China will depend very largely upon whether this small group of Christians will be able to maintain a faith, courage and wisdom equal to the superhuman demands of the hour.

In this crucial experience through which we are passing, we need the continued cooperations of the older Christian communions of the West and of our missionary co-workers in China. None better than ourselves realize our unpreparedness to carry on a Christian movement which thus far has been fostered largely by the Churches of the West.

In this cooperation, may we share with you our convictions as to the spirit in which we are called upon to undertake our common service.

1. As followers of Christ all of us should persistently endeavor always to let our love triumph over any sense of being misunderstood or unjustly treated, over considerations of national prestige or personal safety, over differences of opinion and over pride and prejudice.

2. Whatever happens to our institutions and programs of work, we stand still in need of your best contribution which is the sharing with us of your deepest personal experience of God through Christ.

3. We invite you to identify yourselves fully (1) with the Chinese people, in accepting the risk involved in the voluntary surrendering of your extra-territorial status and (2) with the Chinese Church, by merging your present mission organizations with it, thus bringing directly to the Church the gift of all your knowledge and experience.

4. As followers of Christ, the Prince of Peace and Goodwill, shall not missionaries and Chinese Christians unite in undertaking the ministry of sympathy, understanding and reconciliation in the midst of strained relationships of all kinds?

Above all, let us unite before God in a humble and penitent spirit and examine ourselves as to:

1. How truly Christian our own individual lives are and

2. How well prepared we are to make a worthy Christian contribution to the great human needs around us today.

III.—Some Practical Suggestions.

1. The Christian Church, if it is to make her contribution to the unfolding life of the Chinese people at the present time, must have in its own fellowship that triumphant spiritual life which is rooted in a vivid consciousness of God through Christ. Shall we not see in this period of forced interruptions to our normal work, an opportunity and call to find for ourselves, individually and in groups a deeper experience of God?

2. In the midst of these profound political, social and economic charges now going on in the country, we feel greatly perplexed as to what constitutes for us the Christian way of life today. Can we not in the coming year come together all over the country in little groups which will in a spirit of prayer and fearless inquiry seek an answer to this all important question?

3. Extraordinary occasions in life call for prompt and adventurous adjustments. The whole Christian movement in China is today facing such an occasion. We, therefore, urge

(1) That immediate representations be made by missionaries, either through deputations going back to their home countries or through other means, calling for an immediate readjustment in treaties with China on the basis of economic equality and mutual respect for each other's political and territorial sovereignty.

(2) That the mission boards send immediately representatives to China to work out with Christian leaders in this country definite measures for the placing of all branches of Christian work under the administrative charge of Chinese Christian bodies.

(3) That responsible missionary and Church leaders in China, in the meanwhile, get together to work out ways and means toward this transfer of responsibility.

4. Should not a meeting of responsible Christian workers in China, be called immediately to study the present situation and fearlessly examine into their work with a nation-wide perspective and across denominational lines, in order to determine which enterprises within the Christian movement should at all costs be mantained, with a view to the concentration of our resources in men and money on those enterprises which are making the most vital contributions to the life of the Chinese people.

In concluding this word to our missionary co-workers, we wish again to express to them our deep appreciation of the noble work which they have been carrying on in China, to assure them of our continued trust and affection, and to record herewith our conviction that they have a permanent and fruitful place in the service of Christ among our people.

THE CHURCH AND THE YOUNG PEOPLE'S WORK

Edited by the Reverend Karl Morgan Block, D. D.

AT THE Fifth Annual Conference of the Young People's Fellowship in the Diocese of Western New York, the closing address was made by Mr. James T. Gunning. It concerns itself definitely, with the implications of the four central foundation principles of the Young People's Societies of the Church.

At this Conference a Preparation Service for the Corporate Communion was conducted by Bishop Brent and Group Conferences were held on the subject of Worship, Service and Organization.

Another special guest was the Rev. Herbert Hawkins, Order of the Holy Cross, who made two addresses, one on "Renewed Allegiance", and the other on "Liberia".

The address of Mr. Gunning is quoted in full:

"GO FORWARD."

We have now come to the final meeting of the conference and in a very short while will bid one another good-bye and the Fifth Annual Diocesan Conference will be over, and will have become but a memory. For two days you have been exchanging ideas and talking over methods; you have been hearing what other Fellowships have done and what they plan to do in the future. I trust that each of you have high hopes and plans for the year that lies ahead, all as a result of what you have seen and heard and experienced here. For a conference does just that—sends us away with eager hearts and minds and souls, with fresh courage and new resolve, sends us forth, as our conference theme expresses it—"With Renewed Allegiance".

I have been asked to talk to you at this closing session on the topic, "Go Forward". As I have thought about it, I have been wondering what you would want me to say before you return to your homes, where, as the program suggests, "An opportunity not a task", awaits you. And I have felt that perhaps the best I could do would be to ask you to consider with me very earnestly and yet very honestly and sincerely, OURSELVES—You and I—First as individuals and then as members of this great movement which we call the Young People's Fellowship.

Will you let me be personal for a few minutes? What I shall say to you comes out of my own experience. I wouldn't venture to suggest anything that did not result from what I myself have tried and tested. Please, then, when I say I, it is not because I am egotistical, but it is because I want you to know what has helped me with the thought that what has helped me may be of some assistance to you.

First of all then, looking at yourself as an individual and yet as a member of the Young People's Fellowship, ask yourself this question, "Am I in sympathy with the purpose of the Fellowship"? What is the purpose of the Fellowship? We might spend an hour discussing how we would express the purpose, but I think if we narrowed it down and yet left it sufficiently broad to be all inclusive, we could phrase it something like this, "To help young people live a Christian way of life", or as some of our Southern young people's organizations put it, "To increase our knowledge of Jesus Christ, so that we may be the better able to follow His perfect example".

Now with that purpose in mind will you proceed to answer my question for yourselves: "Are you in sympathy with the purpose thus expressed? Are **you** trying to live a Christian way of life? Are **you** trying to **know** Jesus, as well as **know about** Him? Are **you** trying to increase **your** knowledge of His life and teachings? Are **you** trying to follow His example so that **you** may live as He lived and as He would have **you** live—at home, at school or work; at play, in private life as well as in the public view: every day in the week and not alone on Sundays.

Are you in sympathy with **that** purpose? Your answers to that question determines largely, I was about to say wholly, your relationship to the Young People's Fellowship and especially to your own particular Fellowship. If you are in sympathy with this purpose, you will strive to realize it, first in your own life and then in and through the lives of your comrades, because you and they together form your parish Fellowship.

And then you face another question, "How can I realize that purpose"? What can I say, do and perform that will help me live a Christian way of life? And to that question the Fellowship has an answer, an answer which comes out of the experience of many groups of young people all over this country. What is it? Haven't we found right out of our own experience here in Western New York during the last five years that the Fellowships which have been most helpful are those which have used Prayer and Worship, Study, Service and Fellowship, in a balanced program of activities Prayer and Worship, Study, Service and Fellowship if we consider these four, if we consider Prayer and Worship as one, we might term the Four Horsemen of the Fellowship, because, like the Horsemen, they point us to a Christian way of life.

We talk of these very glibly in connection with the corporate life of the Fellowship. You heard these words, no doubt, many times yesterday during the conferences. This afternoon for just a few minutes, however, will you turn your thoughts to the use of Prayer and Worship, Study, Service and Fellowship in your own individual lives as we consider the answer to that second question which I suggested, "How can I realize the purpose of the Fellowship in my own life"?

Prayer and Worship, is the first of our Four Horsemen. Dr. Cabot in his great book, "What Men Live By", says this about Worship: "Whenever beauty overwhelms us, whenever wonder silences our hopes and worries, whenever awe inspires us, we are close to worship, so, unless we are blind to beauty, deaf to the call of truth, incapable of awe and wonder, we are always in danger of falling into worship as the tired mortal falls asleep."

Falling into worship—all of us have had that experience. In Church as we have listened to the organist playing perhaps Handel's Largo with its exquisite beauty; or perhaps as we have joined with the others in the congregation in singing hymns which we love; or perhaps while listening to a sermon which was particularly helpful.

Dr. Cabot also says that an analogy to public worship and what it can mean can be found in our feelings on Commencement Day of school or college. What feelings well up within—gratitude, loyalty, enthusiasm, all fostered by what we term the "school spirit". So it ought to be—so it can be with our Church. Worship and Prayer are outlets for aspiration. They renew our strength and refresh our tired souls as sleep refreshes the tired body.

Through Worship, in our hymns of praise and thanksgiving, which might be compared to our school songs, we show our gratitude and deepen our loyalty and throw wide open the doors of our souls that God may enter and find therein a temple wherein He may dwell. The great Roosevelt Dam in Arizona holds back millions of gallons of water and keeps this water from flowing naturally on its way. It is not beyond possibility that some day that dam might burst and cause tremendous damage, but the builders didn't refuse to build it on that account. They were not thinking of what the Dam would do if it broke—they were thinking of the thousands of acres which would be changed from desert to a marvelously fertile countryside. So it is with you and I, if only we would use those instincts and emotions which God has given us, expressing them rather than repressing and holding back. Wonder, awe, beauty, worship when expressed in our lives, make it much more easy to find and know our God.

And then there comes Prayer. There is no only way for all of us. Each must find out for ourselves the way most helpful—you may require a stated time, like Daniel of old, and a book of prayers and a quiet place for meditation. St. Augustine calls prayer "the holy experiment" and it is that—an experiment which all must make some time or other if we would have the experience of talking with God. "The ways to God are different, but not longer ways, and there is a way for every one".

One thing has helped me—or rather let me tell you of two helps. The first is this—before you pray, kneel down or lie down and speak or say nothing for a moment or two, but collect your thoughts and fix them on God, or if you can't do that, fix them on the one thing that helps you most. Dr. John R. Mott told a friend of mine, who thought she had lost her faith, to take the few things, or perhaps only the one thing she did believe, and act as though that were true, and she would come out all right. And she did, and I know of no more Christ-like life than that which she lives today. So as you get ready for daily prayer, before you utter your prayer, concentrate all your thoughts on what you do believe and you will find yourself in a frame of mind which makes praying easier. Perhaps

repeating the words of a familiar hymn will help do it. You will find out by trying what helps most.

And then the second way that has helped me is to pray in the morning before I get up. Is it better to ask God for grace and wisdom and strength as we go forth to our daily occupations, or to come home at night and tell Him of our weakness that day? You are saying both, but of the two the morning watch is much more helpful.

Prayer and Worship is our first horseman. Study, or as it has been expressed Study and Thought, is our second Horseman, pointing out the way of a Christian life. **Study.** When Jesus gave us the new Commandment He said, "Thou shalt love the Lord Thy God with all Thy heart, and with all thy soul, and with all thy **mind**". With all thy **mind,** and through study and thought we learn to love God with our minds. This opens a vast field. Yesterday afternoon in your conferences you found many suggestions for programs and topics to take back to your Fellowships that the way of study might be used. But it is about study and thought in our personal life that we are thinking now. I want to offer two suggestions and the first is that you read at least one book a month that deals definitely with religion—one religious book, and I suggest two only because I have already spoken of the two authors. "What Men Live By—Work, Play, Love and Worship," by Dr. Richard C. Cabot, of Harvard University, and a little pamphlet which you can buy for five cents from either the Y. M. C. A., or the Y. W. C. A., written by Dr. John R. Mott, called "The Morning Watch". Dr. Cabot's book was given to me by the Principal of the High School from which I graduated as a Commencement present and I still go to it and read when I am discouraged and wonder what's the use. Dr. Mott's little pamphlet on prayer, "A Morning Watch", changed my whole outlook on life and came to me at a time when I needed a new outlook.

And so my first suggestion is to read one religious book a month. My second suggestion has to do with the reading of the Bible. There was a time when the Church suggested the way to read the Bible was to start at the beginning and read right through. You have seen, as I have, tables that told you what to read each day. I started to read the Bible this way many times as a boy, once I think I got into Exodus, but the other times I did not get beyond the first ten chapters of Genesis. The Bible isn't a book to be read from cover to cover as you read a novel. It is a library of books, some of which are better than others. I want to suggest that you read a book about the Bible, like Hunting's "Story of Our Bible", and then when you have learned how the Bible was written and compiled, and you know, Mr. Hunting so graphically describes them in his delightful book, some of the men and women of the Bible, you can go back to your Bible and select the books by some other means than their names, and then the Bible will be indeed, "A lamp unto your feet and a light unto your path".

Well, Prayer and Worship, Study and Thought are two of our Four Horsemen. The third is Service and I am not going to say much about that, for it is the easiest of the ways by which we can learn to live a Christian way of life. Service is learning by doing. Some one has said that service is the rent we pay for our place in the world. Think that over. I listened a few weeks ago to Judge Cropsey, of Brooklyn, as he pinned a medal for life-saving upon the breast of a fifteen-year-old Boy Scout, who had saved the lives of two men by dragging them out of a burning garage. Judge Cropsey said something like this—"All life presents one continuous opportunity for service. You may never again be called upon to save life as you did in this case, but every day of your life you are called upon to save others, not at a cost of physical life, but at the cost of yourself—to save others by your example and your influence". Yes, "service is indeed, the rent we pay for our place in the world.

And the fourth Horseman is Fellowship. There are many ways in which we can have Fellowship with one another. Good fellowship is what each of us wants to have. I want you to think for just a minute or two of fellowship within the circle of our immediate parish Fellowships. A chain is no stronger than its weakest link. A Fellowship is no stronger as a Fellowship than its weakest member and, unless and until the weakest member has the opportunity of making his contribution to the Young People's Fellowship, it does not have the highest and finest spirit of Fellowship within itself.

You have a meeting and invite some one to speak or lead the meeting who can do it splendidly, and everybody comes and enjoys the meeting and gets much out of it. You have a meeting and the leader is not the most capable person for leading a meeting and you stay away that night or come and by the way you sit and the way you act just plain discourage instead of encourage the leader, and in contrast to the other meeting you get nothing out of it and you contribute nothing toward it.

Fellowship is that quality within us that makes us respond to the best in our companions, your attitude, your sympathetic attitude toward those less fortunate in equipment than you, less able to express themselves than you is what really determines whether you are using fellowship as one of the four Horsemen that point us toward the Christian way of life. That kind of fellowship is what I would have you strive for and attain and when all of us practice it in our meetings and in our contacts with one another we will find ourselves well on the way to Christian living.

There came a time in Jesus' life when he was compelled to choose between going up to Jerusalem or remaining in Galilee. Before he made the choice He took Peter and James and John up on to a mountain top. You know the story, the story of the transfiguration, how they beheld Jesus as the Collect for Transfiguration Day describes it, "wonderfully transfigured in raiment white and glistening". Peter, James and John never forgot that vision on the mountain top. Long afterwards in one of the Epistles, Peter writes: "We know these things to be true, because we were with Him on the Holy Mount."

You too, have been on the mountain top these last two days. This conference, with its visions of possibilities for the new year that lies ahead, makes us say, like Peter, James and John, "Lord, it is good for us to be here". But also like Peter and James and John we must retrace our steps and return into the valley, we must go back home to our daily round of common tasks. We cannot always live on the mountain top, but we can carry with us as we return the vision of the mountain top, carry it with us until our own lives are transfigured and we experience in the daily round of life something of the beauty and the grandeur of the transfigured Christ.

There is a poem which has been running through my mind as I have been thinking of what I wanted to say this afternoon and with it I will close. It is written by a Mr. W. J. Dawson and is entitled "How He came".

How He Came.

When the golden evening gathered on the shore of Galilee,
When the fishing boats lay quiet by the sea,
Long ago the people wondered, though no sign was in the sky
For the glory of the Lord was passing by.

Not in robes of purple splendor, not in silken softness shod,
But in raiment worn with travel came their God.
And the people knew His presence by the heart that ceased to sigh
When the Glory of the Lord was passing by.

For He healed their sick at even, and He cured the leper's sore,
And sinful men and women sinned no more,
And the world grew mirthful-hearted, and forgot its misery.
When the Glory of the Lord was passing by.

Not in robes of purple splendor but in lives that do His Will,
In patient acts of kindness He comes still
And the people cry with wonder, though no sign is in the sky
That the glory of the Lord is passing by.

O God, who on the mount didst reveal to chosen witnesses, Thy Son, Jesus Christ, wonderfully transfigured, in raiment white and glistening. Grant that we, too, may behold the King in His beauty, and beholding daily endeavor to follow in His footsteps who is indeed the Way, the Truth, the Light. Amen.

The stone is rolled away!
The rock tomb open lay,
Death's terrors past:
Look in ye sons of men,
O tremble not as when
Ye viewed it last.

While black the Darkness lay,
Upon that lifeless clay,
God's Angel wrought,
Almighty in His Power,
That Resurrection hour
The Gospel taught.

—W. M. Trivett.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

Article XIV.—The Ten Commandments.
(Continued.)

The Fifth Commandment—Obedience.

"Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee."

Teach your child to be obedient.

"Honor" in the dictionary sense means to hold in high esteem, to manifest respect, reverence; for the purpose of these Comments I use it in a lesser meaning as yielding obedience to those in authority, and in a higher meaning showing respect for all law.

I have found it hard to get people to express exactly what they mean by "honor". However hazy the meaning of the word may be to them, parents seem to agree that it includes obedience and respect. We shall, therefore, discuss this Commandment from these angles: Showing (1) obedience to authority, (2) respect for law. The one should include the other, however.

To the little child the father and mother represent the ultimate authority, their word the highest law. They know nothing but this until they are old enough to leave home and mingle with children from other households and find that these small playmates have authority and law to observe different from their own. Then conflicts begin.

It is **in the home** therefore, where the father and mother are the first instructors, that obedience to authority and respect for law must first be taught. If you do not teach your child obedience when you have the opportunity the day will inevitably come when he will be punished by society for your failure to do so. Your heart may break with remorse, but he will pay the penalty, and you must stand by and see the punishment without being able to do anything to avert it. For society demands of all its members obedience to law and also to certain fixed conventions; and society gets what it demands or punishes those who refuse to comply.

Probably the outstanding thing that you want for your child is happiness. Then you must study what the child must do to be happy. You will find that one of the first requisites that will confront him in relation to his being happy is the degree to which he conforms to the demands of the society in which he will live. Let us see what society demands of its members.

Society is not particularly concerned with the individual; it deals with the group. It is when a member fails to conform to what contributes to the happiness of the group, that society interests itself in the individual member. There are three outstanding factors that every member must recognize as society's right to demand of him:

1. He must so act as to keep reasonably within the law.

2. He must live peaceably with his neighbor.

3. He must conform to recognized conventions.

Three "musts". When society says **must** we are compelled to obey. You may hold a difference of opinion and may talk learnedly about self-determination and about developing individuality, but all theories fail ignominiously before society's "must".

How much better then for you to begin at an early age before the child is out of your arms, to develop in him a dependableness of character that will enable him to cope with society's law and conventions in order that he may use them for his future happiness! To do this you must teach him to obey and he must **learn to obey.** He must learn the rules of the game, for he can never hope to live happily in a world whose rules he does not know.

One of the tragedies of life is a spoiled child. I am repeatedly distressed by hearing a mother or grandmother say proudly that her child is "spoiled". It is not a case for pride, but for humiliation and deepest regret. Little do such parents know what is happening to their child. Turn to the dictionary and see: "SPOIL: to impair or injure the disposition or character of, as to spoil a child." If you proudly spoil your child you now know what is happening to him, to his disposition, to his character. Do you really want this to happen to him? Think about it and see. You can do little with a spoiled child; society can do little with a spoiled child grown up. You will be lenient and forgiving; society will demand the utmost penalty with a relentless hand. Choose which you will have for your child; obedience or disobedience; respect or disrespect for law; conformity or non-conformity to convention. It is for you to say; and you begin to say it from the moment the child is born. Upon what you say your child's happiness will depend.

Whether or not your child learns obedience depends therefore upon you, his parents. To be compelled to do things he does not want to do is irksome to him and he will early make attempts to resist discipline if he can do so. Normally bright children are usually keen-eyed and prone to follow one idea at a time. Your child therefore will be far more on the alert than you are, and will discover the weak spot in your dealings with him long before you recognie it yourself. He will instantly take advantage of it, too: and you will soon find yourself cornered. "Wait till she forgets and ask again," whispered one little boy to his smaller sister. "Aw, gee! Mom! You said 'yes' yesterday," exclaimed another contemptuously.

To learn to "mind" Mother is the first thing to set out to teach a child, but if you delay too long he may have formed the habit of getting his own way long before he can walk or talk. Regularity, and having a consistency in his daily schedule will be your opportunity to start him right—not only in health habits, but in obedience.

These are a few suggestions for beginning soon after birth to inculcate in a child the lesson of obedience:

1. Feed him regularly on the minute.

2. Have a regular bed-hour, and stick to it.

3. Do not take him up because he cries. He will soon learn to cry whenever he wants to be taken up.

If you encourage his crying at odd hours, he will become the "boss" of the family, and you will eventually find that you are minding him instead of his minding you.

As he grows older, keep him strictly to a regular feeding time, bathing time, play time, sleeping time. Then as you gradually introduce rules for the comfort of the household, such as punctuality at meals, at prayers, at school, etc., you will find that the battle to secure obedience was won long ago and lack of conformity to the rules will not be a fault to be overcome later.

After you have started a regular routine for the baby **do not weaken** when it comes to regulating the child's life. Keep going. Permit no laxity on your own part. The child will adopt any routine good or bad, that is set for him. He will not know any difference. However, if you become lax and careless his routine will become disorganied and sooner or later the need for discipline and punishment will arise. But the fault will be yours, not his.

Next week we will discuss punishment as a means of securing obedience.

Bibe Readings:

April 10—Phil 2:5-11.
April 11—Isaiah 53:1-12.
April 12—Psalm 22.
April 13—Mark 15:16-32.
April 14—1 Cor. 11:23-34.
April 15—Matt. 27:29-38.
April 16—Matt. 27:57-66.
April 17—Col. 3:1-7.
April 18—Ezek. 37:1-14.
April 19—John 11:1-45.
April 20—Luke 15:11-24.
April 21—John 10:22-30.
April 22—1 Thess. 4:13-18.
April 23—Luke 24:13-35.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

ADVOCATING A NEGATIVE CHURCH.

Mr. Editor:

As a subscriber of The Southern Churchman for a good many years, and a reader of it since I was a boy, I want to express my disapprobation of the semi-political editorials on the Mexican and Chinese situation. In the first place I don't think such editorials have any place in a Church paper, and in the second place I don't think it possible that you can be as well informed as the men whose business it is to study those questions. You ought to realize that irrespective of the Secretary and Assistant Secretaries of State, who may change with different administrations, there are in the State Department men who devote their lives to the study of the foreign relations of the United States.

R. F. WHITEHEAD.

Washington, D. C.

FINANCING THE LAUSANNE CONFERENCE.

Mr. Editor:

Several months ago a committee of prominent laymen was organized to help raise the funds required for the World Conference on Faith and Order, to be held at Lausanne, Switzerland, next August. Since no religious movement of our time has a wider appeal, we hope that financial support may come from a very large number of persons and may include contributions from the members of churches in every part of the United States.

Five hundred representatives of more than one hundred nation-wide self-governing churches will assemble at Lausanne. The American representatives, either personally or through the Churches which send them, are taking care of their own expenses, but it will be necessary to defray the expenses of many of the foreign representatives, especially those from the Orient. Clerical work, printing, interpreters and other routine of the Conference, covering a period of nineteen days, and the world-wide circulation of reports of the meetings will represent a considerable cost if adequately done.

Careful estimates show the effectiveness of the Conference will be hampered unless the sum raised for these expenses reaches $200,000. At present less than two-thirds of this amount is in sight. Between now and the assembling of the Conference we must raise at least $75,000 more.

Through the industry and devotion of the men in active charge of arranging and conducting the Lausanne Conference, the work is being done efficiently and economically. It has involved an enormous amount of painstaking labor, world-wide correspondence and the holding of preliminary meetings and conferences in almost every civilized country. But the fruits of many years of careful preparation will be lost if funds are not available to carry out the Conference itself on a scale appropriate to the scope and importance of the ideals behind it.

May I ask you, therefore, to publish this letter so that your readers may know of our financial needs and participate in this great movement to bring the Christian Churches closer together in their work of advancing God's kingdom throughout the world?

Contributions may be sent to George Zabriskie, Treasurer, World Conference on Faith and Order, 49 Wall Street, New York.

CHARLES E. HUGHES,
Chairman North American Committee.

Church Intelligence

News From China.

Cables from Shanghai received April 6, contain the following information:

Mr. and Mrs. W. A. Taylor and Miss Coral Clark sail from Shanghai April 7 on the Tenyo Maru, due in San Francisco, April 29.

Miss Margaret Roberts is safe and well at Seoul, Korea, in care of the Presbyterian Missions. She was studying at the Peking Language School when it became necessary for women to leave. It was evidently impossible for her to get to Hankow or Shanghai. She, therefore, took the railroad from Peking via Mukden to Seoul.

The following missionaries from Anking have reached Shanghai safe and well: Miss Bertha M. Beard, Miss M. S. Capron, Miss Meta Connell, Mr. M. C. Fellows and family, Deaconess E. E. Fueller, Miss Irene Gehrling, Miss Alice H. Gregg, Miss Goldsborough, Bishop Huntington and family, Mr. and Mrs. A. W. S. Lee, Rev. E. J. Lee and family, Dr. R. H. Meade and family, Miss B. M. Myers, Deaconess K. E. Phelps, Miss L. B. Pingree, Miss Lila Stroman, Dr. Harry Taylor and family, Mr. and Mrs. L. Tompkinson, and Miss E. L. Cummings.

Miss Helen Ginrich, of the Kuling School, is now safe in Shanghai.

The Central Theological School of the Church in China, at Nanking, has not been damaged. The buildings are temporarily occupied by troops of the Southern Government. The Rev. T. M. Tong remains in charge of the property.

Our information indicates that all our missionaries are now in Shanghai with the following exceptions:

1. Those whose sailing to this country has been reported.
2. Those Hankow missionaries whose names were given in Bulletin No. 32, as remaining in Hankow.
3. Those whose names have previously been given as having gone to Japan.
4. Miss Margaret Roberts, as above.

No decision has as yet been reached with regard to sending missionaries now in Shanghai, to this country. The Department of Missions stands ready to take whatever action the Bishops in China may find to be necessary. As they know the local situation at first hand they are better able to judge what should be done. Meanwhile, officers of the Department of Missions regularly confer with officers of other mission boards with regard to any plans by which the welfare of the missionary staff of all communions and the welfare of the work of all Communions in China may be furthered.

All communications for missionaries should be addressed to: **Care of Mr. M. P. Walker, 20 Minghong Road, Shanghai, China.**

Cables from Shanghai received April 8, give us the following information:

The following members of the Hankow staff have arrived in Shanghai safely and well:

Mr. Theodore Hobbie and the Rev. T. P. Maslin and family.

The following missionaries, nurses at St. James' Hospital, Anking, sail from Shanghai, April 9, on the President Peirce, due in Seattle April 25:

Miss E. L. Cummings and Miss Meta Connell.

Bishop Huntington asks authorization to provide outfit allowances for fourteen single members and thirteen married members of the Anking staff now in Shanghai. They have sustained heavy personal losses as all of Anking institutions and residences have been occupied by soldiers of the Southern Army. About $12,000 will be necessary to provide these outfits.

St. Paul's School, Anking, is still open under a Chinese Headmaster.

John W. Wood.

Not So Good.

During the first three months of this year the Dioceses have paid to the National Council $2,544.93 less than they did for the same period a year ago.

There are sixteen Dioceses that have paid or overpaid the minimum amount due to April 1, as against ten Dioceses in 1926.

At the present time we are focusing our thoughts for the next three months to come with the hope that with the Easter Offerings and the Children's Lenten Offering, we may be able to go well on into the summer without loans from any source.

With greeting from the Church's Headquarters and in the name of the "Pay as you go" policy,

Faithfully yours,
Charles A. Tompkins,
Assistant Treasurer.

Building Fund Progresses.

One of the encouragements of the March Meeting of the Trustees of the Church Building Fund was the announcement that the waiting list had been caught up. This was the result partly of the patience of applicants and partly of the increase of the Fund in 1926, and places the work on its usual schedule with good prospect for an increase in the total business of the year This is a step in advance. Further progress will be made of course with the growth of the Fund, which has already made a good showing for the three months of 1927.

Charles L. Pardee,
Corresponding Secretary.

Death of An English Missionary Bishop in China.

The death, in Shanghai, of Bishop Charles Perry Scott, formerly of North China, brought a deep sense of loss in the Chinese Church. He was Bishop Graves' oldest friend in China. He was born in England in 1847, consecrated in 1880, and resigned in 1913.

He was led to offer himself for missionary work in North China after the first special Day of Intercession for Foreign Missions, and in 1874 he and the Rev. Miles Greenwood left England together for China. They were first sent to Chefoo, to study the language, and lived in the house of the American Presbyterian missionary, Dr. Nevius, who helped them greatly and took them in turn on tours into the interior. The great famine of 1878-79 called Mr. Scott to take part in relief work provided from foreign sources in Shansi and Honan.

The endowment for a missionary bishopric for North China was provided in 1880, and the Archbishop of Canterbury chose Mr. Scott as first bishop. He held that position until his resignation in 1913, suffering the loss of all his possessions in the Boxer uprising. He was married in 1889 to Miss Frances E. Burrows of Oxford, who died in 1909.

After Bishop Scott's resignation of his charge he lived in Pekin at Ch'ung Te School, lending assistance to the work of the Church in many ways. He was on his way to England once more, when sudden illness seized him and he died at St. John's University on February 13. His grave is in the plot of ground in Shanghai which is reserved for members of the Mission.

Passion Play Given at Berkeley Divinity School.

Hugh Benson's passion play, "The Upper Room", was given by members of the Berkeley Divinity School, Middletown, Conn., during Passiontide. The performance of the play made a deep impression upon large audiences. So much was this the case that the play had to be given three times in succession.

The success of the play was largely due to the interest and organizing skill of Mrs. Carpenter, wife of the Rev. S. C. Carpenter, the visiting English lecturer at Berkeley this year. Benson's play was somewhat modified and Roman accretions to the Gospel story eliminated. Mr. Carpenter himself played the part of Peter, Professor Hedrick of the Berkeley faculty that of Judas, Mrs. Hedrick that of Mary Magdalene, Mrs. Ladd helped in the singing, the part of the Blessed Virgin was taken by Miss Raftery, and the other parts by students in the School.

The whole action of the play takes place in the Upper Room, between a time taken as Thursday evening, shortly after the Last Supper, and a corresponding time on the evening of Good Friday. The characters are Achaz, the landlord of the house; Samuel, his boy and servant; Joseph of Arimathea; Mary Magdalene, the Madonna, Judas, John, Peter, and the Centurion who stood by the Cross. The boy, Samuel, plays the part which in Greek tragedy is assigned to the Messenger. He tells the story of what he has seen at the Last Supper, in the Garden of Gethsemane and before Pilate's Judgment seat.

No one could have seen the play without learning afresh that the Cross is in itself a healing tragedy, a redemption.

Notice.

A man about thirty-five years of age, light brown hair, light blue eyes, sallow complexion, prominent teeth, using the names Ralph Hale, Ralph Howard, and other names, is soliciting funds from the clergy of our Church, and using letters purporting to be from me or some other worker at Calvary Church.

This man has served a term recently at Hart's Island Penitentiary for the same charge of obtaining money under false pretenses, and I want to warn the clergy against him and to say to them that we cannot be responsible for any promises of financial aid in his behalf supposedly authorized by this church.

S. M. Shoemaker, Jr.,
Rector Calvary Church, New York City.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Opening of the New St. Columba's Church.

A congregation of about five hundred people worshipped for the first time in the new church building of St. Columba's, the Rev. William R. Shearer, rector, on Palm Sunday morning. This was the opening of the new church which has been in course of erection during the past year and great enthusiasm was expressed for the new building in all of its appointments. The sermon at this service was preached by the rector. An afternoon service was held on the same day, when the preacher was the Rev. Z. B. Phillips, D. D., rector of Epiphany Church, and when other clergymen were especially invited to be present. An evening service was held at which the Very Rev. G. C. F. Bratenahl, dean of Washington Cathedral, and the Rev. Charles T. Warner, rector of St. Alban's Church, delivered addresses. St. Columba's holds a special interest for these two clergymen, one a former rector and the other the present rector of St. Alban's Church, because St. Columba's was until recently a chapel of St. Alban's Parish, having received its full parish independence only a few years ago.

The Rev. William R. Shearer, now rector of St. Columba's and formerly vicar, has done a splendid piece of work in this field and has built it up to its present proportions from a very small beginning. This parish is situated in an outlying section of the city and there is every prospect of its continued growth.

The new church has a seating capacity of about six hundred. All the elements of traditional Anglican Church building are incorporated in the design of both the exterior and interior. The interior is lofty in character, with tinted rough art plaster walls having little adornment except in the chancel, which is decorated, the golden decorated reredos, a gift from the old St. Matthew's Church; the large built-in pipe organ, and a multi-colored sanctuary window which depicts Christ enthroned in Glory. The seats are all of the cathedral type, while the floor aisles are of composition cork and are noiseless.

One of the most attractive features is the stained glass imported windows.

Anniversary Meeting of Associated Charities.

A general invitation was extended to all Church people to attend the anniversary meeting of the Associated Charities on April 4, and a large number of interested people responded. The special speaker of the occasion was Dr. William Mather Lewis, President of George Washington University.

Two Unusual Easter Services.

In addition to all the Holy Week and Easter services arranged by the churches, it is interesting to note two services of a more general character: An Easter Eventide service will be held on the Monument grounds from five to six, April 17, under the direction of the Community Bible Readers League, and an Easter Sunrise Service under the auspices of the Washington Federation of Churches will be held Easter Sunday at seven o'clock, on Temple Heights, Florida and Connecticut Avenues. Secretary of the Navy Wilbur will preside and the U. S. Marine Band will accompany the outdoor singing. Dr. J. R. Sizoo, pastor of New York Avenue Presbyterian Church will deliver an address.

The Diocesan Council of the Girls' Friendly Society in Washington held a meeting in Epiphany Parish Hall, Friday evening, April 8. A conference of diocesan and parish branch officers was held and plans for the annual May Week of the Society were discussed.

M. M. W.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

Laymen Visit Church Institutions.

The Church Club of Philadelphia, comprising in its membership hundreds of laymen of the Diocese, made a Visitation to three Episcopal Church Institutions engaged in doing public welfare work, Saturday, April 9.

For a number of years the Church Club has made it an annual custom

during the season of Lent to visit such institutions. The institutions visited this year were The House of the Holy Child at Ambler, which takes care of dependent Colored girls; The Home for Consumptives at Chestnut Hill, conducted by the Philadelphia City Mission, and the Sheltering Arms, West School Lane, Germantown, which cares for babies and their mothers. At the Home for Consumptives the club members and their guests were shown the successful operation by heliotherapy or "sun cure" of children suffering from tuberculosis.

An Unusual Record.

Prof. Albert T. Gardner celebrated his fifty-second anniversary as organist and choirmaster of St. Matthew's Church, Philadelphia, the Rev. C. Herbert Reese, rector, Palm Sunday. It is said that no other organist in the country has so long a record of continuous service at one church.

Many talented singers have been produced by St. Matthew's choir in the more than half a century that Professor Gardner has been director.

R. R. W.

The Brotherhood of St. Andrew.

A meeting of the National Council of the Brotherhood of St. Andrew has been called by President E. H. Bonsall for Saturday and Sunday, April 30-May 1, preceded by a meeting of the Executive Committee the evening before. A number of important matters, including plans for the fall conference and for the 1928 National Convention, are to come before the Council for action. Plans for cooperation in the follow-up of the Bishops' Crusade, and for the development of the newly-authorized "Crusade Chapters" will be discussed. It is expected also that a definite plan for the assignment of territorial responsibility to Council members will be presented, with a view to stimulating a healthy growth in Chapters. Reports for the past two weeks, it is said, have shown an increase both in number of Chapters and Chapter membership; and it is the aim of the national office to continue and accelerate this growth.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. Geo. Tucker, D. D., Coadjutor.

Mid-Day Services at St. Paul's, Richmond.

The mid-day Lenten services at St. Paul's Church, Richmond, the Rev. B. D. Tucker, Jr., D. D., rector, culminated during the week of April 4, with the Rev. Hugh Black, D. D., of the Union Theological Seminary, New York, as the special preacher. The attendance at these services has been unusually large through Lent, the church being practically filled almost every day. The attendance at Dr. Black's services was so large that every available space in the church was filled, and on some days numbers of people were turned away.

Additional Property Purchased for St. Margaret's School.

The Church Schools in the Diocese of Virginia have purchased for St. Margaret's School, Tappahannock, the property of the late Major B. B. Brokenbrough. This property consists of the acres of land, adjoining the present acroes of lanld, adjoining the present property of St. Margaret's, and faces, as does the School, upon the Rappahannock River.

The purchase of this property will enable the School to undertake a much needed enlargement, as for the past several years the applicants for admission to the School have been more than could be received.

Miss Edith Latane, B. A., has just taken charge as Principal. She is a daughter of the late Bishop Latane and a sister of Dr. John Latane, formerly Dean of Johns Hopkins University, and Professor of American History there. Miss Latane for twelve years was head of the History Department of Mary Baldwin Seminary, Staunton, and collaborated with her brother in the publication of an American History for Juniors.

Notice.

Miss Page Williams, of 1514 Park Avenue, Richmond, Chairman of the Finance Committee for the Annual Meeting of the Woman's Auxiliary of the Diocese, which will be held in St. Paul's Church, requests that all donations for the luncheon will be sent to her at the above address.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan

The Rev. M. A. Barber's Twentieth Anniversary.

On Sunday, April 3, the Rev. M. A. Barber, rector of Christ Church, Raleigh, celebrated the twentieth anniversary of his connection with that historic parish. Following a brief period as curate Mr. Barber was called to be rector, and his long ministry has been unusually fruitful. He has seen the completion of one of the most beautiful church plants in the South, and a growth in communicant strength from two hundred and forty to six hundred and eighteen. Under his ministry this parish has given conspicuous support to all of the undertakings and institutions of the Church.

Successful Preaching Mission.

Trinity Church, Statesville, the Rev. T. L. Trott, rector, has completed extensive alterations to the church edifice which makes it most attractive, and better suited to the needs of the Church in this rapidly growing North Carolina city. The completion of the church building was marked by a Preaching Mission conducted by the Rev. W. W. Way, rector of St. Mary's School, Raleigh. Large congregations heard Mr. Way, and enthusiastic reports have been received of the interest manifested.

Interesting Missionary Exhibit.

St. Martin's Parish, Charlotte, the Rev. John Long Jackson, rector, which has been characterized a "model parish" by Bishop Cheshire, has had a most interesting missionary exhibit during Lent. The exhibit in its parish house has been in the form of diminutive towns and communities of thirteen home and foreign mission fields. Dr. John W. Wood, who recently made a visit to that parish and addressed the congregation, was so much impressed with the exhibit that he had pictures made for Church publications.

Gift to St. Augustine's, Raleigh.

The General Education Board of New York has recently announced that it will give $40,000 of the $120,000 required to build a much-needed dining hall and Domestic Science building, and Girls' Dormitory for St. Augustine's School, Raleigh. An effort will be made to secure the balance at an early date. St. Agnes' Hospital, which serves the school and the Negroes of Raleigh, is being rebuilt, following the destructive fire of some months ago.

T. P., JR.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Grace Parish.

The 1927 Year Book of Grace Parish, the Rev. Dr. W. R. Bowie, rector, has just been issued, a volume of two hundred and eighty-one pages, illustrated by many photographs of the parish buildings and its personnel. The report of this parish includes the record of the worship and the activities at Grace Church itself, at Broadway and Tenth Street; at the Choir School, the oldest of its kind in America, at which the twenty-eight boys of the famous Grace Church Choir of boys and men are taught and trained; the Neighborhood House and the Day Nursery; the Chapel and the Hospitals on East Fourteenth Street; and the Fresh Air Work of the summer. To support this work the parish received in the year 1926 $184,307 from its endowment of pew rents, and its people gave in their offerings $128,209. Of this amount more than thirty-five thousand dollars went to the missions of the Episcopal Church, outside of the parish; and more than one hundred thousand was spent for the maintenance of the religious and social work of the chapel, for the maintenance of Grace Hospital, the Day Nursery, and the Fresh air Work.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Lenten Privileges For Children.

Some interesting Church work for children has been done along unusual lines in this diocese during Lent. In St. Mary's Church, Brooklyn, the Rev. J. Clarence Jones, rector, a very successful mission for children has just been concluded, under the direction of the Rev. Albert Aune, assisted by the rector. The Mission lasted eight days. The sessions were forty-five minutes long. There were prayers, hymns and questions and answers, a five-minute instruction, reviews and a five-minute story-sermon by the rector. An informal atmosphere was skillfully preserved by the leader through rapid questions and conversations with the children and adults. There was reverence, devotion, faith, earnestness, humor, and serious purpose, leading to a true climax at the closing session. The fundamentals of the Faith of the Church were dwelt upon and learned by heart. There is so much enthusiasm that it is expected that the mission will become an annual event. An occasional flash of unconscious humor livened the proceedings as when the children, being provided with a leaflet of prayers for various

occasions, were asked when they would need to use the "Prayer in time of Danger" and one of the boys replied, "When a fellow has to wash the dishes for his mother".

In St. George's, Flushing, the rector reports much larger attendance at children's services than heretofore, and attributes the increase to the fact that this year he has arranged separate services, one for boys and one for girls. The response of the boys to this plan has been very satisfactory.

In St. Paul's, Flatbush, where a children's Service of Holy Communion has been held every Sunday at 8:30 for more than two years, attendance has reached its highest point during this Lent. Sunday, April 3, there were one hundred and forty-nine communions at this service. A special choir of forty girls, under the direction of the parish organist, Mr. Ralph A. Harris, A. A. G. O., sings. The children of this school have adopted a single specific missionary object for their efforts, the support of a particular mission station in Liberia; they hope that their offerings during the year will be sufficient to maintain this mission wholly.

Parishes Combine for Lenten Services.

The inter-parochial Lenten services are also meeting with much success. The united service of the parishes of the "Hill Zone" in Brooklyn was held this week in the Church of the Messiah. The preacher was the Rev. Phillip J. Steinmetz, D. D., of Philadelphia, and the sermon confirmed his reputation as an unusually able preacher.

The cooperative services of the parishes on the Heights—Grace, St. Ann's, and Holy Trinity—are said to be well attended. These three parishes combine on Tuesday, Wednesday, Thursday, and Friday afternoons at 4:30, two days in Grace Church; two days in St. Ann's; and once a week in Holy Trinity a children's service is held for the three congregations. On Wednesday nights a joint service is held at St. Ann's; the preacher March 30 was the Rev. Frank W. Crowder, D. D., rector of St. James' Church in Manhattan; and on April 6, the Rt. Rev. G. Ashton Oldham, D. D., Bishop Coadjutor of Albany, formerly rector of St. Ann's, Brooklyn.

Two missions were held recently. One was in St. Paul's Church, Clinton Street, Brooklyn, where the missioner was the Rev. Roland F. Palmer, Superior of the San Francisco House of the Society of St. John the Evangelist, and rector of the Church of the Advent, San Francisco. The other was in the Church of the Nativity, Flatbush, where the Rev. Canon Osborn Troop, rector emeritus of St. Martin's, Montreal, was the preacher. Both of these missions began Sunday night, March 27, and terminated Sunday night, April 3. Both report large congregations and much interest.

More than a hundred women attended the Quiet Day held in St. Paul's Church, Clinton Street, by the Rev. Mr. Palmer, S. S. J. E. It was unfortunate that this and the Quiet Day under the auspices of the Church Mission of Help, held at St. Ann's by the Rev. Frederick W. Fitts, of Roxbury, Mass., should have been arranged for the same day. Both, however, were well attended, and good results are reported.

C. H. W.

WEST TEXAS.

Rt. Rev. W. T. Capers, D. D., Bishop.

Extending The Church's Influence In The Diocese.

Through the past several months there has been considerable activity throughout the Diocese in the interest of extending the Church's influence in established communities where the Church has been for many years and also in communities where the Church is making its first appearance. St. Mark's Church, San Antonio, the Rev. Rolfe P. Crum, rector, has just dedicated one of the units of its $185,000 parish house. This unit is the Educational Building, a three-story structure that provides for eight hundred Sunday-school children and a most commodious and well-appointed gymnasium. The second unit which will provide for the Department of Administration and the social life of the parish is now well under way, and it is expected that it will be completed in full time for the meeting of the Synod, of the Province of the Southwest, in San Antonio, October 18, 19 and 20 of this year.

A campaign for the enlargement of St. Philip's Normal and Industrial School for Negro Girls, San Antonio, has just been completed with the Bishops of the Diocese as Honorary Chairman and with the Rev. R. P. Crum as General Chairman and Mr. John E. Mitchell, the son-in-law of the late Bishop Johnston, as Campaign Director. The goal of this campaign was $16,540, and it was slightly over-subscribed. Added to this amount is $3,000 pledged by a group of earnest-minded Negro women belonging to various Christian organizations among their own people; and to this must also be added a legacy of $6,000, which the late Alexander Joske, a Jew and a distinguished citizen of San Antonio, bequeathed to this school upon the condition that friends of the school would raise another $6,000. The parishes and missions of the Diocese of West Texas, outside of San Antonio, are expected to contribute $16,500, which, with the present pledges on hand, will aggregate $41,844. With this amount an industrial building will be erected in memory of the late Rt. Rev. James Steptoe Johnston, D. D., the first Bishop of the Diocese of West Texas and the founder of the school. The erection of this memorial building upon the present property of St. Philip's Normal and Industrial School will give to the Diocese of West Texas a splendidly equipped institution for the Church's work in behalf of Negro girls.

In the Rio Grande Valley, where the population is multiplying at a tremendous rate each month through emigration from the States of the Northwest, the Bishop has succeeded in building a commodious brick church at Pharr. This work has largely been accomplished through the splendid agency of the Rev. R. O. Mackintosh, rector of the Church of the Advent, Brownsville. Mr. Mackintosh has been shepherding, unassisted, the people of a large area of this Valley and his labors are now being rewarded.

At Corpus Christi the down-town church property has been sold and a beautiful new property has been bought on a bluff which overlooks the Bay of Corpus Christi. A handsome new rectory has been built. The old church is being used temporarily until the new church is built. This church is to cost $50,000.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Church Building Projects.

A number of church building projects are in preparation or in progress in the Diocese—St. Paul's Church, Morris Plains; Christ Church, Totowa Borough; the great parish house of Calvary, Summit, the Church of the Redeemer, Morristown, and Grace Church, Newark; the new residence for the Diocesan Secretary in Newark; the Nurses' Home at Christ Hospital, Jersey City.

Large Confirmation Classes.

Among the large classes presented recently for Confirmation are: St. Paul's, Paterson, sixty-six; St. Mark's, West Orange, forty-four; Christ Church, Bloomfield, forty-six; St. Paul's, Hoboken, twenty-six; Trinity Church, Newark, thirty-seven; Grace Church, Union City, thirty-one; St. John's, Union City, thirty-two, and St. Stephen's, Jersey City, one hundred and four.

The removal of the Rev. Philip P. Werlein from Newark to new work in San Francisco is greatly regretted by those with whom he has worked in the Diocese from his ordination.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

A Notable Rectorship.

One of the most notable rectorships in the American Church came to a conclusion when the Rev. Peregrine Wroth, D. D., for over fifty-one years rector of the Church of the Messiah, Baltimore, announced his retirement from the active exercise of his office, to take effect June 5. The vestry has elected him rector emeritus, with a fixed salary and the use of the rectory. The Rev. Jas. A. Mitchell, who has been associate rector of the parish for the past two years, will automatically succeed Dr. Wroth.

The Rev. Dr. Wroth was born July 19, 1848, near Chestertown, on the Eastern Shore of Maryland. He received his theological training at the Virginia Theological Seminary, and was ordained to the priesthood in 1873 by Bishop Whittle, of Virginia. His first work was in Kingston Parish, Mathews County, Virginia.

In 1876 the Rev. Dr. Wroth came to what was then the new Church of the Messiah, located at that time on the corner of Gay and Fayette Streets, as assistant to the Rev. C. C. Penick. The next year the Rev. Mr. Penick was elevated to the Bishopric of Liberia, and the Rev. Mr. Wroth was left alone in charge of work of building up this down-town congregation. He identified himself closely with the life of the city and became an important factor in its spiritual, social, and intellectual development. He emphasized the Sunday School; and he supplemented its work by establishing a Saturday afternoon school of sewing, the first of this branch of social service established in Baltimore. He instituted the first noon-tide Lenten services for business men in the United States, with the possible exception of Trinity Church, New York; and these services were maintained for thirty years.

The Church was in the path of the

great fire of 1904 and was completely destroyed. Dr. Wroth set to work immediately, however, and soon provided his congregation with another house of worship. This building was used for fifteen years; but in 1920, it was found that only twelve members of the congregation lived in the square mile of which the Church was the center, business having displaced the others. So it was deemed best to go to the corner of Harford Road and White Avenue, in the suburbs of Baltimore, where Dr. Wroth supervised the erection of the present Church of the Messiah, and Parish House, one of the finest group of church buildings in the city.

Dr. Wroth, who is especially beloved by the entire Diocese, has held practically every important office in the gift of the Convention. He has been a member of the Standing Committee, Deputy to the General Convention, Secretary of the Convention, and Archdeacon of Baltimore. He is now Dean of the Convocation of Baltimore and Vice-President and Agent of the Corporation for the Relief of Widows and Children of the Clergy of the Diocese.

The Rev. Mr. Mitchell, who succeeds Dr. Wroth, was born in Centreville, also on the Eastern Shore of Maryland, thirty-four years ago, the son of the late Rev. James A. Mitchell, who was for twenty-nine years rector of St. Paul's Parish, Queen Anne's County. His scholastic work was done at Trinity College, B. A., Yale, M. A., and the Virginia Seminary, B. D. From 1915 to 1918 he served on the staff of St. John's University, Shanghai, and during the war gained his commission in the Field Artillery. He was ordained to the priesthood by Bishop Davenport in 1924, and, after a year in All Hallows' Parish, Snow Hill, Md., came to the Messiah in 1925.

Chaplain Niver Retires.

The Rev. Edwin B. Niver, Chaplain U. S. N., was retired from active duty in the Corps of Naval Chaplains, April 2, with rank of Commander, after ten years of service. In view of his retirement, he was the recipient of a number of gifts and tokens of respect and esteem from those with whom he has been associated at the Marines' base at Quantico.

Commander Niver was for a number of years rector of Christ Church, Baltimore. While in this city he became interested in the Maryland Naval Militia, of which he was made chaplain in 1901. An act of Congress transferred him to the regular forces of the United States, at which time he became rector emeritus of his parish.

Dr. Remsen's Funeral.

Funeral services over the ashes of the late Dr. Ira Remsen were said in Christ Church, Baltimore, April 6, by the rector emeritus, the Rev. E. B. Niver, who was rector of the parish when Dr. Remsen was an active member of it. Dr. Remsen died at Carmel, Calif., March 4, and the body was cremated, the ashes having been brought to his old home in Baltimore for their final resting place.

Dr. Remsen was one of the most notable scientists and chemists of his day. He was the last survivor of the original faculty of Johns Hopkins University gathered by the late President, Daniel Coit Gilman, a group that gave Johns Hopkins a world-wide reputation for the teaching of science. Dr. Remsen himself was president of the University from 1901 to 1912.

The Mid-day Lenten Services at St. Paul's, Baltimore, which stands on the edge of the Central business district of the city, have been more largely attended than in previous years. The congregations have numbered from nine to twelve hundred daily. Among preachers from out of town who have filled their engagements are Bishop Strider, Dr. Bernard I. Bell, Dr. George Craig Stewart, and the Rev. Arthur Lee Kinsolving. The series will be closed by Bishop Fiske, and the Rev. S. C. Hughson. The rector, Dr. Kinsolving, will preach the Three Hours' Commemoration of the Passion.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.
Rt. Rev. A. W. Knight, D. D., Coadjutor.

Diocesan Assembly of The Brotherhood of St. Andrew.

A meeting of the Diocesan Assembly of the Brotherhood of St. Andrew, including both Junior and Senior branches, was held at St. John's parish house Friday evening, April 8, with a gratifying attendance from the various chapters. National Councilman J. W. A. Smith presided over the meeting, which opened with a supper served by the ladies of the parish.

Following the supper an address on "The Spiritual Power of the Brotherhood" was given by Leon C. Palmer, of Philadelphia, the new General Secretary of the National organizations. Plans were discussed for the extension of the work by means of the organization of "Crusade Chapters".

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

The Crusade.

The Rt. Rev. Walter T. Sumner, D. D., of the Diocese of Oregon, and Rural Dean Tull, of Torrington, Wyoming, were the Crusaders at All Saints' Church, Minot, N. D., and at St. George's Church, Bismarck. Fine crowds gathered for all the services and conferences, and great enthusiasm was manifest.

The Bishops' Crusade was held at St. Paul's Church, Grand Forks, N. D., with the Rev. Robert Flockhart, of Sioux City, Iowa, and the Ven. William Burrows, of the Diocese of Indianapolis, as the Crusaders. The Rev. Mr. Flockhart was the preacher at all services and Archdeacon Burrows was the conference leader. Splendid congregations attended all services and conferences. The same Crusaders conducted a similar mission in Gethsemane Cathedral, Fargo, N. D. Here the same keen interest was apparent.

The Forty-third Annual Convocation of North Dakota will convene in Gethsemane Cathedral, Fargo, beginning Sunday morning, May 15, and ending Wednesday evening, May 18. The program includes conferences conducted by leaders from the Church Missions' House, New York. The Annual Rally of the District Branch of the Girls' Friendly Society will be held on Saturday afternoon and evening before Convocation. The meeting of the District organization of the Woman's Auxiliary and Guilds will meet Monday afternoon, May 16. Mrs. J. P. Tyler of Fargo will preside over this meeting.

H. R. H.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

New Parish House For Trinity Church, South Boston.

The contract for the new parish house for Trinity Church, South Boston, the Rev. T. Carter Page, rector, has been signed and the work will begin at once.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

The Round Table Fellowship.

The Round Table Fellowship, held on Monday evenings of Lent, came to its close and climax Monday, April 4. The address, given by Dr. Lynn Harold Hough, of the Central M. E. Church, Detroit, was one of the most stimulating utterances ever heard at the Cathedral. Taking as his subject "Expanding Horizons", Dr. Hough sketched, in an autobiographical strain, the story of growing appreciation of various schools of religious thought. Cradled in Methodism, and still devoted heart and soul to its ministry, Dr. Hough said that the great communion to which he belonged stood for the supreme importance of religious experience. During the years of his development, however, Dr. Hough had found that there were other religious values. So, Congregationalism stands for independence of thought; Presbyterianism stands for definite and carefully-argued conviction; Anglicanism for the worship of God in the beauty of holiness; and Romanism for the ideals of corporate solidarity. Even there the speaker did not find that his expanding sympathies stood still, but went on to speak of the meditative charm and deep spiritual values in the life of Gautama Buddha, and experienced by many of his followers. Last of all he paid an unexpected tribute to Mohammedanism, which he said stood for the active and positive doing of the will of God; a salutary off-set to the passive, resignation-attitude to that will. The Round Table Fellowship, under the direction of Mr. E. E. Piper, Diocesan Superintendent of Religious Education, have gathered together, week by week, about two hundred men, studying the problems of devotional life, the adjustments of human relationships and science in modern life.

New Church Building For St. Peter's, Detroit.

St. Peter's Church, Detroit, is in the midst of an eight-day campaign to raise $75,000 for a new church building. St. Peter's is one of the oldest churches in Detroit. For seventy years its work has been conducted upon the same spot. Once an outlying parish of little old Detroit, it now finds itself a down-town church. Since the coming of the Rev. Robert Kimber to take charge in 1925, the church has constructed and equipped a three-story parish house. The second unit is being provided for in the present campaign. The third unit will be

(Continued on page 22.)

Family Department

April.

1. Friday.
3. Fifth (Passion) Sunday in Lent.
10. Sixth (Palm) Sunday in Lent.
14. Maundy Thursday.
15. Good Friday.
16. Easter Even.
17. Easter Day.
24. First Sunday after Easter.
25. Monday. S. Mark.
30. Saturday.

Collect for Easter Even.

Grant, O Lord, that as we are baptized into the death of Thy Blessed Son, Our Saviour Jesus Christ, so by continually mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died, and was buried, and rose again for us, Thy Son, Jesus Christ Our Lord. Amen.

Collect for Easter Day.

Almighty God, Who through Thine only begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech Thee that, as by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect, through Jesus Christ Our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

For the Southern Churchman.

The Holy Spulchre.

Lillian F. Lewis.

Exultant tomb, whose boasted Guest
The Man of Galilee,
The Christ of Calvary
Hath risen as He said—
Thine angel embassies attest
He lives! There are no dead!

Thus cheered, all Christendom can sing
A paean glorious
Of life victorious
Anew each Easter day;
And cry, "O death where is thy sting?
O grave, how brief thy sway"!

Now Is Christ Risen.

So says the empty tomb. That Jesus was dead when He went into the grave those in charge of His crucifixion certainly believed. Doubtful Pilate required direct testimony from the centurion to that fact. But now the body is gone. How came that tomb to be empty? But two explanations have been attempted. That the disciples stole the body and thereafter went to death in support of that deception breaks down of its own weight. There is but one other conclusion—He arose from the dead.

So say the angelic attendants. "He is not here. He is risen." is the refrain of their testimony. At His birth they sang of His coming; at His grave they told of His triumph.

So say the re-inspired apostles. When the grave closed over His form their hopes expired. "We had trusted that it had been He who should have redeemed Israel!" was the climax of their faith after Calvary's dark tragedy closed. They were ready to go back to their homes and business, carrying a memory that still remained precious but as lifeless as it was dear. Then something happened and they became like different men. A great consecration controlled them. They rejoiced that they were counted worthy to suffer shame for His name. Life itself was not withheld at the demands of loyalty to His cause. They explained that this change was wrought because they had seen Jesus alive from the dead. Who shall gainsay that testimony sealed with blood?

So says the miracle of Saul of Tarsus. A very fury of persecution, he pursued Christians to their death, going even unto strange cities. Suddenly, totally unexpectedly, his whole course diametrically changes. The foremost of the disciples in labors and in sufferings he henceforth becomes. He attributes the transformations to the fact that he saw Jesus in the way, not in the habiliments of death but in the vesture of life. Christ's decaying body would have confirmed his scorn and made jubilant his hate; His transfigured form changed his whole life and made exultant his imperishable love.

So says the Christian Church. In a very true sense it arose out of His tomb. A dead Christ could never have called it into being. Prophets might die and the cause live on of which they had told. But Christ is Christianity. "I am the way, the truth, the life, the light, the bread of life. My flesh is bread indeed and my blood is drink indeed. Except you eat the flesh of the Son of God and drink His blood you have no life in you." Other religions were founded by men. Christianity is built on Christ. These founders may perish and their religion survive. But when Christ fails Christianity goes down with Him into ruin. No cunningly devised fables could avail to prolong its life. Disciples might tell about a risen Saviour but unless there was something in experience to answer to that testimony it would have been but a vain word. "If you can testify that Christ died I can testify that He is alive, for I have talked with Him today"—so said Bishop Thoburn. Something akin to that word must have spoken in the experience of multitudes of other men or the Church would never have run its conquering way. Many may not have felt it so vividly as he. Most would not have expressed it so confidently as he. But the reality of it has been present or Christ could not have triumphed across the years. There is nothing more certain than this—the Church believes that Christ is alive, and believes it not chiefly because of the testimony that comes from the distant days but primarily because of the assurance that sings in its own heart at the present moment.—Wesleyan Christian Advocate

Let Us Keep the Feast.

This is the Easter call of our Church. We have heard that call from earliest childhood and our hearts leap up in ready response. There is no joy like the Easter joy. It changed the calendar; for every since the day on which Christ rose has been called the Lord's Day and it superceded in the Christian Church the ancient Jewish Sabbath. Every Sunday, then, is a weekly feast of the Resurrection, but on Easter that which has been accumulating all the year is summed up in one great burst of joy and praise.

The great festival reaches out in three directions and is a power to bind us to the past, unite us in the present as well as to reach forth with glorious and living hope to the future.

With what strong links does Easter bind us to the past. Year by year on this glad day, across the interval of nearly twenty centuries, we rejoice over again with the company of the first disciples. Year by year we make our pilgrimage to the Garden of Joseph of Aramathea and take our stand near his rock-hewn tomb. As the grey light is streaking the sky, we see those who have loved the Lord coming with their spices and all the while doubting the wisdom of their visit, for how will they roll away the stone. We see them filled with surprise on finding the stone rolled away and we note the awe that spreads over their faces, at the almost unbelievable news told them by the two angels. We watch them hurry back with the tidings, their feet and tongues far too slow to suit their eager hearts. Our Church still leaves us by that tomb while Peter and John, advised by the women, come speeding to the place. John looks in. More fleet of foot he has outstripped Peter. But Peter enters the tomb. More bold of heart, he will not be satisfied with a distant look. He sees the linen clothes lying as if the body were still in them except that they had fallen flat. Indeed the evangelist uses a word regarding the napkin which seems to refer rather to the head—it was a rolled round napkin. All this arrested Peter's eye. No man's hand had done it; it had been done by the mighty power of God. Then John went in also and he saw and believed. Deep in thought the two withdraw. We linger near the tomb till Mary Magdalene returns. She had been there among the first but returns and lingers. Wonderfully is she repaid and honored. First the angel speaks so tenderly, "Woman, why weepest thou"? And then the great honor, the first revelation of Himself to this poor woman out of whom He had cast seven devils. He calls her by name. It is the old familiar voice and tone. At once she is at His feet in worship. Let us leave her there. Thus year by year Easter takes us back to the garden and the rock-hewn tomb and links us with those Apostles and those women who first heard the glad news which transformed their gloom into radiant gladness, which has transfigured sorrow all down the centuries and today fills our hearts with joy.—Canadian Churchman.

For the Southern Churchman.

Easter at St. John's.

H. J. C.

The Lenten season was drawing to a close. There had been unusual interest in the daily services; as well as in the sermons and addresses of the white-haired rector. And the new bishop was coming on Easter Day; this first visitation was an event to which all were looking forward, none more eagerly than the rector himself. Good Friday had come and gone, followed by Easter Even, with its service of Holy Baptism.

Then the afternoon and part of the evening were spent in decorating the church for the great festival. It was in the days before this good work was left to the florist and the sexton. Choicest plants and fragrant blooms were brought from various homes, and tastefully arranged, as a personal offering to the Risen Lord. Willing hands had nearly completed their task. Pure white lilies and hyacinths were on the altar; the chancel was banked with flowers, the perfume of which pervaded the whole edifice.

Before the lights had been turned out one of the ladies noticed a visitor in the last pew of the church. A little boy, of perhaps ten years, had entered unobserved, and was watching the proceedings with intense curiosity and interest. Evidently, the whole thing was new to him. Seeing the church lighted, he had first ventured to look in. Then he stepped inside, and took a seat near the door. Who he was, whence he came, how long he had been there, nobody knew. His clothing, coarse and much darned and mended, indicated that he was from a home not destitute of care, but wanting the luxuries and even the comforts of life. He was sitting, when discovered, directly before the font—though he did not know what it was—and a lamp, hanging near the vestibule, shed a soft light upon the curly, flaxen hair; his blue eyes were large and bright, his whole expression one of genuine interest in what was going on; and, if one could have looked into the soul, there was a feeling of something deeper and more reverent than mere curiosity. It was a beautiful picture of young life; of a lamb all unconsciously seeking the Fold and the Good Shepherd.

Many were the glances toward the font, while the last touches were making the King's "daughter all glorious within".

"I must speak to that child"; said the chairman of the altar committee. Had you known her, this action was just what you would have expected. She was the special friend of children, ever on the lookout to show them kindness, to help them over hard places, and to gather them into the Church. Here, tonight, might be an opportunity for just this kind of service; and it was an opportunity. In the corner of the pew there, full of wonder and delight at a new scene of beauty, was one of Christ's own, waiting for the call of the Master. That call came, as it has so often come, through the lips of a Christian woman.

Naturally, this stray lamb was timid and shy. He thought himself unobserved, as there was but a single lamp in this part of the church. It seemed dark to him, in contrast with the bright lights in the chancel. As the lady came down the long aisle, Claude would have run away, if he could have done so. But, before he could open the heavy door of oak, some one stood beside the boy. A hand was kindly laid on his, and friendly eyes were looking into his own. A sweet motherly voice said:

"Don't go; come and sit down by me, and look at the flowers. Tell me what you were thinking about."

It needed a little time to overcome the timidity and bashfulness of the little boy. After a while he was able to answer.

"My name is Claude Melnotte. What lovely flowers! I wish mother could see them."

"Perhaps she can; where is your mother, my dear?"

"Oh, she is in the brown cottage, near the mill, down on the edge of the town. And she is sick." And the blue eyes were filled with tears. It was easy, now, to get the story—the old, familiar story of hardship, poverty, sickness. The father of French origin, had gone to Canada, and there worked for a lumber firm in the woods. He had married, and there were two children of whom Claude was the older. During the winter the father was fatally injured by a falling tree; and he died after weeks of suffering. The company had been kind to him and the family, but there was little left, when all was over. The mother and her children had come to the States in hope of finding a near relative; but he had moved from the neighborhood and no one knew where he had gone. The poor dwelling had been rented for a nominal sum and the widow had managed to care for her family until her health gave way. Some of these facts were gathered from the lad, and the rest later on, from the mother herself.

"We will go and see your dear mother tonight; and wouldn't you like to take her a flower?"

"Oh, if I might; mother loves flowers."

So a bunch of lilies was put into the little hand, and Claude's new friend took him in her car which was waiting. Stopping on the way, an ample basket of things immediately necessary was bought, and they were soon at the cottage door. Claude was told to go in first and give the flowers to the sick woman.

"O Mother! see what I have got! A kind lady gave them to me, and she is here herself."

Mrs. Patterson had followed him, and now came to the bedside, and took the hand extended. The widow could only look her gratitude, at first, so great was her surprise at this most unexpected visit. It was evident that the invalid needed nourishment, which was soon provided. Both mother and child were greatly cheered by the meal and still more by the presence and kind words of her who had furnished and prepared it for them. After making the family comfortable and promising to come again soon, Mrs. Patterson returned home. Before going, it was agreed that Claude should attend the morning service and sit with Mrs. Patterson. He was also to stay to the Sunday School which followed.

The little fellow could hardly sleep for joy; for he had hardly ever before been inside a well-appointed church. Just what it meant to this child, whose life had been mostly spent in the woods, few of us can imagine.

Morning came at last, and Claude, with radiant face, was one of the large congregation. His ears drank in the words of the service, and the joyous Easter music filled his heart with gladness. He inhaled the fragrance of the flowers, feasted on their beauty, and wondered at the vestments. And when a boy about his own age sang a solo, Claude could scarcely contain himself. The Confirmation Class made a deep impression on the young stranger. There were flowers in the Chapel placed there by the Sunday-school teachers, and Claude was too much taken up by what he saw and heard, to notice that he was not as well dressed as the rest of the boys in Mrs. Patterson's class; and to their credit, they did not seem to notice it either. The beautiful Easter carols delighted him, and he wished he could join in the singing. He was able to do this later, for he was endowed with unusual musical gifts, though he was unaware of this, and only knew that the music here and in church filled his heart with joy, and the Resurrection Story seemed so different in this place of worship; for though the boy said his prayers, and had heard the Gospel Story from his mother's lips, attendance at church had been impossible, when they were living far from civilization.

He went home from his first morning at St. John's with many new thoughts and visions, most of which were realized as the days and years went by.

In the afternoon Mrs. Patterson called again at the cottage. She was pleased to find Mrs. Melnotte much better already; food and sympathy had both a share in her improvement. The same things were destined, with God's help, to complete the cure, for other ladies of the parish took an interest in the household, and did much to make them comfortable and happy, as time passed.

Claude had one more pleasure in store on that day long to be remembered, for his mother agreed to let him go with Mrs. Patterson, to the evening service; he was anxious to do this, for he not only wanted to hear the choir again, but also to see the whole of the church lighted.

It was all so much beyond his expectations, that later he dreamed of the church and the flowers and lights, and that he was among the white-robbed choristers—as indeed, he was, not long after.

So ended that Easter Day at St. John's; to one, at least, of the worshippers, it was a beginning. Twenty-five years later, Claude was ministering in his own parish church, and looked back with deep and tender gratitude to his first Easter at St. John's.

That Final Easter.

As time passes the links between this Easter and the great final Easter grow fewer and shorter. The majority on the shining shore grows ever greater. Perchance our dear ones swell the throng, and on Easter they seem to come nearer the old life, or is it that we draw nearer that new life, for Paradise seems to open and we catch a glimpse. For some that is the one note of Easter that lingers in the heart, lingers, refusing to be stilled for love is stronger than death. Easter links us in three directions, but for most of us the strongest, sweetest link is to the future. Our hearts look onto that final Easter, the last and brightest Easter. Our chief gladness is an expectant one "for with the morn those angel faces smile which we have loved long since and lost awhile".—Exchange.

For the Southern Churchman.

Our Emmaus.

F. B. Stone.

As on the road to Emmaus,
That first great Easter day,
Unknown Christ walked and talked with two
Disciples on their way;
So often now He walks unknown
With each of us today,
Like theirs, our blinded eyes can see
No Christ upon our way.

O let our hearts reach out to Him,
Our yearning love to show,
And He will manifest Himself;
His presence we shall know;
Our hearts will burn within us, too,
As theirs did on their way,
And set from ours some other hearts
Afire this Easter Day.

For the Young Folks

Easter Hymn.

Easter flowers are springing,
From their winter's rest;
Easter bells are ringing,
"Risen Christ confessed".
Where the Victor Saviour
Leads His Hosts to fight,
Christians, keep your Easter,
Rise, and do the right.

Bells, loud Alleluias,
Ring this Easter Day.
"Christ is Risen," always
Christians be your lay.
Through the toil and darkness,
Tread His Victor way,
March with Him in gladness,
To your Easter Day.

—George Boursfield.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Resurrection of Jesus.

M. L. G.

All night the soldiers had watched. Perhaps, if the dark hours were chill in Joseph's garden, as they had been two nights before in the High Priest's court, they lighted a fire and drowsed before it, or told rough stories, yarning with weariness at so quiet a task.

"Strange work for soldiers!" one might have said, "guarding a tomb. I'd rather have been at Golgotha, where there was work."

"Yea, and have drawn by lot a robe as one did there. It would be well, this cold night."

"What are we here for, anyway?" the first might say, watching the sparks flicker up into the dark of the olive trees.

"Some tale of the priests, I believe. They feared the friends of this fellow who lies here, might take away His body, and claim Him risen."

"Risen? A dead man? What mean you?"

"Foolish enough, I grant you. But the tale is He foretold His death, and said that on the third day He would rise again."

"And for such a story Roman soldiers must keep guard o'er a tomb! Well, I will sleep, for this is drowsy work. And dawn breaks—or what is that?"—

For the sky was shattered into a million points of light. The earth quaked. Some strange being stood beside them rolled away with a flash of his great arm the stone, breaking Caesar's seal they were set to guard. Fear, unknown to Roman soldiers, came upon them, and they fell to the ground before the empty tomb.

For the tomb was empty. What indeed, had Romans to do with guarding an empty tomb? Before that flash and that rending earthquake, the Lord Christ had risen from His three days' sleep of death and brought to earth an eternal springtime, the end of death's power, the certainty of life glorious and everlasting, to every friend He ever should have.

This is His Easter gift to each one of us. Alleluia! For the Lord God Omnipotent reigneth!

For the Southern Churchman.

The Lost Cross.

A Christmas and Easter Story Founded on a True Incident.

A Hospital Visitor.

It was Sunday afternoon and 'Liza Ann, seated in her rolling chair, was resting her lame leg after making the rounds of the many white beds of the University Hospital ward, filled with the sick of all ages, from the wee baby to the grey-haired old lady, for, as yet, there was no children's ward in the hospital.

'Liza Ann's home was way back in the Blue Ridge mountains where there was no day school or Sunday School, and the little girl's life of ten years had been a hard one. It was when she had climbed to the top of a cherry tree and was reaching out for a tempting bunch of cherries that she had lost her balance, and, falling to the ground, had broken her leg. As several days passed before she could be brought to the hospital, over the rough roads in a farm wagon, the poor little leg had become infected, and that meant many months of treatment.

That first night in the hospital had greatly frightened her, separated from all her home people, with everything so strange, even her bath, the clean nightie, and the spotless bed. The figures in white moving around in the dim light seemed to her to be ghosts.

'Liza Ann's eyes were watching the door for Miss Fanny who had mothered her ever since that first dreadful night. Many were the goodies she had brought her and pictures and toys, and had delighted her heart, as Christmas was nearing, by telling of the wonderful Christmas tree that would be in the ward, all covered with bright balls of every color and with things that glistened and sparkled like sun on the snow. On every branch would be tiny lights and at the foot of the tree presents for every one in the ward. At the top would be a shining star, and then, for the first time, 'Liza Ann heard the Christmas story of Jesus being born in a stable, of the visit of the Shepherds and the gifts of the Wise Men, and how those who loved Him gave gifts to others on His birthday, because Jesus had said, "If ye do it for these, my children, ye do it for me".

Christmas Day in the hospital had been the happiest of days for 'Liza Ann for she received so many nice gifts, and she often now wondered what Daisy and Polly would say when they saw her "shut-eye doll with sure 'nough hair", and its little brush and comb and looking glass.

Before leaving the ward on each of Miss Fanny's visits there would always be a heart-to-heart talk with 'Liza Ann —of Jesus' love for little children, how they could talk to Him and how they might show their love for Him who had done so much for them.

Great was Miss Fanny's joy and surprise then when, on entering the ward one day 'Liza Ann greeted her by telling of her many good deeds since last they parted: "I gave Johnny a drink of water and found his ball," she said, "and let Mary hold my doll after the Doctor had dressed her arm, it hurt her so: I brought Mrs. Brown her brush and comb and helped her to dress! and I helped Mrs. Shiflett to the bath, letting her put her arm on my shoulder whilst I hopped along, and I done some other things, too." Like a bird with one wing, the patients said, 'Liza Ann had flopped from bed to bed on her errands of mercy.

"That's fine," exclaimed Miss Fanny, patting 'Liza Ann on the head, "and you shall have a silver cross that you can wear always to remind you for Whose sake you do your loving deeds."

So that was why this Sunday afternoon 'Liza Ann was eagerly watching the ward door, for she knew that Miss Fanny was going to bring the promised gift; and the little face with its stamp of suffering, blue eyes and upturned nose, fairly beamed as Miss Fanny took from a white box and pinned on her a little silver cross on which was engraved "In His Name".

"Ain't it grand, Miss Fanny," said 'Liza Ann, "to have such a lovely cross? I'm going to show it to Pop and Mommy when I goes home and tell them how Jesus died for them, too, and maybe Pop won't get drunk and fight anymore, and Mommy won't fuss and call him bad names. I just loves this little cross, and if I starts to pull Polly's hair when she teazes, or twist Dick's ear when he jerks my plait, I'll look at my cross and say, 'For Jesus' sake' and run away. You calls that winning a battle, don't you, Miss Fanny?"

Some weeks after this happy event, Miss Fanny noticed on entering the ward that instead of 'Liza Ann limping with joy to meet her, she had hidden behind one of the beds, and when Miss Fanny, with her arm around her, lifted the little bowed head, there were tears in the child's eyes, and burying her head in Miss Fanny's dress, she sobbed out: "I have lost my cross! I just went to the swing and to gather a few buttercups, and when I came back it was gone. I done told Jesus about it, and do you think, Miss Fanny, that He heard me, and that He will let me find it?"

Miss Fanny soothed the distressed little girl by telling her that, although Jesus didn't always give us what we asked for, since some little folks might then only be good for what they would get, she was sure her prayer was heard and in some way our dear Lord would answer.

The time flew by very fast and Miss Fanny and 'Liza Ann were counting the days till Easter. There would be pretty baskets filled with bright colored eggs and funny little rabbits and wee yellow chickens—all, Miss Fanny said, telling of the new life and how, after Christ's death on the cross, He lived again.

It was the afternoon before Easter Day that a most surprising thing happened. The postman brought Miss Fanny such an interesting looking letter on the finest of papers, engraved with a crest, and to Miss Fanny's amazement she found it to be from a **real live Princess,** not a fairy one like in story books. In it the Princess said she had heard of the lost cross and remembered what a distress it would have been to her when a child to have lost her little prized cross, she was sending to Miss Fanny for the little girl another cross. The Princess' cross was larger than 'Liza Ann's lost one, and was hung on a chain with a safety catch, but "In His Name" was engraved on it and, best of all, the Princess had written the sweetest of notes, "To the little girl from the mountains

who won and lost a silver cross", saying how glad she was to hear that she had begun as a little child to serve the Lord Jesus.

On Easter Sunday afternoon, just after the children of St. Paul's Sunday School had marched through the wards, headed by their rector, singing their Easter carols and distributing their Church flowers, 'Liza Ann's cup of joy was full to overflowing when Miss Fanny, standing amidst the snow white beds, surrounded by the little children of her Sunday-school class, clasped around 'Liza Ann's neck the gift from the Princess and read to her the Princess's note. "Now, dear, say for the children your memory verse," asked Miss Fanny, and 'Liza Ann repeated as best she could, "Whosoever shall give a cup of cold water to one of these in Jesus' name, **shall not lose their reward".**

There were smiles and tears on the faces of those near by, some of whom had never heard

"The wondrous story of the Christ Who died for me,
How He left His home in glory for the cross on Calvary."

"Miss Fanny," whispered 'Liza Ann very softly, "did Jesus tell the Princess to give me this cross?"

Miss Fanny was silent, but on her face was a smile of joy, for she knew that her teaching had not been in vain.

For the Southern Churchman.

An Easter Song.

Mary Davis Reed.

My heart is singing a glad Easter song
Unto the risen Lord.
Sweet, joyous notes are trilling
From every winging bird.
Warm sunbeams and gently falling showers
Have called again to sing
All living things, from Winter's sleep,
In welcome to the spring.
Hyacinths, narcissus, and jonquils
Perfume the balmy air;
And a soft green carpet covers the earth
So lately brown and bare.
New buds and leaflets all unfold
'Neath touch of sun and rain;
And bell-shaped blossoms everywhere
Peal forth their low refrain.

"I am the Rseurrection and the Life,"
Those were His words sublime.
O soul, awake! And raise thy song
This glorious Easter-time.

The Caterpillar's Easter Gown.

One morning in early August Mr. Caterpillar slowly made his way across an old-fashioned garden.

"Good morning," said Mother Earth, "Isn't this a delightful morning!"

"I don't see anything delightful about it," grumbled Mr. Caterpillar.

"It is so cool, so comfortable," added Mother Earth.

"Maybe it is for you, but if you had on this tight coat you might not talk about 'delightful mornings'." So saying, Mr. Caterpillar made his way up a blade of grass.

"What's the trouble?" asked the Grass, "you seem to be out of sorts this morning and it is such a delightful one."

"Oh," replied Mr. Caterpillar, "may be if I had a dress of soft green instead of this tight coat and could sit still all day and get my food without working, I might say 'delightful morning'."

"But," answered the Grass, "my dress was not always so softly green"—Mr. Caterpillar interrupted, "Anyway, you haven't to wear the same tight coat"—"and," continued the Grass, "you will slip out of your coat later. Besides"—but Mr. Caterpillar turned his back, climbing the garden fence.

A golden Sunbeam smiled down upon him. "Isn't this a delightful morning!"

"Another one," sullenly replied Mr. Caterpillar. "Here you skip about all day, dressed in gold, telling about delightful mornings to me who must crawl along burdened with this tight coat.

The sunbeam glowed more brightly. "My dear Mr. Caterpillar, don't you know that if I hid behind a cloud I too would seem dull and gloomy Surely you know you will change that coat you are so conscious of and skip about even as I."

"Such foolishness! I skip about! I'll not stay to hear such silly talk! Up that old apple tree maybe I'll be safe from such chatter." Up he crawled almost to the top.

"Hello!" said a Little Bird. "Isn't this a delightful morning; I'm so happy I've almost burst my throat. You know how it is on such a morning.

"Oh, they're everywhere!" thought Mr. Caterpillar. Aloud he said: "May be if I had a fine dress, a glorious voice, and could fly through the air, visiting all the beautiful places, I might prattle of delightful mornings, but with this tight coat, forced to crawl and work for every bite I eat—oh, how weary you make me!"

The Little Bird cocked his head on one side. "Why, Mr. Caterpillar, you must know I had to learn to fly, and at one time had not enough clothing to cover me. You will soon have a garment much finer and handsomer than this, and fly where you like."

"Nonsense," snapped Mr. Caterpillar. "Don't talk such nonsense! I won't listen!"

"You needn't go," chirped the Little Bird. "I'm going down to visit Mother Earth," and off he flew.

Oh, if it was only true—what they had told him—but of course it was not. "I don't believe a word of it! I'm all tired out with their prattle and so sleepy. I'll spin me a hammock, go to sleep, and forget all about their foolishness."

"What a long nap I've had! I think I'll get up!" He began to stretch. "How stange I feel! Where's my old coat? Oh, Mother Earth, the Grass, the Sunbeam and the little Bird did know! It is a delightful morning! I have a new garment! I feel like flying! I believe I can!"

Over the garden he fluttered. "Isn't this the most delightful morning!" he whispered to Mother Earth.

Mother Earth smiled brightly. "I've seen so many delightful mornings—thousands and thousands of them—but every time one of our folk comes into his kingdom, as you have today, that seems the most delightful one."

The Butterfly moved his wings in and out. "My kingdom! Have I a kingdom?"

The Grass seemed to beckon him, so he flitted over to her. "Isn't this the most wonderful morning!"

"Isn't it?" answered the Grass. "I know how you feel. I felt so when I first entered my kingdom."

"Oh," exclaimed the Butterfly, "do we all have a kingdom? Is it the same one—but of course it couldn't be."

The Grass fanned herself softly as she thought. "Yes, and no. We are in separate kingdoms, yet we are all in one big one under a Wonderful King."

The Butterfly couldn't quite understand, but his heart beat with joy as he flew up to the Apple Tree.

"Come up under my canopy," invited the Tree.

The Butterfly settled down and looked about him. "Isn't this a delightful morning!" The little leaves turned to listen.

"It was such a morning as this," mused the Apple Tree, "when I entered my kingdom. I have been so small that I was afraid that I would be destroyed, lost, or forgotten—and then I fell asleep—but you know the joy of finding your kingdom."

A Little Bird joined them. The Apple Tree greeted him lovingly: "Come right in. I'm so glad you stopped this morning, for the Butterfly is here and you will enjoy him. We were talking of our kingdoms."

"Isn't this a delightful morning, Little Bird?"

The Little Bird sang several notes, stopped, then repeated them. "Yes," he replied, "so many have found their kingdoms this morning, that the day is overflowing with joy."

The Butterfly looked surprised. "How did I know you had entered?" chirped the Little Bird. "Why, Butterfly, you have on your Easter gown."—Exchange.

Why Some Pansies Are Purple-in-the-Face.

It was good-night-time in Pansyland, but the jolly old Sandman must have been in a hurry that night, for he had certainly missed the pansies' street, and not a single little blossom was sleepy—nor even the teeniest bit drowsy.

"Mother dear, won't you please let us play out tonight?" coaxed seven wistful little voices. "Please do mother," coaxed Pleady Pansy before her mother could find time to answer. "Mother, mother, do let us play, we'll come home 'fore break of day" sang Poet Pansy, who always talked in rhymes.

The mother smiled down into the eager little faces upturned to hers. "Was there ever such a beautiful family?" she thought fondly. Every single face was a lovely golden yellow, as bright and as beaming as the dancing sunbeams.

"No, my dears, you can not play out tonight," she said.

"But, mother, you know nights when folks are asleep is the only time we can run about and play," argued Perty Pansy. Perty was the oldest child.

"No, Perty," said mother in a tone they well knew, "you romped all night last night, and you may play out tomorrow night, but now you must sleep, or tomorrow you will be tired and fussy."

Pouty Pansy's bright little face clouded and she poked out her sweet lips in a very ugly way, then great tears began to roll down her cheeks. Her real name was Precious, but she was the baby, and was so spoilt and pouted so much, that the children had nicknamed her Pouty. Mother went right on with her task of tucking the blossoms in, as though she did not see the tears at all. Then, placing a large oak leaf at the foot of each bed, she kissed her children and left the room.

"Say, fellows, I dare you to play out tonight," called Perty in a loud whisper as he kicked back the covers and bounced up on the foot of the bed.

"I'm with you there, I'll not take a dare," sang Poet Pansy, hopping out of his bed.

"Me, too," said Pleady. "Come on, Playful. Aren't you game?"

Playful Pansy only snuggled down deeper under the warm covers as she answered, "No, Pert, and you ought to be ashamed to disobey mother like that."

"Goody, Goody," sneered Perty, "Come on, Pleasant, you will, I know."

"No-o-o-o-o," refused Pleasant, slowly. "Mother wouldn't like it."

"I'm tummin," said Pouty who wanted to do everything Perty did. "I think Muvver might let us play out eve'y night."

"Well, hurry, Pout," and four little pansies, shoes in hand, tip-toed out of the door.

"Wait, why don't you?" called Pokey Pansy, rolling out of his bed and feeling around for his shoes. "I'm coming, too."

"Come on then, Pokey, you're as slow as a snail," said Pleady, coming back to wait for the fat little Pansy, who was always late everywhere. "Now let's run and catch up with the others."

In their haste, they forgot about the pool of water left by the rain of the night before, and fell sprawling, up to their necks. My, how they squalled! They yelled and they screamed and they screamed and they yelled, until Perty and Poet and Pouty came rushing back and helped pull them out.

"I'm going straight home to my m-m-m-mother," sobbed Pokey.

"And spoil our fun! No, you won't!" said Perty.

"Ouch, Ouch, Ouch, something's on my neck!" screamed Pleady. "I just know it's old Cuttey Cut-Worm. Ouch! I can feel him gnawing my head off right this minute," and Pleady danced up and down in terror.

"Stand still! Stand still. I tell you and let me see," said Perty, trying to be brave. "Be still now. No, it isn't the cut worm, it's just old wiggley earth worms who got on you I guess, when you were crawling out of the mud."

"Well, I'm going on home to m-m-mother," sniffed Pleady. "Come on, Poke."

"Go on, then," said Perty, glad to be rid of two such sand raisers. "Slip in the back door and don't wake mother. And away ran Pleady and Pokey.

"Let's race to the park," called Pouty, and across the lawn sped three little run-a-way pansies, jumping and laughing in glee.

Half way to the park, Poet felt the earth move under him. He was sure of it.

"Perty," he called, "Perty, I felt the ground shaking, and my knees are q-q-quaking."

"Aw, No! No! No!" jeered Perty. Then, sure enough, all of them felt it. Underneath them, the earth seemed to rise and fall, and the frightened pansies had a time keeping their balance.

"Oh, I know what it is now," said Perty in a relieved tone, for he was beginning to be frightened himself. "It's the magic lilies coming np. They grow so fast that they move the ground when they start to come through."

But before their frightened little hearts could stop their wild pitter-patter, they heard something bounding across the grass. Lipperty-lip, lipperty-lip, it came, and stopped right at them. Then the terrible big white thing began browsing around. They could feel its hot breath on their little faces and it actually bit a plug out of Poet's ear. My, it was hard to be still, but they dared not scream for fear the big thing would eat them right up.

Finally, it moved on off and the little pansies ran for home, screaming "Mother, Mother, Mother", at every step.

Of course, she heard and ran to meet them.

"Why, Perty! and Poet! and Pouty! what does this mean?"

"Mother, Mother, we want you. Come quick. Please do," screamed Poet, and Pouty screamed until mother was afraid she'd go into convulsions.

"I guess it must have been the big rabbit who frightened you," she said, when Perty had told her all about it.

Then she put the tired, dirty, naughty little blossoms to bed just as fast as she could. But their little faces were purple from fright and screaming, and purple they have been ever since.—Christian Index.

For the Southern Churchman.

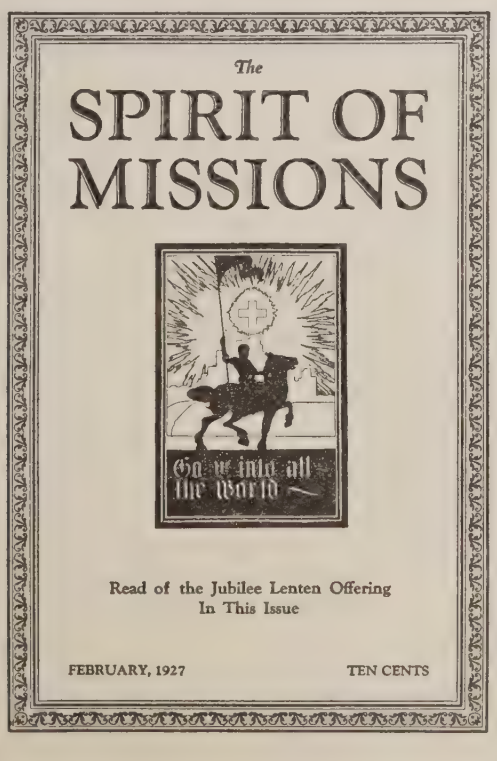
Easter.

Alice J. Conklin.

A budding flower, a singing bird;
A tender thought, a kindly word;
A lifted heart, a sacred chime;
A risen Christ! 'Tis Easter time.

Christ's followers are those who are seeking to become what He is, His disciples are the men who are trying to learn the art of right living from Him. —Dr. G. A. Gordon.

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Deaths

IN MEMORIAM.

MRS. EDLEY HOBSON CRAIGHILL, for many years a devout member of St. Paul's Episcopal Church, of Lynchburg, Virginia, departed this life at her home in Lynchburg, on March 5, 1927, in the eighty-fourth year of a life replete in Christian idears, abundant loving usefulness and an assured faith in her Heavenly Father.

It is, therefore, Resolved by the Service League of St. Paul's Episcopal Church:

That while by the death of this beloved woman our hearts are filled with sorrow, we do rejoice in the memory of a beautiful friend whose personal charm and loving kindness were bountiful and never failing;

That though this League has suffered the loss of her wise counsel and faithful help in its service of the Church, we are fortified for greater endeavors by the glorious example of a complete and joyful consecration throughout a long life;

That notwithstanding the Church's cause has been by death deprived of a fearless and constant champion, its cause is strengthened by the knowledge that in the face of death this valiant child of Christ went in a happy and perfect confidence to her Father's Home.

It is ordered that this memorial be spread on the records of the League, that a copy thereof be in loving sympathy sent to the bereaved family, and that this memorial be published in the "Southwestern Episcopalian" and the "Southern Churchman".

MRS. S. V. KEMP.
MRS. GEORGE D. WITT.
MRS. DUDLEY HOLT.

JOHN HENRY MINOR.

Died in Tampa, Florida, March 2, 1927, JOHN HENRY MINOR, youngest son of Caroline Christian and Dr. George Gilmer Minor, of Virginia, in the sixty-eighth year of his age.

Like most men of his age in the South, he felt the privations of the reconstruction times and, while he was denied the privileges of a college career, his own study was a substitute for that and these same privations built up in him a sturdy manliness and resourcefulness which made him a wise and successful business man. He married Miss Evelyn Gilliam, of Richmond, and in 1894 went with his young wife to Florida, which, except for a short period, became their permanent home.

His greatest love was for God's out-of-doors, and his interest in seed time and harvest shaped much of his life. For years at his father's farm, Clarendon, near Richmond, and later in the fertile land of Florida, he planted and reaped and today the garden he tended to the very last of his life, is giving forth the reward of his care

Close to his love for Nature was his love for little children, and their love for him. They recognized intuitively his young heart which made for him, in his own home and in the home of his adoption, many friends who cared for him with a strong affection.

He was brought home and in beautiful Hollywood, at sunset, the final blessing was said and the last desire of every true Virginian was fulfilled,

"Take me back and let me lie,
Close where the James goes rolling by,
Down in Virginia".

REV. JOHN FRANCIS RIBBLE, D. D.

REV. JOHN FRANCIS RIBBLE, D. D., the beloved rector of St. Andrew's Church, Richmond, Virginia, for nearly fifteen years, entered into the more abundant life Wednesday, March 31, 1927, after a lingering illness. He will ever be a sweet example to all who knew him, and I feel that we will whisper, "Blessing he is, God made him so". Oh, may we catch the inspiration of his unselfish life, as he caught the vision of his Master's, "Who went about doing good". The radiance of that cross was ever his beacon light, and he drew others to taste and see that the Lord is good". May our Saviour comfort those that were nearest to him with His sweet healing touch, and make them strong in His love as they go back to life again, and bless us all with the benediction of His peace.

ELLEN L. LACY.

CHURCH INTELLIGENCE

(Continued from page 16.)

an endowment building, at Trumbull and Michigan Avenues. Consisting of stores and offices, it will provide a permanent income for the settlement and community work to which the Church must look forward.

Memorial Chapel For Camp Frisbie.

As a tribute to the late Dr. Frisbie, who married her, and was a preceptor of her youth, Mrs. Henry Ford has given a sum of money for the erection of a memorial chapel at Camp Frisbie, the boys' camp of the Diocese of Michigan. In keeping with its surroundings the chapel will be of beautiful rustic design. It will seat about one hundred and fifty persons, and will be equipped with a comfortable conference room for the use of the chaplain and camp directors for personal interviews with boys, and conferences of various kinds.

Diocesan Camp.

About two years ago the Diocese of Michigan purchased a beautiful property of about one hundred acres at Point Au Gres, Michigan. The property has a half-mile of shore line on Saginaw Bay. It is the intention of the Diocese to develop this property for camp and conference purposes. A movement has been set on foot recently to press for the completion of this scheme.

The Cranbrook School.

The buildings of the Cranbrook School for Boys are nearing completion, and the school will open in September of this year. For the present only boys of the seventh, eighth and ninth grades will be admitted. Provision is made for day scholars for whom the charge is $450 per annum. The full charge for room, board and tuition is $1,250.

"The Function of Research Education."

Of great educational value was an address given by Dr. S. A. Courtis at the April session of the Detroit Church Normal School. Dr. Courtis is the research supervisor of the Detroit School, and the Department of Education of the University of Michigan. Speaking on the subject of "The Function of Research in Education", Dr. Courtis reviewed the progress of educational science from the time of Galilee to the present.

He showed how emphasis in education had passed through the various phases of inspiration, imitation, the appeal to authority and the appeal to nature. He remarked that science gives a precise record of facts. The interpretation of these facts is another matter. He felt that the most striking discovery of the last educational science was that individuals differ, and that children respond to educational situations in terms of their own natures. In the past education has put its trust in authority and curricula; but from

now on the emphasis must more and more be on the study of the individual child, with the object of relating him, with all his peculiar gifts and wants, to the society in which he lives.

McE.

Personal Notes

The Rev. W. K. Chidester, of Holy Trinity Church, Manistee, Mich., has accepted a call to be rector of Trinity Church, Niles, Mich., and will enter upon his new duties May 1, 1927.

The Rev. William Tutton, of the Diocese of Western New York, took charge of St. John's Church, Dickinson, N. D., and St. Matthews' Church, Beach, March 1.

The Rev. J. J. Preston, rector of St. Peter's Church, Tecumseh, Michigan, has assumed charge of the parish of All Saints', Brooklyn, Michigan. This will be in addition to Mr. Preston's work at Tecumseh and Clinton.

The address of the Rev. Corwin C. Miller is changed from Salina, Kansas, to Trinity Church, Owensboro, Ky.

The Rev. L. W. Blackwelder, rector of the Church of the Incarnation, West End, Atlanta, Ga., has accepted a call to St. George's Church, Griffin, Ga., and will take up his new duties June 1.

The Rev. E. A. Edwards, formerly rector of Trinity Church, Lawrence, Kan,. has accepted a call to be student chaplain of the University of Oklahoma and priest-in-charge of St. John's Church, Norman, Okla.

The Rev. William Page Dame, rector of the Memorial Church, Baltimore, has been called to be rector of Christ Church School, Middlesex County, Va.

The Rev. Oliver F. Crawford has resigned as rector of the Church of the Holy Cross, North East and St. Mary's, Lawrence Park, in the Diocese of Erie, Pa., and accepted the temporary charge of Christ Church, Oil City, Pa.

The Rev. Malcolm J. van Zandt, formerly rector of St. Matthew's Church, Kenosha, Wis., has accepted the call to be rector of Trinity Church, Detroit, Mich.

Chaplain Edward H. Earle has returned from the U. S. War Veterans Hospital, Palo Alto, Calif., to his present residence, 3215 Aurora Street, El Paso, Texas.

The Rev. H. E. Martin, formerly in charge of St. Elizabeth's Mission, Floral Park, L. I., N. Y., has accepted a call to St. Michael and All Angels' Church, Seaford, L. I., N. Y.

The Rev. J. L. Langhorne, formerly in charge of St. Paul's Mission, Martin's Ferry, Ohio, has accepted a call to St. Phillip's Church, Northside, Cincinnati.

The Rev. Clarence H. Parlour, formerly assistant of St. Martin's Church, Radnor, Pa., is now rector of St. James' Church, Dillon, Mont.

The Ven. Adelbert McGinnis, of the Northern Archdeaconry of Harrisburg, has accepted a call to be rector of St. James' Church, Muncy, Pa.

ORDINATIONS.

In St. Andrew's Church, Lawrenceville, April 8, the Rt. Rev. A. C. Thomson, D. D., Bishop Coadjutor of Southern Virginia, ordained to the priesthood the Rev. William Robert Moody, deacon. He was presented by the Rev. Norman F. Marshall, rector of Grace Church, Purdy, and the sermon was preached by the Rev. Calvert E. Buck, rector of Christ Church, Washington, D. C. The Rev. James S. Watt assisted in the laying on of hands. The Rev. Frederick A. Sapp, deacon, of Kenbridge, Va., was also present and took part in the service.

The Rev. W. R. Moody will continue his work as rector of St. Andrew's, Lawrenceville, Emmanuel, Callaville, St. Mark's, Cochran, and Trinity Church, Brunswick County. He was ordained deacon at the Virginia Seminary by Bishop Tucker in June, 1926.

Since the first of the year, there have been four ordinations in the Diocese of Alabama by the Rt. Rev. Wm. G. McDowell, D. D., Bishop Coadjutor of Alabama, as follows:

The Rev. Samuel H. Livingston, Ph. D., of Jacksonville, Alabama, was ordered priest on the Feast of the Epiphany at the Church of the Advent, Birmingham. Bishop McDowell preached the sermon, the candidate being presented by the Rev. James M. Stoney, Executive Secretary of the Diocese. Joining in the laying on of hands were the Rev. Messrs. P. N. McDonald, Charles Clingman, A. D. Ellis, Joseph W. Fulford, Edmonds Bennett, Carl Henckell and G. W. Ribble.

On the Feast of the Annunciation, the Rev. Edgar R. Neff, Assistant Rector of the Church of the Advent, Birmingham, was ordained priest in that church. Mr. Neff was presented by the rector, the Rev. Charles Clingman. The Rev. A. D. Ellis, of Tuscaloosa, preached the sermon. The Rev. Messrs. Clingman, Ellis, and Ribble joined in the laying on of hands.

On March 30, at St. Luke's Chapel, Sewanee, the Rev. Ralph J. Kendall was made deacon, presentation being by the Rev. Charles L. Wells, Ph. D. The preacher was the Rev. George B. Myers. The ordination took place in the presence of the faculty and students of the Sewanee Theological School.

A further interesting ordination was held on April 7, when the Rev. Shirley G. Sanchez, Colored, was made deacon at St. Mark's, where since the first of the year he has assisted the rector, the Rev. Charles W. Brooks. The rector presented the candidate for ordination, the sermon was preached by the Rev. Charles Clingman of the Church of the Advent. Besides a large number of the clergy of the Birmingham District, this service was distinguished by the presence of Bishop A. A. Gilman, of Hankow. Bishop Gilman at this service vividly described conditions in war-torn China.

R.

Mr. Lewis Sasse, 2nd, of Wilmington, Del., was ordained to the diaconate on March 25, in St. Michael's Church, Trenton, N. J. The Rt. Rev. Philip Cook, Bishop of Delaware, officiated, with the Rev. Samuel Steinmetz, rector of St. Michael's, as master of ceremonies. The sermon was preached by the Rev. Nelson M. Burroughs, St. Paul's Church, Syracuse. The Rev. George Graham, D. D., Calvary Church, Wilmington, Del., presented the candidate. Assisting clergy were: Canon Charles S. Lewis, Trenton; the Rev. Ralph Urban, Trenton; the Rev. Richard A. Beatty, New York. The Rev. Mr. Sasse will be an assistant to Bishop Mitchell, of Arizona.

DEATHS.

The Very Rev. John Rigg, Dean of Trinity Cathedral, Easton, Md., was found dead in bed, March 28, in the home of the Rev. George C. Sutton, D. D., Oxford, whose guest he was.

The funeral was held March 31 in the Cathedral, and was conducted by Bishop Davenport with interment in St. Thomas' churchyard, Croom, Md.

The Rev. John C. Goodman, rector of Grace Church, St. Francisville, La., died suddenly on Friday, March 25, while driving his automobile just outside of the town.

The burial took place from Grace Church, with the Rt. Rev. R. H. Weller, D. D., Bishop of Fond du Lac, and the Rev. M. W. Lockhart of St. James' Church, Baton Rouge, in charge. The Rev. C. B. K. Weed, New Orleans, city missionary, and the Rev. S. L. Vail, secretary of the diocese, were also present, representing the Bishop of the diocese. Interment was in the old parish churchyard.

Three Days.

Noon! on a Roman road
By weary prisoners trod,
Bowed to the earth a fainting form,
The Son of God.

Night! and a naked Cross
Lifted against the sky,
On whose stark arms the Son of God
Lay down to die.

Dawn! by an empty Tomb,
He who is strong to save,
The Son of God, hath conquered death
And rent the grave.

I. M. B.

If we would keep the feast, it must be by laying aside the leaven of malice and wickedness, and eating the unleavened bread of sincerity and truth. Our members which are upon the earth must be continually made dead, and we must as constantly put on the new man—which is being renewed unto knowledge after the image of Him that created him where Christ is all and in all.

Easter Eve.

Surely the faith that sees below
The wreathed drifts of Winter's snow,
The springtime blossoms bud and grow—

The faith that knows the perfume shed,
Where lilies droop the modest head,
Though all the world be cold and dead—

The faith that hears in lifeless trees
The songster's mingled melodies,
The swarm and drone of countless bees—

That faith may pierce with undimmed eyes,
The cloudy curtains of the skies,
That hide the heights of Paradise.

May view the empty sepulchre,
And know beyond all doubt and fear
"The Lord is risen; He is not here".

What Jesus does is the best answer to the question as to who He is.—A. Maclaren.

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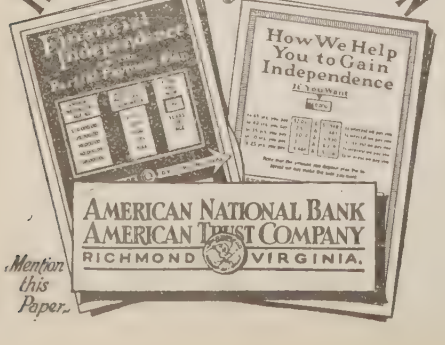


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HEN fainting soul arise and sing,
Mount but be sober on the wing;
Mount up, for heaven is won by prayer;
Be sober, for thou art not there;
Till death the weary spirit free,
Thy God hath said, 'Tis good for thee
To walk by faith and not by sight;
Take it on trust a little while;
Soon shalt thou read the mystery right
In the full sunshine of His smile.

—J. Keble.

IN THIS ISSUE

THE PULPIT SERMON
By the Rev. Joseph Fort Newton, D. D.
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A CHRISTIAN POLICY TOWARD CHINA
By Hon. R. Walton Moore
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From Bethlehem to Calvary, the Saviour's journey lay;
Doubt, unbelief, scorn, fear and hate beset Him day by day,
But in His heart He bore God's love that brightened all the way.

O'er the Judean hills He walked, serene and brave of soul,
Seeking the beaten paths of men, touching and making whole,
Dying at last for love of man, on Calvary's darkened knoll.

He went with patient steps and slow, as one who scattered seed;
Like a fierce hunger in His heart, He felt the world's great need,
And the negations Moses gave He changed to loving deed.

From Bethlehem to Calvary the world still follows on,
Even as the halt and blind of old along His path were drawn;
Through Calvary's clouds they seek the light that led Him to the dawn.

—Meredith Nicholson, in Christ in the Poetry of Today.

Riches We Forget.

"Uncle, how much money have you?" It was an impertinent question; yet Murray could be excused for his frankness, for he was only a lad.

Uncle Ben laughed. "Not very much, son. I own this house, the last payment on the store has been made, and there is a little bank account."

"Then you are not rich?"

"No."

"But you are always so happy," persisted the boy.

The lad was making the same error the majority of us go on making day after day. It would seem as if we cannot erase from our minds that silly, outworn idea that riches and happiness are as inseparable as poverty and unhappiness.

True, money is powerful, but enormous wealth does not always mean real riches. We tend to forget all our internal riches—riches greater than all the silver dollars one could accumulate. We forget our riches in health—feet to walk, nose to smell, mouth to eat, tongue to talk, arms to work, eyes to see and ears to hear.

We forget our riches in friends. Life would hardly be worth living without friends. If I did not have a comrade to whom I could confide my secrets, I would be poor indeed. We forget our riches in thoughts. Thank God for the freedom of thought. No matter how tied down in body one might be, he can send his thoughts as far as he likes. In thought he can be a millionaire, a king, a prince, a sailor or a soldier.

Collecting money for the sole purpose of amassing wealth is a poor excuse for a life. Hoarding money so that when the owner dies it is lying idle is not using our possessions to the best advantage. Money is made to be exchanged. Money wisely used will bring a great reward. Hoarding brings a loss. What if the leaves should be greedily held by the tree? There would be no room for new growth.

Possess money, if you can—money is a power. But do not allow money to possess you. And, while we are earning and saving money, let us remember the other riches—health, friends and thoughts.—F. C., in Boy Life.

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Thoughts For the Thoughtful

"He hath turned the shadow of death into the morning."

"The Apostolate of kindness is the best of all."—Charles de Foucauld.

Nothing that we loved will truly perish, but will be found again in Him who takes up our history that has vanished, and in whom our life is hid.

O my soul, since God doth love thee,
Faint not, droop not, do not fear;
For though His Heaven is high above thee,
He Himself is ever near."

God would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to His purpose that we mar the web.

In company guard your tongue; in solitude, your heart. Our words need watching; but also our thoughts and imaginations, which grow most active when we are alone.—Spurgeon.

I venerate the man whose heart is true,
Whose hands are pure, whose doctrine and whose life,
Coincident, exhibit lucid proof
That he is honest in the sacred cause.
—Cowper.

The preparation for active service is in secret with God, in learning ourselves in communion with Him. There is the battle really fought. Power for active service is acquired not in active service, but in intercourse with God in secret.

In all Christ's teaching on self-denial it must never be forgotten that it always meant to Him some larger good. Self-repression was always a stage to a truer self-expression; any giving up of self would result in the true finding of self——Hugh Black.

Peter slipped, but his Lord would not allow him to fall. Just as His hand was outstretched to lift Peter out of the waters on the Sea of Galilee, so did He lift Peter out of the depths of his denial by a look that wrung bitter tears from his soul.

The highest type of Christian faith is not the open vision, not some hour of rapt contemplation, but the recognition of the presence of Christ in daily work, the consciousness that as a man goes on and tries to do his work Christ is with him, and that the rewards of his labor come from Him.—Alexander Mann.

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SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 92. RICHMOND, VA., APRIL 23, 1927. No. 17.

PARAGRAPHS OF INTERIST

THE RESURRECTION MINISTRY OF OUR LORD is a part of His work that does not always receive sufficient attention. Clergy and Sunday-school workers are inclined to crowd all His appearances after the Resurrection into the Easter celebration, forgetting that they extended over a period of forty days. This forty-day season can be made as spiritually profitable to the Church as is the Lenten time preceding Easter. If we take each one of the appearances that our Lord made in His risen body we shall find that there is a special message of comfort and inspiration to be drawn from every one of these occasions. To illustrate what we mean, we may point briefly out the tender remembrance of denying Peter in the message left at the tomb and recorded by St. Mark (Mark 16:7); the consideration for two unknown disciples as emphasized in the walk to Emmaus, of which St. Luke tells us; the strengthening of a doubter's faith, as recorded by St. John at the appearance "after eight days" (John 20:26); last of all, the wonderful practicality shown in the scene recalled by John in his last chapter, where the Saviour in His spiritual body still is mindful of the needs and weaknesses of our physical bodies, and greets His seven hungry, tired and discouraged disciples, with the question, "Children, have ye any meat"? (John 21:5). During the Sundays between now and Ascension Day, a thoughtful consideration of these great scenes will be found tremendously helpful as a series of sermons for the clergy, or subjects of meditation for the laity.

THE NATIONAL DEPARTMENT OF CHRISTIAN SOCIAL SERVICE is ever active and on the alert to provide fresh and intelligent means of keeping this branch of Christ's Work before the people of the Church. In our department of "Christianity and The Community" will be found the program for the Seventh Annual Conference of Social Workers of the Episcopal Church. Besides this large gathering, numerous smaller groups are being arranged for the instruction of Rural Clergy in various sections of the country. The ten-day Institute for Pastors, promoted by this Department, begins this year on May 31. This is the third year in which a group of clergy gather in New York for a brief but serious study of social work, community problems, child welfare, social case work, labor problems, etc., in the New York School of Social Work. The men are lodged (without board) in the General Theological Seminary. Expenses for registration, lodging, and visits in connection with the classes, amount roughly to $25, plus the cost of food.

SEVEN HUNDREAD AND FIFTY THOUSAND FEET OF MOTION PICTURES have been sent to cheer eight thousand lepers in the Philippine and Virgin Islands. These films were sent in this worthy cause by the Motion Picture Producers and Distributors of America, and they include educational features, although by no means confined to that type of picture. The gift to these outcasts of society is, of course, absolute and outright. The films will run there until they are entirely worn out. This is an extension of the service of the Motion Picture Industry, which prior to this time has also furnished pjictures to hospitals and homes in the United States, and indicates a thoughtfulness of others, which we are not apt to associate with this business. In this connection it is worth remembering that it is William Hays, the head of this great industry, that is at present directing his energies to raising the Ten Million Endowment Fund for Presbyterian Ministers. Within the past two weeks, two contributions for this cause of one hundred thousand dollars each were sent in by persons who would not allow their names to be divulged.

AT THE RECENT DEDICATION OF THE PARK AVENUE SYNAGOGUE, Bishop Manning was invited to be present, and make an address. He spoke with such a broad spirit of Brotherly Love, that we quote herewith some paragraphs as expressing a high standard of the Christian attitude:

"I say quite frankly, and I know you will not misunderstand my saying it, that I would like to see all men Christian, true Christians, filled with the spirit and the mind of Christ. I pray that the day may come when all of us, Christians and Jews alike, may see more clearly the Light that is in Christ and may walk together in that Light more fully than any of us do now. But this does not keep me as a Christian Bishop from respecting and honoring your loyalty to the noble teaching of the Old Testament which I also hold in common with you. I do not want to see either Jews or Christians grow weaker in their religious faith and conviction. What we all need today is fuller faith in God and a more real reverence for His Law. What a wonderful city New York would be if every Jew were an earnest and devout Jew and every Catholic were an earnest and devout Catholic and every Protestant were an earnest and devout Protestant.

If the day of full spiritual fellowship is to come it must come through the growth in all of us, Christian and Jew alike, of faith in God and love for each other. What is needed is that Christian and Jew shall walk together in brotherly love and fellowship. And here in New York we have an opportunity to do this such as the world has never before seen.

Whatever our present differences in faith, let us never forget that we are all children of one Father and are all created in His Image and Likeness. Catholics, Protestants and Jews, we all worship the God of Abraham, we all acknowledge the laws of life set forth in the Ten Commandments, we all hear the voice of God in the Hebrew Prophets and in the law of love to God and our fellow men declared in the Golden Rule.

Let us stand together as brethren against the strange recrudescence of pagan unbelief, the materialism, the break-

ing down of the sacredness of marriage and the home, the flood of indecency and obscenity which is now menacing our life.

And let us stand together in the demand that the children in our schools shall be taught to know that there is a God, the One God in Whom we all believe and trust, Whose Word is Light and Truth and Peace and Whose Law must be obeyed if our life as a nation is to endure.

MORE INFORMATION

We have received the following letter from one of our subscribers:

Editor of the Southern Churchman:—

Enclosed, please find money order for my subscription for your splendid paper. Particularly do we appreciate its being Protestant Episcopal and most heartily do we agree with Mr. Marsilliot and others whose letters we read with great interest.

Our Church . . . . is at present "divided against itself". For two years we had a young "Catholic" priest who has recently gone . . . . . leaving debt, discord and bitterness. Many of our people left the Church—some going into the Methodist Church, others to the Presbyterian and still others, myself included, were without a Church home, attending services now and then in the various Churches. We are hoping we may get a Protestant Episcopal rector, who will be able to regain at least a part of those who are scattered.

The Catholics are in the minority, but had it all their own way for a while. We are wondering if the Catholic party ever builds Churches, or just creeps in and takes possession of those already established.

Hoping that the Southern Churchman continue to grow in circulation,

Very respectfully yours,

In publishing this letter and commenting upon it editorially, we are withholding parts of it that might identify either the clergyman referred to, or the parish from which it comes. We do not wish, in any way, to hamper the usefulness of any minister, nor to say anything that might be detrimental to a parish, but we do believe that this situation exists in a good many parishes throughout the Church, and that it is doing incalculable harm. It is because we believe this, and because there is, in our opinion, a remedy for it that we are pursuing a policy of information in regard to conditions in the Church.

The average man is not particularly enthusiastic about religion in general, and his own Church in particular. When certain innovations and practices are introduced into the services, he does not want to start a "Church row", and quietly drops out, going to the Presbyterian or some other Church, or perhaps to the golf links. There is generally a minority, usually composed largely of women who like these kind of things, and who with a rector in charge can impose them upon a congregation.

We are not intolerant, and believe that a congregation ought to have the kind of service that it wants, but we are also convinced that in most cases these practices are developed by the clergy, and that vestries should know the views of prospective rectors before calling them.

Some of our correspondents advocate a quiescent policy, and seem to think it wrong to try to open the eyes of the people to what is going on in the Church. This is not the attitude assumed by those who represent the Anglo-Catholic Party. A continual stream of propaganda pours from the Holy Cross Press, at West Park, New York. At least one of our weekly Church papers of general circulation, and a monthly magazine are supporting this movement vigorously, and all the time. Executive offices with an official in charge have been established in New York.

The whole question of how far the Protestant Episcopal Church shall go toward becoming like the Roman Catholic Church is one that is now facing Episcopalians, and we can see no reason why it should not be discussed frankly and without acrimony.

A correspondent in this issue qoutes the Rev. S. C. Hughson, as saying that the Catholic Party simply stands for the principles of the Nicene Creed. Any Roman Catholic priest would no doubt say the same thing, but Mr. Hughson goes much further than this and says: "We contend for the presence of Jesus Christ on the altars of our Church, and with all charity we decline to accept any compromise or accommodation regarding this practice." The "practice" here referred to is the reservation of the elements of the Holy Communion on Church altars for adoration, and some of the Anglo-Catholic leaders go further than Mr. Hughson.

DO VESTRIES DESIRE THIS PRACTICE INTRODUCED INTO THEIR CHURCHES? IF THEY DO NOT, IT WILL BE WELL FOR THEM TO KNOW THE ATTITUDE OF CLERGY ON THIS SUBJECT BEFORE CALLING THEM.

THIS WEEK'S CONTRIBUTORS

THE REV. JOSEPH FORT NEWTON, D. D., was born in Texas, and received his primary education at home, later going to Hardy Institute and from there to the Southern Baptist Theological Seminary, Louisville, Ky. After his graduation here he had charge of a Baptist church in Texas. He next went to a non-sectarian church in St. Louis, and from there to the People's Church at Dixon, Ill. Leaving the Baptists and becoming an Universalist, he had charge of the Liberal Christian Church in Cedar Rapids, Iowa. Coe College, at this place conferred upon him the degree of Doctor of Divinity. He was then called to the City Temple in London. After three year's service there in this great pulpit he came back to New York City, as pastor of the Church of the Divine Paternity. In 1925 he decided to enter the ministry of the Episcopal Church, and after being ordained deacon and priest, he was called to St. Paul's Memorial Church, Overbrooke, Pa., where he still is. He succeeded the Rev. Robert Norwood, and has maintained the high standard of preaching that this congregation had become accustomed to under the latter's ministry. Dr. Newton is considered one of the greatest preachers in this country, if not in the world, and is the author of several books of sermons. For the past three years he has edited the Twenty Best Sermons of 1924, of 1925 and of 1926, books which have been used as standards in homiletical departments at Theological Schools.

ROBERT WALTON MOORE was born at Fairfax, Va., and educated at the Episcopal High School and later at the University of Virginia. He began the practice of law in Washington, handling many important cases before the Interstate Commerce Commission. In 1919 he was elected to Congress, and has served in the House of Representatives ever since, having been on the Foreign Affairs Committee of that body for the past five years, or more. His experience on this committee fits him especially for a discussion of our present relations with China, which will be found in this issue of the Southern Churchman. Mr. Moore comes of an Episcopal family, and has for many years been vestryman in Zion Church, Fairfax, Va.

THE PULPIT OF THE AMERICAN CHURCH

THE ABUNDANT LIFE

By the Reverend Joseph Fortnewton, D. D.

"I am come that they might have life, and have it more abundantly."—John 10:10.

THERE are some texts whose very words bring back the faces of noble men and women who have translated them into life, and this text is one of them. It recalls the gracious figure of Phillips Brooks as he used to stand by the great pillar in Trinity Church in Boston pouring out a torrent of eloquence. Recently I have been preaching in his old pulpit, his memorials all about me—the bust in the Baptistry at once an inspiration and a challenge. It was an extraordinary experience, as if the preacher were not simply a tradition, but a presence in his church and his city.

Every preacher has a Key-truth, some aspect of the Gospel nearer to his heart and more vivid in his experience than any other; his own vine and fig-tree where he is at home. It was so with Phillips Brooks. He was wont to say that no matter what text he took, he had always one theme for his sermon—the Abundant Life. Of course, he varied his message with every art of emphasis, but he fulfilled in his ministry the ideal of Amiel when he said that to be religious is "to personify and embody the eternal". He was a symbolic figure, and his life was a perpetual disclosure of a beautiful soul, supreme both as preacher and pastor.

One day in New York he took for his text the words, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh". Everybody expected a sermon on death or the end of the world, or at least on the Coming of Christ. Instead, the title of his sermon was The Inexhaustible Interest of Life! With every variety of emphasis and appeal he showed that life without uncertainly, expectancy and unpredictable surprise would be deadly, flat, stale and unprofitable. Watch, therefore; live in a spirit of eager aspiration, for no one knows what a day will bring forth. It was so again when he talked of the scene of Jesus walking on the water, and Peter said: "Lord, if it be Thou, bid me come to Thee on the water. And He said, come." The sermon had to do with the great Adventure of Life. To him the religious life was a normal human life, full-orbed, radiant, and aglow with zest and glee. Such was his central insight, and his character lighted up like an altar lamp the teaching of his words. Whether in the careless freedom of the street, in the warm circle of friendship, or on his throne in the pulpit, he lived the abundant life.

Herein the noble preacher was like his Master whose he was and whom he served with such loyalty of rejoicing obedience. Surely it is significant that Jesus never once used the word religion, but always the word Life instead, for to Him "religion and life are one thing, or neither is anything". As William Blake said, He was "the Bright Preacher of Life". If one were asked to sum up His Gospel in one word, that word would be Life. Here lies the deep difference between Jesus and Buddha, to whom life was an ill, if not an evil, and whose ultimate beautitude was the hope of extinction. But Jesus came not to denude life and strip it bare of beauty, but to make it rich and deep, not only radiant, but radiating. Truly the very fact that He spoke thus of life shows that life must be good for if any one had a right to be a pessimist it was He. Baffled on every hand, despised and rejected of men, without money, without home, beset by the trickery of His foes and the treachery of friends, and always upon His sunniest hour a shadow of the cross, none the less He taught the glory of life. What a rebuke to the pessimism by which we are tempted in the dark hour or the passive mood!

By contrast with the radiance of His own life, the aspect of humanity which seemed most to impress the Master was its weariness, its lack of joyousness, its slow and heavy-laden step. He was not surprised at what men suffered, but at what they missed. Hence His mission as a bringer of a more free and vivid kind of life, rich, abundant, eternal. No description of Him is more arresting than the words of the Evangelist, "In Him was life"—a very intense, palpitating word, glowing, sparkling. He had, first of all, an abounding physical life, diffusing health from the very hems of His robe, and there is no hint that He was ever ill for an hour. He had, also, a vivid personality, as commanding as it was winsome, over-awing the soldiers sent to arrest Him, yet winning the love of little children. His mental life was deep beyond fathoming. He saw clearly; He spoke as never man spake. His ideas, considered in their sweep and forereaching grasp dazzle us with their depth, and betray an insight as true as a line of light. His moral life was no passive, pallid kind of innocence, but positive and profound; not only pure, but purifying. His religious experience, in its depth, its richness, its fullness, was a revelation which no words may tell. Alive in the truest, most effective and enjoyable ways, truly could He say that He had come that men might have a new and deeper kind of life.

What is all the world seeking today with such persistent, passionate quest? Life! More life, richer life—to see life, to know life, to possess life. The moving picture show lords it over the art gallery, because in the theatre the pictures seem to have life—they move. Everywhere it is the same. We judge an artist or an author by one test, whether he is, or is not, "in contact with life". In philosophy we are face to face with a movement of thought, hardly yet a system, which goes by the name of Vitalism. Its chief exponents teach us to regard the universe as an expression of life, instead of regarding life as a by-product, so to speak, of the universe. Yet with all our seeking after life, do we really find it? What multitudes go through the world not more than half alive, dwarfed, stunted, unresponsive. Too many are like the serfs in the Gogol story of **Dead Souls**, who were reckoned as being alive until the next census. Most of us, indeed, live with a slower pulse-beat than is our right, making a living, as we say, but not living a life.

For Jesus meant something more by the word life than we mean by it, something far deeper. Outwardly a man may appear prosperous, while all the time his inward nature is a shriveled starveing, his affections withered, his faith decrepit, his sympathies sluggish—"a dead soul's epitaph in his face". Hence the parable of Jesus about a man who had so rich a harvest that his barns were bursting, and he decided to pull down his barns and build greater ones. When he had filled the big barns to the eaves, he said to his soul, "Take thine ease; eat, drink and be merry", and that night he died. God called him a "fool" for thinking that the life of a man consists in the abundance of the things that he possesses. Life is not made of things. It uses them. Food, clothes, shelter we need, but only that we may live for the things that make it worth our time to live at all. Otherwise, we are only passing the time, or wearing out shoe-leather. What folly, then, to make incidentals the prime objects of life, the more so when our tenure of them is so short and insecure. Jesus measured life not by quantity, but by quality.

Equally futile is it to seek life with a fretful, feverish anxiety. Jesus saw all this fret and fuss of folk about what to eat, how to dress, and pointed to the lily whose beauty is untroubled by care. What did He mean? The lily does not toil, yet it is not idle. It does the thing it was meant to do. It lives out the law of its life, fulfills its reason for being. Just so many must live out the law of his life, seeking the kingdom of heaven as naturally as the lily seeks the light and air. Jesus held that the highest life is the only natural life. Marcus Aurelius lived a spiritual life in a palace. Simplicity is not a matter of things, but of spirit and an inner attitude toward things. Life becomes simpler when we seek first things first, and it was thus that Jesus made us seek first the kingdom of heaven. Other things are necessary, but not primary. When we invert the true order of life, it becomes cluttered, complex, unintelligible, and loses its bounding joy. Consider what is involved in being abundantly alive. Ruskin said that the outstanding, ennobling difference between one man and another, and the test whereby we may know who is alive and who only half-alive, is simply this—that one man feels more than the other. We are only human in so far as we are sensitive, responsive. Indifference, lack of sympathy, vulgarity are so many kinds of death. The root distinction between a gentleman and a churl lies in the

fact that a gentleman feels a stain like a wound, and the churl is callous and does not care. Bunyan was a tinker, so was Christopher Sly, but how world-far they were apart in their capacity for sympathy and sorrow. The poet who said that Jesus was the first true gentleman that ever breathed was true to the facts of His nature, and His capacity alike for indignation and compassion. Fineness of feeling exposes one both to sorrow and joy, but one cannot have one without the other. It is in the blunt hand, the cold heart, the stolid habit, that men become dead of soul. Jesus came to quicken our pulses, to pour a new tide of pity into our hearts, to make men more intensely and vividly alive.

Many are the forms in which this more vivid, sensitive and abounding life may be fostered and developed; the greatest of all being a contact with the living spirit of Christ. Such contact means the infusion of a vital health and purity and joy into a human life, whereof Phillips Brooks is one of a multitude of witnesses. The glory of his life, the secret of its wonder and beauty, the source of its victorious and rejoicing service, was the fact that Christ lived in him richly—as Saint Gaudens felt but did not interpret aright. Those who knew him recall the majestic figure, the massive head, the great and beautiful eyes that were "homes of silent prayer", the tender strength, the prevailing sympathy, and the ineffable grace of that unforgettable man. There was about him a kind of divine passion, a human endowment of surpassing richness touched and transfigured by the light of God. There was a hallowing presence in his heart and therefore a hallowing power fell upon those who heard him in the dim recesses of Trinity Temple. High, fine, sweetly human, unspeakable lovely was the soul of Phillips Brooks, because Christ lived in it. He lived the life of wide sympathies, of pure emotions, of great thoughts, or holy ambitions, of eager and aspiring service—the life which is its own pledge and prophecy of eternity.

We live, said Wordsworth, in an imperishable line, by admiration, hope, and love, and the abundant life admires more eagerly, hopes more persistently, and loves more ardently. They are dead who live not by their admirations, but by their disgusts. The man most truly alive is he who is most keen to recognize and swift to greet whatsoever things are honest and just and of good report. If there be any virtue or any praise, he has eyes to see it and a voice of welcome. He is a hero-worshipper, an enthusiast for all generous causes and all noble adventures. In days when cynicism and the cant of cynicism are so much in vogue, he does not bow the knee to the Baal of a cheap and flippant scorn. No, he is dowered with the hate of hate, the scorn of scorn and the love of love, and by his faith in the hidden nobility of men he evokes that nobility and brings it to bloom. Amid all the haunting temptations to pessimism, he does not give way to the weakness of despair. Anybody can give up. Nothing is easier than to be a cynic. But the life of Christ shed abroad in our hearts keeps us buoyant and confident that in the end love shall triumph over selfishness and death shall be swallowed up in victory.

Salvation has many aspects, but it is all told in the one deathless word Love. For love it is that makes the most of life, thinks most deeply, feels most passionately, and serves most generously. It redeems us from selfishness—the sum of all sin—as well as from contempt and despair. It is true indeed that those who love most suffer most, as they have also most power to endure and conquer suffering; but all the saints have proved that the Cross can be a Tree of Life. Love feels keenly the fellowship of the common lot, rejoicing with them that weep—swept out of itself into the very life of God which is the redemption of the world. If now we look into the life of Christ, we find that He lived by admiration, hope, and love. How quick He was to welcome every yearning for a nobler life, every bud of promise, every glint of moral beauty. He never lost hope for humanity. His keen eye saw something to love even in the most forlorn and sin-bespattered mortal, and His love was a tide always flowing. Underneath His sorrow lay the mystic and unfathomable joy that comes of living richly, hoping unweariedly, and loving triumphantly.

Along this path we arrive at the true meaning of the Eternal Life. Immortality is one thing; eternal life is another. Christ did not come that we might have the gift of immortality. We have it whether we will or no; doomed to it, burdened by it, unable to escape it. No, Christ came that the awful fact of immortality might be heightened and brightened into splendor of eternal life. He saw that men do not live, but only exist, measuring life by duration not by death and glow and color. With Him the question was not how long a man may live, but how much he lives. Some one has used this illustration. When a river is low and shallow in the summer-time, we see the rocks that rise in its bed. They obstruct the stream, and make it fret as it journeys to the sea. But when the river is in flood, the rocks are covered and forgotten in the silence of a mighty sweep of happy waters moving in majesty. Measured by miles, the river is no longer than before. Measured by depth, how different it is!

Such is the abundant life—rich, sparkling, overflowing, unending! As Bergson said, life moves like a cavalry troop, over-riding death. For one who lives this life Eternity is now, Heaven is here, and Death is only a cloud-shadow wandering across our human valley. There is no break in it. It is continuous, not something we are to get when we die, but something that never dies. Length of days does not signify. Depth of life is what counts, radiance of faith, richness of love, and the fellowship with Him who redeems us from the tyranny of time. O Eternal Life, live in us abundantly lest we die without ever having lived, and teach us so to fill our days with the spirit of Him who came that we might have life that we may live indeed—live faithfully, fruitfully, fearlessly in the fellowship of the life that shall endless be.

TWENTY YEARS OF GLORIOUS SERVICE.

The National Bible Institute, 340 West Fifty-fifth Street, New York City, will celebrate its twentieth anniversary with a Bible Conference to be held on May 8, 9 and 10. An unusually fine program of Bible teaching and music has been arranged.

Organized in 1907, the National Bible Institute has had a very remarkable growth during the twenty years it has been ministering to the needs of New York. Started for the purpose of promoting aggressive evangelism every day in the year by means of outdoor evangelistic meetings, it soon faced the need of supplying trained workers for that field. As a result of this need, the Institute schools came into being and they now have an enrollment of over 300 young men and women who are preparing for definite Christian service in the homeland and on the foreign field as ministers and missionaries. Its graduates number over 300, many of whom have gone to the foreign field under thirty-five denominational and undenominational boards. Three rescue missions—the McAuley Cremorne Mission, the Beacon Light Mission and the Bronx Gospel Hall—are conducted in New York City. The Yale Hope Mission in New Haven, Conn., is also under the auspices of the Institute. During the fiscal year ending March 31, 1927, the Institute conducted 3,711 outdoor evangelistic meetings with an aggregate attendance of 593,710. At these meetings 95,990 tracts and gospels were distributed, and 3,469 persons publicly professed acceptance of Christ. For young women the National Bible Institute maintains a 200-acre camp with frontage on two lakes at Copake, N. Y. This camp provides all the facilities needed and desired for such purposes.

Under its varied activities the National Bible Institute carries on a continuous Bible Conference Program. During last year particular emphasis has been laid on Bible conferences for young people, and as a result of its ministry many young people have been led to give their hearts to Christ and not a few to His service.

PRAYER FOR MEXICO.

"Dios todopoderoso, nuestro Padre celestial, que siempre estas pronto a oir las oraciones de aquellos que te invocan"—so begins a prayer for Mexico recently set forth. The translation follows:

Almighty God, our heavenly Father, who art ever ready to hear the prayers of those who call on Thee, grant, we humbly beseech Thee, the abundance of Thy blessings, both temporal and spiritual, upon the United States and Mexico.

Guide and guard its President, the members of his Cabinet, the members of Congress, the Governors of the several States and all others in authority.

Put into their minds good desires, increase in them true religion, nourish them with all goodness; and grant that by the operation of Thy Holy Spirit they may ever be led to put forth such efforts on behalf of Thy people as will give them release from all that hinders and prevents a true knowledge of Thee and the value which Thou hast set upon the sons of men.

Open the eyes of Thy children to the light of the everlasting gospel, quicken their minds and make known to them the liberty which is in Thee. All of which we ask in His Name who came to set us free, Thy Son, our Saviour, Jesus Christ. Amen.

A CHRISTIAN POLICY TOWARD CHINA

By Hon. R. Walton Moore. M. C.

IT WILL not be questioned that western contact, enterprise and influence have been of extreme advantage to China, and that the severance or weakening of the legitimate relations between China and the west would be of extreme disadvantage to the interests of both. While both are responsible for the present situation, it is certainly unfortunate that the western nations, and then Japan, should ever have failed to reckon with the possibility that the Chinese people might acquire a national consciousness and strive for national independence and autonomy. Except for that failure, the west would have engaged in no such sowing of the wind as has contributed to cause the whirlwind. And it is also unfortunate, that, failing to take more definite notice of the signs of awakening and self assertion which, for upwards of a generation have been appearing, they did not determine to pursue a more cautious course. But while this is true of all, it may be fairly claimed that our country has been the last offender. It has shown more foresight than the others, and has been more just and sympathetic. For example, years ago, when exclusive territorial and business concessions were being greedily exacted by other nations, the United States, through Secretary Hay, promulgated the "open door" doctrine, which furnished the Chinese a measure of protection against such aggressions. Later, in the Washington Conference on the Limitation of Armament, the United States led in planning to relieve the Chinese from the foreign domination to which they were subject. The divergence between the views of the United States and those of some of the other powers is illustrated by the statements of Secretary Hay and the German Emperor when the Boxer Rebellion occurred in 1900. In the midst of that very serious disturbance, the Secretary plainly declared that "The policy of the United States is to preserve the territorial and administrative entity of China". About the same time, the Emperor announced as a program for his troops in China, "When you meet the foe, you will defeat him. No quarter will be given, no prisoners will be taken. Just as the Huns, one thousand years ago, under the leadership of Attila, gained a reputation by virtue of which they still live in historical tradition, so may the name of Germany become known in such manner in China that no Chinese will ever again even dare to look askance at a German". It may be noted in passing that the share of the United States in the Boxer indemnities—nearly $25,000,000—was remitted to China by legislation enacted in 1908 and 1924, to the extent of upwards of $18,000,000. But notwithstanding our relatively generous attitude, following the lead of Great Britain, we have taken over by treaties which are still in effect, privileges which free nations do not grant each other, and which all factions in China now condemn. Under these treaties, we maintain courts of our own for the trial of civil and criminal cases in which Americans are defendants, while of course Chinese living in this country are confined to our courts. In addition, these treaties forbid China to impose a tariff duty in excess of five per cent ad valorem on foreign goods entering its ports, while the sky may be the tariff limit on Chinese goods shipped to the United States.

Not in a moment, but slowly, through a long period in which the most significant event was the overthrow of the monarchy and the substitution of a republic, the leaders of the national sentiment, many of them highly intellectual men, educated in the universities of Europe and America, have spread among the inert mass of the population, which is about three times that of the United States, some knowledge of the extent of foreign control. The more moderate of these leaders, with their large following, constitute the element which an able writer now describes as "Young China", and which he believes is destined to gain power. There is a sort of irony in the fact that the process of apprising the Chinese people of their situation and stirring their indignation has been enormously assisted, but without any such design, by the foreigners themselves, through the work of their churches, hospitals and schools, by their periodicals and newspapers, and the numberless means of communication and information which they have set in motion, and but for which the whirlwind might conceivably have been long postponed.

That there should be widespread resentment and bitterness is not surprising, in view of the extensive and almost innumerable privileges which foreign nations have obtained, and without any nice regard to the method of obtaining them, and which have, from time to time, been held by the use of armed force. In particular instances, when England has resorted to that method, English statesmen, among them Cobden, Gladstone and Morley, have denounced the military activities of their government as wholly indefensible.

To prevent the whirlwind rioting on to a point where Americans may be as unwelcome in China as Chinese now are in America, and when not only China, but other eastern nations, may become relentlessly hostile towards western civilization and religion, the wisest statesmanship is demanded. And in such a crisis as this, nothing would be more fatuous than to assume that the civil war now in progress will end without the nation being unified with an approximately stable government, except to mistakenly assume that the reorganization will be communistic in its character, and therefore friendly international relations not possible. It is rather fashionable to attribute any movement for greater freedom in the Orient, or for that matter, elsewhere, to Russian influence, but it is incredible that these Chinese, with the background of a wonderful civilization which has never been entirely obscured, will ever be willing to substitute for their philosophy, literature and art, the theories of modern Russia. There is rather to be expected a revival and enrichment of the best qualities of the old order. It is not to be supposed that in the very near future the Chinese will altogether escape the turmoil which now prevails, and establish a social and political condition which westerners will thoroughly approve, but those who have the best means of knowing entertain strong hopes for the future.

No one denies that at this juncture it is our duty to use such methods as may be necessary to insure the safety of American lives and property, and that this doubtless requires cooperation with Great Britain, Japan and France. But beyond this, what should be our policy, in order to stay the whirlwind so that it may not become a tempest destroying the prospect of anything like normal relations hereafter between China and ourselves?

As indicated in a resolution reported during the last session of Congress by the Committee on Foreign Affairs of the House of Representatives, and passed by the House we should let the Chinese understand that we admit the injustice of the unequal treaties and are prepared to modify or abandon them, without regard to the action of other nations. From every direction the resolution had impressive support. It had the support of prominent Americans living in China, such as the Director of the China Medical Board of the Rockefeller Foundation, the President of the College of Yale-in-China, and the Editor of the Peking Leader, who is also Professor in the National University of Peking; the Professor of Political Science of Johns Hopkins University, for years a resident of China, and the Professor of History and lecturer on International Relations of the same University; the business interests of this country, speaking through the Acting Secretary of the American Asiatic Association, and of the missionary interests, speaking through such authorities as Bishop Gilman, of the Diocese of Hankow, and Bishop Brent, who is so familiar with eastern affairs. Mentioning the resolution, Bishop Brent said that it would be an evidence to the Chinese "That we, at any rate, stand for an independent China on the same basis as our own Government is independent".

Furthermore, it should be made clear that when one of the factions, which is likely to be the Cantonese, forms a government, which can safeguard life and property, that government will be recognized and treated with the consideration and respect to which any independent nation is entitled; and that our commercial interests, which of course no one thinks should be lost sight of, shall not create the pivotal motive of our conduct, but be subordinate to the supreme matter of preserving the peace of the world and offering to the Orientals, with a reasonable prospect of acceptance, the best that can be afforded of our religion and civilization.

While the factional war continues, and final treaties cannot be negotiated, our Government should have no thought of joining the other powers in any step not essential to the protection of life and property. There should be no thought of a blockade of the ports or reprisals, and none of military intervention with a view to indefinite control of the country by the use of force. Nor should there by any pre-judgment of the question as to whether the Cantonese leaders directed or sanctioned the outrages which have occurred. And it seems to me that it might be of great value in the way of winning confidence and good will, for our Government, inasmuch as we have not been without

fault in the past, to announce that it will bear the burden of the losses which Americans have thus far sustained, without demanding reparations on that account, in the event there is manifested from now on, an honest effort to accord our nationals fair treatment.

Without such a liberal policy such as that outlined, it is easy to forecast a future of struggle, confusion and hatred which will be disastrous to every American interest. On the other hand, such a policy, although it may mean temporary inconvenience, embarassment and loss of trade, is the only alternative, and certainly there is no other policy which can claim the character of Christian statesmanship.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

SEVENTH NATIONAL CONFERENCE ON SOCIAL SERVICE AT ST. PAUL'S CHURCH, DES MOINES, IOWA.

The National Conference on Social Service of the Episcopal Church has become an important part of our Church life. It has been meeting now for the past six years in all parts of the country, from Rhode Island to Colorado, and one year even went across the border to Toronto.

Its discussions are always helpful and inspiring, drawing together, as it does, workers from every section of the country. It provides a wonderful opportunity for an exchange of ideas and comparisons of plans. By holding it immediately preceding the great National Conference of Social Workers, it is possible to secure speakers who have had nation-wide experience.

This year's meeting promises to be no exception to those which have preceded it, and the following program offers an immensely interesting three days of valuable discussions:

Wednesday, May 11.

10:30 A. M.
Organization
(a) election of officers
(b) appointment of committees
(c) reading of minutes
(d) presentation of credentials
(e) provincial reports

1:00 P. M.
Luncheon at the Y. W. C. A.
Greeting and address by the President of the National Conference of Social Work, John A. Lapp, LL. D., Director of the Department of Social Action of the National Catholic Welfare Conference.

2:30 P. M.
Statement from the National Department by the Rev. Charles N. Lathrop.
Provincial Organization and Work by the Secretary of the Commission on Social Service of the Third Province, Mr. George R. Bedinger, Executive Director Public Charities Association of Pennsylvania. Discussion.
The Field and Work of the Diocesan Department by the Chairman of the Department of Social Service of the Diocese of Colorado, the Rev. Charles H. Brady. Discussion.

8:00 P. M.
(Session of the National Conference of Social Work—Presidential Address: "Justice First.")

Thursday, May 12.

7:30 A. M.
Holy Communion.

9:00 A. M.
(Sessions of the National Conference of Social Work.)

1:00 P. M.
Luncheon at the Y. W. C. A. under the auspices of the Church Mission of Help. Round Table Discussion on "Unadjusted Young People".

2:30 P. M.
Educating the Parish in Social Mindedness, by the Rev. Harold Holt, Assistant Secretary of the Department of Christian Social Service, sometime rector of All Saints', Portsmouth, Ohio. Discussion.

8:00 P. M.
(Session of the National Conference of Social Work—Address: Rural Social Problems.)

Friday, May 13.

7:30 A. M.
Holy Communion.

9:00 A. M.
(Sessions of the National Conference of Social Work.)

1:00 P. M.
Luncheon at the Y. W. C. A. under the auspices of the Girls' Friendly Society.

2:30 P. M.
The Religious Approach to Social Problems by Stuart A. Queen, Ph. D., Department of Sociology, University of Kansas, and
The Rev. Edward S. White, Rector, Holy Communion, St. Louis, Missouri.
Discussion.

4:00 P. M.
The Community Agencies as the Rector's Helpers by Miss Ruth Hill, Associate Executive Secretary, American Association for Organizing Family Social Work.
Discussion.

8:00 P. M.
(Session of the National Conference of Social Work—Address: "The Schools and Social Work.")

Saturday, May 14.

7:30 A. M.
Holy Communion.

9:00 A. M.
(Sessions of the National Conference of Social Work.)

1:00 P. M.
Luncheon at the Y. W. C. A. Address on the Relation of Social Work to the Church, by Dr. Frank J. Bruno, Department of Social Work, Washington University, St. Louis, Missouri.

8:00 P. M.
Service of Preparation at Saint Paul's Church, conducted by the Very Rev. Howard C. Robbins, D. D., Chaplain, Dean of the Cathedral of St. John the Divine, New York.

Sunday, May 15.

8:00 A. M.
Holy Communion at Saint Paul's Church.
Celebrant, the Very Rev. Howard C. Robbins, D. D., Chaplain.
Assisted by the Rev. Elmer N. Owen, Rector.

11:00 A. M.
Morning Service.
Sermon by the Very Rev. Howard C. Robbins, D. D., Chaplain.

The sessions and luncheons are open to all who are interested.

Accommodations and rates are offered by the Brown Hotel, Des Moines, Iowa, on the European plan, as follows: Two in room, with bath, $2.00 each per day; single room, with bath, $3.50. Reservations should be made directly with the Hotel.

MAY DAY—CHILD HEALTH DAY, 1927.

Five years ago, perhaps with a desire to conserve and protect a world disillusioned and bruised by war, the American Child Health Association conceived the idea of a festival of American Childhood and selected the old May Day of our forefathers, as May Day—Child Health Day.

The idea of using May Day for promoting Child Health has grown rapidly in this time and its celebration is now a national expression of the ideal of the child—perfect physically, mentally, and spiritually—that must be the hope of the nation.

The purposes of May Day—Child Health Day now find expression through every great organization that touches the life of the child; through National and State Bodies such as the Children's Bureau, Department of Agriculture, the Red Cross, the United States Public Health Service, the State Departments of Health and Education; through lay organizations such as the American Federation of Labor, the American Legion, the General Federation of Women's Clubs, the National Congress of Parents and Teachers, the Girl and Boy Scouts; through schools; and now is added the last great link in the chain—the Church.

Throughout the United States in cities, in towns, in counties, in villages, in hamlets and in the isolated one-room school houses, by parades, floats, pageants, May Pole dances and other celebrations there have been made evident the hope and the determination to secure for our children the right to a physically fit body, a sound well-trained mind and an enriched and happy spirit.

This is not a mere flare for one day, May Day; it has been proven to hold within it the power of stimulus to permanent and continuous endeavor. All that it throws upon the screen in parade, pageant, and story, goes quietly on every day in the year, and May Day is merely the occasion for focusing attention upon how far we have cleared the pathway of these "little ones" and how we may further clear it during each succeeding year.

This year leaders in Protestant, Catholic and Jewish Churches are giving this project whole-hearted support; and it is hoped that representatives of each religious denomination may be included in local, county, and state May Day activities.

We suggest that on Sunday, May 1, all Churches ally themselves with this great movement through Sunday Schools, and through sermons and services dealing with the duty of parents to be intelligent about the physical, mental and spiritual rearing of their children. How many children in each congregation are "Five Point" children—that is, how many measure up to the state minimum standard of physical fitness? Truly if Christ concerned Himself with the bodies of men, the Churches may profitably follow His example.

There is a May Day chairman for each state, and information and suggestions may be secured from these local chairmen, or from your State Board of Health.

BOOK REVIEWS

HIGH THOUGHTS ON GREAT SUBJECTS.

MAKING OF MAN, a Study in Evolution: By Sir Oliver Lodge. Hodder and Stoughton, London; Doran, New York.

In recent years the name of Sir Oliver Lodge has been associated in the popular mind with Spiritualism. I doubt if he would class himself as a Spiritualist, certainly not as a member of any sect of Spiritualism. He is a member of the Church of England, and Sunday after Sunday reads the Lessons in his parish Church. Whatever else he may be, he is one of the greatest among modern Scientists. This combination in him of religion and science makes especially valuable at this time what he says on the subject of Evolution. This book contains less than two hundred pages and of course the treatment is general, as it is of the other great subjects on which the author touches, but what he says about Evolution will commend itself to Christian thinkers. If any one will read this, along with the sermon by Bishop Tucker published in a recent number of the Southern Churchman, certainly he will cease troubling about the relation of evolution to religion. Sir Oliver Lodge's book can truly be called one of reverence and piety, and while it is brief it lacks nothing in depth of thought. Any one who reads it once will want to read it more than once.

Two other great problems which are dealt with are the presence of evil and the Incarnation. "Man," he says, "was to be given freedom; he must be free to decide on his own course. Advice, even command, might be given, but not coercion. . . . . Freedom could not be only freedom to do right; it must involve freedom to do wrong also. The gift of freedom involved the possibility of sin. And sin followed." Again he says: "The first man had come; the advent of the Second Man was awaited. Glimmerings of His coming began to dawn on the specially enlightened." From this point, page 153, to the end of the chapter, the reader will find half a dozen pages of singular beauty and eloquence. Equally fine is the closing chapter. Both of these chapters deal with the supreme subject of the Incarnation. Nowhere else can be found a more beautiful and complete reconciliation and harmony of the two great words "The Father is greater than I," and yet "I and the Father are one". "Mystery indeed there is," says the author, "and presumably always will be." But he shows where the heart of the mystery lies.

It is needless to say that such a book as this is worth reading. For we have here the way in which a great mind has worked out, one might say for the comfort of his own soul, his thoughts on the greatest subjects that confront humanity. Whether or not the reader follows every turn of the author's high argument he will know that he is in the presence of a thinker who is not only keen in intellect but devout in spirit. Here are his closing words: "The full revelation of the Logos from the Beginning may not be clear to us even now, but our faith tells us that by a supreme Incarnation there was revealed the true Light which lighteth every man that cometh into the world. The Word was truly made flesh and dwelt among us, and, in moments of insight, we have beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

J. H. D.

DAWN: By Irvine Bacheller. The Macmillan Company, New York. Pp. 335.

This book is almost certain to take a place beside Ben Hur, as one of the few great novels of the New Testament period. The reader moves among sacred characters, who are portrayed in vivid life-like pictures, exhibiting human qualities, yet with a dignity and beauty that keeps it from a taint of irreverence. In its pages one passes through Eastern scenes with such characters as Paul, Apollos, Bartimeus, and the Master Himself. The enthusiastic effervescence of the Oriental Jewish character is everywhere present, and the methods of speech shows the common use of parable and figurative language. The heroine, Dorcas, is represented as "the woman taken in adultery", whose forgiveness by the Saviour moves her to become an ardent disciple. She is in love with Apollos, though at first her affection is unrequited because he has a wife. After the latter's death, he seeks for her, and through many vicissitudes their mutual search for each other makes a thrilling story, with wonderfully related outstanding scenes like the conversion of St. Paul, which, is described in reverent and impressive language. We cannot commend this book too highly, believing, as we do, that its perusal will arouse a new and keener interest in the New Testament incidents, and that through it, many are likely to be drawn to the Sacred Story.

R. C. M.

IN TIME OF SORROW: By Bishop Slattery. The Macmillan Company, New York. Pp. 161.

In this little volume, so full of conviction and promise, Bishop Slattery clearly shows that through sorrow we are often brought to realize more fully our privileges and duties to ourselves and to humanity. In the chapter, "God

and Immortality", he says: "It is not our responsibility how or when our dreams shall come true: God will care for that. But it is our duty to dream and pray and work with full confidence that our effort will count, by God's mercy, towards a glorious ending." Again, from his chapter, "The Assurance of Christ", he quotes Shakespeare: "The undiscovered country, from whose bourn no traveler returns," and adds that Shakespeare ignored the august traveler who did return, our Lord Jesus Christ. His resurrection crowned His life with power, and He promises us, not only life but such a life that we shall, if we follow Him, meet with our loved ones, in the life hereafter. The author has produced this book after many years of tender pastoral care and close contact with sorrow of every kind, bereavement, separation, affliction and disappointment. It is interspersed with comforting and inspiring verses and helpful quotations, while his own views on these great subjects are of a strengthening sort.

R. C. M.

WHAT IS THE CHRISTIAN RELIGION: By Edward L. Parson, D. D., Bishop of California. Morehouse Publishing Company, Milwaukee, Wis. Pp. 67.

When we read the title of this book, "What is Christianity" and saw just sixty-seven pages occupied with such discussions as attempt to give an answer to the title, there was an invitation to laughter—such a great subject in such a little volume, but the contents showed us that the essentials of Christianity are well compacted in this volume

These are four sermons, delivered in Grace Cathedral, San Francisco, California, by Bishop Parson. The preacher points out Faith as the essential initiative that attaches the individual to a personal Saviour. This personal Faith leads to "A Way of Life", peculiar to itself; then it ramifies itself in a collective way in a new "Society", or the Kingdom of God among mankind. The fourth sermon presents Christianity as a "Transforming Power" that can regenerate both the individual and society.

This book is helpful and simple in style. It can be read profitably.

S. S. S.

A GUIDE TO THE STUDY OF THE BIBLE: By Hersey E. Spence and James Cannon, III. Cokesbury Press, Nashville, Tenn. Pp. 7-187.

This book contains the notes and outlines of two professors of Biblical literature in Duke University, well and thoroughly arranged but very brief for the beginner. It is valuable for all students of the Bible and Biblical history. Its treatment is historical and in full detail, but not expository. All the historical steps of "How We Got Our Bible", are well but very briefly mentioned, with all the versions from the LXX to the recent translation to modern speech.

The notes of these two Bible students and teachers are here sent out of the class room in book form, and we trust other students, both in seminaries and colleges, as well as Bible teachers in Bible classes, will find a great help in the study of this outline.

S. S. S.

HANDBOOK OF ALL DENOMINATIONS: By M. Phelan. Cokesbury Press, Nashville, Tenn. Pp. 215.

We have in this volume an interesting and useful sketch of all Christian denominations, sects, or Churches, from the Baptist, numbering over five million members to the Vandanta Society in Boston, with a total membership of three hundred and fifty persons. Altogether there are just about one hundred denominations with their various branches included. Among these are found nine different kinds of Presbyterians, eleven varieties of Baptists and six branches of Methodism. Of course, in a book of this size covering such a tremendous field, the space given to each subject has to be very limited. It gives five pages to "Protestant Episcopalians", from which we quote the following paragraph: "The doctrinal position of the Episcopal Church is based upon the Apostles' and Nicene Creeds, together with the Thirty-nine Articles of the Church of England. The Church considers itself "a possible center and rallying point for the reunion of the widely varying forms of Protestant Christianity in America". A movement looking toward conciliation began as far back as 1853, but it did not find definite expression until 1886, when the House of Bishops set forth as "an irreducible minimum" the following position as a basis for the restoration of unity among the divided forces of Protestantism: (1) The Holy Scriptures of the Old and New Testaments as the revealed Word of God; (2) the Nicene Creed as a sufficient statement of the Christian faith; (3) the two Sacraments, Baptism and the Lord's Supper, ministered with unfailing use of Christ's words of institution and of the elements ordained by Him; (4) the historic episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called into the unity of His Church."

This book will be found valuable for information and reference.

R. C. M.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

SEEKING PEACE.

Mr. Editor:

We have been watching with interest the progress of your earnest fight against "Romanizing tendencies" in our Church, and have already had somewhat to say in your forum about it. Perhaps you will allow another brief word. Laying aside all bias and prejudice, which is so apt to hurt the understanding, what are the facts in the case? Surely we may rely upon the "Catholic party" itself for the best definition of itself. I am going to quote the Rev. S. C. Hughson, O. H. C., an Anglican monk (of course), and well known for his Catholic leanings (of course), and the chairman of the Congress Committee of the Catholic Congress. Father Hughson says: "Its aim (that of the Catholic Congress Committee) is to convert America to the Catholic religion. By the Catholic religion is meant the faith as expressed in the Nicene Creed, and interpreted by the consensus of the Church throughout the ages." Now if that be a true statement of the meaning of the "Catholic faith" as these gentlemen claim the right to hold it, it is hard to see the cause for so much alarm about the "Romanization" of our Church by the Catholic movement. Under that rather broad definition we are all Catholics, if we are Episcopalians at all. Not that every true Episcopalian is not always a true Protestant. Our Church is militantly Protestant, and should always remain so. We protest continually for the ancient Catholic faith against the additions of Romanism and the subtractions of Protestantism. We hold our Protestant heritage very dear. It freed us from the very evident errors and heresies of Romanism. But it would be foolish for us to allow our Protestant heritage of nearly four hundred years to drive completely out of mind our Catholic heritage of over 1,900 years. It would be the ultimate folly for us to withdraw our claims and to allow the Roman sect to claim that larger heritage exclusively for itself. We should never forget that we are in the Church of the apostles, the martyrs and the saints, the Ancient Catholic Church, proclaiming to this generation her ancient faith as she received it from her Lord, and ministering in the present the old truths by which God's saints have lived and died for over 1,900 years.

And now, a word to our Catholic friends. Do not look upon us Low Churchmen as some kind of a disease, even though we may have all the characteristics. Nor take too much to heart some of the criticism we fling at you, and turn to fling it back again. Perhaps many of us do not understand you very well, and you know what a common failing it is to criticize what we cannot comprehend. Sometimes it even seems that you do not want to explain yourselves to us, so that we may understand. Sometimes we even think that you want to consider yourselves persecuted, and to feel hurt. Let us know more about you, and when we know you better we may not be so ready to criticize. We may not forsake our Low Church traditions, but we will understand what you are trying to do, and perhaps we shall find that we both believe in the work for the same Church, though in slightly different ways. Let us have peace in God's house. For the love of God, and of His Son Jesus Christ, and of the Holy Ghost the Lord and Giver of Life, let us center all our interest and attention on winning the world for our God and for His Christ, in searching for the sheep of His fold which are scattered abroad and lost, and in dispensing God's life-giving grace through the sacraments of His Church; and

leave off this continual snapping at each other's heels about unimportant matters of opinion and practice.

William R. Moody,
Rector St. Andrew's Church.

Lawrenceville, Va.

WHAT IS PROPAGANDA?

Mr. Editor:

As we know, a member of Congress attacked the Federal Council of Churches for its alleged propaganda in regard to certain matters having to do with government and legislation. The Chicago Evening Post, in an editorial, came to the defense of the Federal Council. From this editorial you quote, in your issue of April 9, the following:

"Of course the accusation that it is an instrument of propaganda is wholly true. Propaganda is the business of the Christian religion. 'Go ye into all the world and preach the gospel,' was the marching order of its Founder."

Please permit me to say that this sounds well, but that it is really a play on the word propaganda. Propaganda, as the word is today understood, is worlds apart from the method of the early missioners. What they did was to "preach the gospel". They were awfully and gloriously busy doing just this. If they thought at all about reforming "the world" they would help it on by this constructive way of getting the gospel into the minds and hearts of individual men. So far as I have been able to read, there is no record in the early Church of anything approaching the modern idea of propaganda, which often, if not always, carries the implication of trying to affect or effect legislation. In fact, it seems to me that the method of propaganda in this modern sense is utterly opposed to the method of the gospel. Christ did not say, Go ye into all the world and try to reform it by imperial edicts or democratic legislation. His early Church did not work in this way, and yet at no period of its history has the Church accomplished so much in the same length of time in the way of really reforming the world as in its early days.

Permit me to add that this letter is not concerned with the dispute of the Congressman. My purpose is simply to object to the terms of newspaper's reply.

J. H. DILLARD.

Charlottesville, Va.

ILLEGAL PRACTICES.

Mr. Editor:

The twenty-eighth Article of Religion, which Article X of the Constitution of the Church makes a part of its doctrinal law, provides in part:

"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up or worshipped."

Article XXXI reads:

"The sacrifice of masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

There has reached me an invitation from Grace Church, Albany, N. Y., which is here reproduced for the information of your readers:

Grace Church, Albany, N. Y., March 28, 1927.

On April 1, 1899, the Rev. Paul Herbert Birdsall became rector of Grace Parish, Albany, N. Y., and the twenty-eighth anniversary of the rectorship will be marked by a special service at a quarter to 8 o'clock on the evening of Friday of this week, April 1, 1927.

The associate rector, the priest associate and the wardens and vestrymen of the parish have the honor to beg you to be present **and to take part in the procession of the blessed sacrament.**

The Rev. Harry Howe Bogert will be the preacher.

Supper will be served at 6 o'clock and hospitality for Friday night will be provided for those who will accept of it.

Please reply to the Rev. Walter F. Hayward, Jr., Grace Rectory, 498 Clinton Avenue, Albany, N. Y.

Parish masses on Friday morning at 6:30, 7:30 and 9:30. An intention for the rector of Grace Parish at your parish mass is requested."

I merely suggest that the laity read attentively the law of the Church, then read this invitation and reflect.

C. L. MARSILLIOT.

Memphis, Tenn.

A PLAN TO CARRY ON A GOOD WORK.

Mr. Editor:

To arouse interest in the work of the DuBose Memorial Church Training School at Monteagle, Tenn., the DuBose Fellowship is working on a plan to procure one hundred subscribers who will contribute $50 per annum for three years, to secure the services of a secretary who will give his whole time to the raising of an endowment fund.

The great success of this venture on the part of the Church and the need which this school has filled in supplying men for the rural ministry of the Church, has led many to give of their means for the maintenance of this institution. This valuable asset of the Church, however, can only be kept intact insofar as funds are put away gradually for the endowment fund. The efforts of the men who have made the DuBose Memorial Church Training School what it is must be sustained.

Men heading the list of subscribers at the present time, to make possible this additional secretary, are Messrs. E. H. Simmons, President of the New York Stock Exchange; Frank L. Polk, former Assistant Secretary of War; George Gordon Battle and others of equal repute and well known in the Church. These men assure others, who can and will contribute to this great cause with their good will and material help, that their assistance will be greatly appreciated. Any one desiring to contribute to this object, under the plan suggested, may do so by writing to Mr. H. M. Stillman, Vice-President of the Interstate Trust Company, 59 Liberty Street, New York City.

The DuBose Fellowship consists of all who have and are at present contributing to the support of the DuBose Memorial Church Training School.

T. H. RICHLY.

New York.

Church Intelligence

Latest News From Missionaries in China.

Cables were received April 14 from Shanghai as follows:

From Bishops Graves and Huntington:

Expressing the opinion that unless the proposed Commission to China can come quickly, its arrival had better be delayed until September.

In explanation of this situation, it may be well to point out that the Department cabled to China that the commission would endeavor to arrive by May 1 and that the reply came back advising delay. The foregoing message seems to indicate that the situation has changed further. Bishop Tucker now has responsibilities which he cannot set aside before June 15.

From Bishop Graves:

Asking that careful consideration be given to the statement appearing in the daily papers of April 13, signed by the missionaries in Nanking, concerning the outbreak in that city on March 24. This statement Bishop Graves says, may be thoroughly trusted.

Also concerning us:

That Dr. Mary L. James of the Church General Hospital, Wuchang, left Shanghai April 9 for Sydney, New South Wales, and

That the Rev. T. P. Maslin and family, also of Hankow, have left for Manila. This means probably that Mr. Maslin, in accordance with our cabled suggestion, will take work temporarily in Manila, either among the Chinese or English-speaking people.

From Bishop Huntington:

Informing us that the departure of Rev. L. R. Craighill and family for this country has been postponed awaiting developments in China.

From Bishop Roots:

Informing us that the Chinese Christians and the Minister of Foreign Affairs, advise him and a minimum staff to remain in Hankow as long as transportation to Shanghai is available. Accordingly, the Bishop, Dr. T. J. Hollander, Dr. A. P. Wakefield, Mr. J. S. Littell and Mr. E. M. Littell are remaining.

Bishop Roots adds: "Situation gives great cause for concern."

Boone Middle School and Boone University are continuing under the direction of Dean Francis Wei.

The Church General Hospital, Wuchang, is operating with Dr. Lowe, one of the Chinese staff, in charge.

Early in April, an attempt was made to open St. Hilda's School. It promised to be successful. Bishop Roots now reports that the school cannot continue. We are not informed whether Miss E. M. Buchanan, the Principal, has returned to Shanghai.

Bishop Roots asks that Bishop Gilman should reach Hankow by the beginning of June.

Bishop Roots and those remaining with him in Hankow express the hope that "the American Government and Church will use the utmost patience".

A cable received on April 13 from Shanghai gives the following information:

The following members of the Hankow staff have arrived in Shanghai, all well: Mrs. T. J. Hollander and children, Dr. A. G. Melvin and Mr. and Mrs. F. C. Brown.

Mr. Theodore Hobbie, of Hankow, sailed April 9 on the President Pierce, due in Seattle April 25.

Miss Margaret Roberts, of Hankow, who has been in the Peking Language School, cables that she is safe and well at Seoul, Korea.

John W. Wood.

Daughters of the King: A Suggestion.

Following the lead of the Brotherhood of St. Andrew, the Daughters of the King would like to suggest to the clergy the use of Crusade Chapters for the follow-up work of the Crusade.

These chapters would be expected to do the work of the Daughters of the King for a period of three months. At the end of that time they can, with the approval of the rector, apply for a charter and become regular parish chapters, or they can disband. Further information may be obtained from Mrs. Elizabeth C. Young, Room 305, 150 Fifth Avenue, New York City.

Lenten Offering Anniversary Plans.

All the domestic Bishops have been invited to attend the fiftieth anniversary celebration of the Lenten Offering, to take place in the Academy of Music, Philadelphia, on June 5, and as the House of Bishops meets in New York on June 1, it is possible that a number may be able to be present. Members of the National Council and missionaries on furlough are also expected. Bishop Murray is to preside and the service is to be broadcast. It is to include a pageant of scenes from the mission fields. Possibly the most interesting feature, however, will be the reports to be presented by delegates representing every diocese and district, including those overseas, as to the amount of their offerings.

The Department of Religious Education is making a great effort to secure accurate reports for this date. To do so it will be necessary for all parishes to send their offerings to their diocesan headquarters before April 25.

Layman's Missions.

Mr. E. C. Mercer, who has conducted over three hundred missions in the Church, has decided to carry on his evangelistic work as heretofore. Since his wife's recent tragic death he has held two missions: one March 20-27, in St. Matthew's Parish, Sunbury, Pa., and the other March 27-April 3, in Trinity Parish, Williamsport, Pa. Hix next mission will be in Trinity, Gloversville, N. Y., May 1-8. He asks the prayers of his friends for his work.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. Geo. Tucker, D. D., Coadjutor.

Bishops' Crusade Conference.

On March 29 and 30 the parishes in the central part of the Rappahannock Convocation met at St. John's Church, Warsaw, for a Conference on the Crusade. The attendance was splendid and the results of the conference were all that could be desired. Both Bishops were present; the other speakers and conference leaders being the Rev. W. E. Cox, Hon. Rosewell Page, Miss L. T. Davis and Miss Sallie Dean. As a result of the meeting the following schedule of parish missions has been arranged for the Rappahannock Convocation:

Caroline County: St. Peter's, Port Royal, second week in May, the Rev. T. P. Baker, missioner.

Essex County: St. John's, Tappahannock, some time in October. St. Paul's, Miller's Tavern, second week in May, the Rev. F. D. Goodwin, missioner. St. Luke's, Montague, August, the Rev. F. D. Goodwin, missioner. St. Anne's Parish, first week in May, the Rev. W. H. Burkhardt, missioner.

Gloucester County: Abingdon Parish, first week in May, the Rev. W. R. Mason, missioner. Ware Parish, second week in May, the Rev. Dudley Boogher, missioner.

King George County: To be arranged later.

Lancaster County: Trinity Lancaster; Grace, Kilmarnock, first two weeks in May, the Rev. G. R. Dame, missioner. St. Mary's, Whitechapel, third week in May, the Rev. Charles Sheerin, missioner.

Mathews County: Kingston Parish, to be held in fall.

Middlesex County: Christchurch Parish, some time in May. Epiphany Chapel, Urbanna, May 26-28, the Rev. R. C. Montague, missioner.

Northumberland County: St. Stephen's Parish, some time in fall.

Richmond County: Lunenburg Parish and North Farnham Parish, first week in May, the Rev. B. D. Tucker, D. D., Missioner.

Spotsylvania County: St. George's, Fredericksburg, May 2-6, the Rev. Pembroke Reed, missioner. Trinity, Fredericksburg, May 9-12, the Rev. Dennis Whittle, missioner.

Stafford County: Overwharton Parish, April 25-29, the Rev. R. C. Montague, missioner.

Westmoreland County: Washington and Montross Parish, missions held during Lent. Cople Parish, April 3-6, the Rev. G. Freeland PePter, D. D., missioner.

Community Service in St. Stephen's Church, Culpeper.

The Community Service was held in St. Stephen's Church, Culpeper, for the thirteenth consecutive occasion on Good Friday, April 14.

The day furnishes the theme for addresses on some features of our Lord's Death, and its purpose and results, the great Truth of our Salvation, held in common by all believers in our Lord and Saviour. The ministers of Culpeper have united in making addresses each year, under license from the Bishop. The historic fact of the day in itself and its lessons have furnished such a variety of associated truth and practical application, that no program has yet been used again from a previous year.

This year "Christ's Own Experience of His Cross" was the theme. From this the Rev. Dr. Hooper showed Christ's instruction about it during His public ministry; the Rev. George W. Cox, His anticipation of it, and its influence on His own life; the Rev. J. M. Burton, told of Christ's unselfishness, while hanging there, towards His enemies, the dying thief, and His mother; and the Rev. S. Jett, Jr., spoke of Christ's own soul's sufferings, and also the possibility of His own followers crucifying Him again by indifference and unbelief; warning against wounding His great love.

A representative congregation of the whole community attended the service and took part in the worship conducted by the rector of St. Stephen's, the Rev. Dr. Hammond. He voiced the sincere regret of all present in the enforced absence, on account of illness, for the first time in thirteen years, of the Rev. Dr. Winfrey, pastor of the Baptist Church, and offered prayer for his restoration to health.

Lenten Devotional Service.

The Virginia Seminary Glee Club gave a beautiful Lenten devotional service of music, Friday evening, April 8, at the Parish House of Grace Church, Casanova. There was a congregation of approximately two hundred people.

Fifteen minutes before the service there was a violin-piano prelude by Mrs. Martin Bram, violinist, and Mr. H. J. Miller, pianist.

The hymns for the service were chosen so that the entire congregation might share in that portion of the music.

Mr. Christian, who has been in charge of Grace Church since October, read the service, and Mr. Jones of Texas, a senior at the Seminary, preached the sermon. His message was a stirring call to a fresh appreciation of "the meaning of the Cross".

Grace Church has been without a rector for some time, but has been well servide by students fro mthe Seminary. Besides regular services twice a month, Sunday and Parish visiting, Mr. Christian has planned and carried out a number of special services.

Laymen's Association.

As the Rappahannock Valley Convocation meets at Ware Church, Gloucester, April 26 to 28, it is especially urged that members of the Laymen's Association try to attend certainly on the twenty-seventh, if they cannot be there any other day, as the evening of the twenty-seventh will be given to a meeting of the laymen, when they will be addressed by Mr. B. T. Newton and other speakers.

Laymen are always allowed, some of the time at the Convocations for encouragement of this important movement, and the clergy are not onlycordially welcomed, but requested to bring some representative laymen with them to these meetings.

Kingston Parish.

The Rev. George C. Shaw, of South River, N. J., entered upon his duties as rector of Kingston Parish, Mathews County, Virginia, on Palm Sunday. This historic old parish has been without a rector for some time and the churches have been kept open by a retired ex-rector, the Rev. Giles B. Cooke and Messrs. Perry Williams and Eugene Barnes, lay readers.

L.

The Rev. J. Haller Gibboney, rector of the Church of the Epiphany, Barton Heights, Richmond, for the past six years, has resigned because of ill health, the resignation to take effect June 1.

His resignation has been accepted with regret by the vestry.

Mr. Gibboney was given a year's leave of absence by the church in February, 1926, with the hope that his health would improve.

He returned to his congregation about two and a half months ago, expecting to retain his position and resume ac-

tive work, but found it impossible.

The Church of the Epiphany has experienced substantial growth since Mr. Gibboney took charge six years ago. The membershipnow totals 370, with 160 in the Sunday School. The church building is situated at Barton Avenue and Battery Street.

From June of last year until February of this year, his place was temporarily filled by the Rev. H. B. W. Peters.

The Rt. Rev. H. St. George Tucker, D. D., confirmed a class of forty-seven including one from another parish at St. Andrew's, Richmond, on Easter Sunday night. The class, the largest confirmed by Bishop Tucker in Virginia was presented by the Rev. W. Geiger Irwin, minister-in-charge.

On Easter Sunday afternoon the Rev. Mr. Irwin baptized twenty-eight children. The Rev. Z. S. Farland assisted in this service.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Toc H Dedication Service.

The Toc H, of Washington, a fellowship having its origin in the British Army during the World War, attended a service in Bethlehem Chapel on Wednesday evening, April 20. This service, which was planned by the Toc H of Washington, with the cooperation of the Bishop and Dean of Washington, had for its special feature the dedication of "the lamp of maintenance of the first branch of Toc H in the United States". The Washington branch having the distinction of being the first in this country, is now known as Mark I. The Rev. Hugh F. Sawbridge, chaplain of the Toc H in Leicester, England, was present for this dedication service, which institutes the Washington branch as a member of the general organization. Mr. Sawbridge is visiting in this country now, for the purpose of advancing the Toc H movement, and while in Washington is residing at the Toc H Club House, 219 C Street. The organization stands for Christian devotion and brotherly service as a memorial to the comrades who sacrificed their lives during the World War.

Meeting of the Sunday-School Institute.

The monthly meeting of the Sunday-School Institute of the Diocese of Washington was held in Epiphany Parish Hall on Tuesday evening, April 19. The principal speaker was the Rev. Roland Cotton Smith, D. D., whose topic was "Some Educational Hobbies". In accordance with a new plan, recently adopted for these meetings, the address was followed by conferences for groups of teachers and others interested in particular phases of Sunday-school work. The groups were divided as follows:

Clergy and Superintendents of Sunday Schools—Leader, the Rev. W. L. DeVries, D. D.

Teachers of Senior Classes—Leader, the Rev. E. P. Wroth.

Teachers of Junior Classes—Leader, Mrs. Mary C. D. Johnson.

Teachers of Primary Grades—Leader, the Rev. Clarence P. Parker.

Teachers of Church Kindergartens—Miss Catherine R. Watkins, Director of Kindergartens, Washington Public Schools.

Superintendents of Font Rolls—Leader, Miss Clara W. Herbert, Assistant Librarian, Public Library.

Lay Cornerstone of New Parish Hall.

Bishop Freeman officiated at the laying of the cornerstone of the new parish hall and cloister building at St. Philip's Church, Laurel, Md., on Saturday, April 16, and delivered an address. An address was also made by Mr. Stanly Hinricks, a layman of the parish and superintendent of the Sunday school.

The cloister building will connect the parish hall and church and will be built as a memorial to Mr. Townley McKee, a former vestryman of St. Philip's Church. Mr. Hulbert A. Woolfall, deacon in charge of the parish, and the Rev. E. Pinkney Wroth, former rector there and present rector of Christ Church, Georgetown, were other clergymen present.

The spring meeting of the Southern Archdeaconry of the Diocese of Washington was held in St. Barnabas' Chapel, Oxon Hill, Md., on Wednesday, April 20. The program of the day included a celebration of the Holy Communion and address by the Bishop of Washington, luncheon served by the women of King George's Parish and business session of the Archdeaconry. Delegates included the clergy of Southern Maryland and one lay delegate from each parish in Charles and St. Mary's Counties and in so much of Prince George's County as lies south of the District of Columbia.

The Rev. Henry C. Parkman, vicar of St. James' Chapel at Indian Head, is the president of the Archdeaconry and presided.

M. M. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Rector To Be Married.

The Easter Sunday papers carry the announcement by Mrs. Anna M. Davidson, of Blacksburg, Virginia, of the engagement of her daughter, Maria Bolton, to the Rev. Joseph Manly Cobb, rector of Christ Church, Blacksburg, the wedding to take place in June.

Miss Davidson's father, the late Prof. Robert J. Davidson, was a member of the faculty of Virginia Polytechnic Institute at Blacksburg and her maternal grandfather, the late Dr. J. M. MacBryde, was president of the institute.

The Rev. Mr. Cobb, son of the late Judson D. Cobb, is a graduate of the University of Virginia and Virginia Seminary. In November, 1925, Mr. Cobb became rector of Christ Church, Blacksburg. He is doing excellent work among the cadets of the V. P. I. and also conducts a mission at Merrimac Mines, "High Top", between Blacksburg and Christiansburg.

Processional Cross Dedicated.

On Easter Sunday morning the Rev. G. Otis Mead, rector of Christ Church, Roanoke, set apart a handsome brass processional cross, the gift of Mrs. John T. Trout as a memorial to her late husband.

The Lenten Offering of Christ Church Sunday School amounted to very nearly a thousand dollars and it is expected that by the time the final returns are in that figure will just about be reached.

Of Especial Interest is the fact that on Easter Day, at the early morning service, in R. E. Lee Memorial Church, Lexington, one hundred and fifty of the communicants were cadets of Virginia Military Institute and students of Washington and Lee University. The Rev. Churchill J. Gibson, D. D., is rector of this church and is happy and successful in his work among the men of these two institutions.

Mr. George F. Wiese, a student of DuBose Memorial Church Training School at Monteagle, Tennessee, has returned to take up his work there after having served, during his winter vacation, as an assistant to the Rev. Herbert H. Young, Dean of Associate Missions in Southwestern Virginia. Mr. Wiese had his headquarters at Dante and was most helpful in his work among a number of missions in the large territory under the direction of Dean Young.

T. A. S.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

The Twenty-fifth Anniversary of Epiphany Parish.

The congregation of Epiphany Church, Germantown, celebrated the twenty-fifth anniversary of the incorporation of the parish on Tuesday night when present and former members of the parish and friends gathered.

The program included a reception to the Bishop of the Diocese, the Rt. Rev. Thomas J. Garland, and Mrs. Garland and to all former rectors of the parish. The present rector is the Rev. J. Wesley Twolves. Epiphany Parish was incorporated in 1902. In 1901 the work of erecting the present beautiful church was started on ground donated by the trustees of the A. J. Drexel estate. First services were held in the completed church in October of that year. Its first rector was the Rev. J. Alan Montgomery, now a member of the faculty of the Philadelphia Divinity School. The Rev. Richard J. Morris served for about twelve years, relinquishing his rectorship to become associated with the Bishop of the Diocese and now the Bishop's Secretary. He was followed by the Rev. Irving A. McGrew, and about three years ago the present rector took charge.

The celebration of the anniversary closes on Sunday afternoon, April 24, with a special service of thanksgiving at which an augmented choir under direction of Robert M. Banks will render Lloyd's Festival, "Te Deum in E Flat", and Gounod's "Praise Ye the Father". The Rev. George Cadwalader Foley will be the special preacher.

Children's Easter Services.

One of the outstanding features of Easter Day in the more than two hundred parishes and missions of the Diocese was the children's Easter anniversary services, at which upwards of 30,000 members of the Sunday schools presented at the altar in all churches their mite boxes in which during the Lenten season they gathered pennies, nickels and dimes as their offering to missions.

Increased significance attaches to these children's services this Easter, as the year 1927 marks the Golden Jubilee anniversary of the Children's Lenten Offering for Missions in the Episcopal Church throughout the United States. Services similar to those here were held throughout the Church at home and in all foreign missions, in which it is estimated more than 500,000 chil-

dren participated. The birthplace of the Lenten Offering was in St. John's Church, Cynwyd, just across the Philadelphia county line, and under the impulse resulting from that offering a half century ago it spread throughout the whole Church.

Arrangements are being completed by the Diocese of Pennsylvania under Bishop Garland's direction and by the National Council of the General Church to commemorate the fiftieth anniversary of this Children's Lenten Offering to missions by holding the national presentation service in this city on June 5. Delegations of Sunday schools and Bishops and clergy from other Dioceses will participate. During the years since 1887 the children of the Episcopal Church have raised upwards of $6,500,000 for missions through their Lenten mite boxes.

R. R. W.

Death of the Rev. Dr. J. deW. Perry.

The Rev. James deWolf Perry, D. D., father of Bishop Perry, of Rhode Island, and for forty-one years a member of the Standing Committee of the Diocese of Pennsylvania, and for twenty-seven years President of that body, and an outstanding leader in the Church life of the Diocese for a period of more than sixty years, died on Monday, April 11, at his home in Germantown.

Dr. Perry had been in feeble health for some time and his death was due to the ills incident to old age. Funeral services were held on Wednesday afternoon, in Calvary Church, Germantown, of which parish he was rector for a period of forty-two years, from 1866 to 1908, and rector emeritus from the latter year to the time of his death, a period of nineteen years.

The Rt. Rev. James deWolf Perry officiated at the services in Calvary Church, assisted the Rt. Rev. Thomas J. Garland, Bishop of the Diocese, and the Rt. Rev. Philip M. Rhinelander, former Bishop of Pennsylvania. Members of the Standing Committee of the Diocese were the honorary pall-bearers. The clergy of the diocese in vestments took part in the services. The body was taken to Bristol, Rhode Island, Dr. Perry's birthplace, for interment.

Dr. Perry was in his eighty-ninth year. He was born in Bristol, Rhode Island, December 22, 1838, which had been the family home for nearly two centuries. Dr. Perry was the son of James deWolf Perry and Julia Jones Perry, of Silver Creek, Bristol. On his mother's side he was the great-grandson of Benjamin Bourn, Quartermaster on General Washington's staff and later a member of Congress from Rhode Island. On his father's side he was the great-grandson of Captain James deWolf Perry, also one of the first Congressmen from Rhode Island. Dr. Perry's grandfather was Captain Raymond Perry, brother of Commodore Oliver Hazard Perry and Matthew Galbraith Perry.

In 1856 Dr. Perry entered Brown University, where he was graduated four years later, President of his class and member of the Phi Beta Kappa. Entering Berkeley Divinity School to study under the late Bishop Williams, of Connecticut, he returned to Providence a year later to be ordained Deacon and became an assistant at Grace Church, Providence. He remained there a year and came to the Philadelphia Divinity School, where he finished his studies and served as Curate to the Rev. (later Bishop of Central Pennsylvania) M. A. deWolfe Howe, at St. Luke's Philadelphia.

In 1864 he was ordained to the priesthood and returned to his native state as associate minister of St. Paul's, Pawtucket. In May, 1866, he became rector of Calvary Church, Germantown, when that part of Philadelphia was covered by large country estates. As Germantown became thickly populated by the expansion of the city proper, Dr. Perry in 1891 undertook the rebuilding of the church and parish house, carrying through in two years the completion of the present fine group of buildings.

Dr. Perry, at the time of his death, was the oldest alumnus of the Philadelphia Divinity School. He served as a delegate to the several General Conventions. During his twenty-seven years as President of the Standing Committee he has presided over the Diocesan Convention at the election of four Bishops of the Diocese of Pennsylvania. In recent years he conducted every week during the winter at his home a large class in Bible Study. His lectures on the subject were published two years ago in a volume entitled "Studies in the Gospel". For thirty-one years up to his death he was Warden and Vice-President of the Church Training and Deaconess House. He was Vice-President of the Bishop White Prayer Book Society; Vice-President of the Evangelical Education Association; member of the Board of Advisors of the Philadelphia Divinity School and a member of the Society of the War of 1812.

Dr. Perry was twice married. His first wife was Miss Elizabeth Russell Tyson, of New Bedford, Mass., who died in 1910. In 1914 Dr. Perry married Miss Marian Frazer Harris, who survives him. Dr. Perry is survived by five children of his first marriage, Robert Swain Perry, of New York; Bishop Perry of Rhode Island; Mrs. William Bartlette Thurber, Mrs. Russell Sturgis Hubbard and Mrs. James Savage Russell, all of Milton, Mass.

R. R. W.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

The United Thank Offering.

The annual meeting of the United Thank Offering took place on Monday, April 4, in the Parish House of St. James' Church, Lake City, Fla. The different members represented ten states and England, with those of French and Spanish descent. This organization of the Woman's Auxiliary is especially interested in rural religious development, many groups in neighboring towns and hamlets being without churches or rectors. Florida has recently acquired one million new inhabitants, who are rapidly becoming Southern in sympathy, and there is a great opportunity for the Church among them.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstern, D. D., Coadjutor.

Death of the Rev. Wilbur F. Watkins, Jr.

The Rev. Wilbur Fisk Watkins, Jr., for thirty-four years rector of St. John's Church, Mt. Washington, Baltimore, and since 1925 a retired priest of the Diocese of Maryland, died April 7, at St. George, Bermuda, where he had gone for the winter.

The Rev. Mr. Watkins was born in Brooklyn, N. Y. He was a graduate of Union College and of the Philadelphia Divinity School. Ordained to the priesthood in 1883, his early ministry was in the Dioceses of Pennsylvania and Central Pennsylvania. He came to Baltimore in 1889 as assistant at Emmanuel Church, in 1891 became rector of St. John's Church. Since his retirement he has been living in Brooklyn.

The body was brought to Baltimore for burial, the funeral services being said in St. John's Church by the Rt. Rev. John T. Murray, D. D., assisted by the Rt. Rev. E. T. Helfenstein, D. D., and by the present rector of the parish, the Rev. R. S. Litsinger.

St. Paul's, Baltimore.

There were 1,206 communicants in St. Paul's, Baltimore, on Easter, six hundred and fifty of which were at the mother church. The large church during the three hours' service was filled to capacity with many standing. It was the twenty-first consecutive preaching of this service by the present rector, Dr. Kinsolving. The estimated attendance at the mid-day services was 31,500, nearly 6,000 larger than last year.

These services make a profound impression upon the community. The preachers are carefully selected and they come thoroughly prepared for their work.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

New Windows.

A number of new windows have been placed or are about to be placed in churches in the diocese.

In the Church of the Incarnation, Brooklyn, two windows were dedicated on Palm Sunday. They were designed, made and presented by Miss Jessie Van Brunt, a parishioner, who has made in all about twenty windows for this and other churches. These two are about three feet by four in size and are placed in the vestibules. The themes are two hymns. The first represents the moon shining through trees, the prevailing tone being a "midnight blue". Inscribed in the lower panel is the second verse of Addison's hymn, "The Spacious Firmament on High"—

"Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth".

The second window shows the dawn of day, with trees reflected in a quiet pool. The inscription is from Buckoll's hymn,

"Come, my soul, thou must be waking,
Now is breaking
O'er the earth another day".

These windows are given "In honor of our beloved rector", the Rev. A. W. E. Carrington.

A new window has been placed in the new chancel of the Church of the Resurrection, Richmond Hill. It is over the altar, and is to have two other windows on either side of it. The central window represents the Risen Christ, in the act of blessing His disciples. It is the gift of Mr. George L. Fowler and Miss Mary Fowler in memory of their parents. It will be dedicated on Low Sunday. The four windows complet-

(Continued on page 22.)

Family Department

April.

1. Friday.
3. Fifth (Passion) Sunday in Lent.
10. Sixth (Palm) Sunday in Lent.
14. Maundy Thursday.
15. Good Friday.
16. Easter Even.
17. Easter Day.
24. First Sunday after Easter.
25. Monday. S. Mark.
30. Saturday.

Collect for First Sunday After Easter.

Almighty Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness that we may always serve Thee in pureness of living and truth; through the merits of the same, Thy Son. Jesus Christ Our Lord. Amen.

Collect for St. Mark's Day.

O Almighty God, Who hast instructed Thy Holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy Holy Gospel; through Jesus Christ Our Lord. Amen.

Theories and the Resurrection.

The less extravagant among modern critics, who do not question the sincerity of the witnesses, may be roughly divided into two classes. There are those who dismiss the appearances of Jesus as hallucinations, explicable enough in certain psychological conditions, but totally devoid of evidential value in relation to objective fact. There are others—professedly Christians—who allow that Jesus manifested Himself to the disciples as alive for evermore, but deny the more "material" adjuncts of the story, such as the finding of the empty tomb. The impossibility of discussing the merits of either position in a few sentences scarcely needs to be confessed. We must be content to remark that, of the two kinds of criticism, the second is at once the more interesting and the more provocative of "philosophic doubt". When the story of the Resurrection, and therewith the whole claim of Christianity, is treated as mere illusion, at least we know where we are. But when we are invited to simplify the narrative by plunging into the depths of metaphysics, and when the "Jesus of history" is sharply contrasted with the "Jesus of faith", the darkness begins rapidly to fall. The strange thing is, too, that the authors of these intellectual refinements are the very people who are most often to be heard lamenting the fact that the Church ever dragged in philosophy for the mystification of a simple tale. The disciples, to be sure, were not metaphysicians, but does any one seriously pretend that they would have believed in the Resurrection, had they known the body of Jesus to be still in the tomb? The faith then of the Church (since that faith depends entirely upon what the first disciples believed) must rest on a blunder or an accident; and, for our part, we would as soon that it rested on an honest hallucination, such as the frankly non-Christian interpreters of the story are prepared to admit. The truth is that most of the well-meaning critics who have striven to rationalize the narrative of the Resurrection, and yet to prepare its spiritual reality, have got utterly out of their depth. Our Lord sometimes met a question framed to entrap Him by putting another question still harder to answer. If we might presume thus far to imitate His method, we should be inclined to suggest to the exponents of the new Gnosticism that, when they can tell us exactly what is meant by "matter", exactly how body and soul, or body and spirit, are related, exactly how the antithesis of "subjective" and "objective" bears upon the discovery of the "Jesus of history", and exactly what we should understand by a "miracle", it will then be time to consider a version of the Resurrection which most certainly is not the version that inspired the Church to convert the world.—Selected.

"I Go To Prepare a Place For You."

There is in the world today a great cry going up for Christian unity. Let us see whether the words written at the head of these few reflections do not furnish a clue as to the method whereby that cry may be hushed in accomplishment and peace.

Christ, our Master and Lord, made a promise to His disciples. He went to prepare a place which then did not exist; and if He went He promised to receive them into it, that they might reign with Him and labor with Him to make all things new for their struggling brethren on the earth.

Since that promise was made He has received countless saints, known and unknown to us, into that Place, and there they have found their questioning and struggles ended for evermore.

If we could rise with them into the Place He has prepared should we not see this stupendous truth? We have not to seek for unity; it exists.

Our divisions exist in our human brains, which are incapable of grasping the whole truth. I do not mean that everything which is believed and asserted is true. It is not possible to reconcile a lie with truth; nor can you reconcile a lie with a lie; for each has in it a fundamental disharmony. Nor can you reconcile evil, i. e., something which is contrary to the Mind of Christ, with good, i. e., something which is eternally part of the Mind of Christ.

But there are many differing opinions which are aspects of truth imperfectly grasped. They are reconcilable; they can be seen as complementary one to the other, in the Place He went to prepare; and in the Light which streams from It into the soul when in prayer. Therefore the soul who lives in the spirit and power of prayer is justified in asserting that "our unhappy divisions" do not exist in the Kingdom of Christ; and to think of them thus, as partial views of limited human brains is, I suggest, the way in which to harmonize them. I do not mean that we should treat our personal convictions as of no importance. May God forbid! They are the Bread of Life to us. But I do mean that instead of scouting the views of others, we might say: "In the Place where He reigns these views, apparently so contrary, are harmonized in the marvel and the Wisdom of His Mind; all mysteries of the worlds seen and unseen are summed up in Him; He is making all things new; and when that mighty travail is ended, He will draw aside the veil and show the glorious accomplishment."

We do not realize, I believe, as we ought to do, that all here is being guided and governed with infinite patience from the Place He has prepared; though we may cooperate in His work, yet we must remember the Plan is there, the Guidance is there, and the judgment of the heavenly earth is the only certain judgment. It is revealed, truth, in part on earth through His earthly Church, through His prophets, saints, and messengers, but the perfect work and the ultimate Truth we cannot grasp in its fulness with our reasoning brains.

I will illustrate my meaning by a little story which is true.

A little child prayed for the recovery of a sick animal; there were those who thought the child should be checked; it seemed to them an unworthy use of prayer.

That was the honest and reverent opinion of the earth.

The opinion of the "heavenly earth", the Place He has prepared, was different. The animal, which had been despaired of by the veterinary surgeon, got well.

The prayer of faith had healed the sick, and the Lord raised him up in answer to His little child.—Michael Wood.

Each Separately.

We believe that Jesus is with His people everywhere today: for the Spirit of Jesus is just the Spirit of God, and God is everywhere. . . . But we think of God as beholding us in the mass: as looking on this congregation and seeing a thousand people as one sees a crowd. Not so. It is not in the mass that God sees us, but as separate individuals, each of us more valuable than all the treasures of Golconda—for each is a separate entity with none other like us. Just as Jesus sees the one woman and says "Mary" with infinite love: so God sees each separate heart here and knows all about us. He knows how Mary sitting over there has to help an ailing mother, sacrificing the pleasures of life she longs for, at times with rebellious tears. He knows. And all about Jean and the wages she gets, and how much of it she spends on her dress and on her amusements, and how little she gives her struggling parents. He knows. And about John who goes about the city with a rebellious heart looking for work and finding none, with care so black on his brow that he sometimes says: "There is no God, or if there is, He doesn't care"! And about Peter who is in the far country, but has come by force of habit to the Church today away from the swine troughs ... to sing the old hymns. He knows. And about Andrew who has read up a little second-hand knowledge and who will tell you that God is a myth and immortality a fable ... for he himself has proved it! The universe is to a worm only what the worm can make of it. And the heart of the All Father has a special tenderness for the little worms who prove to each other that the clod in which they wriggle is all the universe there is. And about John Smith and his wife who have come to the church on this Easter Day, with an ache in the heart, thinking of the sons who once sat beside them drink-

ing the chalice of the grapes of God, and who will never more return nor see their native country!

Each separately God sees and God knows all about, and God yearns over, and to each He says: "As I live, ye My children shall live also. Death can have no dominion over you. Peace be unto you."

Oh! to hear it now deep in our hearts as we take in our hands the sacred elements. "Mary." Listen! There's your own very name whispered in your ear ... Mary ... Jean ... George "Seek Me who turn the shadow of death into morning! The Lord is My Name." ... As we kneel here and adore, truly the veil between us and the dead becomes thin as gossamer.—Dr. Norman MacLean (Edinburgh).

Confidential Chats With Children.

"I don't see how it is the members of your family tell you everything." Mrs. Strong had been sitting on the veranda when Nell and George had come in from a tennis match. "Of course, some children are like that, born that way, I suppose," she continued. "My family never tell me a thing. Ever since they were tiny mites they have kept their own counsels. Of course, they are just like their father. He is so reserved."

That night, after my grown-up son and daughter had come to my room to say good-night, and the house was still and dark, my mind raced back over the years to the time when my children were little more than babies. For three years I was an invalid. I had to sit still and see the world go by and how I fretted for fear the children would grow away from me and would contract habits I could never break. Their father, too, was reserved, and possibly that hurt me as much as my illness. I couldn't go out and see the things he was seeing, or meet the people he was meeting. Every day we seemed a little further apart. One whole evening we never spoke a word though there was no estrangement. I made up my mind then that so far as in me lay my children should be taught to be frank and free and chatty, and that frankness should not mean gossipping or tale-bearing.

Every day when the children came in from school or play, I would ask them what pleasant things had happened while they were out. If unpleasant things were told, as they were bound to be occasionally, we passed them over as lightly as possible. If little playmates had been rough and rude, if teachers had not been quite appreciative, why that was a pity, but if Nell and George would try to be a little kinder and better there was not a doubt but things would improve. I tried to show them that it was always the one who did the unkind or selfish thing who really needed pity. It was he who was happy. And of course teachers could not always tell how much work went into a lesson. Children are usually fairly just and with a little help see both sides of a problem.

Then we made a game of this telling. I was in it, too, and for the one who made the best record during the week there was a little prize. By and by they wanted "Daddy" added. I was a "doubting Thomas". Did I not remember our long evening without a word? I kept my doubts to myself, however, for which I was very thankful, because the plan worked.

After the evening meal was over, we chatted. These chats were stiff and formal at first, or so they seemed to me, but it was not long before we all looked forward eagerly to those few minutes "between the dark and the daylight". It was the only time in the busy day when father and children met. Barriers were broken down. Possibly my husband would have liked to have broken those barriers many a time before, but years of repression had done their fatal work. Reserved people when they do throw off their reserve seem to say so much more than they intended and are so abashed at their temerity that they retreat further than ever into their shells. But the confidences of their children are not only contagious, but reassuring.

Our "experience meetings" as we called them continued all through childhood days, getting longer and fuller as the years went on. Father is gone now, the hour is gone, the glorious fleeting days of childhood are past, but the effect of those confidences will go on forever. Some day my boy and girl will be in homes of their own and the memory of the twilight hour spent with Father and Mother will influence the lives of their boys and girls.

Maybe my children were just naturally frank. Possibly, as Mrs. Brown said, "They were born that way". Maybe without training they would have been the same. Who can tell? But had they not been, by the time I had found it out, the habit of reserve would have been established, and it would have been too late to have brought about such happy results.—C. L. Beattie.

Hath Not Thy Heart Within Thee Burned.

Hath not thy heart within thee burned
At evening's calm and holy hour,
As if its inmost depths discerned
The presence of a loftier power?

Hast thou not heard 'mid forest glades
While ancient rivers murmured by,
A voice from forth the eternal shades,
That spake a present Deity?

And, as upon the sacred page,
Thine eye in rapt attention turned
O'er records of a holier age,
Hath not thy heart within thee burned?

It was the voice of God that spake
In silence to thy silent heart;
And bade each worthier thought awake,
And every dream of earth depart.

Voice of our God, O yet be near!
In low, sweet accents, whisper peace;
Direct us on our pathway here;
Then bid in heaven our wanderings cease.

—S. G. Bulfinch.

I Will Not Be Afraid.

The longer we live the more are we convinced that fear is the great foe of human happiness and well-being. Thousands of men and women not only cannot enjoy life because the days are filled with mistrust and dread of what is to come, but that mistrust and dread is a seriously hampering and hurtful thing as well. Our ancestors a few millenniums ago stood in awe of nature, and felt the world about them to be peopled with evil spirits and adverse forces that must be guarded against and placated and got the better of in various ways; and it is to be feared that many of us do not have in reality a much more Christian view of life and the universe than they had. If we do not people our world with evil-minded and wicked spirits, neither are we able to think of it as under the hand of divine goodness and love; and in practical life, whatever our theory of things may be, we seem to think that some evil fate may be lurking around the corner to seize us. And the way we do this is pure paganism, indeed, from which even the rudiments and beginnings of the Christian faith ought to deliver us. If you will take your New Testament and go through it with any care at all you will find that fear of any kind is one of the things that a Christian is not supposed to have, and that deliverance from it is of the greatest blessings that a faith in Christ brings.—The Christian Guardian.

The Word "Amen" is One of the Oldest in the World.

The word "Amen", which we all pronounce at the end of prayers and hymns is one of the oldest used in the world. A clergyman in London said the following about it:

"On Friday, at the Mohammedan mosques, millions of devout worshippers prayed the prayer which is their equivalent for the Lord's Prayer; and the full toned Doxology rang out from the throats of Islam, Amen.

"Yesterday, the Jewish congregations in the synagogues responded to their minister who, at the close of the great Chumish Prayer, said 'Say ye, Amen', and they all said 'Amen'. Today, throughout the Christian Church this word closes our prayers and praise.

"Few words in the vocabulary of religion are more widely used than the word 'Amen', and few to my mind are less intelligently uttered. This short word is repeated continually, until I fear it has become blurred and blunted by usage.

"It is a Hebrew term which has passed unchanged into Greek, Arabic, Latin and English. Wherever the soul of man, Jewish, Mohammedan, or Christian, bows before God, the one 'Amen' comes to the lips. It means 'Truly'—'So be it'. We commonly say Amen in worship to some statement by another person if it is a term of response, meaning that if a statement of God's truth is made in our presence, we say Amen to it if we agree with it.

"In the Early Church, in the fourth century, we are told the word Amen rang from the congregation sometimes like a clap of thunder: people poured their hearts into it. In a number of our congregations today, I mean in some churches, the use of Amen at the end of prayers has been discontinued, which is a real loss."—Canadian Churchman.

For the Southern Churchman.

Easter.

Henry Irvine Lynds.

The empty nest upon the swinging bough,
Bespeaks the fledgelings flown;
The riven chrysalis, cicada's shell,
But tell of life full grown.

The empty tomb within the garden wall,
Is proof that He who gave
His very life, that Death by Him should die;
Has risen from the grave.

For the Young Folks

For the Southern Churchman.

A Mouse Tale.

Anne Pierce.

Old Grandpa Mouse is old and gray,
He has not been shaved for many a day;
His whiskers lie on the floor as he runs,
But he's a wise old fellow and knows the turns
Of Tabby, and all her dangerous ways.

Dear Grandma Mouse is fat and round.
She sits by the fireside and makes not a sound;
She keeps bits of cheese and cakes and buns,
For good little mouse and grand-daughters and sons,
And she warns them of Tabby whose claws will wound.

Little Bill Mouse is saucy and smart,
He talks to the old folks fresh and tart;
He brags how he got by with Tabby one day,
And he laughs when they shake their heads and say,
Ah! youth will have its way.

Sweet Sister Mouse is gentle and good.
She sits by Grandma and knits on a hood.
She runs little errands and sweeps the hearth,
She thinks Brother Bill is the salt of the earth,
And that's even old Tabbq is kind and good.

And Tabby lies on the hearth rug dim,
Stretches herself out long and thin;
Looks here and there with her long green eyes,
And thinks of what a great surprise
Is in store for Sister and him.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

A Walk With Jesus.

M. L. G.

Two men were walking along the road from Jerusalem to Emmaus that first Easter. They went slowly, with weary faces and sad talk. How they had trusted! How they had loved! Only to see Him whom they had hoped would free their country from the power of Rome dragged to a Roman trial and death. Instead of being circled with David's crown, His head had been torn with thorns. And for a throne He had only a cross, and for courtiers, a gaping mob that railed on Him and mocked Him. As the sky blackened above His cross, so the hope in their hearts darkened to despair.

True, there was the story of the women who had been early at the tomb. But that was impossible, of course. They must have been deceived by their love and longing for Him. Angels in shining robes and with assurance of unconquered life!—no; all that was too wonderful, too good to be true.

They hardly noticed that Someone had drawn near and was fitting His more vigorous steps to theirs, until He asked them what they spoke of that made them so sorrowful. Then they poured it all out, for it was easy to tell their sad story to this Stranger.

"Oh, slow of heart," He answered them, and at the words the ashes where hope had died in those hearts grew red with a feeling they had never thought to know again. And He went on to show them that what they had thought defeat was the way of glory; that their King was still a King, who would reign not over their land only but over all the earth; not for a man's terms of years, but forever and ever. Slowly the light came back, and for a time it blinded them, so that they knew Him not till He broke the bread and blessed it and gave it to them as only Jesus had ever done.

But for those two, I think nothing could ever again seem "too good to be true".

Blue On The Willow.

Old Doctor Dormouse had left the banks of Willow Pond, Paddler the tortoise was now over at the other side of the pond, sunning himself close to a large boulder called Red Rock, and Grandfather Gurk sat upon his log-end. The cloud of mosquitoes that had come up out of the marshes had drifted back and down again, for the sky was clear, the sun bright and warm, and the breeze had risen just enough to ruffle the waters of the pond.

The big frog looked around, but not one of the water birds was to be seen riding the tiny waves that chased across the pond, nor could hawk or gull be seen flying near. This did not suit Grandfather Gurk, for he wished to talk, and be talked to, and he shook his head as he said aloud:

"Only a dormouse, a tortoise and mosquitoes out just now. Not one of them stayed as long as I wished him to, except the mosquitoes. My ears are all a-tickle to have a lot of questions and answers poured into them."

"Your ears could not hold many questions and answers, for I cannot see even one of your ear-tips from here," said a strange voice from the top of one of the stunted willow trees on the bank nearest to the bullfrog.

"Ho! Ho! Ho!" laughed the big frog, as soon as he had caught sight of the speaker. "I can't see one of your ear tips, either. Big, floppy ears are of no use to a bullfrog, for every time that I went in swimming, I would be sure to get them full of water. So my ears are of a different kind altogether, ones with nothing about them to show to any one who did not know, that my ears are hidden in my head, and that I can hear as well as any one with large, long ears sticking up from, or out at the sides of his head."

The owner of the voice from the willow tree was a little bird, but little larger than a sparrow. It had the same round head as a sparrow, the same little bill, and the same bright eyes. But there the resemblance ended, for instead of a coat of dull greys and browns, this bird's feathered suit was of a bright, rich blue.

The ends of the bird's wing-feathers, and the tail were deep blue in color, shading almost to black. It was not Joy, the bluebird, for even the feathers of the throat were blue, and this bird seemed to be more merry than gentle.

"I can easily see that you do not know who I am, Master Gurk. I can just see that you do not know me. Chip! Chip! Chip! I am Jolly."

"What is the rest of your name?" asked Grandfather Gurk.

"Oh, I was Jolly yesterday, I am Jolly today, and I expect to be Jolly tomorrow," was the reply.

"I can understand that," laughed the squatty frog, "but I would like to know the rest of your name. Jolly — what, you know."

"I am Jolly, the bunting. I am an Indigo Bunting, bluer than the bluebird, and gayer than the grosbeak."

The little bird lifted its head, and started to sing. "Orble-orble-orble". Then, waving a wing at the frog, the Indigo Bunting said:

"If this willow was a hawthorn, I would come here every morning, perhaps stay here altogether."

"Then you must have your home in a hawthorn tree," said the frog.

"I never build my nest in the tip of any tree," answered the bunting. "It may be by the roadside, at the swamp edge, or in a meadow, but never in a tree-top."

"Don't you wish to tell me just where it is?" asked Grandfather Gurk.

"Oh, I don't mind a bit," answered the bird. "My nest is not higher than a long hop from the ground, but it is safely hidden in the centre of a thorny clump of wild briar."

"A briar bush may be a safe place, but not a very pretty spot for a nest," said the bullfrog.

"You would not say so if you were a bird and had a nest there," said Jolly. "The leaves are fresh and green, its flowers bloom all through the summertime, and in the morning my little rose-home is sweeter than any honeysuckle-nest."

"If the briar is such a fine place, why did you speak of the hawthorn as if it were a favorite of yours?" asked Grandfather Gurk.

"Because it is a favorite," was the bird's reply. "On the tip of a hawthorn I perch when I wish to sing, beginning early in the morning, and often as late as twilight."

"I suppose there is a Mistress Bunting in a blue dress, and that she is keeping house while you're away," said the frog.

"If I did not tell you, you might not think she was a bunting at all," said Jolly. "Her feather dress is a quiet brown, and only the wings and tail show a faint touch of blue. She stays at home far more than I do, for sometimes there are eggs, four or five blue-white ones."

"And when the eggs hatch there are four or five little baby buntings," laughed Grandfather Gurk.

"Yes," said the blue bird. "Hungry, little baby buntings. I am home very often then, but when they are old enough to take care of themselves, I spend more time upon my hawthorn-perch."

"You have not told me what your nest is like," said the bullfrog.

"It is just the shape of a little cup," replied the bunting, "and built strongly of soft, woven grasses. It is only our summer home, though, for when the cold days come, we fly southward."

"And when winter is over—" began Grandfather Gurk.

"We come back here to our sweet-briar home," completed Jolly.

A clear "chip, chip" sounded from a thicket not many yards away, and Jolly, the Indigo Bunting, flew homeward. A moment later, and the frog saw the bird

rising again, and from the tip of a hawthorn tree nearby, the bird in the blue coat sang gladly:

From my cosy nest 'neath the wild briar-rose,
With its leaves of green, and its bloom so sweet,
I sing to the morn when the dawn first shows—
"Orble, orble, orble—Weet, tweet, tweet".
Through the summer day, and the sunny hours,
On my swaying perch on the hawthorn tip,
I sing to the brook, and the bees, and the flowers—
"Orble, orble, orble—quip, quip, quip".
When the sun-gold fades to the dusk's soft grey,
And the wings of evening waft to sleep,
I sing "good night" to a joyous day—
"Orble, orble, orble—peep, peep, peep."

—B. E. Green, in Canadian Churchman.

For the Southern Churchman.

Little Girl and the Dingoe and the Bouncing Kangaroo.

Louis Tucker.

Once upon a time Little Girl ran out into the Australian bush because her mother had spanked her. The reason that her mother spanked her was because she had run away into the bush. She ran till she was out of hearing of the house for fear that her mother would call her and she would have to mind; and then she began to walk slowly along and admire the scenery. After a while she remembered bread-and-milk time and decided to forgive her mother and go home; but when she started back, somebody had changed the play and all the scenery was different. So she lost her way and all the golden sunlight turned to shadows.

Then she noticed that one of the shadows had topaz eyes and followed her, and when it came closer it was a dingoe. Dingoes are Australian wolves, and the story of Red Riding Hood in Australia, instead of being a wolf, is about a girl and a grandmother and a dingoe. Little Girl had seen dingoes before. So she was too frightened to cry. So she said a little prayer and wondered what to do next; and just then she met old Man Kangaroo.

Old Man Kangaroo is nine feet long, not counting his tail, but he can lie flat and hide in ten inches of dry grass behind a bush no bigger than a geranium. Little Girl did not see him at all until she stepped on the tip of his tail and he rose with a whoosh like a seven-inch shell and started straight for the dingoe. He probably saw the dingoe but he certainly did not care. The dingoe was so scared that he ran rapidly; but Old Man Kangaroo jumped so very much faster that he went right over the running dingoe as if they were playing leap-frog, and both of them vanished together into the quiet, velvet darkness.

After that Little Girl cried a while, but nobody came so she curled down in the warm, snug nest in the grass that Old Man Kangaroo had made. After that she dreamed that she danced at a ball where there was nobody else but kangaroos. It must have been a dream, and it must have been caused by Old Man Kangaroo coming back; because when her Daddy, with a native and a lantern, tracked her trail and found her at last, there was a warm, snug spot right by her where Old Man Kangaroo had lain down again, and all round in a circle, about a hundred feet away, were dingoe-tracks. The dingoe had wanted very much to come and eat Little Girl, but had not dared because Old Man Kangaroo was near her, and he stood nine feet high when he rose up to fight. He could kick like an ostrich and the claws on his hind feet could kill a desert-survey camel, and Australian survey-camels are tougher than government mules. When they saw Little Girl's Daddy's lantern, both the dingoe and the kangaroo quietly went away into the night, because he carried a star in his right hand and death-by-lightning in a stick on his shoulder. So Little Girl's Daddy picked her up and carried her home to her thankful mother, and she hardly woke up at all.

Little Girl's Daddy went to work next day to get rid of the dingoes, and kept at it till there were no more in that part of the country. He never killed any more kangaroos after that and never let anybody else do it on his land, either. So Old Man Kangaroo found that he was safe there and for years and years afterwards he spent most of his time in Little Girl's south paddock.

Two Very Young Samaritans.

It was Saturday morning in January. The sun came up beaming and found the world looking very different from the way it had looked when he went down. Snow had fallen in the night, and now the brown fields, the bare trees, the gray roofs, even the fences and gateposts were beautiful under their covering of glistening snow.

"Isn't it grand that the first snow we've had this winter came on Saturday!" cried Patsy.

Mother agreed that it was extra good luck.

"I'll wake Mike!" decided Patsy. She ran outside and scooped up a handful of snow and ran up and threw it in her brother's face.

"Hey!" he shouted. He sat up in bed and looked out the window. A broad grin spread over his face. "Just wait!" he said. "I'll pay you back, you little savage!"

Patsy ran downstairs, laughing. She pulled on her sweater and cap and went out to the barn. "I'll give Big Boy some extra corn this morning," she said. "He can't eat hay when the stack is covered with snow." She threw a dozen ears of corn into the feed trough. The pony gave her a welcoming whinney. He crunched his corn and gazed at her fondly.

A bird was hopping around rather forlornly in the barnyard as Patsy started back to the house. "Poor little fellow," said Patsy, "you don't like snow as much as I do, do you? I guess I wouldn't think it was fun either, if it covered up my breakfast! But you just wait, I'll give you something to eat!" she promised.

Breakfast was ready in the kitchen when Patsy got back. She sniffed hungrily at the fresh sausage and buckwheat cakes with maple sirup. It was very jolly, Patsy thought, eating breakfast in the kitchen, with the rows of yellow crocks and shining pans, and Boots, the Maltese cat, asleep under the table.

But all at once she felt an icy lump go down her back, and she wheeled around and saw Mike running out of the door. She flew after him, out into the yard, and then the battle began! They pounded each other with snowballs for half an hour. Then they decided to call a truce and make a snow man.

The snow man was a great success. His snaggled-tooth grin was very lifelike. His black button eyes seemed to sparkle with fun and mischief. Mother and daddy came out to admire him.

"Do you know," said mother, "he reminds me of Uncle Dick."

"Why, he does!" exclaimed Patsy. "Only he's white, instead of black!"

"Uncle Dick always is smiling like that, you know," said Mike.

"Poor old fellow, I'm afraid he isn't smiling much today," said daddy. "I saw him yesterday, as I passed, out gathering up dead limbs for stove wood,"

"We get lots of fun out of snow," said Patsy thoughtfully, "but they don't. It's as hard on them as it is on the birds. And I fed the birds. Mother, let's fix a basket of food for them."

"All right, we will," said mother. "There's plenty of fresh baked bread and sausage and the new sorghum, and of course the potatoes are plentiful."

"You might hitch Big Boy to the spring wagon and take them some wood as you go," said daddy.

"Oh, let's!" said Patsy. "We can pretend we're the Good Samaritan, Mike!"

They drove up the steep hill, past the cedar thicket, past the water mill, past the big pond and came at last to the little battered cabin where the old darkies lived. Aunt Jenny opened the door. And when she saw the children and Big Boy and the wood and the big basket of food she said: "Now de Lord bless my chillun! Dey love dey snow and dey ice, but dey don' never fergit de folks as is too ole to enjoy hit lak dey do!"—Christian Observer.

Teddy's First Voyage.

Our Teddy laughed as he sailed away
While he could see the shore,
And when the land was out of sight
He only laughed the more.

And when they stowed him safe away
Within the upper berth,
He filled the tiny cabin full
With shouts of boyish mirth.

He laughed and laughed: "I don't call this
A sleeping-room at all—
A pantry cupboard, don't you think?
And very, very small."

And when the sun came shining in,
He caught its earliest beam
And woke his father with a shout
To tell a funny dream.

"I thought the cupboard rocked and rocked.
I wasn't me myself,
But just a big, big frosted cake
Upon the highest shelf.

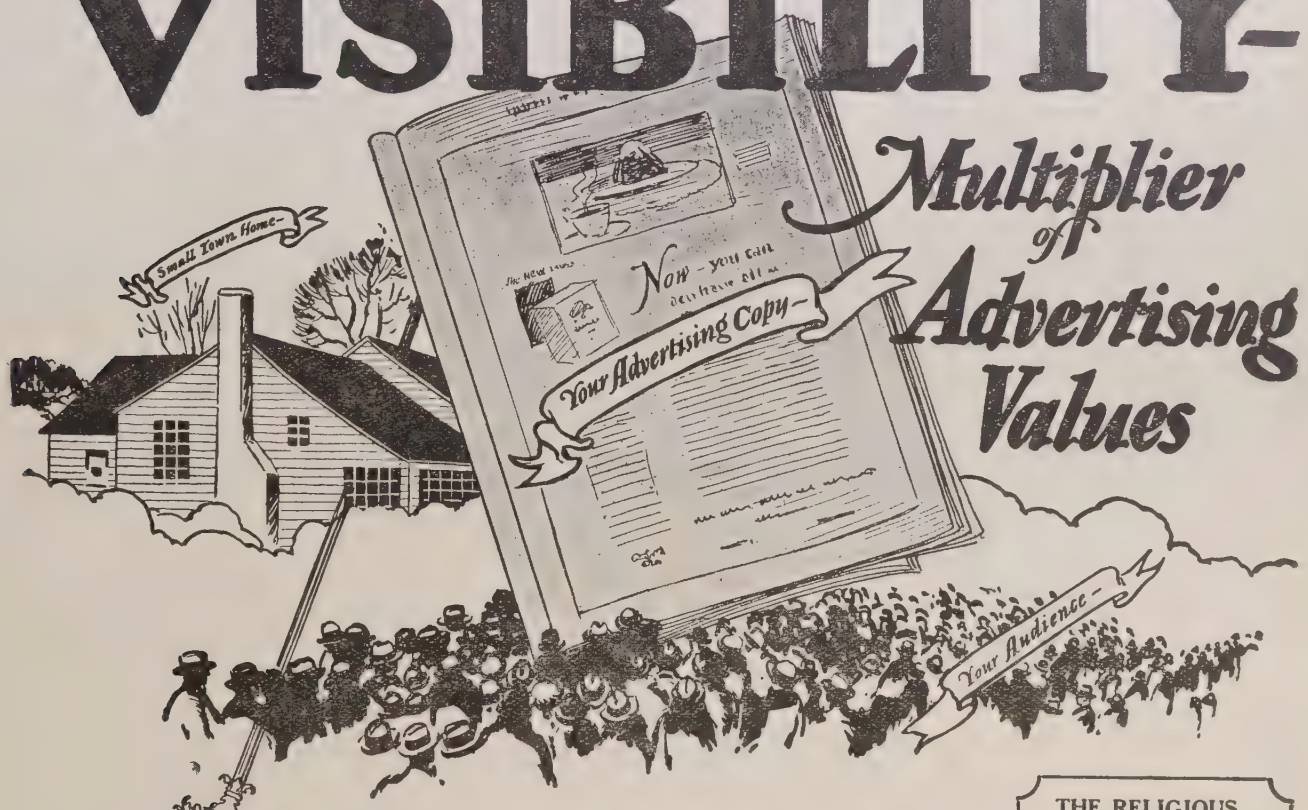
"While I was rocking there I thought
A freckled boy about
As big as me came climbing up
And picked a raisin out."

—Florence Mellish, in The Congregationalist.

"Two things are involved in seeking first God's Kingdom and righteousness, namely, priority and preeminence. That is, Kingdom and righteousness must be sought before, and continuously preferred above, other things. Also, they must be sought for their own sake, and not to obtain other things, else in God's sight it is not true seeking."

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Other groups have equally interesting statistics. May we tell of them? Every sincere space buyer should know about these publications — No obligation, of course.

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Incorporated 1882

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Allan E. Shubert, Manager

North American Bldg., Chicago, Western Office

National Advertisers and Agencies are Again Turning to the Religious Press

Reprinted from the January, 1927 issue of Standard Rate & Data Service

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

A STATEMENT

From St. Andrews' Mountain Mission, Piedmont Parish, Marshall, Va.

Just a little more than a year ago, we began sending out appeals for funds with which to purchase property, adjoining our Mission Chapel, to be known as St. Andrew's Mission Home. The response was really remarkable, when one considers the many appeals within the church and out of it, that flood the press and the mails. From north, east, south and west—from far away Japan, came subscriptions, large and small; from old friends and entire strangers; from various branches of the faithful Woman's Auxiliary, Section B, and the Juniors.

For this great help we are truly grateful. We thank God and take courage. We have now raised a little over $3,000.00 and have nearly $4,000.00 more to raise. Some of the equipment has been bought and installed, we have moved into the property, and find it a great convenience to the work. We are very anxious to pay off this indebtedness as soon as possible, and save 6 per cent interest on deferred payments.

It looks like imposing on good nature to again appeal to our kind friends, old and new, but we must raise these funds somehow from somewhere. If you could just peep into the work room of St. Andrews' Mission Home and see the faithful women making rugs and quilts, if you could see our dear little girls sewing, basket making, etc., and the ingenious little boys at their woodwork, you would realize that it is all well worthwhile.

Who wants to help to raise the next $1,000.00? If ten persons will subscribe $100.00 each, or twenty persons $50.00, or forty persons $25., or one hundred persons $10.00, we will have the $1,000.00. Subscriptins can be paid in full or in instalments at convenience of donor. Any amount at all will be much appreciated and gratefully acknowledged.

Yours for the Master's Kingdom in the mountains of Virginia,

REV. W. B. EVERETT, III., Rector.
Piedmont Parish. Marshall, Va.

SPECIAL NOTICES.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, INC., Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

ANTIQUES.

WE PAY THE HIGEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street. Richmond, Va.

CHURCH LINEN.

PURE IRISH LINEN at wholesale prices for Church Guilds, Rectors and others. Samples on request.
MARY FAWCETT.
115 Franklin St., New York City.

ROOMS—WASHINGTON.

VISITORS TO WASHINGTON ACCOMMODated with comfortable rooms in private home. Reasonable rates. Private bath. Mrs. W. A. Masker, 2751 Macomb Street. N. W.

OLD ENVELOPES.

WANTED—Old Envelopes from letters written between 1845 and 1874. Do not remove the stamps from the envelopes Highest prices paid. GEORGE HAKES, 290 Broadway, New York.

CONFEDERATE STAMPS.

WANTED—Confederate Stamps, also United States Stamps used before 1870. Collections purchased. Higest prices paid. GEORGE HAKES, 290 Broadway, New York.

STAINED GLASS

JAMES POWELL & SONS (Whitefriars), Ltd., London, England—Stained Glass. Designs and estimates submitted on receipt of full particulars. Distributor ADRIAN A. BUCK, 665 Fifth Ave., New York City.

TRAVEL.

SOUTHERN LADY, RETURNING TO VISIT relations, England and Continent, for summer, will chaperon small party. References Virginia and England. Address "Chaperon", care of Southern Churchman.

FOR RENT.

TO RENT FOR SUMMER MONTHS, furnished home in Shenandoah Valley, near Winchester. Cool brick house, large lawn. Address Mrs. E. S. Meade, White Post, Va.

SITUATION WANTED.

CHURCH WORKER.

INFORMATION DESIRED CONCERNING an opportunity in Church work where the services of a trained and educated layman are needed. No objection to traveling. Subscriber is at liberty to refer to the Bishop of the Diocese. Address "S-4" care of Southern Churchman

COLLEGE STUDENT DESIRES SUMMER position as governess, tutor, etc. Address "C-2", care of Southern Churchman.

A WOMAN OF REFINEMENT AND CULture, qualifiel to make a home, experienced in college life of young women, has traveled in this country and abroad, desires a position as companion at home or to travel. References exchanged. Address "F. C.", Southern Churchman.

HELP WANTED

WANTED, IN A SOUTHERN ORPHANage, a gentlewoman to take charge of the boys' department, also the linen room. Address "C-4", care of Southern Churchman.

Deaths

REV. WILBBUR FISK WATKINS, JR., PRIEST.

The REV. WILBUR FISK WATKINS, JR., a retired Priest of the Diocese of Maryland, died on April 7th at St. George's, Bermuda, where he had spent the winter. The burial service was held in St. John's Church, Mt. Washington, Baltimore, on Wednesday, April 13th. Bishop Murray officiated, assisted by Bishop Helfenstein. At the grave the service was taken by Rev. R. S. Litsinger, Rector of St. John's, and Rev. S. Halsted Watkins, a brother. The interment was in Druid Ridge Cemetery. Mr. Watkins graduated from Union College, Schenectady, N. Y., in 1881, and entered the Philadelphia Divinity School that fall. While in the seminary he was ordered deacon by Bishop Stevens. For two years he added to his studies the duties of an assistant to the Rev. Dr. George Kinsolving, then rector of the Church of the Epiphany, Philadelphia.

On his ordination to the Priesthood in 1885 Mr. Watkins became rector of St. Steephen's Church, Bridesburg, Philadelphia. His next care was Trinity Parish, Shamokin, Penn. After a short rectorship he served successfully as an assistant in St. Stephen's, Wilkes-Barre, under the Rev. Dr. Henry Jones, and Emmanuel, Baltimore, under the Rev. Dr. Eccleston. In 1891 he accepted the rectorship of St. John's Church, Mt. Washington, and remained there until his retirement in 1925, a term of service of thirty-three and a half years.

In 1890 Mr. Watkins married Miss Ella Robinson, of Philadelphia. She died in 1923. There are three children, Mrs. John B. Arnold, of Madison, Wis., Leonard R., an official of the Western Electric Co., New York, and Ella R., a teacher in St. Catherine's School, Richmond, Va.

CHURCH INTELLIGENCE

(Continued from page 16.)

ing the series are to represent St. Thomas, St. Peter, Elijah and Job, and are intended to testify to the truth of the Resurrection. The Elijah window has been ordered and is expected to be ready before Ascension. These windows are being made by Calvert, Herrick and Heidinger, of New York.

For St. George's Church, Flushing, a window has been ordered from Heaton, Butler and Bayne, of London, to be given by the women of the parish in memory of the late rector, the Rev. Henry D. Waller.

The windows of the new St. John's Chapel (Walter Gibb Memorial) at the Church Charity Foundation are now being placed. There will be twelve in all. The large windows over the entrance and the five windows on each side of the chapel are in grisaille, with bands of bright color. The window over the reredos illustrates Christ's words, "I am the Vine, ye are the branches". In the central panel is a medallion of the Crucifixion. On one side of this is a medallion of St. John, the patron of the chapel and of the Hospital with which it is connected, as well as of the Sisterhood which labors there. On the other side is a medallion of St. Luke, the patron of physicians. In the window are also symbols of the four Evangelists; of St. Elizabeth, patron of the poor; of St. Giles, patron of children, and of cripples; of Florence Nightingale, as an ideal for nurses; and of Louis Pasteur, outstanding leader in the modern development of medical science.

Parochial Items of Interest.

Unusual are the following items of parochial news: In the Church of the Annunciation, Glendale, members of the congregation have placed several articles of furniture made by their own hands since the church was finished about a year ago. Among those are an altar, a crucifix and candlesticks, a credence and four electric light fixtures. A reredos has been provided by the members of the Women's Guild. The Men's Club of the Cathedral parish have districted the town and members of the club are making a friendly visit at every home in Garden City. At All Saints', Richmond Hill, a daily Eucharist has been maintained for nearly four years. St. John's, Southampton, has been incorporated and will seek admission to the Convention at its session next month. This Church was begun in 1908 by the Rev. Samuel C. Fish, who has been in charge ever since. Meantime he has organized three other churches in contiguous territory—St. Ann's, Bridgehampton; St. Mary's, Hampton Bays; and St. Mark's, Westhampton Beach. All these are included in the parish now incorporated.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D. Bishop.

Missionary Pageant.

A pageant of rare beauty and missionary appeal was presented in Satterlee Hall, of Trinity Parish House, Columbia, on April 4.

After the opening hymn, with vested choir, and prayer for missions and Bible reading, Mrs. Beverley Sloan announced that the pageant was the work of the Department of Church and Church Extension of the women and of the Men's Club of the parish. She introduced Mrs. M. B. Hutchinson, who took charge of the program.

The center of the stage was occupied by an effective reproduction of a cover of The Spirit of Missions. A little girl, representing Mission Study and weeping because she was neglected, interested the audience in mission study and in the missionary work of the Church by opening The Spirit of Missions on various scenes representing phases of the work in the field.

There was Miss Grace Lindley, who told of the opportunities before the Church. The next scene represented Dr. Elliott at work in St. Luke's Hospital, Tokyo. A group of attractive Japanese girls showed the fine work being done through Miss Hallie Williams at St. Agnes' School, Kyoto. Significantly a boy with freckled face and sun hat stood for the opportunities in the mountains of the South. Latin-America was introduced in vivid colors with a fine appeal for the work there. A small girl in real Hawaiian costume reminded the audience of their own share in the work there in the person of Miss Eunice Haddon. A group of Italian-Americans spoke of the Foreign-Born American work of the Church. Deaconess Marie P. Williams told of the work she and her co-workers are doing in the coal fields in the mountains of Virginia. The "Little Blue Box" appeared with a comparison of the beginning at $400 with the last offering of $912,841.30, all for the womanhood of the world by those who recognize their blessings through Christ. Upper South Carolina's missionary to China, Miss Theodora Young, came with a group of her girls to show the work she is doing. A group of American Indians came for the work under Bishop Burleson. A figure in purple spoke of the sacrifice of missions, pointing especially to Archdeacon Stuck in Alaska and the Rev. and Mrs. Hoke Ramsaur in Liberia.

At last all those who had taken part in the pageant came together following the Cross, symbolizing the oneness of the task. The Rev. Henry D. Phillips, D. D., offered prayers for the missionary work of the Church and gave the benediction.

Crusade Results.

Every parish and mission in the diocese has felt the effects of the Bishops' Crusade. Many Church people attended some of the services in Greenville and Columbia. But after the visit of the National Crusaders the clergy of the diocese were assigned to the various churches for various parochial missions of a week each. These missions were well received and have been most fruitful in their results. The smallest missions especially have had revived in them the sense of fellowship with the whole Church and of their share in the tasks for the Kingdom of God. A number have expressed their gratitude for the messages of the missions and many have asked for the privilege of sharing the benefits of a like mission each year. A splendid response has been made to the appeal for rededication to the service of Christ.

A. R. M.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Following Up The Crusade.

As a follow-up to the Bishop's Crusade there have been held at Christ Church, Savannah, during Lent, daily at noon, twenty-minute services, by the rector, the Rev. David Cady Wright.

For the first five weeks in Lent Mr. Wright gave a series of lectures on the "Lord's Prayer". These proved to be a source of help to all and were developed in a way that was most appealing to the laymen.

The concluding lectures during Holy Week were devoted to the subject, "Who Crucified Christ"?

The attendance at these services was outstanding. The daily attendance ranged from two hundred to three hundred people.

H. B. H.

Rural Work In One Georgia County.

Rural work being the forefront of the Church's Program this year through the study of the book, "Beyond City Limits", a report made by one of the women Crusaders of the Diocese of George given at the study class of Christ Church, Savannah, showed the diversified work of three small communities of Camden County.

In St. Mary's, where there are about sixteen communicants, mostly women, a group keeps the church in order, runs an organized Church School, visits the sick, welcomes strangers, holds regular meetings of the Woman's Auxiliary, always meets its quota, invites the whole town to service when a missionary visits the mission, and makes the Church a living, growing concern in spite of the fact that money is scarce and visitations few. They are planning to mend the roof and beautify the churchyard, and this last is a community project. They unite the functions of Christian social service, the Church School, Altar Guild, Daughters of the King, study groups and rector's aid—all under the name of the Woman's Auxiliary.

Almost remarkable is the situation existing in the two little hamlets of Woodbine and Waverly. The women of both communities, all Communions, unite under the name of the Woman's Auxiliary, with a member of the Episcopal Church as their head. She finds a study program that will be spiritually educating without dogma or doctrine. She holds business meetings attended by all women, for the purpose of planning work. All her per capita dues are paid into the Woman's Auxiliary, but funds from entertainments and business enterprises are divided among the churches. These women, like the ones at St. Mary's, unite all the services of their respective churches under the general head of Woman's Auxiliary. They supply food, clothing and friendly service to all in need, nurse the sick and visit strangers.

Personal Notes

The Rev. Harold Holt has resigned All Saints' Parish, Portsmouth, Ohio, effective May 1, to accept his election as Assistant Secretary of the Department of Social Service of the National Council. Mr. Holt was elected at the February meeting of the Council.

The Rev. Mart G. Smith, formerly rector of Holy Cross Church, Paris, Texas, has accepted a call to Trinity Church, Fredonia, N. Y.

The Rev. Franklin C. Smielau, formerly deaf-mute missionary of the Diocese of Harrisburg, has accepted a similar position in the Fifth Province, with charges in Ohio, Southern Ohio, Indiana, and Michigan.

The Rev. Rodney F. Cobb, formerly curate of Trinity Cathedral, Davenport, Iowa, has accepted the call to be curate of Old Trinity Church, New York City.

The Ven. E. J. Dennen has accepted the call to be rector of Christ Church, Boston, Mass., in addition to present duties as Archdeacon of Boston.

The Rev. Henry J. Pulver, formerly deaf-mute missionary of the Diocese of Washington, is now missionary in charge of the work among the deaf mutes of the Diocese of Harrisburg.

The Rev. W. F. Parsons, formerly rector of St. Peter's Church, Weston, Mass., will take charge of missions at Lyme and Niantic, Conn., May 2, when his address will be Black Hall, Conn.

The Rev. G. J. Childs, formerly rector of St. Peter's Church, St. Paul, Minn., entered upon his duties as rector of St. Paul's Church, La Porte, Ind., on April 18.

The Rev. Charles T. Leachman, formerly rector of Calvary Church, Santa Cruz, Cal., is now minister-in-charge of mission of St. John the Baptist, Capitola, Calif.

ORDINATIONS.

The Rt. Rev. John G. Murray, D. D., as Bishop of the Diocese, assisted by his Coadjutor, the Rt. Rev. E. T. Helfenstein, D. D., advanced to the priesthood, in Emmanuel Church, Baltimore, on Wednesday in Holy Week, April 13, 1927, the Rev. Wilbur F. Wheeler, presented by the Rev. E. R. Noble; and ordained to the diaconate Harry S. Weyrich, presented by the Rev. Hugh Birckhead, D. D., who also preached the sermon.

In St. Chad's Chapel, St. John's College, Greeley, Colo., on March 25, the Rt. Rev. Robert H. Mize, D. D., Bishop of Salina, ordained to the diaconate Norman Ritner Alter. The candidate was presented by the Very Rev. Benjamin W. Bonell, dean of St. John's College, and Bishop Mize preached the sermon.

The Rev. Mr. Alter will complete his course at St. John's College.

DEATHS.

The Rev. Slater Clay Blackston, rector emeritus of St. John's Church, Butte, Mont., died at the Good Samaritan Hospital, Portland, Oregon, on March 21.

Mr. Blackiston was born in Kent County, Md., January 13, 1846. He was graduated from Washington College, Maryland, attended Nashotah Seminary, Wisconsin, and was ordained deacon in 1872 and priest in 1873 by Bishop Robertson. His life work was done in Butte, Mont., where he labored for thirty years as rector of St. John's Church. He retired as rector in 1913, went to Spokane in 1916, and to Portland, Ore., in 1919.

The Rev. Bernard Schulte, D. D., nonparochial clergyman of the Diocese of New York, died of pneumonia at the home of his son in Omaha, Neb., on Sunday morning, April 3, in his seventy-ninth year. Burial services were held at St. Barnabas' Church, Saturday morning, April 9.

The Rev. Frank H. Church, secretary of the Diocese of California, died in San Francisco on Wednesday, April 6. The funeral service was held at the Cathedral on Saturday, April 9.

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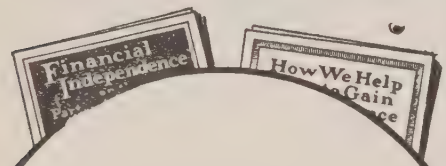
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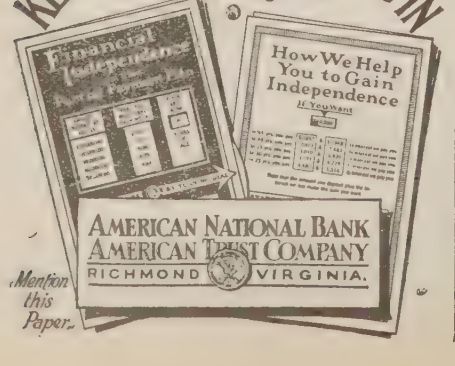
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THE world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky,—
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.

—*Edna St. V. Millay.*

IN THIS ISSUE

THE PULPIT SERMON
By The Right Reverend William T. Manning, D. D.,
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The Archbishop of Canterbury on The Revised
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F. B. Stone.

They have taken my Lord away!
How that cry still rings out on the air!
'Twas the cry of a heart that had suffered and bled,
This new grief held the tones of despair.

But that sorrow has turned to joy,
Joy for us and for Mary that day;
If we give Him our hearts and hold fast to our Lord,
There's no power that can tear Him away.

Now He holds us close in His love,
Though the billows around us may roll,
And the enemy strive to the utmost to gain
His old mastery over our soul.

And no soul need utter the cry
That rang out on that first Easter day,
For our Lord has arisen with life for us all,
And He now is our joy and our stay.

The City Church.

What is the responsibility of the Churches of the city? What does the Church of Christ exist for? For the select few who today worship within the buildings called by His name? Then in God's name close the doors! Such Churches have no mission and should cease to exist. The Church of Christ exists to reveal God and to act in concert with Him. Would that I could startle you into Christian activity! The sorrow of the city awaits your sympathy and the saving force and grace of Jesus Christ. How is the city to know that it is not God-forsaken? Through the Church. Let me speak plainly. If you are careless of the city's sorrow, you are not a Christian. Call yourself a cultured pagan, if you will, but do not use the term Christian. If you are not pitying the city, you are a God-forsaken soul, and need the city of some greater soul.—G. Campbell Morgan.

The way of the fearless leader is lonely. Do not be afraid of being misunderstood. There is an austere joy in being alone with the truth. Those who look far enough ahead with prophetic soul must live in advance of their day. Under the surface of the discipline of loneliness, there is a freedom and a vibrant joy beside which all minor rewards are as nothing. There is a life which seems to be sufficient and satisfactory. The temptation is to rest in it. Do not. Reach up to the higher, which reveals itself only as we enter it.—Bishop Brent.

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Thoughts For the Thoughtful

Every advance toward unselfishness is a victory for Christ.

It is hardly fair to criticize those who try to do and fail, if we never try.

Civilization is a contract between the great dead, the living, and the unborn. —Edmund Burke.

Social regeneration can never come en masse; it must come through the individual.—Rev. Dwight W. Wylie.

We are inclined to weaken the gospel to make it palatable to the world, rather than to assert its authority to save the world.—Bishop Warren Candler.

It is not enough to say to another, "Hands off!" We need to say one to another, "Hands Together". We must agree not only to differ but to cooperate.—Robert E. Speer.

Worship or service—which? Ah, that is best
To which He calls us, be it toil or rest;
To labor for Him in life's busy stir,
Or seek His feet, a silent worshipper.

Give me, O Lord, a heart of grace,
A voice of joy, a shining face.
A tenderness for all that stray,
With strength to help them on the way.

"Glad wisdom is not gotten, but is given;
Not dug out of the earth, but dropped from Heaven:
Heavenly not earthly, is the brightness of it."

Never say, "It is nobody's business but my own what I do with my life". It is not true. Your life is put in your hands, as a trust, for many others besides yourself. If you use it well, it will make others happy; if you abuse it, it will harm others beside yourself.

Triumphant Morn, whose first ray had such might
That Life and Love, which passed beyond the ken
And ministering care of mortal men,
Upon this holy day could reunite!
—Caroline Hazard.

Any heart turned God-ward feels more joy
In one short hour of prayer than e'er was raised
By all the feasts of earth since its foundation.
—P. J. Bailey.

Christianity does not rest its case upon theories about Christ, but upon the fact of Christ; not upon any theory of Christ's resurrection, but upon the fact of His resurrection; not upon any theory of the inspiration of the Bible, but upon the fact that it inspires men with a sense of God; not opon any theory of how Christ saves, but upon the fact that He saves those who, with warmness of heart and singleness of purpose seek to follow Him.—Rev. R. C. Helfenstein, D. D.

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Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 92. RICHMOND, VA., APRIL 30, 1927. No. 18.

EASTERN ITEMS OF YESTERDAY AND TODAY

OLD EPHESUS WHERE ST. PAUL LECTURED FOR THREE YEARS, thereby establishing what might be called the first Christian Theological Seminary, is emerging under the excavators' pick and shovel.

Through the cooperation of numerous nationalities, including Aziz Bey, the leader of the Museum of Smyrna, and a Turkish official, and delegates from Austria and America, the work of uncovering this ancient city of Asia Minor was resumed last fall. Wonderful catacombs, with Christian graves of many different types, have been discovered. It will be remembered that tradition has it, that St. John the Evangelist was the first Bishop of the Church here. A sanctuary, bearing his name, has been found and partially uncovered, and it is hoped that next autumn's work will entirely retrieve this ancient building. Many potsherds having interesting and valuable inscription upon them have been discovered and innumerable Christian writings around the graves will contribute enormously to our knowledge of the thought of these early followers of Christ. The work is now suspended through the hot season, but we may hope for immensely valuable discoveries when it begins next fall.

DID SARAH, THE WIFE OF ABRAHAM, KNOW THE TOILET ARTS OF TODAY? We know that she possessed some modern feminine attributes, for we are told that she "laughed within herself" upon over-hearing a conversation that amused her; and a few verses further we read, "Sarah denied, saying I laughed not, for she was afraid" (Gen. 18:12 to 15). The humanity of the Bible is delightful, and almost as inspiring as its divinity, for it shows that God has been dealing with us, His children, who after all are just people, for, lo, these many centuries; but to return to our question, "Did Sarah know the toilet arts of today"? She might have, for according to reports from the East, of recent discoveries there in the ruins of cities of great antiquity, we read:

"We turn to objects for elucidation of the habits of the town dwellers. Ivory casket-lids bearing Phoenician inscriptions—reputed to be the first Phoenician inscriptions found in Mesopotamia—a dedication by a lady to Astarte, the Moon Goddess—indicate the elaborate handicraft as well as the expensive and luxurious materials used for these purposes.

Of more immediate interest to the modern woman would be another find, a complete toilet set in ivory—a mirror handle, a powder box, a paint pot sphinx-like in form, a very elaborate comb bearing engravings. Having a toilet set of such material and workmanship the woman of Ur cannot be thought of as lacking much that the twentieth century woman possesses in the way of dressing table equipment. A wealth of fine objects found in tombs of a much earlier period (according to Mr. Woolley's accounts dating about 3000 B. C.) left no doubt as to the lavish use of precious metals and materials for purposes that do not strictly fall within the ordinary meaning of luxury—though copper and other cheap materials were, no doubt, used for domestic and kindred purposes and for cups, tools and weapons. Numerous diadems, rings and gold and silver jewels have been found that one would believe to be of recent fabrication, if one did not know that they had been dug out of long-buried palaces."

THE ANCIENT HOME OF ABRAHAM, Ur of the Chaldees, is being uncovered and brought to light by excavators, working under the joint auspices of the British Museum, and the museum of the University of Pennsylvania. Many well preserved clay tablets have been found, containing much interesting information about customs prevailing in 2000 B. C. This work was begun before the World War, but, of course, was suspended during that tragic period. The most valuable discoveries have been made since last October.

The houses in which clay tablets were found are most striking. The standard of comfort and the great luxury which people in the days of Abraham, about 2000 B. C. or earlier, allowed themselves are almost incredible. The apartment house tenant in New York City may still regard early peoples with an Olympian glance; but the fact remains that man in Abraham's days allowed himself a solidly built two-story building where his modern metropolitan successor has to content himself with a very small section of a huge building with numerous tenants.

We are told that the houses resembled the best houses of present-day Bagdad; that there was a central court with a wooden gallery from which upper rooms opened; that the family lived upstairs while the ground floor was allotted to reception rooms and domestic offices.

MAHATMA GHANDI CAME FORTH FROM A YEAR'S RETIREMENT LAST DECEMBER, and is now living simply in India at a little village, a ten hours' railroad journey north of Bombay. To this village come distinguished people from all over the world to see him. He has started the spinning industry for the natives of India, which promises to be of great value in relieving the terrible poverty in many villages. His plan is to teach young men of India to spin, and they go by twos, like missionaries, teaching the people of the villages this handcraft. He does half an hour's spinning himself every day. He is a New Testament professor at one of the national colleges near Sabarmati, and he occasionally delivers lectures there. His days begin at four in the morning, when he has an hour of prayer, and he is busy from that time on until he retires for the night, which is always at an early hour.

There are a few simple rules of life that must be followed by those living at Gandhi's retreat. The first is that no violence must be used; second, there must be utter truthfulness and no exaggeration; third, no eating to please the palate, but only to maintain the strength; fourth, no stealing, which means not consuming or possessing more than is needed for a simple life, and lastly, purity.

THE PRACTICABILITY OF THE RISEN LORD

It is thoroughly characteristic of the indifference to date, or chronology, of the Gospel writers that there is no way to tell at what period of the forty days of the resurrection ministry it was that Our Saviour made His appearance to the seven disciples on the shore of the Sea of Galilee. It must have been more than eight days after Easter when Peter, the two sons of Zebidee and those other disciples had returned to their trade of fishing, beyond that we cannot specify the time.

No matter when it was, we may be sure that it was a glorious event in the experience of those who shared it. We also can draw a wonderful message from it for our daily lives.

If we read over the twenty-first chapter of St. John's Gospel, one is bound to be impressed with the practicality of the Risen Saviour.

We are told that He stood upon the shore of the lake at day-break when the disciples had been toiling all night and had taken nothing. His first question was exactly what He would have asked had He been in the flesh: "Children, have ye any meat?" To their reply in the negative, He said: "Cast the net on the right side of the ship and ye shall find." He did not give them their food, but told them where to get it for themselves. This is the true Christian spirit of helpfulness.

After John's intuitive recognition, and Peter's impulsive plunge into the water to reach Him, both of which were entirely characteristic, His next command is equally practical: "Bring of the fish which ye have now caught," was apparently followed by a little pause while the fish were being prepared and cooked, then comes the gracious invitation: "Come and dine."

It is almost irreverent to picture that scene wherein Jesus in His resurrection body prepared and cooked a meal of fish and bread for those seven hungry, weary friends of His.

The record shows just four sentences spoken by Him, each one going straight to the relief of the situation. First —He asks if they have anything to eat, then He tells them where to get it, and to bring some of the fish to Him, that He may cook them, then to come and share it. Could any modern trained Red Cross worker go about the relief of a situation in a more direct manner?

What a thought it is that this Risen Lord, the Conqueror of death and the grave, still knows the needs of our physical bodies and still wants to minister to them!

Not only is this scene intensely comforting as showing us that the Christ of eternity is mindful of the needs and weaknesses of our frail bodies; but this incident is also tremendously convincing of the proof of the truth of the Easter message.

The evidence for the fact of the resurrection does not consist of punctured hands and feet, and the pierced side. The joy of Easter is not a revitalized material body, but continuing personality. We are not interested in the restoring of this temporary tenement of flesh and blood and bones in which our souls are tabernacled here for a little while on earth, but in the perpetuity of our personalities.

In His earthly life it had been the purpose of Jesus to give to people those things which they needed to complete life, sight to the blind, hearing to the deaf, health to the sick, soundness to the crippled, forgiveness to the wicked. Now, here upon the shore of the Galilean Lake, we see the same Person showing the same attributes of loving thoughtfulness, as when He had walked the earth, a man amongst men.

This is a more positive proof of the conquest of death than the appearance to Thomas when He showed His hands and feet. It is also vastly more satisfying proof.

We can get along very well without the body in which the soul of Jesus lived, but we cannot do without that loving thoughtfulness of others that was the personification of the Father, and that enabled Him to say "He that hath seen me, hath seen the Father".

A MODERN NABOTH'S VINEYARD

We are glad to note that another Church paper considers our relations with Mexico to be worthy of comment in the religious press. The able editor of the Southwestern Episcopalian, the Rev. J. Lewis Gibbs, in commenting upon President Coolidge's commendation of the Bible as "the bulwark of our Government", calls the attention of the Administration to the twenty-first chapter of the first Book of Kings, "in which it will find the story of Naboth".

He applies this incident as follows:

"Naboth had a vineyard which Ahab, the king, coveted for himself. Naboth refused to sell his vineyard. Gentle Jezebel, Ahab's wife, solved the problem. She sent secret messages to Naboth's neighbors. They had him accused of cursing God and the king. Naboth was stoned to death. King Ahab got the vineyard and everybody was happy once more—except Naboth perhaps.

Certain oil operators, especially some of those who tried to rob their own country of its oil reserves during a former Administration, desire oil concessions in Mexico. Mexico refuses to be exploited. The gentle Secretary of State, who is so fearful of violent, blood-thirsty Bolshevists, solves the problem. Let arms and munitions be smuggled into Mexico to revolutionists who can always be paid to revolute. Kill off a few hundred "greasers" if necessary and then set up a dummy administration which will behave itself seemly before its Uncle Sammy. Then everybody will be happy. The oily gentlemen of Teapot Dome fame will have their oil and perhaps will refrain from conspiring to get control of the naval reserve of their own country—and, by the way of adding to everybody's joy, the Roman Catholic Church can go on its unmolested way keeping the Mexican peons in the density of their ignorance.

We wonder whether there is any Elijah lurking around under some juniper tree or in some cave ready to go to Washington saying, 'Hast thou killed and also taken possession? In the place where dogs licked the blood of slaughtered Mexicans shall dogs lick thy blood, even thine. Thou hast sold thyself to do evil in the sight of Jehovah. Remember Naboth's vineyard'!"

THIS WEEK'S PREACHER

THE RIGHT REVEREND WILLIAM T. MANNING, D. D., D. C. L., S. T. D., was born in England, but received practically all of his education in this country, taking his theological course at the University of the South, from which he received his first Doctor of Divinity degree. Since then he has been honored with this degree by Harvard, Nashotah and Princeton, and has received the D. C. L. degree from King's College, Nova Scotia, and an S. T. D. degree from Columbia University, New York. His parochial experience has been as varied as have the honors which have come to him. Beginning at Trinity Church, Redlands, California, in 1891, he returned to his Alma Mater in two

years to take a place on the faculty as Professor of Dogmatic Theology. He next went to St. John's Church, Lansdowne, Pa., and was called from there to Christ Church, Nashville, Tenn. After remaining in this famous parish for five years, he went to New York, first as vicar of St. Agnes Chapel, Trinity Parish, becoming assistant rector of the parish in 1904, and rector in 1908. He was elected Bishop of New York in 1921, and since then has become a national figure in religious and public life. The completion of the Cathedral of St. John the Divine is one of his ambitions, and he gives a large part of his great ability to this end, holding it up to the imagination of the country as a national religious shrine, which it is rapidly becoming.

THE PULPIT OF THE AMERICAN CHURCH

BISHOP MANNING'S EASTER MESSAGE

Sermon Preached in the Cathedral of St. John the Divine on Easter Day, 1927.

I am the Light of the World.—St. John 8:12.

Let not your heart be troubled; ye believe in God, believe also in me.—St. John 14:1.

I am the resurrection and the life . . . . whosoever liveth and believeth in me shall never die.—St. John 11:25, 26.

All power is given unto me in heaven and in earth . . . . and, lo, I am with you alway even unto the end of the world. —St. Matthew 28:18,20.

THOSE are the words of Jesus Christ Who rose from the dead on Easter morning.

The religion of a Christian does not mean a mere acceptance of the moral teachings of Christ, or admiration of the human character of Christ; it means faith in Christ Himself, as He now is at the right hand of God. It was their faith in Christ Himself which changed the lives of those men and women in the New Testament, and which gave them power to change the world.

And so, as you sit here this Easter morning, I give you the Easter Message in His own words, spoken by His own lips, "I am the Light of the World". "Let not your heart be troubled; ye believe in God, believe also in Me." "I am the resurrection and the life . . . whosoever liveth and believeth in me shall never die." "All power is given unto me in heaven and in earth . . . and, lo, I am with you alway even unto the end of the world."

These are not the words of one who is only a human teacher, only a man of unusual moral excellence, only a son of God in the same sense in which we are all sons of God. They are the words of One Who places Himself in a relation to the world, and to His fellow men, which belongs to God alone.

They are the words of One Who shows us the love of God because He is one with God. They are the words of One who knows Himself to be and declares Himself to be equal with the Eternal Father and Creator.

They are the words of One Who declares Himself the Saviour of each one of us, and the Saviour of the whole world.

No other has ever dared to speak such words as these. Jesus Christ alone of all who ever trod this earth makes these claims. And more and more as the centuries pass the world sees that His claims are true. It is the Godhead of Christ which alone justifies His claims and which is the warrant of His promises to us. And so, on this blessed Feast of His Resurrection, we lift our prayers and praises to Him in the words which have been used by Christians through the whole life of the Church on earth, and which echo not only in our Creed, but in every act and utterance of the Church's worship, "Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father".

And the message of Easter to America is that Jesus Christ, Who rose from the dead, is Lord and God, that our life as a nation is founded on faith in the Risen Christ, that our hope and trust is in Him even as our fathers' was, that He alone has power to guide, to uphold and to preserve us as a people.

There are today in our land powerful influences which openly seek to discredit Jesus Christ, challenging His right to rule, denying His Divine power, rejecting His standards of purity, of marriage, and of life. In much of our current literature, in many of the lecture rooms in our colleges and universities there is an attitude which is definitely hostile to faith in Christ as God. Even in some Christian pulpits there are voices which suggest doubt as to the Divine power of Christ, which suggest to men that if they are modern and progressive and use their minds they cannot be expected to believe the Message of Easter. Standing here before you this Easter Day, in this Cathedral which we are building as a witness to our faith in Christ, speaking in the presence of the God of Truth, I declare to you that there is no fact of science or of scholarship, there is no discovery of modern knowledge, there is no claim of intellect or of reason which debars any sincere man or woman from kneeling before Jesus Christ as God and Saviour.

Dear friends, what we now need in our land is a revival of true faith in God and the future life, without which, as George Tyrrell tells us, "Man becomes ever more pert and provincial with every step of his progress".

There is no other who can give us this faith but Christ Who rose from the dead, and Who speaks to us this Easter.

And what Easter says to our nation it says also to the whole world. What we need is One Who is able to overcome the sin of the world. It is Jesus Christ alone Who can do this.

We are now facing stupendous world problems, perhaps a time of world crisis. Not only in China, but through the whole East it is evident that vast changes are coming, changes which may completely eclipse those which have followed upon the World War.

Christ on the Throne of God alone can give the light, the guidance, the strength that is needed. If Christ be now followed these new movements will bring righteousness, peace and brotherhood such as the world has never yet seen. If Christ be not followed who shall say what the future may hold? Let us pray that the statesmen and leaders of our nation, that the leaders of all nations, may now be guided by the Light that is in Christ.

Let us pray that the Church may awake to meet the present world situation which may be the greatest challenge, and the greatest opportunity, of her whole history.

We, who are Christians, know only too well our own failure and shortcomings; we know that the weakness, the spiritual inadequacy of the Church is due to us, to our spiritual apathy, to our indifference, to the insufficiency of our faith in Christ.

Let our prayer this Easter Day be that our faith in Christ may be more real, that the Church throughout the whole world may arise in her true strength, that she may preach Christ with the same faith and power with which the first disciples preached Him, that the differences and divisions which weaken and impair her life may be lessened, and healed, and that she may bear her witness for Him Who says to us, "Let not your heart be troubled; ye believe in God, believe also in me". "All power is given unto me in heaven and in earth . . . and, lo, I am with you alway, even unto the end of the world".

THE TEACHER.

He sent men out to preach the living Word,
Aflame with all the ardor of His fire;
They spoke the Truth, wherever truth was heard
But back to Him they brought their hearts'-desire
They turned to Him through all the lengthening days
With each perplexity of life or creed.
But that they brought to Him their human need.
—Hildegrade Hoyt Swift, In the Christian Century.
His deep reward, not that they spoke His praise,

THE ARCHBISHOP OF CANTERBURY ON THE REVISED PRAYER BOOK

SCIENTIFIC and philosophic thought was, by the middle of the last century, taking in large measure a new aspect and fashioning a new background for the thoughts and aspirations and prayers of the ordinary intelligent man. The new realization of the fact of evolution, though the formulated theory was still in its infancy, gave activity to quite novel lines of thought and effort and inquiry.

Through all this old Faith proved its strength and its stability, and I do not suggest for a moment that it required in a fundamental sense restatement of its principles.

The Book of Common Prayer drawn from the religious services of many generations of men brings those principles into the field of our daily action and thought with what seems to me to be literally incomparable sagacity and strength. It has no parallel on earth. But none the less it had become inevitable that if it was not to leave out of consideration or out of touch a great number of familiar thoughts, there must be some modification in the direction of enrichment or elasticity, some facility for thoughts less rigid than those of two hundred years before.

In accordance with all this, for just sixty years there has been a continuous series of steady endeavors to reconsider and enrich the Prayer Book—the cherished possession of the National Church.

There has been no cessation whatever in the call for reconsideration and for new suggestions, and it is the merest ignorance or indifference which can speak of the proposals now before us as anything else than the culmination of what has been sought for sixty years or more.

The idea entertained in the earlier decades of that time, that mere diccipline was all that was needed to meet what we may call a Ritual restlessness, has passed happily into oblivion, for discipline is by itself no remedy till men are more or less agreed as to the rules or usages under debate.

In pursuance of the advice of the Royal Commission the Crown issued Letters of Business to the Convocations and these were renewed at each Dissolution of Parliament. Interruptions on a great scale were inevitable, and it was not till 1920 that the Convocations reported their formal Reply to the Letters of Business. It is not too much to say that the Great War gave to nearly everybody new thoughts upon the largest issues of life and conduct—personal, national, and universal. A question like Prayer Book Revision was dwarfed into insignificance. The thought and resolve which came to every earnest man was that, by God's help, we must bring it about that no such catastrophe should ever darken the world again, and I suppose that the setting of almost every man's prayers, and many men's beliefs, was made new. We got a new background for every prayer about our corporate life, and to very many there came also unwonted thoughts concerning those who were passing, or had passed, into the world unseen. We cannot ignore the difference which all this made.

Before us on the table have been three documents. One is the Measure and Schedule, known among us as **N. A. 84.** Next we had before us the amendments suggested by the House of Clergy, and thirdly those suggested by the House of Laity. No single paragraph in the Book now compiled but has gone through the test of our detailed weighing, paragraph by paragraph, of all these three documents. The task has been anxious and heavy. It has been done (I say it without hesitation) conscientiously, prayerfully, and hopefully.

We have striven in quiet dependence on the Spirit of God to enrich the material of our public worship. I have always myself had in mind that what we do concerns not ourselves only **but the usage of our brethren overseas,** who, as you know, have been watching with ceaseless interest the progress of our labors. In such pages of the Book as are new every prayer has been sifted, every sentence has been weighed. I ask you to realize that in this volume we indicate not what we believe that any section of Churchmen will regard as their ideal of an alternative book. No, but we give you the only kind of Alternative Book for which, at the present juncture, we can anticipate general acceptance. For you also the hour is a grave one, for you are charged with the duty of saying whether or not you would have us go forward and take the last, the concluding step. If we take it, with your concurrence, I believe that the use of this Book will meet the requirements of many who have hitherto felt their requirements to be unmet, and that it will even draw together some who are now disunited and uneasy. Naturally there will be disappointment on the part of many who have set their hearts on some particular kind of change in one direction or another. That is inevitable.

Now let me summarize our proposals.

First, this Alternative Book is **permissive only.** It is in no sense forced on those who do not wish to use it.

Secondly, it is a **composite book.** You will find in it the old Prayer Book in its entirely with only some trifling changes in the old forms of the minor Offices. This form of Book may seem perhaps evasive and certainly clumsy. But it has this great advantage—**that the worshipper who takes only the new Book to church will find within its pages everything which can be used there, whether new or old.**

Thirdly, of the changes made the **majority deal with matters quite uncontroversial.** They are the kind of changes which have been advocated of recent years with practical unanimity. Such are the permissive shortening of Morning and Evening Prayer, and the increase of the Prayers and Thanksgivings in number and scope. Liberty is given to shorten the Litany, and the use of the Athanasian Creed—if that may now be included as non-controversial—is made voluntary. Some additional "Proper Prefaces" are permitted in the Communion Office. The customary modifications in the use of the Psalter on Sundays are sanctioned. The Office for the Burial of the Dead has been enriched. And in the Orders for Baptism and Matrimony some of the references to the Old Testament Patriarchs are omitted. Further, we propose an **Appendix** at the end of the Book containing the Offices of Prime and Compline, and a short Service which may be said by Minister and people before the Holy Communion. In the same Appendix provision is made for additional Epistles and Gospels to be used on week-days in Lent and, with special Collects, on certain other occasions. No elaborate provision is made for the various minor Holy Days because the whole question of the Calendar has had to be left to a Commission to examine, and we shall not have their Report in time to take action on it in this Measure.

Fourthly, I turn to matters which cannot be called uncontroversial and which inevitably invite discussion. I will mention three connected with the Office of the Holy Communion.

Next—and this is a matter of great importance—we are given sanction to the optional use of an Alternative Order for the administration of Holy Communion. We have naturally taken into consideration the Offices already in use in different parts of the Anglican Communion—in Scotland, in the United States of America, and in the Province of South Africa. But the Order as we propose it will be seen to differ in some respects from each of these.

The very idea of having such an alternative order of Holy Communion will certainly be challenged in some quarters. And, I am afraid, I must tell you that one of our number, the Bishop of Norwich, though approving, I believe, of almost all our work other than this, proposes on this account to dissociate himself from his brethren. You in your capacity as members of the House of Clergy were emphatic in desiring that an alternative order should be permitted. But you will remember that you left to the Bishops the problem of finding their way through two suggested alternative forms. I am sanguine enough to believe that you will find in our proposals a satisfactory solution of difficulties which had been left unresolved. I have no hesitation in expressing my own wish that we could in this most solemn of all our Services unite in the use of one Form only. I pray that in days to come this may come about with general consent. Meanwhile I am convinced that the cause of unity and concerd will best be served by the provision which we have adopted.

As to the Canon itself, we propose to meet various criticisms of the Consecration Prayer by offering in the alternative order one which contains the ancient feature of the Invocation of the Holy Spirit and a reference in the Thanksgiving to other incidents in Our Lord's life beside the Crucifixion. Also the offering of "ourselves, our souls, and bodies" becomes part of the Consecration Prayer itself. These changes have long been desired by a considerable section of the Church, and it is, we believe, a reasonable comment upon our existing Prayer that it omits certain elements which are of very high antiquity and give greater fullness to our commemoration of Our Lord's Redemption.

I turn next to the anxious question of the Reservation of the Consecrated Elements for the Communion of the Sick. There is no question that with the stress laid, rightly or wrongly, by many on the obligation of the priest to celebrate fasting, and yet more with the increased frequency of the reception of the Holy Communion by the faithful, a demand has grown up which calls for consideration. Accordingly the Rubrics prefixed to the alternative Order for the Communion of the Sick made provision for the reservation of the Elements to be used for the communion of the sick and for no other purpose. Whatever rules it may be necessary for the Archbishop and Bishops acting together, or for the Convocation of the Province, to issue, the conditions under which alone we authorize reservation are set forth with unmistakable clearness in the proposed Rubric.

Two other points—apart from the Order of Holy Communion. We have included among the Special Collects, Epistles, and Gospels for permissive use Thanksgivings (which may be used on any day when desired) for the Institution of Holy Baptism and for the Institution of Holy Communion.

Again, I attach great importance to the increased elasticity which our alternative usage encourages as regards additional prayers and thanksgivings, both those which are actually provided and those which an incumbent, under due Episcopal sanction, can introduce. This includes permission, under certain conditions, to make use of extempore prayer. It is an experiment, and some will deem it rash. Its possible danger is indisputable, but I believe that on the whole it will bring us great gain. Only experience can test its workableness in association with our normal usage.

I have thus briefly summarized what seem to me to be the more important proposals in our Draft Book. Important as they are, I wish to say emphatically that in my deliberate judgment nothing that we have suggested makes any change in the doctrinal position of the Church of England. The balance of emphasis may here and there be somewhat altered, but that mere fact will disquiet no one who remembers what different aspects of the truth have been emphasized by recognized Church leaders during the last four hundred years. The distinctive basis remains sure, and is enriched by the development of thought, the acquisition of fresh knowledge, and the upgrowth of new theories for the exposition of a truth manifold yet one and indestructible.

If I thought that what we are suggesting today would mean or involve any marked re-setting of the distinctive position of the Church of England, I should not be standing here to advocate your acceptance of what we lay before you. My Churchmanship is the Churchmanship which has found it possible—yes, and desirable—to include Hooker and Jewel and Andrewes and Cosin and Waterland and Simeon and Keble, and I am persuaded that we are not departing therefrom to the right hand or to the left. And I remind you yet again that our proposals are permissive only, and that those who find in the old Prayer Book all that they desire can rest content in those pastures still.

May I further place on record a fact which gives me cause for thankful satisfaction? The Bishops have given to their work unremitting devotion, and during many weeks there has rarely, among those in this country, been more than a single absentee. And never in all my experience of conciliar work have I known long sittings and anxious discussions to be carried on with such absolute harmony and mutual confidence on the part of men of varied experience, varied sympathy, and here and there of varied opinions. It has been an object-lesson helpful to us all. It has been, I am persuaded, a direct answer to our prayers.

Will you deem it inappropriate or intrusive if I give to my final words a personal touch? It happens that this very day, February 7, is the opening day of my twenty-fifth year as Archbishop of Canterbury. The memories of these many years and of the friendships which have lightened them are rich and varied. They crowd upon me at this hour. The years have not been years of leisure. No one is more conscious than I am of the abundant and obvious shortcomings which have marked their course. But we have together striven to do our best. If it should be my privilege to see, during the course of the twenty-fifth year which has today begun, the peaceable completion of the task which has occupied us so long, I shall indeed, as the eventide of public life, nay of life itself, draws on, be filled with humble thankfulness and hope. God in His mercy grant to the Church of our time such a spirit of loyal cooperation as shall make that peaceful issue well assured. Do I not speak for every one here when I say that our hearts are aflame with an eager longing for it? And come it can. May we as men of one heart and one soul, and with this work to aid us, be now set free, to discharge aright, at a great time in the world's history, the larger tasks which await us on every side, in promoting the Spirit of the Lord Christ and the progress of His Kingdom among men.

ITEMS FROM TWO STORM CENTERS

MEXICO.

A RECENT issue of the Mexican diocesan paper, La Buena Lid, which is published in Mexico, in Spanish, contains an unsigned article on the Episcopal Church in Mexico, answering a series of eight questions, such as: "What is the history of the Episcopal Church?" "Does it not resemble the Roman Catholic Church?" "What end does the Episcopal Church seek in Mexico, where the great majority of the Mexican people are Christian and are members of the Roman Catholic Church?" In answer to the last question the article says, in part, translated:

The Episcopal Church came to Mexico at the invitation of the Mexican people. When the reform movement began, under President Juarez, it was directed by a small group of fervent, loyal and sensible Mexican citizens who were encouraged by President Juarez and the members of his liberal government. A priest of the Roman Church was elected the first bishop of the "Mexican Church of Jesus", and petitioned the American Episcopal Church for consecration. He died in 1872, before his petition could be granted. Bishop Riley, consecrated in 1879 by American Bishops for the Mexican Church, served for a short period.

Meanwhile, congregations of English and Americans necessitated the supervision of an American bishop, and in 1904 Henry D. Aves was consecrated bishop for the English-speaking people.

"Faithful to the catholic principles which guided them, the native clergy sought to be received under his jurisdiction. A plan acceptable to both Churches was formulated, and in February, 1906, Bishop Aves took charge of the thirty-two native congregations and the foreign churches.

"Consequently the Episcopal Church is here because it has an obligation towards its Mexican members, now of the second and third generation; because it dare not neglect the English-speaking Anglicans who live in Mexico; and because it believes that it ought to accept within its fold the thouands of Mexicans of liberal thought who are separated from the Roman Church and who desire a Church which resembles the one that they have left, but which is liberal and evangelical, and under which the Mexicans are obliged to be faithful only to God and their country."

To the question, "What has your Church done for the Mexican people"? La Buena Lid says: "Since the Episcopal Church first interested itself in Mexico it has practiced that love of humanity which is exemplified in Christ. Since 1875 Hooker School has exercised a good influence in the life of Mexican women and girls. Today it is one of the best educational institutions, meriting the praise of government inspectors as well as of native and foreign visitors. In Guadalajara we have an industrial school for boys; in the House of the Holy Name, in Mexico City, we carry on a distinguished social service among the less fortunate; in Nopala we have maintained a hospital.

"We believe, however, that our most important contribution to Mexico has been to maintain religious services in Spanish, which have attracted and have satisfied people who have demanded freedom and enlightenment.

"Our aim has been to develop character, and to encourage those who have come to us to realize the possibility that our Lord saw in the poorest and humblest, which leads, once it is known, to a clean and sane life, and to a true and honest citizenship."

CHINA.

Bishop Norris, of Peking (English Diocese of North China), writes in a personal letter to English friends: "This country is presenting the world with some very serious problems. Their solution is by no means as easy as many people think. It stands to reason:

(1) That a revolution in a country of this size must take time, say half a century, to work itself out satisfactorily;

(2) That it will be impeded by all external interests, influences and forces—they are like foreign bodies in a wound—irritants;

(3) That it will be marked by internal chaos for a

time, because its local leaders will inevitably get the idea of being national leaders, and thus come to blows with each other;

(4) That the wisest course, therefore, for all outsiders, is to interfere as little as possible (see 2 above), to be patient with the chaos (see 3 above), and above all, to be as far as possible unselfish in their attitude;

(5) Always remembering that as a result of the revolution the volume of trade will probably increase fifty or one hundred-fold, but the **channels of trade** will inevitably change from being "foreign" to being "Chinese"—we must expect this and prepare for it, and it is suicidal to fight against it, as if we could "hold on" under present conditions."

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

Article XVI.—The Ten Commandments.

(Continued.)

The Sixth Commandment—Thou Shalt Do No Murder.

Self-Control: This no easy lesson to teach. However, if you have taught your child from the Third Commandment reverence for God and the things of God, you have laid a foundation for teaching the meaning of this Commandment as given in the Church Catechism: "To hurt nobody by word or deed. To bear no malice nor hatred in my heart."

The Bible says that in the beginning God "breathed into man the breath of life and man became a living soul". Thus man's life, being the very breath of God, must ever be a sacred thing both to himself and others. The instinct of self-preservation is so strongly implanted in man that it is called "nature's first law". This nature must be greatly changed by a distraught mind before one deliberately takes his own life; and his heart must be very full of wickedness before he can commit murder.

This Commandment is full of paradoxes for the little child. Look at the baby toddler sitting there painstakingly pulling the legs and wings from a captive fly. "Stop it, Mama spank," and you slap his little hands; then you hastily run for a cloth to wipe them, for they have touched a fly. This done you take up a fly swatter muttering, "Hateful pests", and endeavor to kill as many as you can reach.

Baby mustn't pull the kitty's tail, but Daddy gets up at night and throws something at a yowling cat in the back yard.

The child mustn't squeeze the wounded bird in his hands, for he will hurt it; nor catch the gold fish for they cannot live out of water; but grandfather goes hunting and fishing and returns with a brace of birds or a string of fish.

Children are naturally destructive. This arises from no particular love of cruelty, but partly from curiosity, partly from an instinctive obedience to the law of self-preservation, and partly from a very human desire to get what is wanted. He must be taught to harness these natural traits and make them serve a useful purpose. He must be taught that if he is to live he must let others live; to conserve and love life, not hate and destroy it.

These differences must be taught as definite lessons. There are two sides to the application of the teaching. To kill for the wanton love of killing is wrong, to kill a human being with malice and hatred in the heart is murder. To kill a pest or to supply the table with food is right. Cruelty, slow, lingering torture to helpless things, unnecessary destruction of life, are wrong. To kill swiftly for necessary purposes, to put an animal out of pain, is right. It is a difficult lesson to teach; but you much teach it.

It is inevitable that as we come into conflict with each other in our human striving for similar ends; our personalities are bound to clash in a more or less discordant manner unless **we are safeguarded from within.** When jars come, when anger, wrath, jealousy, etc., arise in our minds against our brother, our neighbor, the greatest possible help that can come to us to check the raised arm, the hot tongue, the evil thought is the **Holy Spirit's indwelling power.** This power acts from within and through the factors that control our acts—the will, the reason, the judgment—the highest forces of the intellect—and thus we attain—self-control.

The spirit of the Commandment can be best taught children by (1) impressing the importance of self-control; and (2) appeal to the protective instinct.

First: We should teach them control of anger, hatred, destructiveness, and other evil tendencies. How shall we teach these? The child does not know these objectionable traits until he experiences them, or even then unless they and their unhappy consequences are brought to his attention. By time he is old enough for it to be brought to his attention, the evil seeds have been sown.

The first indication of a wayward spirit may be a temper trantrum or unnecessary crying spells thwarted. Temper tantrums always have a reason. Lack of sleep, sunshine or fresh air, unnecessary bribery, living examples in mother, father or other member of the family, malnutrition, over-fatigue and its opposite—over-stimulation—lack of proper food, wrong food habits, and spoiling by always having his own way irrespective of the rights of others. These and many other things teach a child to expect to get what he wants when he wants it.

Self-control must begin from the day of birth, and you can begin then to teach the child not to cry unnecessarily. Upon the foundation of this early lesson of self-control can be laid the later lessons of control of temper.

But merely to control one's temper is not enough in the light of our Lord's teaching. Is it possible to prevent the evil thoughts engendered by wrath, jealousy, envy, etc., from ever arising in our minds? We are certainly told definitely in the Bible that such a thing is possible. We cannot prevent this nor can you so teach your child. But what about the Holy Spirit who will teach us **all things?** The trouble is we don't believe that He can; isn't that so? Yet it is told us expressly in the Bible.

Let me urge you, therefore, to teach the child:

First: To control such bodily things as are in his power to control—temper, crying, "answering back", fighting, etc.

Second. Reverence for God and the things of God.

Third. That his body is the Temple of the Holy Spirit and therefore precious in God's sight.

Fourth. That he is a child of God and therefore a friend of Jesus.

These things taught in a positive way will inevitably help to inculcate the habit of self-control.

Second: If the child is taught that he is a child of God, it should be an easy next step to teach him to apply this teaching to his playmate, his neighbor. He also is a child of God, and the same respect the child accords Him is to be accorded to his neighbor.

But something more than just accepting the idea of others being children of God is necessary. Your child should be taught to help, and give service, to safeguard his brother, his playmate, his neighbor. This idea of safeguarding or protection is fairly easy to teach.

Everything that is weak, helpless or imposed upon should call forth the protective instinct of a boy; everything that

is sick, defective, hungry, should call forth the maternal or cherishing instinct of a girl.

The protective instinct in the boy and the maternal instinct in the girl are therefore to be fostered. These traits, together with the definite teaching from you that since **every child is a child of God,** everybody's life is valuable and precious in the sight of God, will enable your child to live harmoniously and peaceably with all men and if universally taught and practiced should eventually help to abolish war.

Daily Bible Readings.

April 24—1 John 5:4-12.	May 1—1 Peter 2:19-25.
April 25—Acts 13:4-13.	May 2—Psalm 23.
April 26—1 Peter 5:1-11.	May 3—Ezek. 34:1-16.
April 27—1 John 4:1-21.	May 4—Isaiah 40:1-11.
April 28—Luke 5:27-32.	May 5—John 10:1-18.
April 29—John 20:19-31.	May 6.—Matt. 25:31-46.
April 30—Acts 20:17-38.	May 7—Rev. 7:9-17.

SUMMER SCHOOLS AND CONFERENCES

Graduate Mission Study Conference Lake George, New York.

The Missionary Education Movement has its twenty-fifth annual summer conference this year at Lake George from June 28 to July 9. This is primarily a graduate conference for those who have attended a Church conference for two or three summers and desire to get specific training in methods of missionary education. Dr. Sailer, for example, has a two-hour normal class on "How to Teach a Mission Study Class", and Dr. Hargraves, two hours on, "Missionary Education Problems of the Local Church".

The organization of this really great movement must be described as "interdenominational", inasmuch as no better word is available in our generation. Perhaps Lausanne will at least think of some more inspiring term. But there is unlimited inspiration in the conference itself, as well as edification, while the beauty of Lake George and the recreation, pageants, music, etc., at Silver Bay are famous.

A folder giving detailed information as to faculty, lodging and expense, may be had from G. G. Le Sourd, 150 Fifth Avenue, New York. Rooms are reserved in order of registration.

Miss Lindley, Miss Tillotson, Miss Lucy Sturgis, Mr. Samuel Thorne, Jr., and Mr. W. E. Leidt are Episcopal Church people on the conference board. Miss Sallie Deane, of Richmond, one of our Church women, is on the faculty this year, giving the young people's course on the Bible. John Roots, the Bishop's son, has been asked to give the course on the Story of Missions, though his acceptance has not yet been received.

Southern Conference on Lay Evangelism, Blue Ridge.

Arrangements have been completed for holding a "Southern Conference on Lay Evangelism" at Blue Ridge, North Carolina, June 30 to July 4. The conference will be both inspirational and educational in character, the morning sessions being devoted to studies and practical discussions on the nature and place of lay evangelism and its opportunities, difficulties and methods, while the evening session each day will feature an address by some leading Bishop of the Church. The afternoons will be free for recreation and informal conferences.

The Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, and Chairman of the National Commission on Evangelism, will give the opening address, Thursday evening, June 30.

The conference, while sponsored by the Brotherhood of St. Andrew, is for laymen of the Church generally.

Full information may be obtained from the Conference Director, Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia, Pa.

Peninsula Summer Conference. Ocean City, Maryland.

The Peninsula Summer Conference, which holds its ninth session this year at Ocean City, Md., from June 20 to 26, inclusive, will present eighteen courses besides conferences. The faculty will include Dr. C. J. Galpin, of the U. S. Department of Agriculture, who will give a course on "Rural Social Problems"; Dr. C. B. Hedrick, of the Berkley Divinity School, who will teach "The Life of Our Lord"; Professor William R. Howell, of Washington College, a course on "Sociology and the Problem of the Church"; the Rev. Frederick E. Seymour, director of Religious Education in the Diocese of Pennsylvania, "Creative Teaching"; the Rev. Franklin J. Clark, Secretary of the National Council, "Mission Study"; the Rev. Elmer C. Pedrick, two courses on "Youth and the Church" and "The Young People's Movement"; Miss Mildred H. Brown, "Pageantry"; Mrs. Herman C. Cook, "Girls' Friendly Work"; Prof. J. W. Crosley, of the U. S. Naval Academy, "Church Music"; the Rev. Addison A. Ewing, a course for the Clergy on "Preaching"; Mrs. Arthur Van Harlingen, "Discussion Leadership"; the Rev. Christopher P. Sparling, a course on Church History; the Rev. Richard W. Trapnell, a course on Christian Ethics"; and the Rev. George W. Graham, D. D., on "Teaching the Grammar and Junior High School Grades.

The Bishop of Easton, the Rt. Rev. George W. Davenport, is President of the Conference, and the Rt. Rev. Philip Cook, D. D., Bishop of Delaware, is chaplain. Information concerning the conference may be obtained from the Rev. Henry N. Herndon, 1306 Van Buren Street, Wilmington, Delaware.

Summer Conference, Diocese of Dallas, Saint Mary's College, Dallas.

The Summer Conference of the Diocese of Dallas will be held in Saint Mary's College, Dallas, June 5-12. Courses will be given in the various departments of Religious Education, Social Service, Young People's Work, Woman's Auxiliary, Church Music, etc., with the following instructors:

The Rev. Dr. Karl Morgan Block, rector of the Church of Saint Michael and All Angels, St. Louis; the Rev. Edw. S. White, rector of the Church of the Holy Communion, Saint Louis, Missouri; the Rev. Bertram L. Smith, rector of St. Barnabas' Church, Omaha; the Rev. Dr. Edward Henry Eckel, St. Andrew's Church, Fort Worth, Texas; Miss Edith James, instructor in Religious Education, St. Mary's College, Dallas; Miss Martha Russ, Field Worker for the Diocesan Department of Religious Education; the Rev. Frank Gavin, professor of Ecclesiastical History, General Seminary, New York; Miss Dorothy Fischer, Organization Secretary of the Federated Episcopal Young People of the Province of Sewanee; Mrs. J. C. Tolman, President of the Woman's Auxiliary of the Province of the Southwest; Mr. Karl Wiesemann, Organist and Choir Director, St. Matthew's Cathedral, Dallas;

The Dean of the Faculty is the Rev. Goodrich R. Fenner, Dallas, Texas; the Chaplain; the Rev. Dr. Frank Gavin, and the Registrar, Mr. Irvine T. Holloway, 1227 Kirby Building, Dallas, Tex.

The Valle Crucis School.

Valle Crucis Summer School for Religious Education, under direction of the Department of Religious Education of the five Carolina Dioceses will be held at Valle Crucis, Watauga County, N. C., July 4-16, 1927.

The faculty for the school will include:

The Rev. Homer W. Starr, Ph. D., Dean of the Faculty, Charleston, S. C.; the Rev. Cameron McRae, D. D., National Council, Shanghai, China; the Rev. Gardiner L. Tucker, D. D., Field Secretary Province of Sewanee, Houma, La.; Mr. Leon C. Palmer, General Secretary Brotherhood of St. Andrew, Philadelphia, Pa.; Mrs. D. D. Taber, Field Secretary Religious Education National Council, New York; Mrs. John Loman, Secretary Department Religious Education, Diocese of Pennsylvania, Philadelphia, Pa.; Miss Anne Morton Stout, Field Secretary Province of Sewanee, Memphis, Tenn.; Miss Margaret G. Weed, Educational Secretary Woman's Auxiliary, Province of Sewanee, Jacksonville, Fla.; the Rev. W. H. K. Pendleton, Chairman Department Religious Education, Diocese of Upper South Carolina, Spartanburg, S. C.; the Rev. Geo. F. Rogers, rector Trinity Church, Asheville, N. C.; Wade R. Brown, Mus. Doc., Chairman Department Religious Education, Diocese of North Carolina, Greensboro, N. C.; Mrs. Frank N. Challen, Executive Secretary Y. P. S. L., Diocese of North Carolina, Charlotte, N. C.; Mrs. J. W. Griffith, Director Religious Education, Christ Church, Savannah, Ga.; Mrs. M. B. Hutchinson, Secretary Woman's Auxiliary, Diocese of Upper South Carolina, Columbia, S. C.; Mrs. Jean S. Knight, Field Secretary Religious Education, Diocese Western North Carolina, Gastonia, N. C.

The officers of the school are:

Advisory: The Bishops of the Diocese of North Carolina, South Carolina, East Carolina, Upper South Carolina, and Western North Carolina.

Executive Committee: The Rev. J. W. C. Johnson, Director, Gastonia, N. C.; the Rev. W. H. K. Pendleton, Vice-Director, Spartanburg, S. C.; Wade R. Brown, Musical Director, Greensboro, N. C.; the Rev. Geo. W. Lay, D. C. L., Beaufort, N. C.

Beaufort, N. C.; the Rev. H. W. Starr Ph. D., Dean, Charleston, S. C.

Treasurer: the Rev. J. P. Burke, Valle Crucis, N. C.

Registrar: Miss Virginia Bouldin, Valle Crucis, N. C.

The directors announce that there is every prospect for a Summer School useful to the Church in the cause of Christian Education. The courses and faculty have been selected mindful of four definite groups of pupils attending from our Carolina family of dioceses:

(1) Teachers and Officers of Church Schools.

(2) Woman's Auxiliary Diocesan and District Officers and Parish Program Leaders and Mission Workers.

(3) The Clergy and active laymen of our Carolina Churches.

(4) Y. P. S. L. and their Counsellors.

More than ever the directors in the School are earnestly endeavoring to keep religious education spiritual. They would meet the needs of those who have consecrated their lives for Christ's service and who want to fit themselves for His Work.

Registration should be made now to the Rev. J. Preston Burke, Treasurer, for Valle Crucis Summer School, Valle Crucis, N. C.

The Blue Mountain Conference, Frederick, Maryland.

Generally speaking, the Blue Mountain Conference of 1927, to be held July 11-23, at Hood College, Frederick, Md., will operate along the same lines as last year. It will continue to be an "advanced conference", not in the sense of being a post-graduate course, but because it tries to supply the things most needed by those who are already busy with Church work, or who by spiritual experience are ready to take up leadership in their parishes.

Lectures on "Personal Religion" will be given by the Rev. J. O. S. Huntington, O. H. C., who will also be Chaplain of the Conference. There will be classes on many subjects, opportunity being given to those interested in every phase of Church work to improve their methods. The program will be evenly balanced between the departments of Religious Education, Missions and Social Service. The Enrollment Committee will try to see that no member of the Conference undertakes more than he or she can assimilate with profit.

An interesting departure this year will be a course on Church Music under the leadership of the Rev. A. V. Bennett.

A more extensive innovation will be the "School of Religious Drama", under the leadership of Miss Joy Higgins of Boston.

The evening program is being arranged with the thought in mind that at that hour the busy student wants something that will inspire and thrill without necessitating too much mental effort. Speakers with real stories to tell, missionaries from the field, workers in unknown vineyards, will occupy the evening hour.

Information regarding these Schools may be had from the Executive Secretary of Rural Work, 281 Fourth Avenue, New York City.

Registrations and requests for reservations should be made to the Rev. Charles E. McCoy, 848 West Fourth Street, Williamsport, Pa. Programs may be obtained from Mr. McCoy or from the Secretary, Miss Helen C. Washburn, 2030 DeLancey Place, Philadelphia, Pa.

For general information write to the Executive Officer, the Rev. N. B. Groton, Whitemarsh, Pa.

Schools For Rural Clergy will be held as follows:

Madison, Wisconsin, June 27-July 8.

Manhattan, Kansas, June 6-10.

Cornell, Ithaca, N. Y., July 11-23.

Chestertown, Md., tentative date first week in September.

University of Maryland, College Park, Md., June 13-24.

Church Intelligence

Situation in China Mission.

On April 13, the Publicity Department cabled to China, asking for answers to questions concerning conditions in each diocese. The questions asked and the answers received on April 22, follow:

Diocese of Shanghai.

Question 1.—What do you propose to do with missionaries pending return to Station?

Answer.—Have authorized all missionaries whose furloughs are due in 1927-1928 and 1929 to return to America if they so desire, except those whose work is continuing and those who can be used elsewhere in the mission.

Question 2.—What Schools and hospitals are in operation?

Answer.—St. Luke's Hospital, Shanghai; St. Elizabeth's Hospital, Shanghai. Hope to reopen following in January, 1928: St. Andrew's Hospital, Wusih; Church Hospital, Zangzok. Following closed until September, 1928: St. John's University, Shanghai; St. John's Middle School, Shanghai; St. Mary's Hall, Shanghai; All Middle Schools; All Day Schools. Following are open and will continue as long as possible: St. John's Medical School; St. John's Theological School.

Question 3.—Are Chinese Clergy maintaining services in places which foreigners have been obliged to leave temporarily?

Answer.—In the following places: Wusih, Soochow, Kinagwan, Haiakwan (Nanking).

Question 4.—What is the amount required in addition to annual appropriation for traveling expenses from stations to Shanghai?

Answer.—$500 gold.

Question 5.—What is the amount required for outfit allowances for missionaries who lost their personal effects?

Answer.—$1,500 gold.

Question 6.—What is the amount required for traveling expenses on account of anticipated furloughs?

Answer.—$12,000 gold.

Question 7.—What is the estimated loss of personal and real property?

Answer.—No reply received.

Question 8.—What do you think of the prospects?

Answer.—Await letter.

Diocese of Hankow.

Question 1.—What do you propose to do with missionaries pending return to Stations?

Answer.—Studying the language in Shanghai: the Rev. Nelson Gifford, the Rev. and Mrs. C. L. Pickens. Teaching in school for children of American missionaries in Shanghai, Miss Mary Dawson. Sailing for the United States early in May, Deaconess Ridgely, Miss A. B. Mundelein. Others have made no definite plans as yet.

Question 2.—What schools and hospitals are in operation?

Answer.—Boone Middle School, Wuchang; Central China University, Wuchang; Boys' School, Hanchuan; Majority of primary schools; Women's Department, Church General Hospital, Wuchang.

Question 3.—Are Chinese clergy maintaining services in places which foreigners have been obliged to leave temporarily.

Answer.—Except in Changsha, Chuchow, Simakeo. In these places, Chinese clergy have been threatened with death and driven out.

Question 4.—What is the amount required in addition to annual appropriation for traveling expenses from stations to Shanghai?

Answer.—$1,500 gold.

Question 5.—What is the amount required for outfit allowances for missionaries who lose their personal effects?

Answer.—No reply received.

Question 6.—What is the amount required for traveling expenses on account of anticipated furloughs?

Answer.—Furture developments very uncertain.

Diocese of Anking.

Question 1.—What do you propose to do with missionaries pending return to station?

Answer.—The following are leaving for the United States: the Rev. F. E. Lund and family, the Rev. E. J. Lee and family, Sisters of the Transfiguration, Dr. R. H. Meade and family, Dr. Harry Taylor and family.

The following are working at St. Luke's Hospital, Shanghai: Dr. McC. Fellows.

The following are teaching in Japan: Mr. and Mrs. L. Tompkinson.

The following are visiting Japan for the summer: Mr. and Mrs. B. W. Lanphear and Mr. R. M. Watts.

The following are studying the language in Shanghai: Miss Carolyn Davis, and Miss Lillian Harris.

The following have made no definite plans: the Rev. Amos Goddard, the Rev. and Mrs. Lloyd R. Craighill and family, the Rev. and Mrs. Vincent H. Gowen, the Rev. and Mrs. A. W. S. Lee, Miss Alice Gregg, Miss Margaret K. Monteiro, Miss Lila S. Stroman, Miss Bertha M. Beard, Miss Irene A. Gehrling, Miss Mildred S. Capron and Miss Blanche E. Myers.

Question 2.—What schools are in operation?

Answer.—St. Paul's High School, Anking; Boys' School, Cathedral Compound, Anking; Parish Schools at Wuhu, Kiukiang, Nanchang and nearly all primary schools.

Question 3.—Are Chinese Clergy maintaining services in places which foreigners have been obliged to leave temporarily?

Answer.—In all places with few exceptions.

Question 4.—What is the amount required in addition to annual appropriation for traveling expenses from stations to Shanghai?

Answer.—$1,000 gold.

Question 5.—What is the amount required for outfit allowances for missionaries who lost their personal effects?

Answer.—$12,000 gold.

Question 6.—What is the amount required for traveling expenses on account of anticipated furloughs?

Answer.—Cannot yet estimate accurately.

Question 7.—What is the estimated loss of personal and real property. No answer received.

Question 8.—What do you think of the prospects?

Answer.—It is just possible conservative party may succeed in organizing a government. If they are not successful, cannot return for years.

The DuBose Memorial Training School, Gift to The Emerald Hodgson Hospital.

A gift of $50,000 has been received by DuBose Memorial Training School, Monteagle, Tenn., from Mrs. Alfred Duane Pell, of New York, to build the Alfred Duane Pell Library, a memorial to her husband, who was interested in the school from its beginning and contributed largely to it. Mrs. Pell made the gift after a personal visit to the school. It is hoped that work may be started in the spring of 1928, and that endowment for books and maintenance may be found by that time. The building is to be in keeping with the main building recently completed, in Spanish mission style, of reinforced concrete, having two stories, a large reading room and assembly hall on the first floor, with officers and studies for five professors on the floor above.

The main building, completed two years ago, was the gift of a number of interested friends, one of the largest contributions coming from Mississippi. Aside from this the school is housed in six frame buildings, together with the office of the Field Secretary, the Rev. Dr. W. S. Claiborne.

Mrs. John A. Browne is completing the furnishing of the oratory, a part of the main building, which she gave as a memorial to her husband.

There are fifty men in the school now, and five instructors with their families. Professors from Sewanee, six miles distant, come over to assist in teaching. Eight of the students have their wives with them, and the school family also includes fifteen children. The students do most of the house and farm work on the place, the only paid servants being the cook and the head farmer. The men can earn about half their cost. The women are in charge of the main building, the children's school, the dining room and kitchen, the dairy and the poultry. In the summer every one "turns to" and cans fruit and vegetables for the coming year. The term runs from March 20 to December 20.

All the men go two by two to work in the twenty missions around the countryside, and the bishop and archdeacon call on them for other help.

The cost per man per year is $585, of which about $285 is received in work. The school's budget is about $29,000. There is only one endowed scholarship, of $5,000.

The men come from a wide range of the country, including the Northeast and the middle West, and are trained with the understanding that they return for work in the diocese from which they came. Exceptions now and then result from kidnapping practiced by "bandit bishops", though in at least one case amendment was made by paying the loser the sum he had spent his candidate's training.

It is the only school of its kind, training mature men for service with emphasis on rural work.

Outstanding needs of the institution are: endowment, five additional classrooms, and a barn which should cost $10,000. The school farm has horses, cows, hogs and poultry, and the question of their shelter, and protection of their feed is quite as urgent in its way as any other.

Another gift, to a nearby institution, is that of Mrs. L. C. Treadwell, of Memphis, who is building and endowing two wards for the Emerald Hodgson Hospital at Sewanee, in memory of her father and mother, Col. and Mrs. Snowden, of Memphis. It is hoped that the wards will be opened in June, which will give the hospital a total of seventy beds. It is the only hospital between Nashville and Chattanooga, one hundred and fifty miles, and serves a large mountain population as well as five institutions. About eighty per cent of its work is free. It is supported by general contributions and a small endowment. Its great need is for a $200,000 endowment, with provision for X-Ray equipment and two technicians. The hospital is training nurses for village and rural work throughout that region, mountain girls chiefly, such as those from St. Mary's School, Sewanee. A resident of that section says St. Mary's is the best piece of mountain work the church is doing anywhere.

Death of The First Priest Ordained in the Nippon Sei Kokwai.

Bishop McKim sends words of the death, on April 6, of the first priest ordained in the Nippon Sei Kokwai, the Rev. Masakadzu Tai. He was ordained deacon by Bishop Williams in 1884, and priest by Bishop Hare in 1891, when Bishop Hare made a visitation in Japan. Mr. Tai was the first Japanese pastor of Christ Church, Kanda, Tokyo, which he served for more than fifteen years. He was the first priest also at Sendai, in the District of the Tohoku, and for more than twenty years priest at Kawagoe. He retired from active service in 1924, at the age of seventy-seven, and has lived in Kawagoe since then.

In his younger days Mr. Tai was one of the most eloquent Christian preachers in Japan, and an aggressive and fearless evangelist. He was a soldier under the Shogun in his early years. When he became a Christian he was cast out by his family and ostracized by his friends, and was obliged to sleep in the open at Ueno Park. He became a Christian under the Rev. W. B. Cooper, who came as a missionary to Japan in 1873.

Mr. Tai was one of the most genial and friendly of men and was the best known and best loved citizen of the city of Kawagoe.

Laity Conference.

The 1927 Conference of the National Federation of Church Clubs of the United States will be held Friday and Saturday, May 6 and 7, at Briarcliff Lodge, Briarcliff Manor, N. Y. All laymen of the Episcopal Church are cordially invited to attend this Conference. The general subject will be the Work of the Laity.

Thursday evening, May 5, there will be an informal reception and social gathering. Both Friday and Saturday mornings at eight o'clock, there will be celebrations of the Holy Communion in the near-by parish churches. On Friday morning, May 6, the first session of the Conference will begin with a business meeting, followed by five-minute reports of the work of the Church Clubs. Brief addresses will be made on: The Work of the Laity in the Parish; In the Diocese; In the Nation. On Friday afternoon at 2:15 a brief address from the President of the Federation will be followed by reports from representatives of Laymen's Organizations. The Friday evening session will be devoted to discussion of cooperation among laymen's organizations.

Saturday morning reports will be made by representatives of women's organizations. These will be followed by a business session, during which officers will be elected and a place of meeting selected for the next year. Saturday afternoon will be devoted to social intercourse and outdoor recreation. Saturday evening the Annual Dinner of the Federation will be held at which the delegates will be the guests of the Church Club of New York.

For information apply to E. R. Hardy, Secretary, 7 East Forty-Eighth Street, New York City. For accommodations, apply to Briarcliff Lodge, Briarcliff, N. Y.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Diocesan Lenten Offering.

A most inspiring service was held in Christ Church, Roanoke, in the afternoon of Sunday, April 24; the occasion being the celebration of the Lenten Offering in all the Church (Sunday) Schools in the Diocese. The service began with a procession of representatives of schools in various parts of the diocese, led by the combined junior choirs of the three Roanoke churches and St. Paul's at Salem.

The Rev. J. Manly Cobb, rector of Christ Church, Blacksburg, had charge of the service as a member of the Diocesan Department of Religious Education; the Rev. Devall L. Gwathmey, of St. John's, Wytheville, being unable to attend. The lesson was read by the Rev. Roland J. Moncure, of St. Paul's, Salem, and prayers were said by the Rev. Messrs. G. Otis Mead, of Christ Church, and Alfred R. Berkeley, of St. John's, Roanoke. The Rt. Rev. Robert Carter Jett, D. D., Bishop of the Diocese, made the address.

Reports were heard from the various schools and each delegation rose. Two hundred and thirty-four persons represented seventeen schools outside of Roanoke.

The total offering amounted to $5,702.09, with several of the smaller points yet to be heard from.

Three banners were awarded. That for the largest total offering went to Christ Church, Roanoke, reporting $976.85. That for the largest offering per mite box went to St. Peter's, Altavista, with an average of $9.89. The banner for the greatest percentage of increase in total over last year was awarded to Trinity at Richlands, its

increase being five hundred and fifty-four per cent. In this connection it is interesting to note that St. Peter's, Altavista, has been without a rector since January 1. Mr. W. C. Rierson is Superintendent of the Sunday School, and, obviously, is "carrying on". Mr. John A. Wilson, Jr., a Candidate for Orders, is in charge of Trinity, Richlands, under the Rev. H. H. Young, Dean of Associate Missions.

All of the offerings considered in the competition were devoted to Missions. Two of the schools reported their actual receipts were somewhat larger; the difference in one case going into a building fund and in the other instance being a special gift to Boys' Home at Covington, Va.

This is the first diocesan Lenten offering celebration held in Southwestern Virginia. It was considered a great success and will probably be repeated each year hereafter.

Parish House at Pedlar Mills.

The people of St. Luke's Church at Pedlar Mills, in Amherst County, the Rev. J. R. Ellis, rector, have begun the erection of a parish house. The building, twenty-four by forty feet, is to be on the east side of the church and will prove most useful in connection with the social activities of the community.

New Church at St. John's, Lynchburg.

When, in 1910, St. John's Church was organized in the Rivermont section of Lynchburg, with the Rev. George Floyd Rogers as rector, there were not sufficient funds for the construction of the entire plant that was deemed necessary. Therefore, the congregation erected the parish house first, fitting it up for use as a church. This, with additions and improvements, has since that time served as the house of worship.

The people, under the leadership of the Rev. Thomas M. Browne, the present rector, have now reached the point where they can proceed with the erection of the church itself. The work was officially begun on Sunday, March 13, when, after the confirmation service, Bishop Jett and the rector, led the congregation outside to the place where the new structure is to be located and the Bishop pronounced a special blessing upon the undertaking.

The church is to be of brick and limestone, with slate roof, and will cost about $86,000.

T. A. S.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

1871 Program Reproduced.

A unique and beautiful festival was held by the Church School of Christ Church, Savannah, Easter afternoon, when the program of 1871 was reproduced as nearly as possible. One of the older parishioners, Mr. J. Moultrie Lee, treasurer of the parish, found an old newspaper of that date describing the celebration fifty-six years ago, and suggested the idea of reproducing it for this year's anniversary. In the procession were the banners of many years back, and which have not been used in the more modern programs of later years. The original carols of the 1871 service were sung, and following the roll call of the present school and the presentation of the offering, the roll of the classes of the Sunday School of 1871 was then called. Out of the twenty-seven names of teachers listed, three of the teachers of that time stood when called, and sixteen other classes were represented either by descendants or collaterals, leaving only eight without representatives in this generation. At the conclusion of this roll call, the rector, the Rev. David Cady Wright, then asked all present who were pupils that year to stand and about a dozen in the congregation responded. It is recalled through the old newspaper that at that old celebration an offering of $300 was given for missions. This is an interesting fact at this time when the Church Schools are celebrating the Golden Jubilee of the Lenten offering. Not only does it anticipate that offering by six years, but the amount is noteworthy as it was given at a time when the South was barely recovering from the efforts of the War Between the States.

The offering made on Easter afternoon by Christ Church School was $627.15. This will be supplemented by an additional $100 or more from the House of Prayer School, a parochial mission of Christ Church. This is only the third annual offering of the mission. Christ Church School was founded by the Rev. John Wesley when he was rector of Christ Church in 1736 and part of 1737.

Class of Colored Nurses in Church School.

In the Church School of Christ Church, Savannah, Ga., there is a Colored nurses' class led by a communicant of St. Augustine's Colored Parish, and which is composed of nurses who bring some of the little pupils to the school. At the recent Easter Festival, when all of the other classes had presented their banners at the chancel, the Colored nurses' class was called, and one of the members marched up the aisle, carrying a banner, as the other representatives had done. This nurse has been employed for forty years in the family of the child she now attends.

H. B. H.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. Geo. Tucker, D. D., Coadjutor.

Recent Bequests.

By the will of the late Mrs. Nannie F. Johnson, of Richmond, $500 is left to Monumental Church, Richmond, and $3,500 to St. Peter's Church, Port Royal, Va. Mrs. Johnson also requested that her diamonds be sold and the proceeds, which will amount to probably $4,000, given to St. Peter's.

Organist For More Than Fifty Years.

Mrs. John R. Haile has been presented by the congregation of St. Paul's Church, Essex County, with a beautiful silver vase in appreciation of her services as organist which have extended over a period of more than fifty years. Mrs. Haile is still serving in that capacity.

Christ Church, Alexandria.

A beautiful Service of Lights was held Easter Sunday evening in Christ Church, Alexandria, the Rev. W. J. Morton, D. D., rector. The purpose of the service, which was under the auspices of the choir and the Young People's Service League, was to describe the chief events in the life of Christ as set forth in the Christian year. The music, the lessons, the prayers and the lighting of the church were all meant to bring home to the congregation the spiritual meaning of the great events of the life of Christ the Light of the World. Five of these were presented, the preparation for His coming, the Birth of Christ, the Epiphany, His sacrifice on Calvary and the Victory of Easter Day in His resurrection from the dead. The service was in charge of the Rev. Dr. W. J. Morton, assisted by the Rev. Mr. Jones, a student at the Seminary, who has charge of the Young People's League.

A handsome doctor's hood was recently presented to Dr. Morton by the choir. Dr. Morton received his degree from the Virginia Seminary in 1918.

The Rt. Rev. John Gardner Murray, D. D., Presiding Bishop of the Church, held three services in Cunningham Chapel Parish in Clarke County (the Rev. B. D. Chambers, rector) on Maundy Thursday. A large congregation was present at the eleven o'clock service. Beside the parishioners, there were numbers from Winchester, Berryville, White Post and Front Royal. The afternoon service for young people drew a church full at Emmanuel Chapel, Boyce. The night service was held in the parish church, Millwood, when the Bishop conducted the meditation before the celebration of the Holy Communion.

The Mite-Box Fiftieth Anniversary raised the Sunday-school Lenten offering of Millwood and Boyce to a new high water mark, $500 being the amount contributed by the seventy scholars of these two schools. Pennies and nickles were few this year, as the young people were celebrating a golden anniversary, so converted their offerings from nickel and silver and presented them in gold.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Easter.

The Easter reports which have come to the diocesan office are splendid—the largest congregations—liberal offerings—more communicants than ever. At the Pro-Cathedral, Bethlehem, the Dean reports the largest congregations in the history of the parish on Easter Day. Bishop Talbot confirmed eighty persons on Easter Evening—the banner class. Several were unable to come to the class on account of sickness. There will be a second class shortly.

St. Peter's, Tunkhannock.

The Editor of the Bethlehem Churchman, the Rev. Mr. Neikirk, has been put in charge of this mission temporarily. On Easter Evening forty of his congregation, St. James, Pittston, and his choir were carried the twenty miles up the Susquehanna River to Tunkhannock by motors provided by his people and held a most inspiring service in the mission. Mr. Neikirk will go to St. Peter's twice a month.

The new Church, St. Martin's-in-the-Field, Nuangola, is completed and paid for, costing nearly $17,000. The rector of St. Clement's Church, Wilkes-Barre, the Rev. Mr. Groves, took his choir and a number of others on Easter morning to Nuangola and gave the congregation their Easter Communion. The new church was packed.

H. P. W.

NORTH CAROLINA.

The Coming Convention.

The one hundred and eleventh annual convention of the Diocese of North Carolina will be held in the Church of the Holy Comforter, Burlington, May 10 and 11. On the evening before, the Churchman's Club, embracing a membership of over a hundred laymen from Greensboro, Winston-Salem, High Point, Salisbury, Burlington and other places, will hold a dinner meeting in the Alamance Hotel in Burlington, when the chief address will be made by the Rev. Charles E. McAllister, of Newark.

Constructive Community Service.

One hundred and twenty-four persons have passed through the monthly clinics for crippled people now being held in the parish house. Five of a dozen such clinics have already been held. They are sponsored financially by the Kiwanis and Rotary Clubs and Dr. Thos. F. Opie, rector of the Church of the Holy Comforter, is chairman of the joint committee in charge.

A free clinic to ascertain predisposition to tuberculosis was also held recently in the parish kindergarten and about thirty little boys and girls were given the test. The kindergarten is a community affair and numbers ninety-five attendants. A kindergarten mothers' club with forty-five members, representing all the churches in the city, has also been organized and is doing constructive service in the interest of the youth of the community.

LOS ANGELES.

Rt. Rev. J. H. Johnson, D. D., Bishop.
Rt. Rev. W. B. Stevens, D. D., Coadjutor.

Bishop Johnson's Condition.

The Rt. Rev. Joseph H. Johnson, D. D., Bishop of the Diocese, though still seriously ill, is reported resting somewhat easier at the Las Encinas Sanitarium, Pasadena, Calif. The bishop, who is in his eightieth year, suffered a complete nervous breakdown last autumn, and at Christmas time it was feared he might not rally. He is slowly gaining now, and hopes are entertained that he may again be able to participate in the diocesan life.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Crusade Missions.

In connection with the close of the Bishops' Crusade in the Diocese of Michigan, successful missions have been held at Grace Church, Mount Clemens, by the Rev. W. F. Jerome; at St. Jude's, Fenton, by the Rev. George Backhurst; and at St. Paul's, St. Clair, by the Rev. L. P. Hagger. A feature of the last mission was the conducting of healing services under the auspices of the Guild of the Nazarene. A branch of the Guild has been organized to conserve the results of the mission.

Under the direction of Archdeacon Ramsay, Mr. William S. Duncan has been appointed lay-reader in charge of St. Bartholomew's Mission, Fordson, Mich.

McE.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

General Theological Seminary.

Prominent men interested in the General Theological Seminary of the Episcopal Church, in Chelsea Square, met at luncheon recently at the Downtown Association. Mr. Frank L. Polk was host. The Very Rev. Hughell E. W. Fosbroke explained the situation and new needs of the School to carry out its progressive policies in training men for the ministry.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

Christ Church Cemetery.

Unless the city takes steps to maintain the historic cemetery of Old Christ Church, Philadelphia, in which four signers of the Declaration of Independence are buried, the entire place will become a ruin.

Parish officials made this assertion last week commenting on the dilapidated appearance of the burial ground. The Rev. Dr. Louis C. Washburn, rector of the church, said the membership of the parish is doing its best to maintain the cemetery and that the city might help.

In an editorial on Saturday, April 23, the Philadelphia Public Ledger says:

"Something will be done to end the neglect of the famous Old Christ Church burial ground. Philadelphia has been deeply moved by the revelations that many headstones are broken in this historic spot, that one of the side walls is in danger of falling on several graves and that other traces of ruin may be found in this cemetery. It is evident that the officers of the parish have done all they could with the inadequate funds at their disposal. They have borne most of the cost of the upkeep of the churchyard for two centuries. Additional help is now needed and will be available shortly. Councilman Hall is endeavoring to find some means whereby the city can extend aid. Patriotic societies are planning to join in the movement. Both as a matter of civic pride and for the sake of preserving for future generations this historic church and churchyard, any past neglect on the part of Philadelphia will be atoned for."

Episcopal Hospital Campaign.

A campaign to raise an additional $200,000 for a new dispensary for the Episcopal Hospital, Philadelphia, was started April 22 with a luncheon at the hospital for the team workers.

The campaign manager, Mr. George W. Wilkins, Superintendent of Galilee Mission, announced that $50,000 had already been pledged.

The old dispensary can handle only 100,000 persons a year and is inadequate. When completed the new structure will be able to handle 300,000 persons a year. The present dispensary was started many years ago and has served the entire northeastern district of Philadelphia, handling most of the thousands of cases emanating from the many textile and other mills in this section.

The Annual Meeting of the Mission Study Classes of the Diocese was held on Monday night, April 25, in the Parish House of Holy Trinity Episcopal Church, Philadelphia, at which Bishop Garland officiated, and the Rev. Chas. N. Lathrop, head of the National Department of Christian Social Service, was the principal speaker.

Memorial Tablet: Judges of the Courts of Common Pleas in Philadelphia on Sunday morning attended the unveiling of a bronze tablet in memory of Judge William H. Shoemaker in the Church of the Atonement, West Philadelphia.

Judge Shoemaker, who died in December, 1924, was a vestryman of the church for twenty-two years. The tablet is the gift of Mrs. Shoemaker.

R. R. W.

Trinity Memorial Church, Ambler, reports the largest Palm Sunday and Easter attendance in its history. The attendance during Lent, 1927, was nearly fifty per cent greater than the previous Lent. The vestry at their Easter meeting passed a resolution commending the work and activities of the rector, the Rev. William Filler Lutz.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D. Bishop

St. Michael's Mission.

St. Michael's Mission has in the past entertained paying guests, from time to time, but the idea of making it durare held on Sunday. In the summer ing the summer months a so-called "Dude Ranch", came from the East with a new superintendent. Knowing what discriminating people who long for something different want, he determined to lose no time in using this attractive plant to this end.

For those who do not understand, St. Michael's is an Episcopal Mission and School for the children on the Arapahoe Indian Tribe. Here, during nine months of the year, about forty girls and as many boys, ages ranging from six to eighteen, live, learn and become, it is hoped, Christian men and women.

In St. Michael's Chapel, built of logs and with rustic pews, one faces the exerlasting hills, framed in a large glass window over the altar. To those of any Creed or no Creed the message of those mountains could not be lost. Here, during the winter months, two services are held on Sunday. In the summer, an evening service will be held.

With a complete equipment for housing families in separate cottages or individuals in the different units, all tastes can be easily suited.

St. Michael's is ideally situated one-half a mile from Little Wind River, which abounds in trout, and is in full view of three mountain ranges, the nearest being the Wind River Range of the Rockies, on which is the Continental Divide. Opportunity for riding through beautiful fields of wild flowers, along lovely winding paths by the river and over strange red hills, abound.

For those who desire greater distances to conquer trips into the Wind River Mountains themselves will be planned with picnics in some of the near-by canyons.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

The Cathedral Comes Into Its Own.

When the Cathedral of this Diocese was built at Garden City, by the generosity of Mrs. A. T. Stewart, in the late seventies of the nineteenth century, there were many to whom it seemed a grave mistake to locate the Cathedral and the Bishop's House twenty miles from the center of population, in a chimerical "city" that hardly merited the name of village. For years afterward, though the diocese was proud of having one of the most beautiful churches, and one of the earliest Cathedrals, in this country—admittedly an architectural gem of great beauty—yet its possession was felt to be in some ways a handicap, since it was so far removed, not only from Brooklyn, the only city in the diocese, but even from any village of real importance. Seldom could a congregation be gathered there that even approximately filled the church. Even at meetings of the Diocesan Convention there was room enough and to spare. But gradually the "only Cathedral town in America" grew in importance and in population, and the local congregation year by year increased in size. With the recent amazing growth of all the Long Island suburbs, Garden City and its environs have gained enormously in population. The Cathedral congregation is becoming one of the largest and most important in the diocese. In the latter part of Bishop Burgess' episcopate, the exterior of the church, including the spire, was thoroughly renovated at great expense. A year or two ago the organ, the largest and finest in this country when it was built, was completely renovated and its real beauty demonstrated anew. Recently new pews were installed in the church, arranged to occupy a larger floor area than the former ones, so increasing the number of seats. The old pews were placed in the crypt, and by means of microphones and amplifiers the service was made audible there. The efforts of the new dean, the Very Rev. George Paul T. Sargent, who was installed in January of this year, to bring the cathedral to its greatest usefulness in the surrounding community, are meeting with notable success.

Congregations have been larger than ever before. On Palm Sunday morning, when the Rev. Cecil Spencer Carpenter, M. A., Vicar of Bolton, England, preached, the church was crowded. On Tuesday in Holy Week, Bishop Stires confirmed eighty-six, and received one from the Roman communion. On Good Friday a thousand people by actual count, attended the Three Hours' Service. On Easter Day at the first communion service at seven o'clock, the church was filled; at nine there was another good congregation; at eleven there was not even standing room to be had in the church or in the crypt, and many were unable to get in.

The crypt has been renovated. Under the chancel and sanctuary, in the part of the crypt where the stewards and Bishop Burgess are buried, a chapel has been created, which can readily be made into a very beautiful one.

The Cathedral of the Incarnation, at Garden City, has, in short, developed into a real center of religious influence in the large and growing community in which it is located. At the same time, through the greater ease of transportation, it is also assuming a more important part in the life of the diocese. The center of population on Long Island moves steadily eastward; the empty "Hempstead plains" of a generation ago are a veritable "Garden City" now, and are becoming a residential area for thousands. The wisdom of Bishop Littlejohn is being vindicated. The Cathedral is coming into its own.

Largest Number of Easter Communions.

At St. Paul's, Flatbush, the number of Easter communions was larger than ever before. At six-thirty two hundred and fifty received the Sacrament; at seven-thirty, four hundred and eighty; at nine (the children's communion), five hundred and twenty; and at eleven, out of an attendance of eleven hundred, four hundred and twenty more received communion, a total of sixteen hundred and seventy communicants actually receiving during the day. I venture to say that this number was not exceeded any where in the diocese. Beside these wonderful congregations through the morning, there were six hundred at a children's service at four, and two hundred and sixty at night.

Four Parishes To Celebrate 225th Anniversary.

Plans for the celebration of the two hundred and twenty-fifth anniversary of the four colonial parishes of Jamaica, Flushing, Newtown and Hempstead, are maturing. Each parish will have its own local observances, and the Diocesan Committee appointed by Bishop Stires has prepared a program for a joint commemoration and thanksgiving. The date selected for this is Tuesday, May 3, and the place Jamaica—the oldest of the four parishes. There will be a dinner in Grace Church Parish House, at which the Bishop of the Diocese, the Rt. Rev. Ernest M. Stires, D. D., will preside. Guests of honor will be the Presiding Bishop, the Most Rev. John Gardner Murray, D. D., and a representative (not yet designated) of the Society for the Propagation of the Gospel in Foreign Parts, whose first effort was the founding of the parish in Jamaica. The senior Church warden of each of the four parishes will speak. After dinner there will be a United Service of Thanksgiving in Grace Church. The rector of the parish, the Rev. Rockland T. Homans, will be assisted by the rectors of the other churches—the Rev. George F. Taylor of St. George's, Flushing; the Rev. Edward M. McGuffey of St. James', Newton, and the Rev. John S. Haight of St. George's, Hempstead.

The Presiding Bishop, Bishop Stires, and the representative of the S. P. G. will speak. The object of the service is two fold: first, a thanksgiving for the establishing of the Church in these counties; second, an emphasis on our missionary responsibility, as those who are themselves the beneficiaries of missionary effort.

The Rev. Frederick W. Norris, D. D., rector of the Church of St. Matthew, Brooklyn, who has been in the hospital for several weeks, is reported to be making steady progress toward recovery.

The Rev. Edgar M. Thompson, who has been a hospital patient since before Christmas, has been better recently, though not yet able to leave his bed.

C. H. W.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Bishops Guests of Churchmen's Club.

The Rt. Rev. Thomas F. Gailor, the Rt. Rev. James M. Maxon, the Rt. Rev. Theodore D. Bratton, Bishop of Mississippi, and the Rt. Rev. James R. Winchester, Bishop of Arkansas, were guests of honor at the dinner given by the Churchmen's Club on April 20. Outstanding laymen made brief talks.

The dinner was the first held by the club, which was organized following the recent Bishops' Crusade. The Churchmen's Club is the expression on the part of the men of the Episcopal parishes of a desire to unify the forces of their Church, in order that all of the men of all of the parishes, through one organization, may direct their efforts toward the advancement and growth of the Church as a whole.

The executive committee back of the movement is eager to have the membership include all the men of the Church. Every male member of the Episcopal Church in the Memphis territory is eligible for membership. There are no dues and no assessments.

Plans for definitely directing the efforts of the club in a way that will be productive of the best results were discussed.

Easter at The Gailor Memorial.

Bishop Gailor preached at the morning Service on Easter Sunday in St. Mary's Cathedral (Gailor Memorial), Memphis.

In addition to the celebration of Holy Communion at eleven o'clock, there were one with two early celebrations one with Bishop Gailor as the celebrant, and the other with the Very Rev. Israel H. Noe, dean of the Cathedral, the celebrant.

In addition to these services, there was a Children's Communion, with full explanation of the same, at 9:30 A. M., and an evening service, when Dean Noe continued his series of sermons on "Modern Day Living Prophets", discussing the book, "The Message of Sadhu Sundar Singh", by Streeter, the subject being, "A Modern St. Paul".

ARIZONA.

Rt. Rev. Walter Mitchell, D. D., Bishop.

The Splendid Work of Three Institutions.

Church people unfamiliar with St. Luke's three institutions in Arizona would be gratified by learning a little about them, for they represent one of our Church's most welcome efforts. The concise report for 1926-27 may be obtained from Bishop Mitchell's office or from St. Luke's Home, both in Phoenix. The Rev. Bertrand R. Cocks was recently the recipient of much attention on the twentieth anniversary of his coming to Phoenix as Superintendent of St. Luke's Home and General Missionary in the District of Arizona. The entire community voiced its enthusiasm for him.

Lured by the golden flood of Arizona sunshine, thousands of people, both sick and well, have gone there. Twenty years ago, Bishop Atwood, touched by the needs of the unfortunates among

(Continued on page 22.)

Family Department

April.

1. Friday.
3. Fifth (Passion) Sunday in Lent.
10. Sixth (Palm) Sunday in Lent.
14. Maundy Thursday.
15. Good Friday.
16. Easter Even.
17. Easter Day.
24. First Sunday after Easter.
25. Monday. S. Mark.
30. Saturday.

Collect for Second Sunday After Easter.

Almighty God, Who hast given Thine only Son to be unto us both a sacrifice for sin and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ Our Lord. Amen.

Collect for St. Philip's and St. James' Day.

O Almighty God, Whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth and the life; that, following the steps of Thy holy apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ Our Lord. Amen.

For the Southern Churchman.

Easter.

Francelia Leonard.

We lay Him in a tomb
Built by a rich man,
There, in the perfumed gloom
We seek Him eagerly:
That living, loving face
So full of peace and grace
Shining so regally!
And of the glistening angel at the door
We question longingly: "Ah, no more
Shall we behold Him face to face"?
And he makes answer, "Look within,
Here are the symbols of His grace,
Here are the emblems of His earthly strife
But would you find Him? Linger not!
Follow along the road to Emmaus
Among your fellow men on the Mount,
And there, with Him and them
Ascend into the Vision of the Son of God
Brother of men"!

The Veil as Gossamer.

Between Friday night and Sunday morning, nineteen centuries ago, the most momentous event in the history of the world occurred. We may differ as to the nature of the event; we cannot but agree as to its world-transforming power. On Friday night the disciples and the Holy Women resigned themselves to the victory of all-conquering death. They could think of nothing but how to provide for rendering the last duty of love to the dead body of their Master—and out of that grave came, unexpectedly, unlooked for, the life and power that changed the band of mourners into a joyous and a triumphing host. Death and the grave have ever been the end: here they are the glorious beginning.

Now on this Easter morning let us try humbly and reverently, conscious of the mystery encompassing us which no eye can pierce, to realize what happened. St. Mark tells us that He appeared first to Mary Magdalene—with all the old love and old tenderness uncongealed by the chill tomb. Her name on His lips—Mary—has rung through the centuries as a trumpet proclaiming that death cannot halt the onward march of the host of God.

Surely this woman, to whom His first word was spoken that made sable death luminous, cannot but capture the imagination.

She came from Magdala on the shore of the Lake of Gennesaret. We must not confound her with the woman who is called a sinner. Early in our Lord's ministry she met him. She was a poor, neurotic woman, the victim of delusions, shunning the haunts of men; tormented by alternate frenzy and brooding silence. A modern physician has diagnosed her condition as that of "a woman whose personality has been disintegrated or disrupted, and whose mind was a battleground of forces released from her lower self, all control gone". It was the condition which was described in the picturesque language of a primitive age as being possessed by demons. That her case was grievous is shown by the number of demons that were supposed to haunt her. Then suddenly she comes in touch with Jesus. The dynamic power of His personality, the mesmeric force that He irradiated, scattered her gloom and brought the streams of healing vitality into her soul. There are multitudes of strange people in the world who still sit credulous in the dark believing that the legs of a table can be vitalized and set gyrating round a room; but when you tell them that a glorious personality such as Jesus could vitalize a nervous wreck into new life, they look at you with pitying eyes. That is what Jesus did to Mary of Magdala. He told her of the Father, and how the world was not a demon-haunted graveyard, but the shrine of His love and His mercy. Fear died within her. "I too am a daughter of God and He loves me," she said to herself one day, and it was if she had risen from the dead. The change was such that they said it was as if seven demons had left her. And her heart clung to Jesus for He had snatched her as from the charnel-house.

When you realize that story you will understand what was in the heart of Mary as she stood with the Holy Mother over against the Cross and watched. He had saved her: and now she was powerless to save Him. She watched through all the six hours; and when Mary of Magdala, Mary the Mother of Jesus, and Nicodemus laid Him in the grave, she watched still. When the stone was rolled across the entrance and the tomb was sealed, she felt as if her own heart lay buried there.

When the Sabbath was over she was the first at the tomb with the spices. She would at least have that comfort—the comfort of ministering the last rites of love. The empty tomb mocked her. The others go away but she lingers. Again and again she comes to the little window and looks into the dark tomb. There is nothing there. She turns round hearing the question, "Why weepest thou"? and lo! a man confronts her. "Whom seekest thou?" He asks, and she thought He was the gardener. There is a depth of grief which numbs all the faculties. The eye blinded by weeping, and the ear dulled by the ache of the heart, cannot see, cannot hear aright. The depth of her grief is shown by her failure to recognize . . . "Mary," He says, lingering on the word. With the joyous cry, "My Master", she throws herself down at His feet. It is the ecstasy of love born out of despair. . .

And as you see it, remembering what lay behind: the soul of the woman reborn: the life that owed everything to Jesus . . . you understand that adoring cry . . . And you will never be able to say "My Master" as Mary said it on this or any other Easter Day until you too have had that living touch with Christ which means a life risen from the dust. It is only those who know what it is to be forgiven of God, to be made to live by His Spirit, for whom an eternity of wonders has dawned, hearing His voice saying: "Son and Daughter of God!"—only they can hail the Lord of Life on Easter morn with the fire of adoration in the heart and the rapture of praise on the lips. When we remember what the Lord has wrought: then shall we praise and adore!—Dr. Norman MacLean, D. D., in "Easter Sermons".

A Letter From a "Refugee" to Shanghai.

Something of what is involved in leaving home and work at short notice and going as a "refugee" to Shanghai is shown by a letter from Miss M. A. Bremer, of St. Faith's School for Girls, Yangchow, District of Shanghai, written early in February. She says Yangchow was so quiet and peaceable that it seemed fairly silly to have to leave their comfortable home and friendly surroundings; nevertheless, conditions in the interior were growing worse, and if the Cantonese were actually to carry out their melodrama, it was as well to be in Shanghai. The school was closed for the China New Year holiday when the decision was made.

"We told the servants we should have to stay in Shanghai for a time and that the place would be in their hands. They are such loyal souls! Our cook gave me one look and remarked in firm tones, 'put that wood away'—our year's supply, weathering outdoors. Things went steadily with hardly a moment of anything but a mechanical, 'This could stay; it could be replaced. That must come with me; I should miss it if—'

"Of course more than the mere things was the heart-breaking situation of leaving the people, the work. But under pressure of time we went on and by six o'clock our steamer trunks, suitcases and ourselves were out of the compound. The servants had worked like beavers, the amah had wept but had not stayed her hand, and we turned our backs on the place that means so much more than house or home or possessions.

"The Standard Oil launch, loaned by their Chinkiang office, was awaiting us at the East Gate and it needed only a few hours to make the trip down the Canal and over the Yangtse. We waited also in their residence quarters

for the midnight train, which the five of us boarded and by six-thirty next morning we were in Shanghai. We were assigned to stay at St. John's University with one of the families in residence. There seems little likelihood at present of opening girls' schools next term, and the enforced stop may be even longer.

"One thing seems clear, the Moscow Reds are doing their best to break up the whole social structure of the country. There are Moderates who may gain increased influence and we can only hope for them to do so. One can see the struggle between these two in many places and in many situations. . . .

"So far as local feeling in Yangchow is concerned, there was a meeting of about thirty prominent men in the city who sent a representative to our mission to beg us not to leave, assuring us that they would provide a special launch at any time needed. The whole city, at present, seems friendly. The question is what will take place when the agitators arrive?

"Therefore the Consul at Nanking, the Bishop, and all in authority are doing their utmost to have all precautions taken. We may be able to go back in a month's time and find the place intact. And it may be impossible to stir until after the summer is passed."

For the Southern Churchman.

At Break of Day.

Lillian F. Lewis.

The orb of day in splendor rose
To herald Judah's Easter morn,
To bid dawn's diamon'd rays disclose
A tomb bereft; but not forlorn,
For angels voiced its word of cheer:
Behold, Christ lives! He is not here!

Although so strongly had been sealed
The sacred sepulchre latewhile,
Adoring mourners there revealed
In place of tears now solaced smile:
Their Lord in triumph was arisen;
Unbarred His recent three days prison!

In ecstasy the tidings sped
Thus early brought hearts bowed in grief:
Removed the stones—He was not dead.
What joy! what promise! what relief!
He rose with healing in His wings,
The Sun of righteousness, earth sings.

The Law of Compensation.

We shall never forget the indelible impression made on our boyish mind by the first reading in the Latin class of the immortal Fables of Aesop. And especially of the incomparable story of "Juno and the Peacock". Most of our readers are familiar with it. Juno was the goddess of the birds, and one day the peacock, rustling in all its glory of wanton coloring, appeared before Juno with a bitter complaint. Displaying her tail and marvelously beautiful featherage, she reminded the goddess of her raucous voice, comparing it with the mellifluous song of the little drab nightingale. And this was Juno's answer, "It is not the habit of the gods to bestow all excellences upon one individual".

This is true of creation and of the way of God with man. Compensation is nature's law only because it is God's law in life. He takes and giveth as He pleaseth. In the parable of the talents the Lord of the servants gives ten and five and two talents apparently without considering the previous claims of the men on whom the trust was bestowed. The reward of the faithful keeper of the five talents was exactly like that of him who had the ten. And the terrible lot of the keeper of the two talents was simply the result of his misunderstanding of the Master's orders. He failed because he was unworthy of the trust, not because his two talents did not bring to the master other ten or other five. God bestows according to His own free will and grace.

The history of mankind is full of marvelous examples of what men have accomplished under the greatest handicaps for God and for the world. Some of the greatest characters of human history had to struggle with tremendous obstacles and in the struggle made themselves immortal. The impressionist school of art in Germany depicted our Lord as most hideous in His outward appearance, simply because the prophet has said, "He hath no form nor comeliness and there was no beauty in Him that we should desire Him"; and that wholly without slightest confirmation in the Gospels or from any contemporaneous source.

But to other great leaders of men this is strictly applicable. Alexander the Great, according to competent testimony, was both a hunchback and an epileptic. Paul according to Chrysostom, was "an unsightly dwarf", yet he touched the stars; Shakespeare was a cripple; so were Scott and Byron and Lord Kelvin; Nelson and Napoleon were men of small and unimposing stature; Homer and Milton were blind poets; and that greatest of all composers, Beethoven, was so deaf that he could not hear the heaviest thunderclap; and some of the greatest preachers of the ages were men of bodily weakness and infirmity, sometimes even deformed.

Always and everywhere we find this law of compensation. Did they perhaps achieve what they did because they first overcame their tremendous handicap? There is comfort and inspiration in this thought for men and women of high ideals, but whose path is one of shadows and trials. We should "carry on", as the English said in the late war, no matter what are the hindrances; trusting in God, go forward in the way of His pointing and do with your might what your hand findeth to do. Thus God gets all the glory; we are but His poor instruments. Martin Luther used to say: "God can hit a straight blow with a crooked stick." And time and again the history of the world and the Church has proved the truth of this saying of the great Reformer. Paul prayed long and ardently for the removal of the thorn in his flesh, but the remaining thorn was of greater help to him than its removal could ever have been. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."—Christian Observer.

God's Faith In Us.

We hear much of trusting God. We are exhorted to "have faith in God", to "trust in the Lord", and these exhortations are enforced by examples of heroes of faith the record of whose lives not only adorn the pages of the Holy Book but all the pages of worth while history. The faith required of us is the basis of all achievement. Without faith God cannot be pleased because nothing will be done; all will be kept "hidden in a napkin"; there will be no preparation for crops, no sowing of seed, no social organization, no industry, no anything. "Have faith in God."

God has faith in us. Of this we hear too little. We need to think much of God's trust in us that we may strive to be worthy. All belongs to God. The world is His with all things therein. We are His. All our latent or developed powers are His. Nothing is or can be held by any man in fee simple.

No sensible man invests his all in an enterprise or places it in the hands of persons without confidence that his investment will be wisely and honestly handled. God, who is infinitely wise, shows His faith in man by entrusting all His "goods" to him. He reserves nothing. With implicit faith He delivers His goods to "each according to his several ability", to one five talents, to another two, to another one, simply saying, "occupy till I come". This transforms a relationship that is essentially that of bond servant into that of steward—one honored with a trust.—Exchange.

For the Southern Churchman.

The Quest.

Conrad H. Goodwin.

Be this thy radiant goal,
Found in love's chief intent;
To claim some kindred soul
As friend—so mould its bent.

Then multiply the quest:
All flesh as spirit see;
Cleanse sense with motive blest—
Love men exultantly.

But why this task so bold?
Why trust that honor lifts?
Or think that virtues hold—
And take fresh wounds for gifts?

Real worth, faith-child, make sure;
For spirit's leap despoils
Though passions subtly lure—
Look! conquered flesh recoils.

Full trust is true restraint;
My soul in thine, sense-free;
Love masters all complaint—
Friendship's eternity!

Give all thyself—love's goal—
To feed the spirit's flame!
Till flesh, as templed soul,
Shall praise His Holy Name.

"However Little Strength Rouse That Little."

"If I were asked," said an American Bishop recently, "how a parish, however small or poor, would be most likely to flourish, I would say: let it begin to exert itself in the great work of the Propagation of the Faith. However meager its resources or little its strength, let it rouse that little, such as it is, and, zealous for souls, let it strive by fervent prayer for the missionaries and by methodical contributions to relieve the poverty of the missions; these very efforts will react upon the parish by unifying and enlarging it."

Many ministers are finding this out by experience. Living strictly to itself, a parish soon "goes to seed". It loses that sense of Catholicity and solidarity which belongs to it by right. Isolated it ceases, in a sense, to be part of that Divine Body of Christ, each member of which is in the closest sympathy with every other.—Exchange.

For the Young Folks

The Shooting Star.

Last evening, when my mother dear
Was rocking me to sleep,
My drowsy eyes I opened wide
For just a farewell peep.

The stars were smiling down at me
With gentle, silver light,
When suddenly a little one
Went flying through the night!

All in a moment it was gone,
Before I could say, "Oh"!
I wondered where 'twas flying to,
And if it had to go.

I think that 'way off in the sky,
Some place had not a light,
And God said to the little stars,
"Who'll go and make it bright"?

And then this little willing star,
Before the rest had stirred,
Cried, "I will go"! and off he flew,
Without another word.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Jesus On the Lake-Shore.

M. L. G.

Jesus stood on the Shore of the Lake of Galilee. He was making a fire of coals, and when it burned brightly He began to cook breakfast, fish and bread. Out on the lake, through the morning mist He could see a boat, and He knew that Peter and Nathanael and John and others of His friends were in it, and that they had had a night of hard work, fishing. They would be cold and hungry, and ready for a good fire and breakfast.

"Boys," He called out, "have you caught any fish?"

The men in the boat heard that cheerful call coming out to them; but they did not know who stood on the shore. "No!" they shouted in answer.

"Throw the net on the right side of the boat and you'll find," the voice came out to them again.

And so they did, pulling the net back full of great fishes. They could not draw it again into the boat, so full it was, so they came slowly to land, dragging the net after the boat. John knew whose work it must be that had turned a poor night's work into wonderful success. "It is the Lord!" he said to Peter.

Then Peter left his mates, for he must be out of the boat, struggling with the waves to get to Jesus. Oh, to see Him again, to know anew that the terrible death on Calvary had not been all, to be assured again that he was forgiven for his denial of this Best Friend!

The others came more slowly in the boat, and after all Peter had to go back and draw the net to land. But his heart glowed with joy and wonder and awe.

"Come and get your breakfast," said Jesus, and His own hands took the bread and fish and gave it to them. Yes, this was Jesus, the very same. He had been through death, but that had not changed His care for them. His love for them. The very same Jesus!

After the breakfast the Lord took back PePter into the company of those who were to be witnesses of Him, and Peter went through a long ministry, to death for Jesus, and never denied Him again.

Timmy's May Baskets.

By Margaret Ward.

"May is coming!" said Timmy to Aunt Lu. "And May is for Maying. My mother told me a story of when she was little. It was about the time you found the little wind flowers in time for May Day."

Aunt Lu nodded. "Up along the stone wall in Mr. Brown's south pasture. They are always early there. But the best May flower is the trailing arbutus, and the latest, pinkest ones, grow up in the pines near Miss Electa Appleby's."

"Then we'll look there first," Timmy decided. "But how did you manage about the baskets?"

"We made ours out of paper," Aunt Lu told him. "Mine were generally green to match the leaves, but your mother liked pink."

"I want both," announced Timmy. "Will you find the paper and show me tonight?"

So Aunt Lu bought rolls of pale pink and soft green crinkly paper—much prettier, she told Timmy, than the shiny kind they had when she was little—and a tube of paste. And that night Timmy screwed his face into a knot and found that his fingers were all thumbs, trying to make baskets.

Timmy hated to "try and try again". He liked things to come easily. "Couldn't you do the baskets and I go with you to get the flowers?" he asked.

"No, sir!" said Aunt Lu. "If they're your baskets, you must help."

After a while Timmy found that if he was careful enough, the paste didn't smear, and when he pulled the top edge of the paper into a frilly ruffle he didn't need to tear it.

"I see that trying is useful," said Timmy, "but I shall be glad when we get to picking flowers."

"There is a try there, too," Aunt Lu warned him. "The trailing arbutus will die if you pull up the roots. You must cut it with scissors—Oh, so carefully! I couldn't take you unless you promised."

So Timmy promised, and so on the last afternoon of April, he and Aunt Lu climbed the hill to the pine wood near Miss Electa Appleby's and gathered their flowers. And next morning, the minute Timmy woke up, he called Aunt Lu, and they began filling the baskets.

When the baskets were done, Aunt Lu packed them all in the big market basket. "I'll carry them and you can run and hang them on the doors," she said.

At Jack Brown's house Aunt Lu stopped. "Going to leave one here?" she asked.

"No," said Timmy, "'cause he has daffodils in his yard. I like Jack, but he has daffodils for his May."

At the next house, which was little and shabby, Timmy took out a basket.

"Who lives here, Timmy?" asked Aunt Lu.

"I don't know that," returned Timmy, "but I think this house needs a basket."

And when the gay little baskets were all hung and they had started home for breakfast, Aunt Lu declared, "You know how to hang May baskets better than your mother and I did".

"Well, I didn't have to try. I seemed to know they must all find May right outside."—Selected.

For the Southern Churchman.

The Shark and the Automatic Alarm Clock.

Louis Tucker.

Once upon a time there was a man who invented an automatic, waterproof alarm clock, that did not have to be wound up, but only shaken up, to make it keep running, and that went off at the set hour every day with remorseless regularity. He lived in Havana, and when he got a working model made, he took a sloop to go to Key West and take the railroad to Washington for a patent; but a hurricane came up the Florida channel that day and the sloop went to the bottom.

Next day a man, who was fishing at Key West, heard a chime of bells under the boat at six o'clock in the morning; so he went home and told about it and they put him to bed because they said he had fever and was delirious. At six o'clock that afternoon three Negroes sitting on a Key West wharf heard a chime of bells under the wharf; and they were so astonished that one of them fell overboard and was never seen any more. At six o'clock the next morning a chime of bells was heard in the forecastle of the revenue cutter, which made the men think the boat was haunted and gave the officers a great deal of trouble; for all the men tried to get shore-leave at once. At six o'clock that afternoon a chime of bells was heard close to some bathers on the other side of the island, which was a good thing, because they came ashore; and it was not heard any more for some days around Key West. But out at the Dry Tortugas the lighthouse keepers thought they must certainly be going mad, for they heard a chime of bells every morning at sunrise and every evening at sunset for three days.

From that time on the whole Florida reef knew of the bells. At sunrise and sunset they were heard, sometimes in one place and sometimes in another; and all the fishermen were sure it was mermaids or else a spirit alarm-clock which woke them from this dream of life and told them when to die. Several did die when they heard it—just curled up and took to their beds and died. Nobody could think of any explanation. Most men who had not heard it made sure it was not so, but when the silvery bells did really and actually chime in the water near them, it scared them twice as much as if they had believed.

At last a man with no brains and yellow leggings, who was a stock-broker when he was at home, caught something on the end of a tarpon line which was not a tarpon. It was very big and heavy and for an hour and a half nobody could see what it is; for it rushed and pulled and sulked and would not come up to the top of the water, and the man was very nearly tired out before he managed to see that it was an enormous shark. At last he gave up

his pole and reel to a fisherman whom he had hired; and between them they tired the thing out and drew it into shallow water and there another fisherman harpooned it. It broke the fishing line at that but the harpoon held; so they got it caught at last; and just as they dragged it up on the sand a chime of silver bells went off, and they looked around and saw that the sun was setting.

The fishermen were scared out of seven senses, but the yellow-legged man with no brains had never heard the ghost-stories about the silver bells and so he said the noise was inside the shark. Nobody believed him, but he insisted so hard that, at last, they got an axe and a torch from the boat. Now you can cut a shark into steaks and chops and he will live, but if you hit him hard on the tip of the nose with an axe it gives him concussion of the backbone and he dies at once. They killed this one and they lit the torch —for it gets dark very soon after sunset on the Florida Reef—and cut him open. Inside they found some buttons and the brass buckle to a belt and a waterproof, automatic alarm clock.

The yellow-legged man took the clock because it was his shark; and he had it examined and patented and sold the patent for a great deal of money and gave the fishermen five dollars apiece. As for the white fishermen, they understood now what caused the ghost-bells; but the Negro fishermen said it was real ghosts and would not believe this explanation at all; and perhaps you will not either.

The Feather Bed Boat.

I like to go to grandma's house
And sleep in her feather bed;
I play I'm a boat on the sea afloat
With the waves clear over my head.

The bed's four posts are the rockbound coasts,
The patchwork quilt is the sail,
And the wind and rain on the windowpane
Are a wild nor'easter gale.

I weigh my anchor and hoist my sails
And I set my course due west,
And away I go with a ho! heave ho!
In search of a treasure chest.

A treasure chest with a Spanish crest
On the rusty, iron-bound lid;
Hid deep in the sand of a foreign land
By the terrible Captain Kidd.

On the shining shore of a tropic isle
'Neath the Southern moon's bright beams,
I end my quest, for I find my chest,
And it's just chock-full of dreams.

And so there I stay until break of day
And the eastern sky grows red;
And I open my eyes as grandma cries,
"Wake up, you sleepy head".

—Alleine Langford.

The Bear That Ran Away.

"Oh! It's getting so dark, Ted! I wish we were home!"

"Well, there's nothing here to hurt us. But let's hurry, Sue, and we'll get home in time for supper."

"I'm too tired to hurry. Oh, Ted, I wish we hadn't fastened our sled to Mr. Smith's bobsled. It seems hours since we untied the rope and started to walk back home."

"We'll take this short cut through the woods. I wish I could pull you on the sled, but there's too much brush."

"I'm so tired, Ted, that I'll just have to rest."

"It will soon be really dark and we ought to keep on. But if you're so tired, lie down on the sled and I'll cover you with my sweater."

After a few moments, Ted was shivering with cold and said, "Can't you go on now? I'll leave the sled here for I can't pull it through the brush. I'll get it tomorrow."

Again they started, but found it hard going on account of the thick underbrush. After a time, in the growing darkness, Ted stumbled against something, and was surprised to find it was the sled. He knew, then, that they were lost, and had been walking in a circle, as people often do when lost in a forest. He did not want to frighten Sue still further, so he said: "I think we'd better stay right here and rest. Some one will come and get us before long."

"Stay here! In these dark woods!" wailed Sue.

"Don't cry! I know we're not far from home, but I can't see the path. You lie down again, and I'll cover you up warm."

Sue was so tired that in a few moments she was asleep. Ted wished he had not coaxed her to try a ride behind Farmer Smith's bobsled. No one at home had seen them start, so would not know where to search for them.

The wood was full of noises, astir with life. "Just squirrels and rabbits!" Ted told himself. It grew colder, and he jumped up and down and clapped his hands to warm them.

As the moon shone dimly among the trees, Ted, snuggling close to Sue, felt himself going to sleep. Then he heard a crackling of bushes, and in a cleared space a few yards away, he saw a great shaggy animal with a swaying, hanging head. "A bear!" he thought, and his heart beat wildly. In great fear, he gave a shout that startled the still woods. Instantly the bear rose on his hind legs and moved around as if he were dancing, but soon dropped to all fours and shuffled quickly away among the trees. Sue had not wakaned at Ted's shout.

After a time, in spite of his fear, Ted fell asleep and did not waken until the shouts of searchers roused him. His first words were: "I saw a bear, dad! But he didn't see us."

"A bear! You were dreaming. There's been no bear in these woods for fifty years."

"I wasn't dreaming!" Ted insisted.

After leaving the woods, they met several strange men, and one asked: "Have you seen a bear about here? A trained one escaped from his keeper in Brent, and we've seen his tracks leading this way."

"Dad! Did you hear?"

"Yes, Ted, it must have been a real bear, not a dream one."

"And a trained one! When I shouted, he must have thought he was ordered to dance. But, anyway, I'm glad he didn't find us. Would you have liked his company, Sue, if you had wakened to see him dance?"—Selected.

Sewing Aches.

Jessie sat down by her mother to sew. She was making a pillow-case for her own little pillow.

"All this?" she asked in a discontented tone, holding the seam out.

"That is not too much for a little girl who has a work-basket of her own," said her mother.

"Yes," thought Jessie; "mother has given me a work-basket, and I ought to be willing to sew," with that she took a few stitches quite diligently.

"I have a dreadful pain in my side," said Jessie in a few minutes. "My thumb is very sore," she complained. "Oh, my hand is so tired!" was the next. Next there was something the matter with her foot, and then with her eyes, and so she was full of trouble.

At length the sewing was done. Jessie brought it to her mother.

"Should I not first send for a doctor?" asked her mother.

"The doctor for me, mother?" cried the little girl, as surprised as she could be.

"Certainly, a little girl so full of pains and aches must be ill, and the sooner we get the doctor the better."

"Oh, mother," said Jessie, laughing, "they were sewing aches. I am well now."—Exchange.

Spring and Summer.

The alder by the river
Shakes out her powdery curls;
The willow buds are silver
For little boys and girls.

The little birds fly over,
And oh, how sweet they sing,
To tell the happy children
That once again 'tis spring.

The gay green grass comes creeping
So soft beneath their feet,
The frogs begin to ripple
A music clear and sweet.

And buttercupts are coming,
And scarlet columbine,
And in the sunny meadows
The dandelions shine.

And just as many daisies
As their soft hands can hold,
The little ones may gather,
All fair, and white, and gold.

Here blows the warm red clover,
There peeps the violets blue;
Oh, happy little children,
God made them all for you.

—Jessie May Davis.

Gold and Brown.

"Have you asked Mary Watson to our party?" asked Elizabeth Warren of her Cousin Marjorie.

"Oh, yes," Marjorie answered. "And hasn't she the prettiest brown curls you ever saw?"

"Pretty curls," answered Elizabeth, "but they are golden curls and not brown."

Maybe it is the way the light shone on them," said Marjorie, who never liked to quarrel about things.

"Oh, no," replied Elizabeth, "I know golden curls when I see them, and I just saw Mary Watson, and I asked her to the party too; so I guess she'll be sure to come."

"I hope she will," Marjorie couldn't keep from saying, "and then you'll be sure to see that her curls are brown."

That was all they said, for two cousins just can't quarrel very hard when they are all ready to have a party together. The party was to be at Marjorie's home, but both little girls had done the inviting and prepared for the fun. Because it was so close to hallowe'en night it was to be a hallowe'en party, and the boys and girls were all going to wear fancy costumes, with gay caps like witches' caps and little cloth masks to hide their faces.

Marjorie's Aunt Anne met them all at the door and led them to their places for the march that was to be the first of the party games. Aunt Anne, who was a wonderful musician, was going to play a march, and all the make believe witches were to march all around the room, through the big hall, and back to the playroom, where the games were to be. In the playroom there were long strings of apples to bite off of the string. Marjorie and Elizabeth had helped to fix them so they knew all about it, but the others didn't; so when the march was over Aunt Anne was going to ask every one to take off their masks and witch cloaks so they could play better. Marjorie could hardly wait for them all to come in, and as Aunt Anne would bring them into the room she felt very queer, not knowing who was who and just having to guess about her very best friends.

"It's queer," she whispered to Elizabeth, for as she and Elizabeth had dressed together they knew each other, "to be in a room full of people that you don't know."

"Of course we know them," Elizabeth giggled in reply, "but we just don't know which is which nor who is who."

But pretty soon they began to think that there was something very queer about it sure enough, for when they went to take partners for the march there was one little witch too many.

"I can't think who it is," Marjorie whispered to her cousin; "but you go on and march with her and I'll stay behind by myself because I ought to be polite, as it is at my house."

So Elizabeth and the odd little witch marched all around together.

"Are you Mary Watson?" Elizabeth asked while they were marching through the lighted dining room.

"Yes," whispered the odd girl, "and you are Elizabeth, and I'm so glad you asked me to the party."

"Yes," Elizabeth agreed, "and would you mind letting me see your hair just a minute."

Mary lifted her cap and let Elizabeth look at the shining mass of golden curls, then she asked, "Why"?

"Oh, nothing," said Elizabeth, "only I have a joke on my Cousin Marjorie; she thinks your hair is brown." And Elizabeth felt quite self-important over being right. She could hardly wait to find Marjorie after the march was over. In the big playroom when Aunt Anne said, "Now everybody take off his mask", there was so much guessing and laughing and shouting over mistakes that it was some time before Elizabeth thought again about finding Marjorie and saying: "See here, Mary's curls are golden just like I said they were. Now, isn't that a joke on you?"

That was exactly what she was going to say. She had it all made up beforehand; but there was so much laughing and moving about that she forgot it again and went on playing games.

Then after awhile Aunt Anne told them all to stand in a long row and when she called their names to come up and get the plate she had to hand to them. On the plate were little chicken sandwiches and frosted cookies and a cup of hot chocolate. It looked so good that it made you glad when your name was called.

But the funniest thing happened when Aunt Anne called Mary Watson's name. Instead of one little girl going up there went two, one with shining golden curls and the other with darker brown ones.

"Why, why," gasped Aunt Anne, "are you twins? And surely you are not both named Mary."

"Oh, yes, we are," they laughed; "but we are not twins; we are cousins, and we don't live in the same town—"

Then Mary with the golden curls said: "I am visiting Brownie." And Mary with the brown curls said: "Goldie is visiting me, and it was nice of Elizabeth to ask her to the party."

Then every one laughed, and Marjorie and Elizabeth said: "Isn't that a joke on us? We were just about to quarrel over something, and we were both right."

"And both wrong too," said Marjorie thoughtfully. "And don't you think those are nice nicknames, Goldie and Brownie? We'll have to call them that now."—Christian Advocate.

The Little Red Hen's House.

When Annabel awoke from her nap, she could not think where she was. Then she remembered how she had run into the potato dug-out to hide. Before she could call out, the hired man had shut the door. She called until she was tired; then she had fallen asleep.

Annabel jumped up and felt her way in the dark cave to where a door opened. This time, when she pounded with both hands, it came open at once.

The sun was shining outside, but it looked strange beyond the door. The girl did not know that she had come through a tiny air door in the side of the hill instead of the entrance.

There was no path to follow, but Annabel pushed her way through weeds that grew as high as her head. She walked on and on, until she came to a hedge.

As Annabel was visiting in the country, she did not know whether she ought to go through the hedge. So she walked on until she came to a stream that stopped her path. Then she slipped through the hedge.

On the other side she soon got into a dark wood. By this time she was very tired and hungry. She remembered that they were to have had a tea-party, with peppermint candy, that evening at the farmhouse. When she thought about it, she sat on a stone to cry.

Suddenly Annabel heard a small voice which seemed to say, "Oh, me! me"! She looked about and saw a tiny chicken running all about. It was so frightened that the girl had no trouble to catch it.

"I'll find your mother," she promised the chick, forgetting all about her own troubles.

Hunting through the bushes, she caught sight of the smallest red hen she had ever seen. The little hen had six other chicks following her.

"I have one of your chicks!" called Annabel.

But the hen, who had no idea she had lost one of her babies, went as fast as she could down a furrow, with Annabel after her.

The little red hen soon came out of the wood and hurried across a stretch of green grass to the door of a tiny red and white bungalow. It looked so much like a candy house that Annabel was not surprised when she drew near and got a whiff of peppermint.

Just then the little hen looked back and saw the chick in Annabel's hand. She suddenly flew at her as if to peck her.

Then a girl came running across the lawn, and Annabel saw that she had come from a red and white bungalow, painted just like the little one.

"Dear me!" cried the girl to Annabel; "did my banty hen lose a chicken? And did you find it?"

"Yes, and I don't care if she did try to peck me," laughed Annabel; "that little chick is happy. I was lost in the woods, and she led me to this place."

"Aren't you the girl visiting at the Wallace place?" asked the girl. "I'm Eva Blair, and we live on the next farm. When I have shown you our home, I'll take you home."

So Eva explained that the banty chickens were hers, and that the cunning red and white chicken-house had been a birthday present.

"It looks like candy," laughed Annabel; "and smells like it, too."

"That spearmint, growing in the grass," explained Eva.

"To think," cried Annabel, "of a little red hen's chicken showing me my way home and finding me a new friend! Helping the little chick made me help myself."—Christian Sun.

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Deaths

GILL: On Thursday, April 21st., at her home in Petersburg, Va., in the eighty-first year of her age, MARGARET widow of German B. Gill and mother of Rev. J. M. B. Gill. Funeral from St. Paul's Church Friday the 22nd. Interment in Blandford Cemetery.

MRS. ANNIE S. POWELL.

Entered into rest at her home in Wytheville, Virginia, MRS. ANNIE S. POWELL. Mrs. Powell was before her marriage Miss Annie Jones, of Orange, and was widely known throughout the state.

On the morning of April 5, she fell asleep to awaken in that sunlight that knows no shadow, that morning that has no waning. To those who loved her a precious memory has taken the place of a beloved presence. Like a tired child when the day is far spent, she closed her eyes to open on the sight of Him who is our Light.

Full of years, she could look back on life's duties faithfully performed with a calm and peaceful mind a rare courage that had faced bravely the many duties and vicissitudes of a long and useful life. Staunch and loyal to her own, doing her duty always, she was a loving and devoted mother, kind and sympathetic to her friends and neighbors. The world has been blessed by her noble presence; she has left behind sweet and tender memories enshrined in many hearts. She has passed into the Great Beyond, not changed but glorified into the clear morning of that country where:

"Those Angel faces smile,
Which we have loved long since—
And lost awile."

CHURCH INTELLIGENCE.

(Continued from page 16.)

them, started St. Luke's Home for the treatment of tubercular patients. Ten years ago St. Luke's in the Desert was opened at Tucson, where Mr. E. C. Clark has been superintendent, and more recently, St. Luke's in the Mountains, at Prescott, where at an altitude of 5,300 feet among the pines the patients are cared for during the hot summer months. Moving day is an event, with a special coach and baggage car.

St. Luke's Home has seventy-seven beds; St. Luke's in the Desert, thirty-two. There is a waiting list, and perhaps there would always be, no matter how much the plants were enlarged. The report mentions definite extensions which are needed, however, as well as endowed beds and increased support. The maximum charges are less than cost, and a large proportion of the work is free, as many of the patients would otherwise have no hope.

One cannot argue effectively about the needs of sick people; one either knows them, or one does not. All Church people who have been touched even remotely by the pathos of tuberculosis and the hopeful search of its sufferers for restored health, may well be proud of the Church's work in Arizona, and grateful to the faithful servants, superintendents, physicians, nurses, staff and general friends, who alone, humanly speaking, make it pos-

WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner, D. D., Bishop.

Calvary Church, Fletcher.

Easter at Calvary Church, the Rev. Clarence S. McClellan, Jr., rector, was marked by several notable services attended by congregations that taxed the seating capacity of the old church to its limit. At six A. M. among the graves in the churchyard and before a large floral cross the "Dawn Service" was held with "Reveille" sounded over the graves by Scout Edwin Allison, of Asheville. The rector gave a short Easter message, read ancient Easter Prayers and the Easter Story from the "Interwoven Gospels", and the choir and congregation standing by the graves sang old Easter Carols. Then the graves were adorned with Easter flowers. At six-forty-five there was Holy Communion in the church, at ten the Church School Easter Festival, at ten-thirty an Easter Egg Hunt on the church lawn and at eleven o'clock the Festal Service with the rector as preacher and the Rev. Ira Swanman assisting.

On Tuesday evening, April 19, the Rev. and Mrs. Clarence Stuart McClellan, Jr., opened Calvary Rectory to the public for a program of old mountain songs and ballads from the mountains of Western North Carolina. Bascom L. Lunsford, collector of mountain songs, and a musician of prominence, gave an evening of these old mountain melodies with banjo and violin accompaniment. The rectory was filled with an audience numbering several hundreds of people, including many of the mountain folk, who came in from the coves and gaps to hear Mr. Lunsford's program. Several mountain women and men sang songs with violin accompaniment at the close of the evening. This program marks the first in a series of interesting musicals to be given in Calvary Rectory during the spring and summer. These evenings are designed for the community and much interest is being shown in them.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop.

"A Greater Vestry."

At the Easter election of Christ Church Parish, Williamsport, the Rev. Hiram R. Bennett, rector, a "Greater Vestry" of forty-five members was elected. Fifteen members compose the canonical vestry, and there are fifteen other men, with fifteen women also. Great things are expected of this new body.

Gifts To St. Stephen's, Harrisburg.

St. Stephen's Church, Harrisburg, received several gifts at Easter, which were blessed on Easter Day by the rector, the Rev. Oscar F. R. Treder, D. D. Among them are a pair of five-branched

candle-sticks, designed by Messrs. Gorham, of New York, presented by Mrs. Lillian Sawyer in memory of her husband, the late Rev. Rollin Alger Sawyer, for many years rector of the parish. Mrs. Sawyer will supply the candles for these candelabra. The Chancel Chapter of the parish has presented the church with a beautiful altar service book and two Prayer Books, all bound in full turkey morocco and suitably inscribed. St. Stephen's Rectory has recently been repaired and renovated. Mrs. T. Reckhill Smith, for many years a faithful and generous communicant of St. Stephens' Harrisburg, who in her lifetime gave two communion services of solid silver to the parish, recently died and in her will made provision for a gift of $500 for the church. She also left a fine silver tea service to the Woman's Auxiliary of the Parish.

News Paragraphs of Interest.

The vestry of St. James' Parish, Lancaster, Pa., through their rector, the Rev. Clifford Gray Twombly, D. D., have presented All Saints' Church, Paradise, with a processional cross for the use of the new vested choir, the present vicar of Paradise being a descendant of the Rev. Thomas Barton, one of the first rectors of St. James', an old Colonial parish.

Sergeant Gault, in charge of the Williamsport, Pa., Recruiting Station, was recently baptized by the rector of St. John's, South Williamsport, the Rev. Herbert Warren Hunter. Sergeant Gault was formerly an Orthodox Jew, son of Solomon and Rebecca Gault. He will be presented for Confirmation on the next visitation of the parish by Bishop Darlington.

On Easter Even, a little shrine erected in the baptistry of Christ Memorial Church, Danville, Pa., was blessed by the rector, the Rev. A. G. E. Jenner. The shrine is a memorial of the late James Jacob Clemens. The crucifix and candlesticks are the gift of the widow, Mrs. Annie T. Clemens. The shelf was made by Mr. Ent Keller, and the silk dossals were provided by a faithful communicant of the parish.

Record-breaking attendance at all services marked the Easter observance at St. John's Church, York, the Rev. Paul S. Atkins, rector. At a largely attended meeting on Easter Monday a rising vote of thanks was unanimously extended the rector for the remarkable record the parish had attained under his leadership. A growth in the communicant list from five hundred to eight hundred and an increase in the parish budget from $12,000 to $20,000, the meeting of all obligations to the field work fund and the eradication of a long standing indebtedness of $20,000 were among the accomplishments stressed in a resolution presented by the Senior Warden.

A. A. H.

The wilderness of Jericho and the Garden of Gethsemane—these witnessed His two most grievous struggles, and in these He triumphed wholly over the worst and most awful assaults of the enemy of souls; but during no part of the days of His flesh was He free from temptation, since otherwise His life had been n otrue hnman life at all, nor would He in the same measure have left us an ensample that we should follow His steps.—Selected.

Personal Notes

The Rev. Edgar V. W. Edwards, formerly minister-in-charge of St. Paul's Mission, Graniteville, S. C., and neighboring missions, has accepted appointment to be Rural Missionary in Monroe, Escambia and Baldwin Counties, Alabama, with addresses at Atmore, Ala., effective about June 1.

The Rev. Arthur P. S. Hyde, who has been serving Holy Rood Church, New York, as locum tenens since the resignation of the Rev. Dr. G. A. Carstensen in December, 1926, has been elected rector of the parish.

At the request of Bishop Brent, who is in charge of European Churches, the Rev. James Sheerin, of New York, has accepted the rectorship of the American Church, Munich, Germany, and will begin his duties there June 1. His address after that date will be Salvator Platz, Munich, Bavaria. Mr. and Mrs. Sheerin will sail from New York for Antwerp by the Arabic on May 14.

The vestry of St. Mark's, Mauch Chunk, Pa., have elected the Rev. Walter C. Roberts to be rector emeritus of the parish.

The Rev. E. C. Moore, formerly assistant at the Detroit Episcopal City Mission, has accepted a call to become rector of St. Timothy's Church, Jackson, Mich. The change was effective April 15.

The Rev. William Page Dame, rector of Memorial Church, Baltimore, has accepted the call to be rector of Christ Church School, Middlesex County, Virginia, and expects to take up his work there about the first of July.

After May 15, the address of the Rev. A. E. Pawla will be changed from Gillette, Wyo., to Thermopolis, Wyo.

The Rev. J. H. McCurdy has resigned the parish of St. James', Birmingham, Michigan. His place will be taken by the Rev. W. L. Forsyth, formerly assistant to the Rev. H. P. Almon Abbott, at the parish of Grace and St. Peter's Baltimore. Mr. Forsyth expects to take charge June 1.

The Rev. Edwin S. Hinks, of Elk Ridge, Md., has accepted a call to Grace Church, Cazenova, Va.

The address of the Rev. Reginald F. Hall is changed from Lorton, Va., to Beltsville, Md.

The Rev. Allen Evans, Jr., formerly rector of the Church of the Epiphany, Winchester, Mass., has accepted a call to Trinity Church, Hewlett, L. I., N. Y., and takes charge May 1.

The Rev. Stanley T. Boggess, formerly minister-in-charge of St. Barnabas', Dunsmuir, and St. John's, McCloud, Cal., has accepted a call to be rector of St. Paul's, Walla Walla, Wash.

The Rev. John L. Dwyer, formerly rector of Trinity Church, Shelburne, Vt., has accepted a call to St. Luke's Church, Fall River, Mass.

The Rev. T. Gordon Luke, formerly minister-in-charge of Holy Innocents', Oakland, Calif., has accepted the call to be rector of St. Mark's, Yreka, Calif.

ORDINATIONS.

Mr. Harold R. Onderdonk, of the Church of the Atonement, Tenafly, was ordained Deacon in that church by Bishop Stearly, on Tuesday in Easter Week. He was presented by the rector, the Rev. Elwyn H. Speer, and the sermon was preached by the Rev. William S. Claiborne, D. D., of Sewanee. The Rev. Aubrey H. Derby, an old friend, said the litany while the Epistle was read by the Rev. J. R. Lynes, D. D., of St. Paul's, Englewood.

A number of clergy from neighboring parishes were present to assist in the service and the large congregation completely filled the church.

Mr. Onderdonk made his preparation for Deacon's Orders at the Du Bose School, Monteagle, Tennessee. He plans to go on in his preparation for Priest's Orders by studying at Columbia University and the General Theological Seminary.

In Christ Church, Corning, New York, on Saturday, April 2, the Rev. John W. Mulder was advanced to the priesthood by the Rt. Rev. David L. Ferris, D. D., Bishop Coadjutor of the Diocese of Western New York.

He was presented by the rector of the parish, the Rev. George B. Kinkead. The litany was said by the Rev. G. Paul Musselman, of St. Clement's Church, Buffalo, the Rev. Lewis E. Ward of St. Thomas' Church, Bath, acted as deacon, and the Rev. Edward B. Jermin of St. Peter's Church, Dansville, acted as sub-deacon. Bishop Ferris preached the sermon while the Rev. Edgar T. Pancoast of St. Mary's Church, Salamanca, was the Bishop's chaplain.

The Rev. Mr. Mulder, who was a former pastor of the First Congregational Church, Corning, has been placed in charge of Zion Church, Avon, where he has been serving his diaconate. He was graduated from the College of Worcester with the degree of Bachelor of Arts, and from Yale Divinity School with the degree of Bachelor of Sacred Theology.

Harry Ross Greer, of Atlanta, Ga., a senior in the General Theological Seminary, New York, was ordained a deacon Sunday, April 24, in Christ Church, Seventy-First Street, west of Broadway, where he will remain after his graduation in June as assistant to the Rev. Dr. John R. Atkinson, the rector. The officiating Bishop was the Rt. Rev. Henry Judah Mikell, Bishop of Atlanta.

DEATHS.

The Rev. Percival S. McIntyre died in New York on Wednesday, April 11. He was a native of Savannah, Ga., and was graduated from the Seabury Divinity School, at Faribault, Minn., in 1887. He was ordained a deacon in 1886 and advanced to the priesthood by Bishop Whipple the next year. He was attached to the Cathedral in Topeka, Kans., for the next four years, and later held charges at Grace Church, St. James' Church, and the Church of the Redeemer in Chicago and as rector of St. Stephen's Church at Woodlawn, N. Y.

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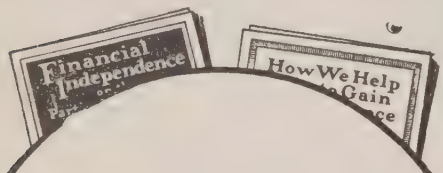
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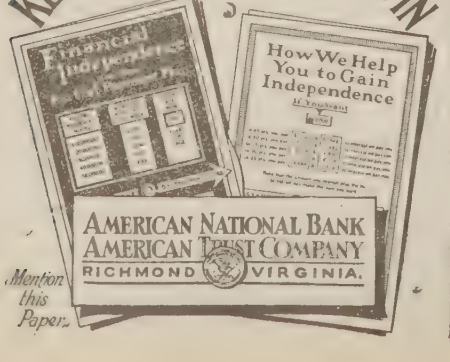
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And Truth, at His requiring taught,
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—*Whittier*

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Archdeacon of Sewanee, Tennessee

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By the Reverend Kimber H. K. Den

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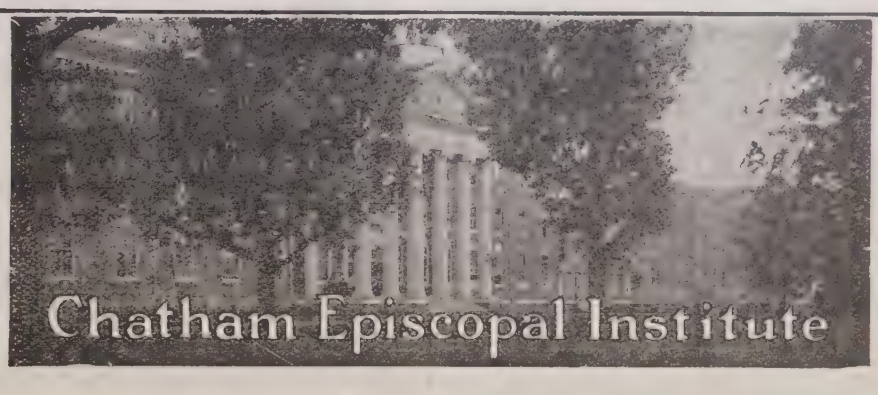
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Thoughts For the Thoughtful

The farther off you follow the more fearful you will be.—Ex.

Of course charity is born at home; but it cannot grow up there.—Ex.

You get no credit for the gift you think of as a tax.—Ex.

What we do in the crisis always depends upon whether we see the difficulties in the light of God, or God in the shadow of the difficulties.—G. Campbell Morgan.

Pray therefore when thy heart is light,
And He has made thee glad;
Pray in the dark and stormy night,
When life has made thee sad.
Marianne Farmingham.

Christ tells us to count the cost of discipleship, but he never asked us to count the gain. He knew we could not; there is no arithmetic to compute that. —W. L. Watkinson.

Spread out your petition before God, and then say, "Thy will, not mine, be done"! The sweetest lesson I have learned in God's school is to let the Lord choose for me."—D. L. Moody.

He who is faithful over a few things is lord of cities. It does not matter whether you preach in Westminster Abbey, or teach a ragged class, so you be faithful. The faithfulness is all.—George Macdonald.

Life, like war, is a series of mistakes; and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—F. W. Robertson.

"Take up thy cross,
Then shalt thou find the burden light,
The path made straight, the way all bright,
Thy warfare cease.
So shalt thou win thy crown,
At last thy life lay down
In perfect peace."

The use of Scripture is to set man right with God. Who of us has not experienced this wonderful power in his own life, how the simple reading of a psalm, or a text, or even an isolated word, has gone like a two-edged sword into our inmost being, discussing the thoughts and intents of the heart, overwhelming us with tears of contrition or with shouts of praise?—Selected.

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SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 92. RICHMOND, VA., MAY 7, 1927. No. 19.

PARAGRAPHS

THE TRAGEDY IN THE MISSISSIPPI VALLEY LOOMS LARGE to us, and it is hoped that the five million dollars called for by President Coolidge will be raised and wisely used. We have no doubt that the Red Cross will come to the rescue, again proving, as it did in Japan, the wonderful Christian spirit now prevailing. It does not alleviate our own suffering to think of the grief of others, but it does impress us with God's great mercy to this country, even at such a time as this, when we remember that in Bengal, India, fifteen thousand lives have been snuffed out by an epidemic, in the past three months, and it has scarcely made an impression in that densely populated country. Let every one give to the Mississippi sufferers to the limit of his ability, but let no one feel that this disaster is an especial punishment inflicted upon us.

A CHRISTIAN ENDEAVOR SOCIETY OPERATING A BANK, sounds like a new departure for this religious organization. In Jhelum, India, this form of commercial activity has been started, and is under successful operation on the cooperative basis. According to the Christian Century, the purpose is to save the members from the toils of the money-lenders by making small loans to the depressed classes, many of whom, in periods of stringency, assume a burden of exorbitant interest under which they struggle for the rest of their lives. Indian Christian Endeavor is characterized not only by such practical measures for the relief of intolerable conditions but by that spirit of national self-consciousness which is increasingly manifest in the whole Christian movement in India. Indian endeavorers already raise all the funds required for their local societies and for their district and provincial unions.

ARRANGEMENTS ARE BEING MADE BY LEADERS OF ELEVEN RELIGIONS for a conference to be held in 1928. According to the statement of Dr. Henry Atkinson, "There will be no attempt to compare religions, or to judge or readjust according to any schedule the religious faith of any individual or people. The sole purpose will be to consider how the forces of religion in all nations can be mobilized in a concerted action against war and that spirit and those things which make for war". The universal conference will be held in 1930.

ONE MILLION FIVE HUNDRED THOUSAND DOLLARS IS NOW BEING RAISED by a group of New York business men to complete the Broadway Temple. The wings of this enormous building will be used as apartment houses, and they are almost complete, having cost nearly one million dollars and a half. The foundations for the great church, which will make the central structure of this enormous building, have already been dug at a cost of nearly a million dollars. A huge revolving electric cross will be placed upon the top, where it can be seen at night, by one-tenth of the entire population of the United States. It will be at a height of seven hundred and nineteen feet—half as high again as the Washington Monument. Besides the large church auditorium of which the Rev. Christian F. Reisner is pastor, this building will house as many people as will be found in a small city. Its erection marks a new departure in Church building, in this or any other country.

AS OTHERS SEE IT

Last week we gave the views of the Archbishop of Canterbury on the Revised Book of Common Prayer of the English Church. We have given space to the discussion on this subject, because it is practically the same thing that is going on in our Church.

The Archbishop has minimized the changes as much as possible so as to avoid all the opposition he can. The vital point in the whole matter centers around the question of reserving the elements of the Holy Communion on the altars of the Church. The new English Prayer Book provides for such reservation "for the sick only".

We find a very good illustration of the effect that this will have upon the general public in an editorial in the Christian Century of February 24, which we quote, as follows:

"The important point in the new optional forms which are proposed for introduction into the Prayer Book is the authorization of the reservation of the sacrament. And this is important because of its doctrinal implications. If the sacrament is to be reserved—that is, if a portion of the consecrated bread and wine is to be kept in a proper receptacle on the altar—it can be only in order that it may be adored. Nobody is interested in reserving it for any other purpose—except to have it ready to administer to the sick in an emergency, and that is clearly a minor motive with those who have been arguing for the

reservation. And if it is to be adored, it can be only because it is considered as having become, in some genuine sense, the real body and blood of Christ. In other words, it is the admission of a practice which implies the doctrine of transubstantiation. It permits the celebration of the communion to become a proper mass, in the sense in which the Roman Catholic Church uses that term. It allows Anglicans to make the communion not a symbol, but a miracle. The question is not whether the doctrine of the real presence is true or not, but whether members of the Anglican Church are to be allowed to believe that it is true and to utilize a form of service expressive of that doctrine."

The writer of this editorial then proceeds to discuss the argument in favor of transubstantiation of the elements in the service of the Holy Communion, taking a very liberal view on this subject, and upholding the position of the English Bishops in making the Anglican Church broad enough to hold those persons who want everything Roman Catholic except the Pope, and proceeds to suggest the consistent way to secure it in the following sentence:

"The question which confronted the English Bishops was not whether or not the doctrine of the real presence is true, but whether one who, for any of the above or other reasons, feels moved to adore the sacrament as the body and blood of Christ should be compelled to go over to Rome to do so. We think the Bishops were right in deciding that he should not. To have decided to the contrary would have been to play into the hands of Rome. The question at once suggests itself, whether immediate steps ought to be taken to make optional or to eliminate entirely those paragraphs in the thirty-nine articles of religion which explicitly deny the doctrine which the now permitted ceremony implicitly admits as allowable."

This practice of the adoration of the elements of the Holy Communion on the altars of Episcopal Churches is one of the chief objects of the Anglo-Catholic Movement. It is on this subject that the Rev. S. C. Hughson states publicly "that with all charity we decline to accept any compromise or accommodation regarding this practice".

Another of their leaders who has also spoken for the Anglo-Catholics in public, says: "We know what we want, and we intend to get it". It would look as though this were the case, because at the last General Convention the first step was taken, as the Christian Century suggests above, when the thirty-nine articles were voted out of the Prayer Book. The leaders of the movement toward Rome recognize that they must get rid of this barrier, as a preliminary step toward the legal introduction into the Protestant Episcopal Church of the ends they desire, and intend to attain. They realized, as apparently others did not, the importance of this move. Knowing what they want, and intending to have it, makes a difference. It contributes enormously to cohesive action. We believe that the Protestant Episcopal Church ought to be the kind of Church that the laity want. If they want to give clergymen the liberty to introduce these innovations they have the power to do so at the next General Convention.

SHALL THE BARRIERS BE CLEARED FOR THE INTRODUCTION OF ALL ROMAN PRACTICES INTO THE PROTESTANT EPISCOPAL CHURCH BY RATIFYING THE REMOVAL OF THE THIRTY-NINE ARTICLES FROM THE PRAYER BOOK?

PRACTICAL IDEALISM

The vision of a warless world has seemed to many to be out of the question in spite of the fact that practically the entire religious press is striving for this objective. It may not, however, be so visionary as some think, for when we can count in our ranks such a man as Charles M. Schwab, the industrialists will begin to take notice. This great capitalist and builder of a mighty industry recently made the following statement:

"As to war, and its effect on business, I would say that the time is coming when there will be no more wars, simply because the world will have become too intelligent to fight them. The thought of war is abhorrent to me. Even as the head of the largest ordnance producing industry in the world, I would rather see that vast industry sunk to the bottom of the ocean than have my country involved in war again."

If Mr. Schwab is sincere in this utterance, and we have every reason to suppose that he is, it will mean more than many sermons on peace, and bring the abolition of war appreciably nearer.

A BOOKLET WORTH READING

An interesting correspondence has been going on in Tennessee. A pamphlet entitled, "Shall The Protestant Episcopal Church Be Destroyed"? was prepared and published by the Hon. C. L. Marsilliot, a Federal Judge of Memphis, Tenn. It is addressed "To the Laity of the Protestant Episcopal Church in the United States of America", and is a frank setting forth of the present situation in the Church, and particularly with reference to Prayer Book revision. It is published by Latsch & Arnold, 97 North Second Street, Memphis, Tenn., at $8.00 per hundred copies, or $35 for five hundred copies, and has already run through several editions. It contains a tremendous amount of information about the Church in the last century, going back to 1832, and tracing the development of the present Anglo-Catholic Movement. Aside from the contents of this booklet itself, which is both interesting and informing, there has since arisen around it a correspondence in which no less than three Bishops are taking part. Bishop Gailor addressed a communication to the editor of the Chronicle on the subject on March 2, in which he says, "The animous of the tract is unfortunate. It is a bitter attack upon individual members of the Episcopal Church, imputing bad motives, hypocrisy and false witness to many thousands of good people". On the other hand, Bishop Harris, of the Diocese of Marquette, in an open letter to the author, says, "No doubt your calm and judicial statement, based upon your findings after intensive research and exhaustive study of the evidence within your hands, with which your training as a jurist and Federal Judge peculiarly fit you to deal, will come as a distinct shock to thousands of laymen within the Church and to some of the younger clergy. I might include also some of the older priests and bishops, who have been so absorbed in their own immediate problems that they have failed to perceive and duly consider what is going on round about them". Bishop Seaman, of North Texas, has written an introduction to the pamphlet, which has now gone through five editions, and is worth reading, irrespective of the views held by any individual Episcopalian.

THIS WEEK'S PREACHER

THE REVEREND WILLIAM S. CLAIBORNE, D. D., is one of that host of Virginians who have given their services to the Protestant Episcopal Church. Born in Amherst County, he took his college education at the University of the South, and also graduated there in theology. His first pastoral charge, too, was at this place, the fascination for which has never left him, as he has given his entire ministerial effort to this institution and the surrounding country. He was the founder of St. Andrew's Industrial School for Boys, which has since been taken over by the Order of the Holy Cross. He established the Emerald-Hodgson Memorial Hospital, and reorganized St. Mary's-on-the-Mountain, an Industrial School for Girls at Sewanee. The only time that he has left this field was to render service as a chaplain in the Rainbow Division during 1919, and after the war he became Archdeacon of Sewanee, the position which he still holds.

THE PULPIT OF THE AMERICAN CHURCH

BE YE DOERS OF THE WORD

By the Reverend W. S. Claiborne, D. D.

AN outstanding characteristic of life, from the lowest to the highest form, is organization. Finding it in the lower and tracing it through to the higher animal and into man, we have organization governed by natural laws with its various departments and leaders from Amoeba to Newton.

Sometimes in studying the work of certain forms of life, as for instance the bee, it is hard to understand the value of some of apparently the most important adjustments. The bee that searches the flower for the nectar to make the honey, brings it to the hive and deposits it with another laborer who in turn places it in its cell; the manifold and many-sided activities of the different inhabitants of the hive are all essential to the development of the bee and his work. In human life we frequently meet the same condition, and try to abolish certain offices or positions, usually at the expense of the development of the things we are trying to develop.

To have organization it is very essential that we have real leadership, for organization without leadership ends in a mob and disintegrates. The law of supply and demand cannot permanently be ignored, and the place into which each individual fits in society in the long run has to be recognized. This involves well-rounded and well-developed leadership, which cannot be produced without the development of the mental, physical and moral side of man, and which will enable him to meet every emergency that may arise and to keep himself well balanced and in control. A man can only control others in so far as he can control himself. Without this trained leadership the various organizations will come into conflict and a catastrophe arise and war will ensue. Consequently, the real leader must see the necessity of attempting to put every individual into his own place and develop him in the work which it seems God has created him for. Round pegs in square holes will not prevent leakage, which in the end will sap the life out of and lose the contents of the container.

We should remember that the Gospels and the Epistles were written from the battlefield and not from a cloister, and are therefore better understood by men in the battle of life. We should constantly keep before us the fact that you cannot judge society by one individual or a few individuals, but that you must deal with each individual and nothing can be explained purely intellectually which will fit the whole of man. As Bishop Barnes so well put it in his Easter sermon, "After you have explained intellectually everything, you cannot explain man".

The world today in every department of life needs leaders who will stir society from our present chaos and lead it to God, the author and finisher of our life. Every period in the world's history has its own peculiar problems, and each period must really solve its own problems, or they leave an inheritance for their successors which in the end if not successfully settled will produce anarchy. So it behooves us to have wise, far-sighted godly leaders, both in Church and State, who can see beyond the borders of their own environment and exhibit due regard to others' position in the world. We can no longer live an isolated life as though we lived on a remote island. We have our responsibilities to bear, and these cannot be faced by isolation, nor from the selfish standpoint of enjoying the privilege of living in the world without bearing our responsibilities of the world's work. We cannot offer something which costs us nothing and expect a return. The seed must be planted in good soil else it will not yield an increase. The seed must be cultivated and protected or it will be choked. Surely in the realm of religion we need men of vision, of faith, of hope and charity, men who are adequately trained to meet modern conditions. This does not mean purely an academic education as we understand that term, but men who have also gone apart with the Master and followed Him, witnessing and bearing witness to His life.

Clerical training does not simply involve Latin, Greek and Hebrew, essential as they are. It also means prayer and spiritual exercise, and if you please, manual labor, to discipline and develop the whole man, mentally, morally and physically. Jack Dempsey had his worshippers, while some intellectual giant on the other hand may have his, but neither can be of great influence and wield a power in the world without spiritual development. We need a St. Augustine of Hippo, the orator, the leader, the philosopher, who, when he had reached the heights of his ambition, realized that it was not those things, but Christ that he needed in order to attain to reality. Or in modern times, Dr. Schweitzer, who wielded great power in the intellectual world at Strasburg University, but at length, as the story goes, said, "What's the use"? Surrendering all of the cultural side of life that he was enjoying, he took up the study of medicine and went to the heart of Africa, ministering to uneducated, undeveloped, uncultured people in mind, body and soul. To do work of this sort requires men of real development; and nowhere is it more needed than in the Church of the Living God. But the officer in the Church will of necessity have to be trained to know his place and his work and not be driven hither and yon by every whim of man. He must know God in order to reveal God to the world. The Jew knew a good deal about God, but he had not risen to the point that he really knew Him; and our Lord was born in Bethlehem of a virgin, to raise man up to God, but He had no easy time in revealing Himself to those most intimate with Him. When they had seen and heard and lived with Him, they said, "Show us the Father, it sufficeth us", to which He sadly replied, "Have I been so long time with you and you do not know me"? These men in their place of life were possibly leaders of some sort or other, but they certainly were not well rounded leaders. They had studied too much about God and did not intimately know God Himself. They hadn't sufficient faith to give all. They held back a little. Their courage and faith were far from being what they should have been. Their whole conception was largely based upon a selfish standpoint, and hence

their vision was dimmed. When the test was made by our Lord they were unable to meet it, and failed as we do today.

The officer of the army who is sent out in the field of battle should have his mind on one thing, namely, to devote himself to that work in which he is placed, and not to use his position as a stepping stone to a "higher" office. This latter is the curse of the Church, and the cause of the failure of our small parishes and rural work. The world affords many instances of hardship, deprivation and loneliness, and thereby not infrequently sets an example to the Church. Too often a clergyman's estimate of his work is based on the possibility of a mitre or a large city parish, as though the attainment of either of these necessarily involved efficiency in the Master's vineyard!

We all know only too well that portion of the Church's history, with its intrigues and political connivances, undertaken in order to obtain ecclesiastical distinction; and that she has survived such things is proof she is divine. Truly we are forced to the conclusion that the commission given to us is of divine origin, for otherwise the Church would have been wiped out hundreds of years ago. We see, in spite of our infirmities, the Church going on, enlarging and strengthening herself with innumerable temptations on every hand.

Science has done wonders for the benefit of mankind, certain scientists have also led many astray, by attempting to excuse all human weaknesses by certain physical defects. We know there are physical defects, but to attribute every weakness of man to such defects does not seem a legitimate way to handle society, nor does it help to prevent sin and crime. The pastor of his flock must study the whole man and not simply a particular group of cells. He must be conscientious and careful about his conclusions, and not follow the line of least resistance. Our Lord went straight to the core of the matter, but He always did it with the love of a father and not as a tyrant. He could say stern things with love, and this the pastor must learn to do if he desires to be of service in the community in which he is exercising his ministry.

The story is told of Field Marshall Foch, that when he was in command of the French Army of Lorraine, he defeated and had driven back the Germans practically to the German border. Without any reason so far as the average man knew, Foch was deprived of his command and put in charge of the French Forty-Second Division composed of Colonial troops. Naturally nobody knew what these troops would do. At the Battle of the Marne, Foch reported to his superior officer, "I am flanked on the right, cut to pieces on the left; I advance". With the center of his division he drove a wedge into the German lines which forced them to throw back their flanks on both sides, and Foch won the day. Only a well-rounded, well-disciplined soldier could ever have effected such a drive into the German lines. The same thing is true of the officer of the Church. Faith in God and confidence in His Kingdom alone enables him to go forward, regardless of the character of the troops under his care.

The training necessary for such leadership is not merely an academic thing, but involves the development of the whole man. St. Andrew and St. Peter were but fishermen with extremely limited, if any, academic education, but let us not forget that our Lord called these men apart from the world and showed them the necessary things to be done, the kind of life to live in order to inspire other men to follow the Master. St. Paul, a highly educated man, deeply spiritual, an enthusiastic, zealous Hebrew, honest in his life, proud of his citizenship, who gloried in his intellectual attainments, had to go apart for possibly three years in the wilderness to readjust his mental and spiritual constitution in order to become the great Apostle to the Gentiles. His motto thereafter was, "I live; yet no longer I, but Christ liveth in me". And would to God that were the motto of us clergy today!

In modern life we have Archdeacon Stuck, who was a cultured gentleman, a lover of the finer things of life, happily situated as the dean of a large cathedral. He hears the call of the Master to go to Alaska. Many said to him, "Are you not making a mistake, allowing your enthusiasm to get the upper hand of you? You are a very important man in your locality and can do a great deal to influence that part of God's army among whom you are located. Alaska is a dreadfully hard field, and the deprivations will be many". But Stuck answered, "I am going on a certain date". He went. Nothing deterred him. He believed that he had received orders from On High, and he answered the orders and gave his life for the people to whom he believed God had sent him.

There was another man who was busy in the world's affairs, extremely successful in business, and who belonged to the same Church as did Stuck. He said, "Stuck is making a fatal mistake, and is making a sacrifice of little use. He should teach in one of our large universities and inspire our men at home". When Stuck later made the ascent of Mt. Dennali, he was very certain that Stuck was not in his right place. After Stuck's books came out, this man read them and gave them away to his friends. At the same time he was criticizing Stuck for staying in Alaska. One day this wealthy gentleman said to a friend of his, "Why don't you get Stuck back to teach at Sewanee, his Alma Mater? How that man could inspire the student body of that institution and send men out to do great work in the nation"! The gentleman replied to his wealthy friend, "Stuck has been offered the professorship at Sewanee two or three times, and he has declined. Last summer he was asked if he did not think the time had come when he should come back and help them out at Sewanee. The look that Stuck gave his interlocutor will never be forgotten, and his remark was this, "I must go back to my people in Alaska". As you know he fills practically an unknown grave.

This wealthy gentleman referred to had reverses. His wealth gradually disappeared, and one day he found that only bills filled his desk and that he had nothing to pay them with. The thing he had depended on for his life was solely success in the business world, and there was nothing to fall back upon. It was all gone, and he fills a suicide's grave.

Naturally, my fellow officer, you must be careful as to your orders. A captain in the American Army in France received orders which he understood required him to make a raid with fifty men on the enemy's lines at two P. M. He hadn't sufficient knowledge of military affairs, training and discipline even to fear that there was some mistake somewhere. These raids were in fact made at night. He made the raid; and it was his last, for only fifteen of his men ever lived to tell the sad story of mistaken orders.

How true of men in the Church of the Living God mistaking their position, and ever seeking to climb in the worldly sense to what they deem as higher places, and what failures do we see in parishes and dioceses manned by such men! Ever keep your mind and heart open to the Divine Guide, and look for direction from the Cross of Christ Crucified, whatever your lot may be, consecrating yourself to the service of Him, whom the world said was a mistake, but He Himself said, "If a grain of wheat falls into the ground, it abideth alone. But if it die, it beareth much fruit". Nineteen centuries of Christianity have justified His word.

THE TAKING OF SHANGHAI.

Extract from a letter from Mr. Ellis N. Tucker, Professor of Mathematics in St. John's University, Shanghai, China, dated March 25, 1927, describing the capture of Shanghai by the Cantonese:

"Monday, Shanghai went over to the South. In many parts of the city there was some very bloody fighting. The foreign troops kept very good order in the settlement and around our way. We have the British outside our gates and they go about their work in a quiet, business-like way. We have not suffered in any way nor had any trouble of any sort.

All day Sunday we watched the defeated Northern troops pass. They were a wretched-looking lot. Monday saw the coming of the labor troops, who made a reign of terrior in the native district. Tuesday, the Southern troops came by. They were not much better than the others. A general strike was declared Monday, but was called off today. So, things have eased down. We have had grandstand seats, as everything passes by the Hangchow railroad track.

It looks as if there is going to be a fight to the finish between the Military and the Reds. At present, the Military have the upper hand in Shanghai, and that helps a great deal. As to the future, none can tell. Reports from Nanking point to a terrible time there.

We gave a two-day holiday at the request of the boys, so that they could celebrate the Nationalist victory. Yesterday, the holiday was extended indefinitely. The chances of opening again are not very good. The uncertainty is very hard on us, but we can but sit and wait."

THE FUTURE OF CHRISTIANITY IN CHINA

By the Reverend Kimber H. K. Den

I.

THE RENAISSANCE MOVEMENT.

THIS Renaissance movement generally interpreted as the intellectual awakening in China, presents to the Christian Church a wonderful opportunity as well as a real problem. The attitude of the more educated and influential classes toward the Christian religion and its followers has greatly changed in recent years as a result of this movement, which served Christianity largely in two ways.

First of all, this movement encourages an impartial study of Christianity. The enemy of Christianity is preconceived judgment and indifference rather than fearless investigation or even opposition. This indifference is now being removed by this movement which encourages a critical attitude toward everything. The educated youth of China are encouraged to think for themselves. They want to ask "why" about everything, and to take nothing for granted. Naturally they apply the same principles to Christianity. They study the history and the teaching of the Christian Church in that critical attitude, which thus gives a more effective means of expression. For by means of this movement, Christianity is finding people who are paying it earnest attention as a subject worthy of study and discussion in circles and among individuals where Christianity never had a chance of being heard before. Thus, it opens up a remarkable opportunity for the Church to bear witness for its Lord and Master.

Second, this movement is making way for Christianity. Both Christianity and this movement have found a common foe in the existing superstitions whether in the life of the individual or of society. Much of the work of Christianity has been fighting against superstitions which were the products of ignorance. The ignorance may be due to a lack of scientific knowledge of the natural world or due to the lack of critical insight into the spiritual life. Christianity has been waging an incessant war in the last century, ever since her arrival upon the soil of China, against idolatrous worship, the trust in pseudo-scientific astrology, and many other superstitious beliefs and practices. But for a long time, Christianity has fought these wars almost single-handed. Now this movement is fighting against the very same enemies and even with greater relentlessness. By its very tenet of accepting nothing unless it is critically examined and proved to be worthy of acceptance, it has knocked down many an idol which has held sway over the people and which Christianity has often failed to root out as completely as she wanted to.

In this connection there is also the patriotic movement led by the student classes of China. It was started a few years ago with the idea of awakening the Nationalistic spirit of the people. Such a growth of National consciousness of the Chinese people as has been stimulated by this movement, prompted in no small measure the present nation-wide cry for a Chinese indigenous Church. We know that the Protestant Christian Church in China has a history of over one hundred years, while the Church in Japan is younger in age; but as far as a sense of ownership and responsibility on the part of the Church and the recognition given to her by the foreign missions are concerned, Japan is way ahead of China. It has been said that one of the strongest reasons for this is that the Japanese people have been predominantly Nationalistic in their views, hence it has reacted in the mission policies there. May not the same thing be soon realized in China as a result of this Nationalistic movement?

As we are aware, the greatest hindrance to the progress of China is the great mass of illiteracy in the country. It is also a great handicap to the work of the Church, because it is estimated that thirty-five per cent of the men and sixty-five per cent of the women in the Christian Church in China today are still unable to read and write. That means they have no direct access to the Word of God. Because of lack of education, the Bible is not an open Book to these brethren in Christ. This is indeed a drawback. Because they are deprived of one of the most important means for the development of the Christian life. Realizing the danger of ignorance of the people, a group of intelligent young people in China has recently worked out a method of using the National phonetic script, which enables many illiterate men and women to read and write for themselves. By use of this phonetic script, many adult illiterates in the Church have also been taught to read the Bible in a very short time. Portions of the Scriptures, the whole of the New Testament, and other literature, are being widely circulated and used. When the enemy of illiteracy is conquered, the Church in China may have a direct presentation of its message to the ignorant people. Thus the words of our Lord, "The poor have the Gospel preached to them", have their fulfillment in China. So much for the external problems of Christianity.

Now let us turn our attention to its internal problems. The first and the most important is the question of leadership. All the problems that are facing the young Church in China point to the need of more and better trained leaders. We are grateful to God for the large number of men and women who have faithfully devoted their talents and lives to the work of the Christian Church, especially for the few outstanding leaders as Chang Po-ling, C. Y. Cheng, Feng Yu-hsiang, and others whom God has from time to time raised in the Chinese Church. But such great leaders, however, are extremely few in the Chinese Church. We need many more of them. How are they to be secured? How trained? How held? How used? Are some of the questions that press for an answer. Unless the missionaries can successfully train leaders, they can hardly lay the foundation of a Chinese native Church. As it is quite evident, however, that not every missionary can successfully train leaders, a process of elimination is necessary. There are only two kinds of missionaries that are really useful, viz., those who have enough ability and experience to train leaders and those who, though unable to do training, can do a piece of work well without the desire to dominate. The cry of the Church is **leadership.** There is even a more urgent cry for leading workers of a voluntary nature. Statistics showed that the numerical increase of all the Protestant missions in China in the year 1921 was only 20,671, while the staff of full-time Chinese workers in the employ of the missions was not fewer than 24,732. Of course, if statistics have any suggestive value at all, it shows only one part of the problem. But the fact remains that the increase of the Church in membership is small. Should not more attention be paid to the discovering, the training, the utilizing, and the holding for the Christian service of leaders not paid by the Mission or Church, men who are willing to render to the cause of Christ voluntary service? Today the Protestant Churches in China have probably a membership of a half million people, while the general complaint is that the number is too small. But if every one of them is so trained with a sense of responsibility for the Church work, the young Church in China certainly has a great future.

Next to this problem of Leadership is the question of Message. What is to be the message of the Church? What kind of gospel should it proclaim? In spite of so many different Christian bodies that exist in China today, there should be a real and common message given to China by the different missions as a whole, so that Chinese Christians can make a genuine contribution to the discovery, interpretation and presentation of that message. With that in view, a number of Christians in Peking formed the Truth Witness Group about seven or eight years ago. The chief activity of the group is the publication of a monthly magazine called Sheng-Ming (Life) for the presentation of a common and real Christian message to China and through it they can approach Christ.

The third internal question is Unity. The existence of denominations has a great weakening effect. "United we stand, divided we fall." The lack of a strong united front accounts largely for the slow progress of the Church. It is very hard for the Chinese Church to see the need and reason for the existence of so many different denominations and Christian divisions in China. Perhaps due allowances should always be made in view of the fact that human beings differ in their temperaments and point of view, but that is no justification for such wide divisions of Christian bodies in China, in which a unified Christian strength is needed for the battle against heathen superstitious beliefs and practices. For it is upon the ability and extent of Cooperation among the Christians and the Churches that the future of Christianity in China largely depends.

Having discussed these outstanding problems of the Church, both externally and internally, the writer wants to assure that Christianity in China has certainly a very

bright outlook in the future. In view of all the opportunities that are lying before us, and the change of attitude toward Christianity by the intellectual class, one cannot fail to believe that the future of the Christian Church in China is full of hope. In spite of its many defects and shortcomings, Christianity is coming to a stage where we can see many signs of encouragement and promise. While there are missionaries who are either causing division or are too domineering, there are many more who have the right kind of attitude. Especially is it gratifying to note the improved quality of the younger missionary generation. With regard to Chinese leadership in the Christian work, we see a large number of young leaders turned out from mission schools every year who are dedicating more and more their lives to the Christian cause. Among the many Christian organizations, the Young Men's and Young Women's Christian Associations have been rather outstanding in bringing Church and society together, in emphasizing Chinese leadership and control and in promoting social service. Then think of the various movements in the Church that have sprung up within the last few years. Through the Chinese Church Movement, the Chinese Church is trying to develop itself in an indigenous way. She is beginning to view the Christian message through her Oriental eyes and to interpret it on the basis of her own Oriental culture and thought. It is said that Christianity in the last century has come to China with a great deal of European coloring.. In bringing to the people of the Orient the gospel of salvation, the missionary has brought with him much of the thought, manners, customs, temperament, and atmosphere of the West, some of which does not seem to be quite suitable for the people of the East. Thoughtful Christians today are trying to show to their non-Christian friends that while they reject all that is superstitious and idolatrous in the old customs and traditions, yet they wish to uphold and enrich all that which is in keeping with the teaching of the Christian religion. For we realize that Christ has come to China not to destroy but to fulfill all that is beautiful, good and true in the past. Hence in recent years, in many places in China, Churches were put up with Chinese architecture and Chinese designs. Some of the Church rituals are so adopted as an expression of Chinese thought and taste.

The Yunnan Home Missionary Movement and the establishment of a big mission work in Shansi by our Episcopal Church in Northern China are wonderful examples of the manifestation of a spirit of self-propagation among the Chinese Christians. It has amply proved that the Chinese Christians are willing and capable of carrying out Christian work themselves.

In spite of the introduction of Western denominationalism by the different missions, the Chinese Christians welcome union in every possible way. Happily in recent years the desire for closer cooperation is growing very much even among missionaries, and some progress along this line has already been made. There are now many union institutions established by the different missions to meet the need of higher education. Above the different Christian bodies, there is found in every city, large or small, an organic union of Christian strength to meet the social issues. Union meetings and conferences are often held for finding a common solution of all Christian problems. In addition, we can show in a number of other ways that the Christian forces in China are trying "to dwell in unity". For this we are profoundly thankful to the Lord.

Then think of the significance of the National Christian Conference, which was held in Shanghai early in May, 1922. For the first time in the history of the Church in China, a conference of that nature was held composed of approximately one thousand Church and Mission delegates, of which fifty per cent of the delegates were Chinese, whereas in the 1907 conference there were no Chinese delegates at all. The theme of that conference was "the Chinese Church", which covered discussions on all the most vital problems in relation to the future of the Chinese Church —such as "The Present State of Christianity in China", "The Future Task of the Church", "The Message of the Church", "The Development of Leadership in the Work of the Church", and "Cooperation and Coordination in the Work of the Church". As a result of this conference there has been established an officially representative organ of all Christian Churches in China known as the National Christian Council of China. Inwardly, it serves as a bond of union of all Christian bodies in promoting a common cause for Christ and outwardly it represents all Christian Churches as one body to meet all social issues. Since the formation of this organization, wonderful works have been done in checking the influences of such prevalent evils as prostitution, gambling, and opium smoking. To strengthen the spiritual life of the Church in China as a whole, constructive plans are being carried out to promote on a nation-wide scale such movements as the Bible Reading Church Movement, and Christian Home Movements, which are far beyond the effort of any individual Church to undertake. Thus by means of this Council, all the Christian bodies have been held up towards working on the accomplishment of a common cause—the establishment of a self-governing, self-propagating and self-supporting Church in China. But unity means strength. I believe that as a result of the combination of the various Christian forces, working toward this common end, it would hasten the attainment of this goal more speedily than it would for each Church working separately.

So, on the whole, the future of the Christian religion is very promising. The question as to how soon will come the realization of such a future, depends upon chiefly to how large an extent the different missions could cooperate and to what a degree the Native Church is allowed opportunity for self-expression and indigenous development. Again, I believe that as soon as the political disturbance in the country settles down, the Chinese Church will be more ready to take its share in the spreading of Christ's message and will speedily take up its burdens and responsibilities to the glory of Almighty God.

So much has been said about all the spontaneous efforts of the Chinese Christians made in developing a Native Chinese Church and other secular movements favorable to their attempts. Before conclusion, I would like to say something more about what the missions can do best at this time in helping the Chinese Christians to hasten the accomplishment of this end—which has been kept as a common goal in view both by the missions and the Chinese Christians for a great many years. Since it has been shown from the various signs that the Church in China is coming to a period of ripening at which the Christians are beginning to have a sense of responsibility and interest in the Church, it therefore calls for a change of the old attitude of the Mission and a revision of the old missionary policy to meet the new situation of the Chinese Church.

(Concluded Next Week.)

THE INDWELLING CHRIST.

For His dwelling place He wants a clean house and a good home. What less can reverent love offer Him? And why not make His presence real as any other member of the family? Abide in me and I in you, I am in my Father, and ye in me, and I in you. Here is witness to a mystical union in the hidden depths of personality. What can He mean but a spiritual identity between the servant and his Lord, as sharers in the same eternal life? Because I live, ye shall live also. For me this settles the question of immortality, the welcome confirmations of philosophy cannot approach it, in convincing and satisfying power.

The Master fondles this thought, enforcing it with the parallelism of the vine and the branches. He symbolizes it in the bread and wine of the memorial supper. In His solemn words is a haze of mysticism, in which "mystery seems clear, and clearness itself is mystery". In a rapture, Paul saw this truth and declared, it is no longer I that live, but Christ who liveth in me.

This supreme revelation is for the ages. Are many of us honestly interested in the exalted conception and striving to enter into realization of its blessedness? Do we say, Lord, Lord, and yet, forget the practical aim of Him who woul denthrone Himself in our hearts? Shame on us, if we do not make a home for Him sweet and beautiful. Where He is, heaven is. We dare not ask Him to bide with hateful dispositions, unkind feelings, or evil thoughts and imaginations; with His whip of cords He will scourge the demons out.

By this vitally intimate union with His people, He gains His vantage ground for purification of character and for perfecting the children of God.

It is not a creed that he gives us, but a program of godly living and of self-sacrificing service. The Indwelling Love has no other way. In the hot battles with temptation, this holy presence is our succour and safety. The precious invisible friend, in the days of pain and sorrow, suffers with us and calms us with the strong consolations of God. This was Paul's comfort when he exclaimed, "Our lives are hid with Christ in God"; there is none like Him; He has no rival. Today He is the inarticulate desire of all nations.

What manner of love is this, that the Son of God wants to live with us and in us? Here is the true Springboard for the sermon and the potent call to adoring meditation. Our main question now is: Shall you and I give Him a good home, and love Him with an intense personal affection?—Dr. W. R. L. Smith.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

Edited by the Reverend R. Cary Montague

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

Article XVII.—The Seventh Commandment—Thou Shalt Not Commit Adultery.

Purity. Teach your child to make his life pure and holy in the sight of God. This is probably the hardest of all the Commandments to understand in the light of our modern life of scientific knowledge and personal freedom. But in the light of Scripture teaching it is direct, simple, unequivocal, specific.

Adultery means "violation of the marriage bed"; that and only that. I can see no way of getting around it. One who violates this Commandment is an adulterer or an adulteress. Such a person has become accordingly impure, unchaste, polluted. The danger to the body of venereal disease is as nothing compared to the stain put upon the spirit, the character, and the sin against the Holy Spirit.

Take note that this Commandment, in common with all the others, does not take into account either physical or biological necessities of the human body, nor does it state what procedure should be followed upon violation of the Commandment. I shall not, therefore, discuss sex problems or divorce at this time. These subjects can better be discussed when we take up the moral training of the child.

At present I am concerned with the one idea—what to teach our children from the Seventh Commandment. Surely there is a lesson to be taught from it, so let us get down to that business. Obviously, we cannot teach the child anything about adultery. We have selected "Purity" as the best single word to cover the teaching of the Seventh Commandment.

The dictionary defines **Purity** "free from moral or physical defilement; chaste; holy, clean; unpolluted". A child fresh from the creative hands of God is pure. You cannot teach purity to the pure. He is it. He cannot understand the very words that illustrate his own condition.

The problem must be approached from another angle. The child must be taught to **keep** pure. And throughout his childhood until his body awakens at adolescence this roundabout method of instruction must be maintained so far as the Seventh Commandment is concerned. For I do not hold with those eminent sociologists, medicos, and legal lights that the way to teach a child purity is to give the bald facts of sex life. When the child asks direct questions, or if found to be associating with those of unclean lips, Yes! But to gradually lead him to observe life around him carefully, from time to time answering questions that arise in his mind, but offering no advance information he is not ready for—this seems to me a better way; but it should be secondary, and if you are on guard, you will know when the proper time comes to explain the facts of life; birth, illness and death. This you will be able to do if you have prepared the ground beforehand, and only his mother can adequately handle this subject with the small child.

In my opinion the Seventh Commandment—keep pure and holy in the sight of God—can best be taught through the fundamental principles of cleanliness; clean thoughts; clean occupations; clean body.

Here is what a mother of two boys says is her method:

"My little boy came home from school and asked. 'Mother, why are some of the boys at school so bad? Is it because they have let the Devil come into their hearts'? I told him that perhaps those boys have never been taught that the way to keep God in the heart is by thinking good thoughts all the time. We know by the first chapter of Genesis that all that God made was good and a part of Him, so good thoughts are God's angels hovering around us always and protecting us. They protect us from all that harms and bad thoughts lead us away from God and His protection. No one should love bad, they should love only good. I find that my boys have responded to the thought of 'purity' in the teaching of the Seventh Commandment more than anything else. Any one who knows my 'big boy' knows that he is a **clean boy.** I have seen the results of my teachings with him and now he is an example for the little one to follow as he does so eagerly. Pure food, pure air, **pure companionship,** innocent amusement, clean and wholesome occupations—and that means to help mother a great deal and be under her supervision. The Seventh Commandment is a divine demand to hold ourselves ever untouched and uncontaminated by evil, remembering always that it is the pure in heart who see God; don't teach the child that God is far off and that we have to die to see Him. Make Him the child's spiritual companion always with him.

"When right-thinking builds its own impenetrable defense, no attack of the enemy can prevail, however cunningly devised.

"I find the stories of Joseph and Daniel make a great impression on the child, illustrating to him how one can maintain one's standard of purity amidst the most corrupt and licentious surroundings and be protected and delivered by steadfast obedience to God. In the adulteration of food or any commercial commodity, the baser element added is usually of a cheap and deleterious nature. So it is with the purity of the child; it becomes adulterated with the impure as it leaves the protection of the home life and comes in contact with the child who has not put on the armor of good thoughts. Keep the purity of the child unadulterated; and as he develops into manhood his early life will hold his thoughts to the pure; it is only evil thoughts that lead to evil deeds. The thoughts must be first. Teach the child that good thoughts are angels protecting him and helping all they may reach.

"Thought is the cause of action always. Keep the thought pure and unadulterated with evil and the action will be pure."

Keeping clean is not merely so many baths per week. It has to do with other things as well. The body, says St. Paul, is the Temple of the Holy Spirit. We are taught that the Holy Spirit actually comes into our bodies and possesses us—body, mind and soul. The little child's mind must be prepared, must be made receptive for the indwelling of the Holy Spirit. If possible, see that his mental tastes and talents have only the best food to feed upon.

As his mind must be prepared, so must his body. To be worthy for such a high calling the body must be clean, healthy and wholesome. Safeguard it from disease early. We know what to do to protect the body against some diseases—diphtheria, smallpox, typhoid—and we know how to build up the body's resistance to prevent other diseases from gaining a foothold. Some invalids are wonderful Christians, but could the Holy Spirit not use a strong, healthy body to better advantage? This is more a parent's responsibility, one which a child hardly understands. See that he is trained in health habits—so thoroughly trained that he will not know any other habits.

But even radiant health cannot alone keep a child pure and holy. It helps. But this is a definite mental attitude which must be gently inclined towards cleanliness—to wash clean, play clean sports, play fair. Give the child a taste of these and he will come in time himself to hate filth, smut and other things that soil. No one can as easily give a child a taste for clean wholesome living as can his mother—if she is on her job.

Daily Bible Readings.

May 8—1 Peter 2:11-17.
May 9—1 Cor. 8:1-3.
May 10—John 1:43-51.
May 11—Luke 10:25-37.
May 12—Acts 4:13-22.
May 13—Eph. 5:21-6:9.
May 14—John 13:1-17.
May 15—James 1:7-21.
May 16—Matt. 25:14-30.
May 17—1 Tim. 6:6-21.
May 18—Mal. 3:8-18.
May 19—Matt. 7:1-12.
May 20—Eph. 3:14-21.
May 21—Heb. 9:16-28.

MEETING OF THE NATIONAL COUNCIL AND DEPARTMENTS

April 26-28, 1927

The Presiding Bishop, conscious of the many important matters demanding the attention of the National Council at its meetings April 26-28, sent a request to bishops and clergy asking that prayer be offered in their churches on April 24 that the members of the Council might be rightly guided in their deliberations. He reported a very general response from the clergy. The Bishop of Tennessee wrote that his request had been observed all over the Diocese. Other bishops reported the same. Miss Lindley reported for the Executive Board of the Woman's Auxiliary, that they were responding to this request of the Presiding Bishop.

Eighteen of the twenty-six members were present.

At the last meeting of the Council the Presiding Bishop was requested to use every endeavor to secure the completion of the payment of the deficit. He reported on the result of his endeavor.

The Bishop of Western New York addressed the Council in the interest of the Chateau Neuvic School near Bordeaux, France. This school was started by Captain P. H. Chadbourn about four years ago at his own charges. It occupies a beautiful property over one hundred acres in extent, with an extremely fine and majestic building. Captain Chadbourn is very anxious to have this school conducted as a Church School. He is making plans for exchange teachers and masters.

In order to insure the continuance of the school under Church auspices, he desires to turn the property over to the Domestic and Foreign Missionary Society as a holding company, and to have a Board of Trustees appointed for the conduct of the school. The property is entirely clear of debt.

A special committee was appointed to confer with Bishop Brent and Captain Chadbcurn. The report of this committee, which was adopted by the Council, states "that the National Council is ready to assume the responsibility of appointing four out of seven trustees of the school as long as the school continues to operate, this responsibility to take effect when the school is incorporated and the property free of debt and acquired by the corporation, provided the charter is satisfactory to the Domestic and Foreign Missionary Society".

Bishop Brent also reported for the executives of our Church colleges, presenting a protest from them against the 50 per cent cut in their appropriations, feeling that this was not fair in view of the smaller cuts made in other work. This also was given to a special committee to consider, in consultation with Bishop Brent, which reported that it was not prepared to recommend a change in the present appropriations, which recommendation was adopted by the Council.

The Bishop-Coadjutor of South Florida, Bishop Wing, addressed both the Department of Missions and the National Council. Bishop Wing stated that in response to the appeal for $60,000 needed to rehabilitate the work in the Diocese destroyed by the hurricane, only $12,000 had been received. He spoke of the splendid work carried on by St. Agnes' Colored Church in Miami, the congregation of which had given over $18,000 to build its new church and had raised the walls and was preparing to complete the building when the hurricane destroyed all that had been done. He said that it would require approximately $15,000 to rebuild. This was referred to the Special Committee on Undesignated Legacies.

A request from the Diocese of Sacramento for an additional appropriation of $6,000—$1,000 for Indian work and $5,000 for white work to supplement the missionary stipends, was referred to the Department of Missions.

A request from the Convention of the Diocese of Missouri for financial aid for student work at Columbia, Mo., was referred to the Department of Religious Education.

The Field Department requested the Presiding Bishop to appoint, subject to confirmation by the National Council, a Negro priest as General Secretary of the Field Department for work among Negroes. The National Council authorized the Presiding Bishop to take such action when a suitable man could be found for the position.

The Department of Religious Education held no formal meeting at this time, having postponed its regular meeting to hold it in connection with the Eighth Annual Conference on Religious Education, to be held in Rochester, N. Y., May 3-5. It reported the issuing of the first number of its new magazine, "Findings in Religious Education".

The Presiding Bishop announced the receipt of the resignation of the Bishop of Colorado as a member of the National Commission on Evangelism, and the appointment of the Bishop of Delaware in his place. This Commission was holding a meeting at the same time as the meeting of the National Council, and the Bishop-Coadjutor of Albany presented a report of the results of the Bishops' Crusade.

Canon Bolt, of St. John's, Newfoundland, brought the greetings of the Church in that Dominion to our Church here through the National Council.

Dr. Mansfield presented the following to the National Council, which was adopted unanimously by a rising vote:

"The National Council having learned that on May 3 the Rt. Rev. Arthur Selden Lloyd, D. D., will reach his seventieth birthday, extends to Bishop Lloyd its heartiest congratulations.

"His inspiring leadership of the mission work of the Church during the nineteen years he served as General Secretary and President of the Board of Missions can never be forgotten.

"The National Council is grateful for Bishop Lloyd's continued service on the Department of Missions. The Council assures Bishop Lloyd of its abiding affection and its good wishes for the future."

The Council was treated to the exhibition of an interesting moving picture film showing the work of the American Church Institute for Negroes in its various schools throughout the South. It is a three-reel film, requiring forty-five minutes to run, and will be available for exhibition purposes.

MISSIONS.

In accordance with the recommendation of the Department of Missions, the National Council made certain appropriations from the undesignated legacies received in the year 1926.

Changes were made in the Advance Work items in the District of Liberia, in order that an effort may be made to secure proper buildings and equipment for Cuttington College and Divinity School, at a cost of $50,000.

Hearty approval was given to the plans proposed by Bishop McKim for the enlargement of the school for nurses at St. Luke's Hospital, Tokyo, in accordance with the request of the Japanese Government. Under this arrangement, the nurses' training school will become a Semmon Gakko or "special college", licensed by the Educational Department. This will enable St. Luke's to accept the responsibility requested by the Japanese Government for training nurses to supervise the care of the health of Japanese children in the public school system throughout the country.

Certain powers of attorney for special purposes were granted to the Bishops of Porto Rico and the Canal Zone for purposes in connection with property matters.

Final adjustments were made in connection with the financial statements of the foreign and Latin American missions for the year 1926.

REPORT OF THE TREASURER FOR THE YEAR 1926.

Subject to Affirmative Action on $7,938.52 Overdrafts.

Budget as adopted by General Convention		$4,212,370.00
Reduced by National Council, February, 1926		200,410.00
Net appropriations		$4,011,960.00
Lapsed balances		297,067.11
Expenditures		$3,714,892.89
Income.		
Dioceses and Districts	$3,028,983.51	
China, Japan and Miscellaneous	79,271.22	
United Thank Offering	270,000.00	
Interest on Trust Funds	399,627.97	
	$3,777,882.70	
Surplus		62,989.81
	$3,777,882.70	$3,777,882.70

DEPARTMENT OF PUBLICITY.

Mr. Hobbs, for the Department of Publicity, reported further gains in the subscription list of The Spirit of Missions and a net improvement of $800 in the manufacturing cost account of the magazine for the first three months of this year as compared with last year, when a new high record was made.

The results of inquiry into the feasibility of a proposal to issue a superior general Church weekly were reported and the following resolution of the Department was adopted by the National Council:

That the matter of a national Church weekly issued by the National Council is accepted by the Council as of sufficient importance to receive consideration, and is referred back to the Department of Publicity for further consideration and report.

Mr. Hobbs reported the result of a Churchwide questionnaire to determine whether publication of a semi-printed weekly or monthly for parish bulletin use was wise or feasible. Grave mechanical and other difficulties required further study and consideration, it was decided.

The Rt. Rev. Hugh Latimer Burleson, of the Department, was appointed a committee of one to bring before the House of Bishops the desirability of having papers published in dioceses and missionary districts conform to a standard size or column width as a means of promoting cooperation between the Department of Publicity and the field.

MEETING OF THE DEPARTMENT OF MISSIONS.

A well attended meeting of the Department of Missions on April 26 gave its attention to a number of matters of importance in the domestic, Latin American and foreign fields.

Provision was made for the study of the missionary situation in the Diocese of Sacramento, in accordance with the communication received from the Diocesan Convention.

Steps were taken to inaugurate work among foreign-born Americans in South Dakota, necessitated by the increasing white immigration to the central part of the State.

The following women workers were appointed: Miss Margaret H. Viall for Lexington, Miss Marjorie Gasele for New Mexico, Miss Aline Cronshey for North Dakota, Deaconess Dorothea F. Betz for Salina, Miss A. E. Devlin for Upper South Carolina.

In all cases the support of these women will be drawn from appropriations already in existence and provided by the United Thank Offering of the Woman's Auxiliary.

Bishop Hulse reported the gift of land by a Cuban gentleman for the mission in Moron, and a plan to purchase land with local funds to increase our school facilities in Guantanamo.

The Department carefully reviewed the situation in China, although it did not find it possible, in view of existing uncertainties, to determine upon any definite policy. It is endeavoring to meet the requirements from day to day as they arise and as the bishops request.

The urgent need of providing a small additional monthly income for catechists, teachers and Bible women, whose salaries average in the neighborhood of $100 a year, still continues. The Bishops of Hankow and Anking especially are greatly distressed by these needs and beg for relief. The secretary reported with regret that less than $3,000 has been received so far for this purpose.

The Department approved of efforts made by the officers to place American members of the China staff who have had to leave their stations in other Oriental missions. A few have been transferred temporarily to the Philippine Islands for English-speaking work and a few to Japan.

About one hundred members of the Chinese staff, including wives and children, have come or are on their way to this country. Only one unmarried man has left China, and he was under the doctor's orders to do so immediately.

The Department heard an interesting report from Bishop Graves that steps have been taken to effect as many economies as possible to safeguard property and to maintain the Christian character of the schools. Approval was expressed of the action of the Bishop and his Council of Advice in these matters.

All of the American members of the staff of the Church General Hospital at Wuchang, having been obliged to leave the station, Bishop Roots was requested not to make any definite arrangements for restaffing the hospital until the commission the Department expects to send to China in September has opportunity for conference with him.

In order to meet the present high cost of living in Liberia, a small emergency allowance was added to the salaries of the American missionaries. A new plan for service in the field and for furloughs in this country was determined upon, with a view to avoiding, if possible, placing too heavy a physical tax upon missionaries, with consequent breakdowns. More frequent furloughs will require a considerable additional expenditure for travel.

In view of the fact that Bishop Campbell's home in Monrovia must necessarily accommodate American missionaries on their visits to Monrovia, an appropriation of $500 for its maintenance was made to relieve the Bishop of personal expense in providing the necessary hospitality.

Bishop Campbell submitted a proposal from the Liberian Convocation held in January, providing for the reduction of appropriations to some of the older stations on the coast, served by Liberian clergymen. The Department accepted the offer and recommended to the Convocation the desirability of a plan to bring about the self-support of all the coastal English-speaking congregations by 1936, when the one hundredth anniversary of the founding of the Liberian Mission will occur.

The Department of Missions has been fortunate in securing Dr. William J. Costar, of San Francisco, to relieve Dr. Grafton Burke for a year at the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska.

Miss Ruth Jenkins, of Oregon, was appointed to fill a vacancy at St. Andrew's Priory, Honolulu.

A similar appointment was made of Dr. A. V. Hardy for St. John's University Medical School, Shanghai, the only part of the University now in operation.

Miss Mabel Hammond was appointed to fill a vacancy in the Philippine Islands.

Bishop Graves notified the Department that Professor H. F. MacNair, of St. John's University, has established a MacNair Fund from the proceeds of certain literary work done by him in addition to the service rendered to the University as Professor of Political Science and Government.

The Department recommended the Presiding Bishop to accept the resignation of Dr. William C. Sturgis. The Department recorded its regret in the following resolution:

Resolved, that with profound regret the Department of Missions recommends the acceptance by the Presiding Bishop of the resignation of Dr. William C. Sturgis. For eleven years Dr. Sturgis has filled one of the most important and exacting posts in connection with the Department of Missions with outstanding success. He is known to thousands of our people through his stimulating writing and his inspiring addresses. He has rendered service of especially important and far-reaching character in the courses of lectures he has given at the New York Training School for Deaconesses and the General Theological Seminary. The Department hopes that after the period of rest and change which Dr. Sturgis now considers essential, the Church may again have the benefit of his services at national headquarters.

Church Intelligence

Annual Convention and Conference, Y. P. S. L.

The third annual Convention and Conference of the Young People's Service League of the Province of Washington will be held in Pittsburgh May 13, 14 and 15. The program for these three days is as follows:

Friday Evening, Trinity Church.

5:00 P. M.—Registration office opens in Trinity Parish House.

6:00 P. M.—Cafeteria Supper.

7:45 P. M.—Opening service in Trinity Church. Address by the Rev. Mr. H. Boyd Edwards, rector of the Church of the Ascension.

8:45 P. M.—Social Hour.

Saturday Morning, St. Andrew's Church.

9:00 A. M.—Assembly in the Parish House.

9:15 A. M.—Brief addresses of welcome by Mr. William Barlow, President of the Y. P. L. of the Diocese of Pittsburgh, and Mr. Eliot S. Dallas, President of the Provincial Y. P. S. L.

9:30 A. M.—Address of welcome by the Bishop of Pittsburgh.

9:45 A. M.—Business Meeting—Appointment of the Nominating Committee.

10:00 A. M.—Conferences—(a) For Clergy, Adult Advisors and Officers; (Leader to be announced later); (b) "The Method of Discussion", by Mrs. W. W. Wishart; (c) "Objectives of the Y. P. L.", the Rev. Robert N. Meade, D. D., Chairman of the Committee on Young People's Work of the Province of Washington.

11:00 A. M.—Address to the Conference (speaker to be announced later). Summaries, Findings of Group Conferences.

12:00—Noonday Service conducted by the members of the St. Andrew's Y. P. L.

12:30 P. M.—Lunch.

Saturday Afternoon.

1:30 P. M.—Business Meeting (for delegates only) for the purpose of electing new officers.

2:00 P. M.—Conference, "Our Problems" (leader to be announced later).

3:00 P. M.—"Rubberneck Trip." Free to the delegates.

Saturday Evening.

6:30 P. M.—Banquet and Dance—Hotel Rittenhouse.

Sunday Morning.

8:00 A. M.—Corporate Communion and Breakfast, Church of the Ascension.

11:00 A. M.—Closing Service of the Conference, Calvary Church. Sermon by the Rev. E. J. Van Etten, D. D.

A cordial welcome is extended to all delegates.

All delegates are asked to communicate at once with the Chairman of the Hospitality Committee. It is necessary to have this information promptly in order to provide for the visitors in the homes of the people of Pittsburgh. Please address: the Rev. Robert N. Meade, D. D., 571 Darlington Road, Pittsburgh, Pa.

Conditions In China.

A cable from Bishop Roots, dated April 27, informs us:

That our Church property in Changsha and Siangtan, both in the Province of Hunan, has been confiscated—whether by soldiers or the workers' unions, is not stated. The Chinese workers in these stations have been temporarily withdrawn.

That contributions have been made from local sources, presumably Chinese, in the amount of $2,000 Mexican, for the purpose of increasing salaries of seventy catechists, Bible women and teachers for the months of April, May and June. The Bishop asks that a request in a letter evidently now on the way, asking for $4,000 Mexican from the Church in the United States for the same purpose, shall be granted.

That the tense situation as it affects foreigners is unchanged.

Miss Margaret Roberts, of St. Hilda's School, Wuchang, who was studying at the Peking Language School when it became necessary for her to leave under the advice of the American minister, and who is now in Seoul, Korea, is being transferred for a year to St. Margaret's School, Tokyo. Arrangements have been made to supply her with funds through the Presbyterian Board in New York and the Presbyterian Mission in Seoul.

A cable from Bishop Graves from Shanghai, April 27, informs us:

That the Bishop and Dr. Potts advise Prof. Walter H. Taylor, of St. John's University, to accept a position offered to him by one of the educational institutions in this country in its Chemistry Department for one year.

That Miss Elizabeth Roberts, of St. Mary's Hall, Shanghai, can be released for a year. Arrangements are now under way to transfer her to St. Agnes' School, Kyoto.

That Miss Katherine Cook of St. Mary's Hall, Shanghai, is returning to this country by way of Europe.

Bishop Graves, in a cable of April 25, asks that the Rev. John W. Nichols return to Shanghai during the month of August.

The cable also informs us that St. Mary's Hall is closed until September 1, 1928.

A cable received April 25 from Bishop Roots says that Edward Littell left Hankow on April 23 on the S. S. Tuckwo, carrying deeds. The situation is unchanged. The reference to deeds is understood to mean that Mr. Littell is taking to Shanghai for safe deposit there all deeds to property in the Missionary District of Hankow, held in the name of the Domestic and Foreign Missionary Society or the American Church Mission.

Help The Church Serve The Nurses.

To the Bishops and Clergy of the Church in the United States and Canada:

Great numbers of student nurses from elsewhere come to our Training Schools for Nurses in New York and many graduate nurses also come to this city for study, or to accept positions.

I should like to assure them of a personal welcome from the clergy and others in this diocese and to aid them in finding a Church home.

If you will send me the names of any who are connected with your dioceses or parishes, we will gladly arrange for some one to call upon them.

Those who come to New York as strangers are often slow to form parochial relationships, and for nurses this is sometimes especially difficult, owing to their hours of work.

Our parish clergy and chaplains in hospitals report to me the great devotion of the nurses whose work they observe, and we on our part wish to assure them that the Church welcomes them to New York and stands ready to aid them in every way possible.

I have asked the Rev. L. Ernest Sunderland, at 30 Bleecker Street, to receive the replies to this letter and to take action in regard to any names that may be sent to him.

William T. Manning,
Bishop of New York.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Deaconess Williams Talks to College Girls.

During the early part of April Deaconess Maria P. Williams, of Dante, Virginia, conducted a series of life-work conferences with the Episcopal girls at several educational institutions in the diocese.

At Sweet Briar she spoke to about thirty young ladies.

At Stuart Hall, Staunton, she addressed the entire student body and afterward spoke to several groups and individuals.

In the Chapel at Hollins College, the Deaconess held the Litany service on Friday afternoon and afterward saw a number of the young ladies. She also visited Randolph-Macon Woman's College at Lynchburg.

One of the important matters discussed by Deaconess Williams at these conferences was volunteer missionary work within this diocese.

Each summer the women missionaries in the Associate Missions field in this diocese are assisted by volunteers who come both from Southwestern Virginia and from other dioceses as well. Being well qualified by her long experience in mission work, Deaconess Williams renders invaluable assistance to the Rev. H. H. Young, Dean of Associate Missions, in securing and placing and advising these summer workers.

T. A. S.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. Geo. Tucker, D. D., Coadjutor.

Rappahannock Valley Convocation.

The spring meeting of the Rappahannock Valley Convocation was held in Ware Church, Gloucester County, the Rev. R. A. Magill, rector, April 26 and 28, and proved to be of unusual interest and value.

The opening service, Tuesday night, featured an address on the Bishops' Crusade by the Rev. W. E. Cox, of Richmond. Mr. Cox pointed out that the Crusade was the logical development from the Nation-Wide Campaign and that in it a new movement was started that was to be a permanent part of the progress of the Church.

On Wednesday at the service of Holy Communion, the sermon was preached by the Rev. Floyd Cartwright, rector of the Churches in King George County, who emphasized the seriousness of the ethical teaching of Christ and the necessity of sincerity of living among Christians.

At the afternoon meeting Mr. Blake T. Newton, of Westmoreland County, spoke on the work that could be done by the laymen and the real need of laymen taking an active interest in the Church's program. He was followed by Mr. Robert Beverley, who reiterated Mr. Newton's plea and urged the laity to support to their utmost the Bishops' Crusade. A short address on the need of social service activity was made by the Rev. C. W. Sheerin, Convocational representative on the Diocesan Social Service Board.

At the business session, two important resolutions were passed. One urging the diocese to support the Virginia Churchman was presented by Mr. Robert Beverley, and one urging the Diocesan Council not to increase the budget was offered, and after due discussion passed. The representatives on the Diocesan Missionary Society, Mr. Newton and the Rev. Dudley Boogher, told of the activities and meetings of the year.

An unusual feature of the spring meeting was the gathering of the representatives of the Woman's Auxiliary. Their program was timely as addresses were made by Miss Elizabeth Barber and the Rev. R. A. Magill on the present situation in China. Miss Barber served for eighteen years in the interior of China and Mr. Magill was a missionary for several years. Letters were read from missionaries in China which threw light on the perplexed condition of the Christians in that country.

Other addresses were made by Miss Sallie Dean and the Rev. C. W. Sheerin. Miss Dean spoke of the work done all over the world by the Auxiliary, and Mr. Sheerin spoke on the practical necessity of a missionary program.

Jubilee Lenten Offering.

Offerings totaling $8,875.13 were made in the Lenten contributions of the Sunday Schools of the Richmond Churches, it was announced at the Jubi-

lee Service, held in Grace and Holy Trinity Church Sunday afternoon, May 1. Reports to be received from several churches are expected to bring this amount to over $9,000.

The Rev. Philip A. Arthur, rector of the Church of the Ascension, Highland Park, presided at the services, assisted by the Rev. Reginald G. Davis, of Grace and Holy Trinity, and the Rev. William H. Laird, of St. Paul's Church. An address was made by the Rev. Hugh W. Sublett, D. D., rector of St. John's.

The offering from the Sunday School at St. Mark's led the list with $1,286, raised for the missionary work of the Church. St. Thomas' Church, Ginter Park, was second, with an offering of $1,200.

Crusade Follow-Up Mission.

During Easter Week a Bishops' Crusade follow-up mission was held in St. Paul's Church, Haymarket, the Rev. Warren A. Seager, rector. In spite of the bad weather which naturally affected the attendance, especially from outlying sections of the parish, those who attended felt well repaid for their effort. The missioner, the Rev. Robert A. Magill, preached most effectively. A special service of rededication, with the Holy Communion, was held the following Sunday morning.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

Thirtieth Anniversary of St. John's, Lansdowne.

Ministers of all churches in Lansdowne and members of their congregations on Saturday night, April 30, were the guests of St. John's Church in connection with the opening ceremonies of a two-days' commemoration of the Thirtieth Anniversary of St. John's.

Other special guests included the Rt. Rev. Thomas J. Garland, Bishop of the Diocese of Pennsylvania, and Mrs. Garland; the Rt. Rev. William T. Manning, Bishop of New York; the Rev. Lyman P. Powell, rector of St. Margaret's Church, New York City, and the Rev. Crosswell McBee, rector of historic Old St. David's Church on the Pennsylvania Main Line at Radnor. The latter three are former rectors of St. John's. On Sunday the present rector, the Rev. Charles E. Tuke, conducted a "Commemoration Service". There was a Sunday-School Rally in the afternoon, and at night a special service on "Memorializing the Past" was held.

New Rector of The Church of The Advocate.

The Rev. Thomas Leslie Gossling, rector of St. Paul's Church, West Whiteland, Pa., and Instructor in Science at the Church Farm School of the Diocese of Pennsylvania at Glen Loch, Pa., has accepted a call to the rectorship of the Church of the Advocate, Philadelphia.

The Advocate has been without a rector since last October, when the Rev. John H. Lever resigned to take work in another diocese, during most of which time the Rev. R. B. W. Hutt, formerly rector of the Church of Our Saviour, Jenkintown, has been serving as locum tenens. Dr. Hutt next September goes to Trinity College, Hartford, as Assistant Professor of Philosophy, and on October 1, Mr. Gossling will take charge at the Advocate.

Mr. Gossling is a Philadelphian. He is a graduate of Lehigh University and the Philadelphia Divinity School. For eight years before going to West Whiteland, Mr. Gossling was rector of St. Matthias Church, Philadelphia. Prior to that he served as an assistant at Grace Church, Mt. Airy, and was minister-in-charge of the Incarnation, Morrisville, Bucks County, Pa.

R. R. W.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstern, D. D., Coadjutor.

The Churchmen's Club.

The spring dinner of the Churchmen's Club of Maryland was held on Wednesday evening, April 20, at the Hotel Emerson. There were about three hundred and fifty men present, notwithstanding the Grand Opera, which was being given at the Lyric and the annual dinner of the graduates of the Yale University. A very interesting address was given by Canon H. J. Cody, of Toronto, Canada, on Westminster Abbey, the Shrine of the English-Speaking People.

Dr. Dame To Leave The Diocese.

The Rev. Dr. William Page Dame, rector of the Memorial Protestant Episcopal Church, Baltimore, has announced his decision to accept the call to become rector of Christchurch School, Middlesex County, Virginia.

His resignation from Memorial Church, with which he has been associated as assistant minister, associate rector and rector for twenty years, will take effect July 1.

Dr. Dame was born June 12, 1875, in Norfolk, Virginia. He was brought to Baltimore when a small boy, his father having accepted the rectorship of Memorial Church. He was ordained deacon in 1901 and priest the following year. His diaconate was spent in mountain work in Albemarle County, Virginia. In 1902 he came to Memorial Church as assistant minister. A year later he accepted a call to St. Bartholomew's Church, Baltimore, where he served six years. He then was made associate rector of Memorial Church, and on the death of his father in 1923 automatically became rector.

Dr. Dame has been very active in Diocesan and civic affairs and all Baltimore is grieving at the thought of losing him.

J. A. M.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

National Cathedral Association.

The Annual Meeting of the Committees of the National Cathedral Association was held on Friday, April 29, at Mt. St. Alban. A business meeting was opened in Whitby Hall and this was followed by the opening address by the Bishop of Washington, the Rt. Rev. James E. Freeman, D. D. Others scheduled to make addresses were the Rt. Rev. James DeWolf Perry, D. D., Bishop of Rhode Island; the Rt. Rev. Philip Mercer Rhinelander, D. D., LL. D., D. C. L., and Mr. George Wharton Pepper, LL. D., D. C. L. The closing feature of the meeting was a tour of Cathedral Close and construction work, including the new Norman Chapel in the Crypts, conducted by the Dean of Washington. The Norman Chapel, known as the Chapel of the Resurrection and built as a memorial to the late Bishop Harding of Washington, was used for the first time on Easter, when Morning Prayer was said then by the Chancellor of the Cathedral, the Rev. William L. DeVries, D. D.

The Laymen's Service Association.

The annual meeting of the Laymen's Service Association in the Diocese of Washington was held at Diocesan House on Wednesday evening, April 27. There was a business meeting with election of officers, followed by addresses and discussion. Mr. Hugh T. Nelson, Executive Secretary of the Washington Committee making arrangements for the General Convention to be held in Washington, October, 1928, explained some of the plans of the committee and some of the things expected of the laity of the diocese in this connection. Col. John H. Finney led a general discussion on the subject, "The Bishops' Crusade, Its Effect and the Follow-up Work".

Presentation of The U. T. O.

The spring service for the presentation of the United Thank Offering of Washington was held in Epiphany Church, Tuesday evening, April 26. The service was conducted by the Rev. Dr. J. W. Morris and the sermon was preached by the Rev. Clarence Parker, rector of St. John's Church, Bethesda, Md. In the Diocese of Washington the United Thank Offering is presented twice a year at a special service and kept in charge by the custodian who presents the full amount at the General Convention meeting. This fund in the Diocese of Washington is now in the neighborhood of $5,000, with more than a year before its final presentation.

Meeting of The Church School Service League.

The regular spring meeting of the Church School Service League in the Diocese of Washington was held in St. Alban's Guild Hall on April 30. Children from all the different parish branches were represented. A short service was followed by a business meeting and address, and, according to an established custom at these meetings, refreshments were served for the children by the branch acting as host. Miss Emma W. Abbott, Diocesan Director of the League, reported interesting and important work done by the children, including Christmas presents provided by five hundred and fifty-three children of the diocese and a large sum of money raised by the children for offering in the five fields of service.

Meeting of The Churchman's League.

The annual meeting of the Churchman's League of the Diocese of Washington was held on Thursday evening, April 28, at the Cosmos Club, with Mr. George A. King, president, as chairman.

After a review of the year's work by President King the League elected officers as follows: George B. Selden, president; Dr. W. Sinclair Bowen, vice-president; Dr. Alvin T. Gregory, secretary; Dr. Charles Diedel, treasurer, and

the following to act as an executive committee, together with the other officers: the Rev. George W. Atkinson, the Rev. E. P. Wroth, the Rev. C. T. Warner and Maj. F. G. Munson.

An address on English Cathedrals and the Washington Cathedral, illustrated with his own slides, was delivered by the Rev. Dr. G. C. F. Bratenahl.

The Choral Evensong in Bethlehem Chapel on May 1 was, by reason of several of its features, a service in commemoration of Admiral George Dewey, whose remains are buried beneath the Chapel. May 1, the twenty-ninth anniversary of the Battle of Manila, was referred to in the sermon preached by Bishop Freeman of Washington, and the music, under the direction of Edgar Priest, Cathedral organist, included as offertory anthem, "Souls of the Righteous", by Tertius Noble.

The Anniversary Service held every night during the week at the Gospel Mission on John Marshall Place, were brought to a close on Friday, May 6, when the sermon was preached by the Rt. Rev. James E. Freeman, D. D., Bishop of Washington. Services and meetings were held all during the week in celebration of the twenty-first anniversary of the mission and ministers of different denominations were the preachers.

M. M. W.

St. Mark's Church: Sunday, May 1, the Feast of St. Philip and St. James, was the fifth anniversary of the Rev. William Henry Pettus, as rector of St. Mark's Church, Washington. The Rev. Mr. Pettus came from St. James' Church, West Somerville, Mass., where he had been the rector for over nine years, succeeding at St. Mark's the Rev. Dr. Caleb R. Stetson, now rector of Trinity Parish, New York City. During these five years St. Mark's has made progress, spiritually and materially. Large numbers have been baptized and confirmed. A parish hall has been built, and improvements have been made in the church property.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Handsome Montgomery Church Completed.

Opening services in the newly completed Church of the Ascension, Montgomery, Alabama, were held the fourth Sunday in Lent, continuing throughout the entire week. Special preachers were Bishop McDowell, the Rev. Oscar deWolf Randolph of Birmingham, and the Rev. Charles A. Stakely, D. D., pastor of the First Baptist Church.

Seventeen years was the Church of the Ascension in building. The first unit, the nave, was finished in 1910, with a temporary chancel. In 1922, under the direction of the present rector, the Rev. Peerce N. McDonald, the second section was erected, including the foundation and walls of the crossing, transepts and chancel up to the first floor, with temporary roofing. The remainder was completed on March 25, 1927.

Plans were prepared by Cram, Goodhue and Ferguson, architects. The builder was Mr. Algernon Blair, Junior Warden, prominent in diocesan, as well as local affairs. In the great tower is a tablet bearing the following inscription: "Blair Tower. In grateful recognition of the long outstanding and exceptional services of Algernon Blair to the spiritual life of this parish, the vestry and congregation have named this tower in his honor and have caused this tablet to be erected. An honest man is the noblest work of God. A. D 1927."

The Rev. Peerce N. McDonald took charge of this church in December, 1919. Under his leadership the parish has grown in numbers and spirituality. He has quietly, but effectively led his people on to the completion of this church, they having meanwhile neglected no obligation to the Diocese or General Church.

G. W. R.



The New Church of The Ascension, Montgomery, Ala.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor

The Annual Pilgrimage To Cape Henry.

On Tuesday, April 26, the annual pilgrimage of the Norfolk Clericus was made to Cape Henry to commemorate the first landing of the English Expedition which finally reached Jamestown Island. This expedition stopped for a few days at Cape Henry and before leaving the Cape had prayers and erected a cross. Near this spot and under a large, rustic cross, the Norfolk Clericus holds a service each year. There were ten of the clergy present this year. After singing "Onward Christian Soldiers", a Scripture lesson was read by the Rev. D. W. Howard, D. D., rector of St. Luke's, Norfolk. The Rev. H. H. Covington, D. D., rector of Old St. Paul's, Norfolk, read the Creed and Prayers. The Benediction was pronounced by the Rev. Charles H. Holmead, Chairman of the Clericus and rector of Trinity, Portsmouth. The service closed with the singing of the hymn, "O God Our Help in Ages Past". In the Procession was borne a large English Church flag with the red cross of St. George on a white field. This flag, similar to the one probably used by the Chevaliers, was presented to the Clericus by the Woman's Club of Norfolk with the understanding that it be kept by the rector of Old St. Paul's, Norfolk, as custodian.

After the service had ended, appropriate patriotic exercises were held under the auspices of the Norfolk Woman's Club. A large crowd was present, and music was furnished by a band.

N. E. T.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor.

Crusade Commission Appointed.

The Diocese of Mississippi will continue the work of the Bishops' Crusade under the direction of the Rev. Phillip Davidson, rector of St. James' Church, who has been reappointed chairman. The following persons have also been appointed members of the Commission: The Rev. Messrs. Walter E. Capers, Jackson, Miss.; Val H. Sessions, Bolton, Miss.; Joseph Kuehnle, Natchez, Miss.; F. C. Penniman, Meridian, Miss.; Bartow B. Ramage, Gulfport, Miss.; Robert Emerson, Grenada, Miss.; Mrs. Tracy Welch, Laurel, Miss.; Mrs. P. L. Hennissey, Vicksburg, Miss.; Mrs. Geo. B. Forbes, Jackson, Miss.; Miss Catherine Compton, Vicksburg, Miss., and Hon. J. T. Thomas, Grenada.

The Commission held its initial meeting in St. Andrew's Parish House, Jackson, Monday afternoon, May 2.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan

Memorial Windows Dedicated.

Three stained glass windows, which have been recently installed in St. James' Church, were dedicated Sunday morning, May 1, by the rector, the Rev. Dr. Crowder. They are the gift of Mrs. J. E. T. Rutter in memory of her husband, J. Edgar Thomson Rutter, and his parents, Thomas Rutter and Georgeanna Renaud Rutter. Three generations of this family have been members of the Vestry of St. James' Church.

The Rev. Annesley T. Young, for thirteen years an official chaplain on the staff of the New York Protestant Episcopal City Mission Society, has been appointed to the position of Field Work-

(Continued on page 22.)

Family Department

May.

1. Scond Sunday after Easter, SS. Philip and James.
8. Third Sunday after Easter.
15. Fourth Sunday after Easter.
22. Fifth (Rogation) Sunday after Easter.
23, 24, 25, Rogation days.
26. Thursday, Ascension Day.
29. Sunday after Ascension Day.
31. Tuesday.

Collect for Third Sunday After Easter.

Almighty God, Who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righeousness; Grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through Our Lord Jesus Christ. Amen.

For the Southern Churchman.

The Gift.

E. J. W. Adams.

Would the offering of my soul
Were to Thee a garden sweet
Running over with fragrant flowers
To lay, Lord, at Thy feet.

Would the offering of my mind
Were to Thee a snowy height
Where dwelt thoughts serene and pure,
A mind for Thy delight.

Would the offering of my heart
Were to Thee a flame of love
Burning over with new zeal
To reach Thy throne above!

Daybreak.

Asaph, one of the psalmists, had grown envious at the arrogant, when he saw "the prosperity of the wicked"; his heart was bitter with jealousy, and he doubted divine justice—doubted until he "went to the sanctuary". But there he was reminded that no possible good can be compared with God's fellowship and love, and the full dawn broke upon him. Then sang Asaph:

"Nevertheless I am continually with thee,
Thou hast holden my right hand:
Thou shalt guide me by thy counsel,
And afterwards receive me into glory."

Under the juniper tree Elijah sank in despair, and asked that his life might be taken away; but at dawn, refreshed and strengthened, he started toward the mount of God. And it was high noon when at last, after being swept by wind, earthquake and fire, he heard the voice of the Lord. Rebuking his fears, and bidding him face his task, the Voice assured the prophet that the messenger of God is ever secure, the cause of God can never fail.

Captive Israel was finding it hard to sing the songs of Zion in a strange land, but to its every hopeless soul Isaiah proclaimed the message of the morning: "I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee."

Daniel, the patriot, was praying to his God in penitent confession when there came the joyous assurance that the seventy weeks of waiting were to end; Messiah, the Prince, was to come. Such was the promise. It was like the day-star in the deep night.

Suddenly, in Northern Galilee, the long-expected Saviour appears, great David's greater Son:

"The people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up."

Daybreak—it is daybreak for the world!

In time He who is the Brightness of His Father's glory is Himself cheered by David's message of the dawn. Even under the shadow of the cross He is lifted on wings of light when, lonely, forsaken, He asserts: "Yet I am not alone; because the Father is with me." This only begotten Son who is in the bosom of the Father is the Light of the World, and He sends forth His followers to proclaim His glorious gospel and to extend the knowledge of His presence into all the darkened earth. Amid their toil and hardships His servants are sustained by one supreme assurance: "Lo, I am with you alway."

His disciples also He calls "the light of the world". Such radiance greets their appearing, such splendor marks their message, such joy and hope and triumph crown their lives and so much of help and healing mark their ministry that they well may be described as moving on "the wings of the morning"; their coming brings to the world an advancing dawn.

St. Francis, of Assisi, was said to have met his Lord alone in the chapel on the mountainside, and then to have poured out his life in sacrificial service; he labored to dry the tears of sorrow, and to dispel the shadows cast by doubt and sin and pain.

Visions of the Light enabled St. Bernard, of Clairvaux, to teach the Church to sing of resting in the presence of Christ, and to go forth to service in His name. Even through the dark ages of ignorance and superstition great souls, in secret communion with their Lord, were dwelling in heavenly light.

Wycliffe and Tyndale soon were fashioning new wings to the widening dawn; they released the pages of Scripture, and sent out the radiance of its truth into all the world.

And now shines in darkness the herolight of a third David, follower of the psalmist's greater Son. In the heart of darkest Africa, David Livingstone, the light-bearer, is supported by the promise of the presence of his Lord. In his train follow a glorious brotherhood. Like Livingstone's is the experience of Carey and Judson and Morrison and Moffat, and all the company of apostles and prophets and messengers of Christ who have gone forth on their errand of light in every age and land.—Selected.

A School of 10,000 Orphans.

In Alexandropol, Armenia, that "City of Children" where the Near East Relief orphans are housed in former Russian army barracks, I used to stand before a group of a thousand children and give health talks. Of course, many things I had learned in my nursing course as important to good health had to be omitted from these talks. For instance, one could encourage an American child to take a daily shower or tub, but when there is a shortage of water in the orphanages, so that at times the children cannot even get the usual weekly bath, and in a city that has only two or three bathtubs, with none at all in the country districts, one must talk about sponge baths. Then in teaching how to balance foods in the daily diet one must be careful not to criticize the orphanage menu. It is impossible to insist on toothbrushes, as the orphanage does not furnish them. In a country where the thermometer goes down to twenty below zero, where the children sleep in dormitories that are never heated, and where some children sleep with only two thin cotton blankets on their beds, it would be difficult to insist on having all the windows open at night, American style. Such vigorous ventilation is for people who can afford to have enough blankets to keep them warm. It is hard to insist on all the necessary rules of hygiene, not criticize our own orphanage department, and still be thoroughly practical. We must not try to insist on the children doing things which are physically impossible in the surroundings in which they live.

Hygiene was taught of course, for the purpose of changing the habits the children had formed when they were homeless and without care or training. I soon realized that with so large a group it was almost impossible to check up on the children and discover whether the knowledge being imparted to them was really functioning. Then a new idea came to me. Out on the land which has been assigned to Near East Relief for its agricultural work we had built a very small "model village" of houses similar to those of the people of that country, in which one roof covers both the home for the family and the stable for the cattle, sheep and chickens. We had separate doors and a wall between the home and the stable. To this village children from the great orphanage were sent in groups and were given actual experience in taking care of the cows and the chickens, in making butter and cheese, in cooking meals for a small family, and in keeping the home and the habitation of the animals clean. Why not give our hygiene lessons to the children as they went out in these smaller groups? It was done, and this village was the place where we actually got results from our teaching of hygiene. We found it possible to really arouse the interest of the children, not merely give them something to memorize. We scored personal tidiness. We gave little demonstrations to emphasize the results of observing the laws of health, having a special costume for the child who took the part of the old witch Ignorance, who was the greatest troublemaker.

When winter came and the weather became so cold that the water mains froze and we had to send the ox cart to the river and break the ice to get water to fill the barrels, it became very difficult to keep the work up to the required standard of cleanliness—especially as the children did not have clothing warm enough for such weather. But we thought it would not be wise to lower the standards if we could encourage the children to work rapidly, and through exercise keep themselves warm. So a Saturday evening party was arranged, at which the orchestra of blind boys played, and simple refreshments were served. All the children who had worked satisfactorily during the week received invitations, while those who were slack in their work or had run away were not invited.

After the first party the number of slackers went down almost to zero, and those weeks in the model village made a decided change in the habits of the children.—**Pauline Jordan.**

For the Southern Churchman.

Easter Morn.

Josephine Teakle Flournoy.

The softly glowing radiance
That heralds the rising sun,
On Easter morn more beauteous
Proclaims the day begun.

The first bright beams appearing—
As in the olden days—
To those exalted, faring
Forth to God's House of Praise.

And there 'midst bliss fragrant
And flowers rare and sweet,
We kneel in blest communion
Our risen Lord to greet.

We kneel at Christ's own altar
The Cross its glorious sign,
And there 'midst Easter lilies
Our Sun of Life doth shine.

Invulnerable Belief.

From one point of view, you might measure the greatness of any power by measuring the amount of contradiction to itself and to its ultimate purposes which it can patiently suffer to continue. So, for example, the man in charge of men or of boys, who has real power, will discover, without agitation, a degree of liberty among his subordinates which would cause panic in a commander who had reason to mistrust the security of the order for which he was responsible. The decline, again, of Napoleon has been measured by the increasing inferiority of the ministers of whom he was able to make use. The subserviency of the ministers is an indication of the smallness, not of the greatness of the Potentate. Lyall has a sentence in his article on the free Rajput States of India: "It is a sound political as well as a mechanical truth that you can have no real support without resistance, or the capacity to resist." These truisms abundantly illustrate themselves in the affairs of parishes, Sunday schools, parochial church councils, industrial relations, international amities and hostilities. The power of a dominion can be measured by the liberty which it can allow to its subjects.

Looking at the world in the light of this truism, you can see that the pessimists are a perverse people. They are using an argument which argues all on the side of faith and hope as though it argued for pessimism. We are entitled to use against the unbelieving the very arguments on which they most rely; to turn against them their own guns. If they are armed with sixteen-inch guns, so much the worse for their position!

The Christian belief does this very thing. No one is more convinced of the badness of badness than the Christian. The Jew learned, as none of his neighbors seems to have learned, how to use the word sin. And the Christian added new meaning to the word. Every heightening of man's notion of the love of God deepens the ingratitude of the badness of men. The ghastliness of war, the cold-heartedness of Mammon, the coarseness of impure life, the meanness of pessimism, all show themselves blacker in a Christian light than in any other. Yet the Christian believes in God enduring, allowing, suffering all these to go on.

The Old Testament, contemplating the impossible, suggests that in the mind of God there might arise the thought of blotting out His creatures from the book of the living and beginning all over again, with Noah; with Moses. And Piers Plowman has the same thought: "He might amend in a minute-while: all that mis-standeth." But God would have to cease to be God to do that. He will not throw down and break the instrument because it takes time to tune the strings. Piers Plowman says:

My time is to abide.
Who suffreth more than God?

And that sentence—Who suffreth more than God?—takes you from the story which Jesus told of the farmer who made no short work with his field of wheat, to Jesus, the teller of the story. You look up, as it were, into the face of Jesus as He speaks. And there is He, seeing the world and its weediness; the perversions by men of every kind of faculty and power and success and influence with which they are endowed; the misuses going on alongside of the uses of every kind of strength and health. The Crucifixion is the supreme example of that. If we can gaze at Jesus on the cross and still believe in men, our belief is invulnerable. It believes in a love which can redeem man, even though man can do this.—Guardian (English).

A Word in Season.

When Bishop Charles B. Mitchell was pastor of St. James' Methodist Episcopal Church, Chicago, he was accustomed to play golf with a member of his congregation, a prominent business man, who was much absorbed in money-making, and had never joined the church.

Dr. Mitchell that day had rather a hard time; and his friend, who was a remarkably fine player, could not resist the temptation to refer to the preacher's lack of skill, while at the same time complimenting him on his ability in the pulpit.

"Doctor," said he, "if you could play golf as well as you can preach, you would beat us all."

An inspiration came to the pastor, and without a moment's hesitation he replied:

"Mr. A——, if you were as good a Christian as you are a golf player, how wonderfully God could use you!"

The business man's face dropped, but he made no reply to what was evidently a home thrust.

At the dinner table that evening his wife ventured to ask the cause of her husband's quiet and subdued manner. To her surprise he exclaimed:

"Dr. Mitchell thrust a knife into me today, and it hurts."

"Why, my dear," replied Mrs. A——, "that's very surprising. No man could be kinder than our pastor. I cannot see how he could say anything that would hurt your feelings."

Then the gentleman told what had happened on the golf grounds, which led to a long and serious conversation, ending with prayer and the complete dedication of that man's life to Christ.

A few Sundays after, he was received into the church, and soon developed into a most active Christian worker, consecrating his time and money to the higher things of life. In one year he gave no less than $100,000 to various religious purposes connected with the Methodist Episcopal Church, and Dr. Mitchell's prophecy concerning him was amply fulfilled.

For the Southern Churchman.

I Sing.

Julia W. Cockcroft.

To tune an ear
To sweeter hear,
An eye to clearer see;

To tune a mind
To better think,
A heart more true to be;

To inspire a soul
Toward a goal
Higher and sublime.

This is the burden
Of my song—
Singing, as I climb.

The Living Christ.

It is the Christ of the present, and not merely the Christ of the past, with whom we have to do. Argue round and round the subject as we may, it is the living Christ who is the source and infallible attestation of what we know of God. It is Christ we need, Christ Himself, not theories about Christ, not simply the imitation of Christ; no, not primarily the attempt to realize the ideals of Christ in our common life. We want what unaided intellect can never demonstrate; we want to know, with the same kind of immediacy as attends our dearest relations with other souls in this world, a blessed fellowship that is not of this world. And this unspeakably precious experience has been from apostolic times the vital nerve of Christianity, the assured possession of the truly Christian soul. It is not so much in evidence just now as it ought to be in the life of the Church at large; we are putting the emphasis too much upon other things. But it is not, and never can be, wholly absent wherever Christianity is being faithfully witnessed to the world. And I will venture upon the prophecy that its revival will be the note of the next great religious awakening, whenever and however it may come.—Rev. R. J. Campbell, D. D.

The Personality of Jesus Christ.

Jesus Christ is alive, or He never was, and history fully deals with that point. He is a personality and not an abstraction. Boys are not attracted to abstractions, nor are adults, for that matter.

Let us hold before our boys a living, divine Christ, a Man, though a divine one, possessed of all the manly vigor and ruggedness which the gospel story discloses, a Man having all those fine qualities and characteristics which a boy instinctively admires and will so quickly emulate.

Let us show them that with all these grand human qualities He also has infinite wisdom, limitless power and understanding love. That He invites every boy to a very wonderful kind of comradeship with Him, and that no boy's highest ambition and aspiration can ever find fulfilment without Christ as his ever-present Helper and all-powerful Comrade.

Surely we can bring our boys face to face with Jesus Christ if we know Him ourselves, and, if we do not, here then is our own real opportunity.—St. Andrew's Cross.

For the Young Folks

I Shall Not Die.

I shall not die:
  I shall just fall asleep.
And pass away to that blest shore
  Where sorrow, pain or cause to weep
Can come nor trouble more.

I shall not die;
  This body must decay;
My spirit freed shall upward fly
  To realms of endless day;
I shall live on, and on, in yonder home on high.

I shall not die;
  But like a weary child
Asleep upon its mother's breast,
  My soul shall fly to pastures green,
No more to be by earthly cares opprest.

I shall not die;
  No, never, never die!
I am immortal. This glad soul of mine
  Made in God's image, to its home will fly,
To live forever in that realm divine.
—W. H. Myers, in The Christian Advocate.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Promises of Jesus.

M. L. G.

There are two things to learn about promises.

One is never to make a bad promise. Herod made one, when he promised the daughter of Herodias anything she might ask, to the half of his kingdom. She chose something that made him a murderer. Judas made one, when he promised to betray his Master for thirty pieces of silver. Herod was sorry afterwards and Judas was sorry—yet those dreadful promises were kept, and Herod and Judas lost.

But the promises of Jesus are all of life, rest, His presence with us, the gift of His Spirit, life everlasting in heaven with Him. Herod's promise and the wicked promise of Judas—these had better have been broken, though the breaking meant death. But on Jesus' promises we may rest, knowing they come from a heart that loves us, and wills only good to us.

The second thing to learn about promises is to keep a good promise when we have made it. And will Jesus do this? Let us think of some promises He made to His friends. "I will come and heal him"; "Go thy way; thy son liveth"; "After three days I will rise again"; "I will not leave you comfortless". How greatly these promises were kept! More richly than those to whom they were made could imagine, so that we read of the uncertainty of Thomas about the resurrection, and that later in Galilee "some doubted".

But we need not doubt. "Lo, I am with you alway"; "I will receive you unto myself"—these are promises He will keep as truly as any He ever made, for

He Is Faithful That Promised.

The Way Out.

Annie May was going over to Aunt Hettie's to spend the day. There was a new cousin there, one who had come out to spend a week, and, of course, Annie May wanted to meet her and play with her. Her name was Annie Marie, and she and Annie May had almost as near the same age as they had the same name; so it was almost like being twin cousins.

Annie Marie lived in a city in California and Annie May on a farm in Texas, and so it happened that they had never seen each other. That was really one reason why Annie May was so excited as she ran across the pasture to Aunt Hettie's.

"It's most the same as having a twin sister that you've heard about all your life but never did see," is what Annie May said to herself as she went tripping through the pasture in the bright November sunshine.

"I'm glad it's not raining and glad I have on a new dress and my hair looks nice and my shoes are clean, and oh! I've lots of things to be thankful for!" Annie May was conversing cheerfully with herself when she lost her way.

She didn't get very far out of the path, and she was sure it would not be hard to find again; but while she was finding it she stumbled into the bog that the cattle had made by the edge of Willow Brook.

The place looked smooth enough and had some bright green grass growing over the rough places, but just as soon as Annie May stepped on the bog she began going down in it. The ugly, sticky mud came up and over her nice clean shoes and her fresh pink socks, and it frightened her so that for a long minute she stood perfectly still.

Then "Oh-oh-o-o-oh!" she almost shrieked in her fright, for when she tried to pull her feet out of the mud she couldn't do it at all. If she tried to lift one out, the other only seemed to go farther down. It was certainly queer and made her feel so helpless and babyish that she wanted to scream and cry.

"It wouldn't do any good, though," she told herself, "for no one would hear me but the cows; so I'll have to get out by myself."

Then she began pulling and tugging at her feet until she could lift herself up high enough to catch hold of the branch of a tree, and with that to hold by she pulled herself out of the bog and up on to dry ground. She looked at herself then and felt like crying with disappointment, for she knew she should go back home and change her shoes; but just then there came Aunt Hettie and Annie Marie through the pasture gate and straight to where she stood in her muddy embarrassment.

"Mother telephoned that you had started," called Aunt Hettie, "and so we came down to meet you."

And then Aunt Hettie saw what a muddy thing Annie May was, and she began to laugh. Annie Marie, the new cousin, looked hard at Annie May to see what she was going to do about it, laugh or cry.

"Just as well laugh," said Annie May at last, "for crying would not do any good, and laughing makes you feel better than crying."

When Aunt Hettie began to ask questions, though, and when she found out how Annie May had been really stuck in the bog, she was sorry she had laughed. "But how did you get out, honey?" she asked anxiously.

"Oh! I kept moving both feet at once," answered Annie May, "because I knew if I didn't keep moving I would sink deeper and deeper and get stuck sure enough."

"And you were a wise girl to keep moving," answered Aunt Hettie as she helped Annie May change her muddy things for some of her cousin's clean ones.—Christian Advocate.

For the Southern Churchman.

The Jumping Jerboa.

Louis Tucker.

Once upon a time in the middle of Morocco there was a blue-eyed Berber and a jumping jerboa. The Berber's ancestors had lived in the same castle on a crag of the Atlas Mountains since the storming of Carthage by Scipic Africans; but the jerboa's ancestors had lived in a tiny cave in the base of the same crag since the Quarternary Epoch and so he looked on the Berber as a newcomer. Therefore he lived on the wheat that the Berber planted and was happy.

The Berber thought the jerboa was a very pleasant little person, bad in the wheatfield but good in the kitchen, so he tried to meet him and know him intimately, and one day he got him in a corner. Now jerboas look like mice on stilts, and the way they can jump is surprising. So the jerboa immediately, at once, without pause, jumped over the Berber's head and went home. The Berber got a crick in the back of his neck from looking up so suddenly to see where the jerboa jumped, so he went home too, very angry, and put wet cloths on his neck; and then he loaded his long gun and sat out in the wheatfield to shoot the jerboa.

The next night the jerboa came out for an armful of green wheat salad and the Berber shot him. At the flash of the gun the jerboa jumped into the air so that the bullet passed under him; and then he took his wheat and went home. As for the bullet, it glanced on a stone in the wheatfield and flew up the hillside and killed the Berber's best billy goat. So the next night the Berber loaded his gun with shot instead of a bullet, and missed the jerboa at least six inches. After that he was tired sitting up after bedtime and so he tried traps.

The first trap was made of string and the jerboa gnawed it to bits and took it home to make nests out of. The second trap was made out of leather and the jerboa ate most of it up and enjoyed it very much; while a friendly hyena from the hills came along and finished the rest. The third trap was made of wood and a bullock stepped on it; and the fourth of wire and a rabbit got caught in it; and the fifth was a steel trap and the jerboa sprung it with a stick. So the Berber gave up traps and tried poison.

First he put out some poisoned bread and the mice ate it and nearly ran him distracted, because they died all over the castle in holes in the wall. Then he put out some poisoned wheat and the sheep got it and he lost two ewes and a bell-wether. Then he poisoned some alfalfa and threw it in the jerboa's hole and the jerboa pulled it all out without eating any, because it smelled queer, and a goat came along and ate it and died of it. Then he poured water into the jerboa's hole,

but it was too deep and he couldn't fill it up. Then he tried smoke, but the jerboa did not mind. Then he stopped up the mouth of the hole with stones and mortar, but the jerboa came out of another opening, and then the Berber saw why smoke and water would not kill him. So he stopped up all the holes he could find; and while he was working a cold wind came down out of the Atlas Mountains and chilled him through and he caught double pneumonia and died. So they buried him and the jerboa and his wife and family came out in the moonlight and danced because they had things their own way again.

For the Southern Churchman.

The Lord's Prayer.

Lillian F. Lewis.

The prayer the Saviour taught us
Includes the human race:
"Our Father," all may seek Him,
"In heaven," large the place;

"Thy kingdom came," is asking
His reign from sea to sea;
"Thy will be done," petitions
"On earth" in further plea.

We cannot offer rightly
That universal prayer
And not reach out in spirit
To mortals everywhere.

Johnny and Jamie and Grandma.

Johnny and Jamie had a grandma and she was the dearest and sweetest grandma in the wide world. When she came to see Johnny and Jamie, mother always had the old, old chair brought down from the attic and put in the spare room. Before grandma came the spare room always looked very spare and very empty, but when grandma dear was in it, it looked like a home all by itself, and Johnny and Jamie loved it best of any room in the house.

One cold, crisp day Johnny and Jamie came home from school and mother met them at the door.

"Hello, Jamie and Johnny," she said. "Who do you s'pose is here?"

"Grandma," cried Jamie.

"Grandma," squeaked Johnny.

And upstairs ran Johnny as fast as his two legs could carry him. And upstairs went Jamie after him. Sure enough, the spare room was not looking spare at all, and the old, old rocking chair was sitting side of the window and who should be in it but grandma?

"Hello, grandma!" shouted Jamie.

"Hello, grandma!" shouted Johnny.

"Why, hello, Johnny and Jamie!" Grandma's voice was very soft and glad sounding, and she held out her arms and Johnny ran into one and Jamie ran into the other. Grandma squeezed Johnny very hard and she squeezed Jamie very hard and she kissed Johnny, smack! on his forehead, and she kissed Jamie, smack! on his forehead, as grandmas will do.

"What did you bring us, grandma?" shouted Jamie, for he was very much excited.

"Oh, not so loud, grandson," and grandma gave Jamie a squeeze.

"Yes, what did you bring us, grandma?" shouted Johnny, for he was very much excited, too.

But, "Oh, not so loud, grandson," said grandma, and she gave Johnny a squeeze, too.

And Jamie grinned a very wide and silly grin and Johnny grinned a very wide and silly grin and they both giggled happily.

"Is it because they know that this foolish old lady always brings something for Johnny and something for Jamie that they are so glad to see her?" Grandma's eyes were very twinkling and merry, and she looked first at Johnny and then at Jamie.

"'Course not," said Jamie and Johnny, both at the same time.

"Well, then," said grandma, "I brought something large and something small, and I believe I'll give the large thing to Jamie and the small thing to Johnny."

Johnny looked at Jamie and Jamie looked at Johnny. Of course, you know, if you have a sister or brother, that, when grandmas bring things to grandchildren, they always bring exactly the same thing to both of them. Jamie thought to himself:

"My! Grandma must be getting old, forgetting about when she was a little boy," but he didn't say anything out loud.

Johnny thought to himself, "Oh my! Grandma must be getting old, forgetting about when she was little", but he didn't say anything aloud, either. Instead, he ran over to the table in the middle of the room and took a little square package off of it. And Jamie ran over to the middle of the room and pulled out a large bungly thing.

Johnny thought to himself, "Oh well, dad says the best things always come done up little", and he worked his fingers very fast, trying to open the bundle.

Jamie was so excited he didn't think at all, but just worked his fingers very fast, untying knots.

"O-o-o-o-o-h!" said Johnny, for what do you think he found? It was in a white box and it was round and it was yellow. "Money! Thank you, grandma, ever so much," and he ran over and kissed grandma, smack! but he was just a bit disappointed, because he knew daddy would make him put it in the bank and then what good was it?

"Ooo-ee! oo-eee!" cried Jamie, for what do you think he found? It was red and it had runners, and the front handles steered. "A sled!" and Jamie shouted very loud, and ran over and kissed grandma, smack! smack! "I'm glad I got the sled, grandma, because dad'll make Johnny put the money in the bank," and he smiled and was very happy.

And Johnny tried to smile generously.

"But you must be good and let Johnny use your sled, too," said grandma.

"Let's go out and slide," said Jamie.

"All right," said Johnny, and he went down cellar and got his old "Galloping Dick".

"I'm going to name it Red Terror, after my old one," said Jamie.

"Oh!" said Johnny.

Jamie was very generous and let Johnny ride on Red Terror once in a while. But Red Terror went very fast and only made Galloping Dick seem slow to Johnny.

Pretty soon it was supper time, and Jamie took Red Terror and Johnny took Galloping Dick and they trudged home together. Johnny didn't say anything to Jamie and Jamie didn't say anything to Johnny.

After supper grandma told Johnny and Jamie to come up and see her before bedtime. Johnny stood on one side of the old, old rocking chair and Jamie stood on the other side, and grandma put one arm around Johnny and one arm around Jamie.

"Johnny and Jamie," grandma said, "I made a mistake. The small bundle was supposed to be for Jamie and the large bundle was supposed to be for Johnny."

"Oh, and tomorrow's Saturday," said Johnny, and he jumped up and down and was very happy.

"Yes, tomorrow's Saturday," said Jamie, but he didn't jump up and down.

"But you must be very generous and let Jamie use the sled," said grandma.

Johnny ran and got his bank and a knife and he fished and fumbled and fished until, along with the pennies and nickels, out came the round yellow piece. And he gave it to Jamie.

"Thank you!" said Jamie.

"I think I shall name it galloping Dick, after my old one," said Johnny.

"Good night, grandma," said Jamie, and he kissed grandma, smack!

"Good night, grandma," said Johnny, and he kissed grandma, smack! smack! smack!

The next day was Saturday, and Johnny said:

"Let's go out and slide."

"All right," said Jamie, and he went down cellar and got his old Red Terror, and Johnny took brand new Galloping Dick.

And Johnny was very generous and let Jamie ride on Galloping Dick once in a while. But Galloping Dick went very fast and only made old Red Terror seem slower to Jamie.

Pretty soon it was lunch time and Johnny took new Galloping Dick and Jamie took old Red Terror and they trudged home together. Johnny didn't say anything to Jamie and Jamie didn't say anything to Johnny.

After lunch grandma told Johnny and Jamie to come up and see her. Johnny stood on one side of the old, old rocking chair and Jamie stood on the other, and grandma put one arm around Jamie and one arm around Johnny.

"Johnny and Jamie," grandma said, "I made a mistake. What I really intended to do was to bring a large present to Jamie and a large present to Johnny, and a small present to Jamie and a small present to Johnny. I'm getting old and a little forgetful, but you'll find the other two presents in the closet."

It didn't take Johnny long to open the big one and find a new red sled, and it didn't take Jamie long to open the little one and find a round shining yellow piece of money.

That afternoon Johnny and Jamie said, both together:

"Let's go sliding!" and Johnny took new Galloping Dick and Jamie took new Red Terror and they went sliding.

Johnny said to himself, "I guess grandma hasn't forgotten about when she was little after all".

And Jamie said to himself, "I guess grandma hasn't forgotten when she was a little boy after all".

Pretty soon it was supper time, and after supper grandma told Johnny and Jamie to come and see her.

Johnny went and stood on one side of the old, old rocking chair, and Jamie stood on the other side, and grandma put one arm around Jamie and the other arm around Johnny.

"Is it because they know that this foolish old lady always brings a present for Jamie and a present for Johnny that Johnny and Jamie are always so glad to see her?" Grandma's eyes were very twinkly and merry and she looked first at Johnny and then at Jamie.

"'Course not!" said Johnny and Jamie, both at the very same time.

"Well, I haven't forgotten when I

was little," said grandma, and sighed and sighed.

"No!" said Johnny, and "No"! said Jamie.—M. C. Redfield.

"A Spring Morning."

The morning waketh bright and clear,
Birds are singing everywhere,
Earth, shrub, and tree in green are clad,
And all the country-side is glad.

For spring has come with beauty rare,
With joy and song beyond compare,
The joy of bursting bud and tree,
The song of nature's minstrelsy.

The sun from out the vaulted blue,
Benign and gracious, shineth true,
While violets and lilacs bloom,
And shed abroad their sweet perfume.

The dandelion and buttercup,
Their yellowed heads doth flower up,
While in the silent, flowing stream,
The shadowed hills are plainly seen.

So, sing, my soul, thy matin song,
To Him, the Wise, the Good, the Strong,
Who loveth bird, and flower and tree
And surely will watch over thee.

—Lee G. Crutchfield in Richmond Christian Advocate.

Choosing the May Queen.

Tramp, tramp, tramp, tramp—twenty pair of little feet were marching and twenty pair of glowing eyes were bright with excitement. The second grade girls were marching to the school yard to practice for the May Pole Dance. What fun it was to skip and dance around the May Pole, twining the bright ribbons in and out.

"Class, halt!" called Miss Whitman, and twenty pair of marching feet came to a stop. Every girl stood with head erect, shoulders back and hands to side. Not a single movement was seen up and down the line as Miss Whitman passed on her way to the front. There she paused and looked at the perfect line for a moment.

"I'm glad to see you marching so much like soldiers," said Miss Whitman. "Today we are to decide who shall be our May Queen, and, as you know, the one who pays the best attention during our rehearsals is to be chosen Queen."

Twenty little hearts beat very fast and nineteen pair of red lips said silently, "I hope it's me". But the other little girl said, deep in her heart, "I hope it's Annie. She makes the best marks in school."

Now, this little girl with this kind wish was Katherine O'Donnell, who had recently come to America with her mother and father from Ireland. She had not made any friends yet, but there were several little girls whom she liked very much. Annie was the one who always knew her lesson and Katherine hoped that some day she, too, would know as much as Annie.

Most of the little girls in the class liked Katherine, although they didn't know her very well. But they liked the funny way she talked and the sparkle in her eyes.

The practice went on. Each member of the class did her best for awhile, but then one little girl tripped her foot and several others laughed at her. Annie whispered something in the ear of the next little girl, and all the time Miss Whitman was watching closely. Katherine was so happy as she danced around that she imagined herself a fairy back in sunny Ireland. Her feet scarcely touched the ground.

"Class, attention!" This brought twenty pair of little feet to the ground and twenty pair of eyes looked straight at Miss Whitman. What would she say? What little girl would she choose?

"Our May Queen," began Miss Whitman, with a smile, "will be a little girl who comes from the land of the fairies. She has given perfect attention at every practice. Let's all cheer for the May Queen—Katherine O'Donnell."

Katherine blinked her eyes to be sure she was awake! It all seemed so much like a dream. The whole class clapped their hands because they were really glad to have Katherine for their May Queen. Of course, each little girl had wished that she might be the one chosen—but—well, anyway, they all liked Katherine.

At last the great day came. The May Pole stood in a grassy field next to the school. Mothers and fathers and friends were seated in chairs around the edge of the field. How pretty the little girls looked in their fairy dresses. Some were pink and some were blue and some were yellow. But prettiest of all was the little girl dressed all in white who looked just like a real queen.

Each mother looked at her little girl and each father was proud of his little daughter. But happiest of all was the mother and father who watched Katherine O'Donnell, for their little girl had been chosen May Queen.—Mrs. A. B. Brown.

The Conqueror.

It's easy to laugh when the skies are blue
And the sun is shining bright;
Yes, easy to laugh when your friends are true
And there's happiness in sight;
But when hope has fled and the skies are gray,
And the friends of the past have turned away.
Ah, then indeed, it's a hero's feat
To conjure a smile in the face of defeat.

It's easy to laugh when the storm is o'er
And your ship is safe in port;
Yes, easy to laugh when you're on the shore
Secure from the tempest's sport;
But when wild waves wash o'er the storm-swept deck
And your gallant ship is a battered wreck,
Ah, that is the time when it's well worth while
To look in the face of defeat with a smile.

It's easy to laugh when the battle's fought
And you know that the victory's won;
Yes, easy to laugh when the prize you sought
Is yours when the race is run;
But here's to the man who can laugh when the blast
Of adversity blows; he will conquer at last,
For the hardest man in the world to beat
Is the man who can laugh in the face of defeat.

—Selected.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. Farrar.

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Deaths

JONES: Died, in Winchester, Virginia, April 22, 1927, WILLIAM RANDOLPH JONES, only son of the late Major Francis B. Jones and Susan Peyton Clark. A high-toned Christian gentleman.

"I heard the voice of Jesus say, come unto me and rest."

PASCHAL BUFORD HALL.

Inasmuch as it has pleased Almighty God, to whom alone belong the issues of life and death, to call unto Himself PASCHALL BUFORD HALL, our beloved Secretary.

We deem it fitting that we bear witness by the written word to those about us and to those who shall come after us, of what she was to us who loved her well.

The church was her home—this organization part of her life—and she served both with unfailing love and fidelity. Her influence remains.

From this room, which her memory hallows, we give thanks for the radiant life ended and reach out hands of comfort to those with whom she lived and moved and had her being. Hers was a life rich in spirit, rich in service. It is our heritage to guard the benediction of her abiding presence within the walls of the church she loved.

HARRIET V. WILSON, Chairman,
BETTY H. ARNOLD, Secretary,
Emmanuel Church Service League, Bristol, Virginia.

IN MEMORIAM.

Rev. John Francis Ribble, D. D.

After a long and painful illness, borne with Christian patience and fortitude, there passed, on Wednesday, March 30th, the soul of our beloved brother, REVEREND JOHN FRANCIS RIBBLE, D. D., to its final reward.

Born of Christian parents, who were Christians indeed, he grew up in the atmosphere of a real Christian home, and his life was a shining example of the character such influences produce.

Naturally, when he came to mature years his thoughts turned to the Christian ministry as his life work, and in due time he was ordained and entered upon his chosen calling. From that ordination day till stricken with his fatal illness, he wrought in season and out of season in the service of his Lord. As Pastor, Examining Chaplain, Professor—he did a full day's work and only laid down his task when his mortal body succumbed. A number of these laborious years he spent as Professor in the Bishop Payne Divinity School, and we, his colleagues in that institution, wish to bear our loving testimony to his fidelity and thoroughness in the discharge of his duties there. Neither Professors or students of his time can ever forget the impress for good that he made. (He went in and out amongst us a Christian gentleman and scholar and did work that will bear fruit in eternity.

To his dear ones who "sorrow most of all", we respectfully tender the sympathy of our hearts and pray that God may sustain and comfort them in this hour of sore trial.

F. G. SCOTT,
FLOURNOY BOULDIN,
J. C. WAGNER,
S. W. GRICE,
The Faculty of the Bishop Payne Divinity School.

MRS. NANNIE F. JOHNSON.

Entered into rest, at her residence, 2519 West Grace Street, Richmond, Virginia, MRS. NANNIE F. JOHNSON, widow of the late Major William J. Johnson.

On the morning of April 16th she fell asleep in that sunlight that knows no shadow, that morning that has no waning. Full of years, she was by nature of a bright and sunny disposition; a loyal supporter of the Episcopal Church, and a life-long resident of her native State which she loved; staunch and true to her own, kind and sympathetic to her neighbors and friends.

"Rock of Ages cleft for me,
Let me hide myself in Thee."

REV. JAMES DeWOLF PERRY, D. D.

Minute passed at the meeting of the Standing Committee of the Diocese of Pennsylvania, on the death of its President, the REVEREND JAMES DeWOLF PERRY, D. D.

"A choice vessel of God's grace was gathered unto his fathers, when, on the tenth instant, at his home in Germantown, the Reverend James DeWolf Perry, D. D., passed peacefully beyond the veil. At four-score and eight, his eye was not dimmed nor his natural force abated.

"With high praise and hearty thanks, the Standing Committee of the Diocese of Pennsylvania makes record of our beloved elder brother's abiding place in our memories. For forty years an honored member of this Committee, and for twenty-seven of those years its revered President, Dr. Perry met every requirement of his responsible position with rare ability and faithfulness. His virile personality and clarity of mind enriched by devotion to his Lord, loyalty to his Church, and sympathy with his fellowmen, were the more fruitful by reason of his singular charm and modesty.

"At four successive Episcopal elections here the Convention chose him as its presiding officer. His influence in every emergency was a benediction. It is in the nurture and crowning of such a type of man and minister that the Church is justified and conquers.

"As his associates we cherish his gracious friendship in our hearts. Our profound sympathy goes out to his bereaved family.

"May light perpetual shine upon him."

CHURCH INTELLIGENCE.

(Continued from page 16.)

er among the families of Sing Sing prisoners.

In his new work, Chaplain Young will serve on the staff with Dr. Amos T. Baker, the psychiatrist, and Dr. Partridge, prison psychologist, who are directing the study of mental conditions of inmates "in the interest of the prisoners, of justice and of society".

During the recent years of his association with the Episcopal City Mission Society, Chaplain Young has been the official ministrant to non-Roman, non-Jewish patients and prisoners at Riverside Hospital, and Riker's Island, and at the New York State Reformatory for Women at Bedford.

Prior to that time he officiated at the Metropolitan Hospital and other city institutions at Welfare Island, as well as at various large hospitals in the city.

RHODE ISLAND.

Rt. Rev. J. DeWolf Perry, D. D., Bishop.

Memorials Dedicated.

On the morning of the second Sunday after Easter, May 1, 1927, preceding the regular service of Holy Communion at 11 o'clock, the rector of Trinity Church, Pawtucket, the Rev. Thom Williamson, Jr., dedicated certain gifts and memorials presented to Trinity Parish for use in church worship.

These include the following:

A brass altar cross for the Chapel of the Holy Child; also a brass candlestick and a picture; all given by Mrs. James Crook.

A rug for the chapel, given by Mrs. T. T. Anderson; two brass candlesticks, by an anonymous donor; a picture given by Mrs. William A. Leete, for the chapel; a brass candlestick, given

by Mrs. Frank Doyle, in memory of Francis Crook Doyle; a white silk frontal and super-frontal, given for the chapel altar by Mrs. Joseph Ott; a fair linen cloth, for the chapel altar, given by Mrs. Charles E. Carpenter; a red velour kneeling cushion, for the altar step in the church, and several pieces of altar linen, given by the Altar Guild of Trinity Parish.

Mrs. Charles O. Read had the little chapel redecorated, and also loaned a beautiful and appropriate picture. Mrs. Thom Williamson, Jr., loaned the central picture over the cross in the chapel. Mr. David Kyle attended to the new electrical work and fixtures necessary.

The chapel is for small weddings and small weekday services.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Y. P. S. L. Convention.

The Convention of the Young People's Service League of the Diocese was held in Sumter April 22-24. This was the third annual convention and the best in number of attendance. The addresses were inspiring and instructive. It is encouraging for the future of the Church that this movement is steadily growing and is being placed upon a firm basis. The officers elected for the ensuing year are as follows: President, Mr. Evans Cannon, Florence; Vice-President, Miss Caroline Gillespie, Hartville; Secretary, Herbert Haynesworth, Sumter; Treasurer, Miss Sarah Louise Starr, Charleston. The two Dioceses of South Carolina will again sponsor Camp Ellison Capers, Brevard, N. C., for the Y. P. S. L. June 18-July 1.

Woman's Auxiliary.

The spring meeting of the Charleston District of the Woman's Auxiliary was held April 27 in St. James' Church on historic James Island, near the city of Charleston. The little church could not accommodate the crowd attending to hear the reports of the work carried on during the winter and spring. Under the leadership of Mrs. Louis D. Simonds, chairman, reports were made and plans were laid for the next six months.

Porter Military Academy.

The canvass for Porter Military Academy for $85,000 in order to carry the school through this year and to reopen in September, is continuing under the Rev. Harold Thomas, chairman, $22,000, of which $7,000 is conditional on the full amount being raised, has been pledged to date. This Church School has made a distinct contribution to Christian Education. It is hoped that many friends will come to its aid now in its hour of need that it may carry on in September with a higher scholastic standard and continue its influence for Christian character.

R. H. J.

SPRINGFIELD.

The Golden Jubilee and the Synod.

Extensive plans are being made for the celebration of the Golden Jubilee of the Diocese in connection with the fiftieth annual Synod. The outstanding event is the Golden Jubilee dinner for men and women, under the auspices of the Church Club, and which is to be held at the St. Nicholas Hotel, Springfield, May 10. Mr. Arch Bassett, President of the Church Club, will be the presiding officer, and the toastmaster will be Dr. Elmer E. Hagler, one of the laymen of St. Paul's Church, Springfield, and the speakers are Bishop Woodcock, the Rev. John Henry Hopkins, Mrs. J. F. Morrison, President of the House of Churchwomen of the Diocese of Indianapolis, and Bishop White.

Most of the Bishops of the Fifth Province have signified their intentions to be present at the dinner, and some of them will remain over for the sessions of the Synod itself.

Bishop Shayler, of Nebraska, is to conduct the Quiet Day for women on Thursday, May 12, in Christ Church, the Rev. Jerry Wallace, rector.

Sunday-School Presentation Service.

Taking a page from the plans of the National Council in the observance of the Jubilee Anniversary of the Lenten Offering of the Church Schools, the missions at Salem, Mount Vernon, Carlyle, Nashville and Centralia, the Rev. R. Y. Barber, rector, met in St. John's, Centralia, on Sunday afternoon, April 24, for presentation service. All of the missions were well represented by both children and teachers. Two children were elected by each school to come, one to read a report and the other to bring the offering.

Last year there were only three Church Schools and the combined offering was less than $70. Today there are five Church Schools and the total offering was $182.45. This was the first year that some of the children had ever been asked to keep Lent. Next year each school will be given a quota to work for, to stimulate more interest in self-denial. It is felt that the set of posters and stories had something to do with the increased offering.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

A Visitor From Jerusalem.

During the past month this diocese has been fortunate in having the Rev. Eric F. F. Bishop of the C. M. S., residing within its bounds. Mr. Bishop has come direct from the Holy Lands, where he has been teaching on the staff of one of the English schools established in Jerusalem.

Scattered along the Monongahela Valley are many Syrians, who are nominally associated with our Church, nominally because of the language difficulties—particularly for the older people. Mr. Bishop speaks Arabic fluently. Holy Week and Easter Day saw him assisting in several churches in Pittsburgh, and also filling many mission stations where the Syrians had gathered for the Resurrection Story in their own tongue.

Young People's Service League.

The Diocesan League for Young People assembled at the Church of the Ascension, Pittsburgh, Tuesday, April 26, for the purpose of electing their officers for the ensuing year. A splendid group had gathered for the six o'clock service in the Chapel at which the Rev. Mr. Edwards, rector of the Church of the Ascension, spoke briefly but to the point on the text, "What do ye more than these"? May we not, for the moment, look into our own lives and think—What do we, as Christians, more than these who do not profess to be followers of Jesus!

Dinner was served by the members of the Girls' Friendly Society. After which Bishop Mann spoke on the Conneaut Conference to be held at Conneaut Lake during July. This was followed by the regular business session for the election of officers.

D. L. P.

Personal Notes

The Rev. F. S. Fleming, D. D., for the past twelve years rector of the Church of the Atonement, Edgewater, Chicago, Ill., has become rector of St. Stephen's Church, Providence, R. I.

The Rev. William M. Purce, of the Diocese of West Virginia, has recently been called by Bishop White to again take up work in the Diocese of Springfield, with residence at Harrisburg, Ill.

The Rev. R. P. Eubank, of Basin, Wyoming, has accepted the position as minister-in-charge of Trinity Parish, Louisa County, Va., for three months.

The Rev. Robert J. Belt, formerly a non-parochial minister of the Diocese of Pittsburgh, has accepted a call to St. James' Church, Mansfield, Pa.

The Rev. Sidney H. Dixon has accepted the call to be institutional chaplain and missionary in the archdeaconry of Dutchess County, N. Y. His new address is Y. M. C. A., Poughkeepsie, N. Y., and Elkton, Cecil County, Maryland.

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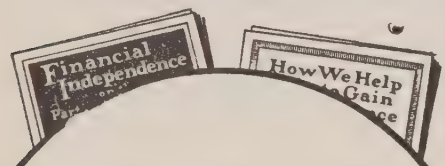
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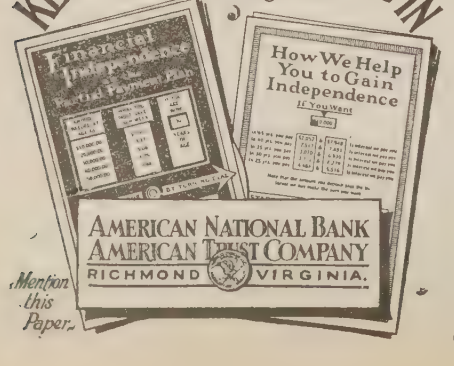
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Cessation to the pain of thought,
Refreshment mid the dust of strife.

—*Sir Lewis Morris.*

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For the Southern Churchman.

Love Has Crowned Him.

F. B. Stone.

Before our Lord in reverent love we bow,
Bowed there as showers of blessing on us fall,
And from our knees we rise to find
Our love has crowned Him Lord of all.

And in our souls new springs of love o'erflow,
We bless Him for His answers to our call;
With lifted hearts, rejoicing praise,
For love has crowned Him Lord of all.

So near, so very near our Lord is now,
There's but a veil where once there stood a wall,
Love seeks His face behind that veil,
For love has crowned Him Lord of all.

And soon that veil itself shall disappear,
As at the trumpet's call its folds shall fall,
And all of us shall see His face
Whose love has crown Him Lord of all.

The Church in the World Today.

We need a Christianity which keeps prominently before the attention of men its genuinely spiritual quality. We need not so many wheels but "the spirit within the wheels". The tendency of recent years, particularly since the craze for efficiency came in with the war, has been to make the machinery of religion more and more complicated and to have that machinery driven by technically trained men and women who keep it going by humanly generated forces such as are often startlingly foreign to the spirit of Christ. The craze for up-to-date Church organization, with a multitude of societies to enlist the energies of men, women, and children, ramifying in every direction from the congregation to the nation, claiming the attention of hosts of secretaries and business agents, turning the pastor into a bewildered director of an administrative system, perpetually engaged in inaugurating, sustaining, reviving, and galvanizing into appearance of life a multiplicity of unnecessary organizations, has done not a little, while stimulating the physical energies of the Church, to diminish its real power and influence in the community.....

Not a little of the disbelief of the world today comes from the consciousness of a Church which in its lust for competitive organization, in its foolish habit of depending upon the reputation for statisticalized greatness, in its employment of methods more ingenious than religious to entrap men to the hearing of sensational piece sof self-advertisement, must surely be an offense against God and a blasphemy against Christ.

As soon as we turn the whole force of our ministry and the love and activity of our congregations into the task of spiritualizing the atmosphere of the communities in which we dwell, men will not be slow to appreciate the savor of our witness. To withdraw from the noisier world into the secret place wherein power is generated for the whole world's uses is not to relinquish the service of an active life. It is rather to manifest that new and higher type of activity which is not the less real for being primarily spiritual.—H. H. Gowen, in The Universal Faith.

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The Seekers.

One asked a sign from God; and day by day
The sun arose, in pearl, in scarlet set,
Each night the stars appeared in bright array,
Each morn the thirsting grass with dew was wet.
The corn failed not its harvest, nor the vine.
And yet he saw no sign.

One longed to hear a prophet; and he strayed
Through crowded streets, and by the open sea.
He saw men send their ships for distant trade,
And build for generations yet to be.
He saw the farmer sow his acres wide,
But went unsatisfied.

One prayed a sight of heaven; and erewhile
He saw one dare for honor, and the smile
Of one who held a babe upon her breast;
At dusk two lovers walking hand in hand;
But did not understand.

—Victor Starbuck.

Little Boys and Little Sheep.

Joe came home with his clothes, and even his little curls, all wringing wet. "I just knew the ice wasn't strong 'nough," he grumbled.

"Then why did you slide?" asked auntie.

"'Cause all the other boys did," said Joe. "So I had to, or they'd laugh. And nobody wants the other boys to laugh at him, you know."

His aunt gave him dry clothes, sat him down by the fire, and made him drink hot lemonade. Then she told him a story:

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things. Where one went, all the rest followed. One day a big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and tumbled to the bottom of an old dry well, where father used to throw stones and rubbish.

"The next sheep never stopped to think what had become of him, but jumped right after, and the next, and the next, though father tried to drive them back, and Watch, the old sheep dog, barked his very loudest. But they just kept on jumping and jumping till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"My, what silly things!" exclaimed Joe. Then he looked up at his aunt and laughed—and became quite red in the face.—Selected.

For the Southern Churchman.

Buttercups.

Helen Bayley Davis.

The sun, aroused from a doze,
Peeped above the puffs of cloud
And seeing that dawn had come—arose
Arrogantly proud!

Tossing his yellow hair,
He shook from it the golden dew
That evening had sprinkled there
From a bowl of midnight blue,

Splashing it to earth where it lay
In the meadow beside the sunny lane—
Shining as small wild flowers of May
Or a shower of golden rain!

. . . . . .

And children, racing through the field,
Watching the yellow leaves unfold,
Shouted "Buttercups, Buttercups,
Where did you get your gold"?

We think we have seen our loved one die. If our inner eyes were opened to that world which is above, around, beyond the world of sense, we should see that not a second's check to the uninterrupted development of that dear soul's true life had ensued.—Basil Wilberforce.

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Thoughts For the Thoughtful

It is the Guest who makes the feast divine.—Ex.

There is no use in praying to God about our difficulties if we mean to keep on fretting about them.

Love is the opposite of selfishness. If your first thought is for yourself, you are a stranger to love.

If the best man's faults were written on his forehead, it would make him pull his hat over his eyes.—John Trapp.

It is no use fixing the eye on the compass if the hand is not on the wheel. —Ex.

"Oh, by Thy love and anguish, Lord,
And by Thy life laid down,
Grant that we fall not from Thy grace,
Nor fail to reach our crown!"

"A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth man's mind about to religion."—Bacon on Atheism.

Tact is only half expressed when saying the right word. The other half, quite as valuable, is the practice of silence at the crucial moment.

Meditation is an universally difficult achievement for the modern American. It is the taking of a simple passage of Scripture and holding it in the mind until its significance sinks into the soul.—J. Edgar Park.

Such help as we can give each other in this world is a debt to each other, and the man who perceives a superiority or capacity in a subordinate, and neither confesses it nor assists it, is not merely a withholder of a kindness, but the committer of injury.—Ruskin.

"He hath given us an understanding heart that we may know Him." This is something the natural heart cannot know itself. This is something that genius and learning cannot find. This is something that eloquence cannot make plain. This is something that must come to us through the direct vision of the Holy Ghost.—Selected.

O matchless honor, all unsought,
High privilege, surpassing thought
That thou shouldst call us, Lord, to be
Linked in work-fellowship with Thee!
To carry out Thy wondrous plan,
To bear Thy messages to man;
"In trust," with Christ's own word of grace
To every soul of human race."

When a man is told that the whole of religion and morality is summed up in the two commandments, to love God, and to love our neighbor, he is ready to cry, like Charoba in Gebir, at the ocean is this all Yes, all; but how small a part of it do your eyes survey? Only trust yourself to it; launch out upon it; sail abroad over it; you will find it has no end; it will carry you round the world.—Guesses at Truth.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 92. RICHMOND, VA., MAY 14, 1927. No. 20.

CHANGING PILOTS

With this issue the helm of the good ship "Southern Churchman" changes hands. My position as acting editor since last September has been purely temporary. My real work is that of City Missionary for the City of Richmond, and Executive Secretary for Social Service for the Diocese of Virginia. Editing the Southern Churchman has been an interesting and rather enjoyable avocation, and I thank the many subscribers who have been kind enough to express appreciation of my management.

Rev. James W. Morris, D. D., who has been selected as permanent editor is one of the most consecrated clergymen in the Episcopal Church. After graduating from Randolph-Macon College, the University of Virginia and the Theological Seminary at Alexandria, he went immediately to the mission field in Brazil, where he spent about fifteen years. Upon his return he served churches in Leesburg, Norfolk and Richmond. His heart, however, has always been in the mission field, and he had only returned on account of the health of his family. In 1920 his fervent missionary spirit could not resist the call to return to his old field, and he resigned a large city church to take up the arduous duties of Dean of the Theological School, Porto Allegre in far Brazil, thereby setting a fine example of Christian heroism. He returned from this work last November, on his triennial furlough. He will have the good wishes of a multitude of friends in his guidance of the Southern Churchman.

R. CARY MONTAGUE.

A PERSONAL APPEAL

The following letter, addressed to the Editor, seems so pressing, that we use it on the Editorial page:

May 6, 1927.

Dear Mr. Editor:

I have just received a letter from the Rev. L. W. Rose, the beloved and efficient rector of the Episcopal Church in Greenwood, Miss., from which I send you a few extracts which should be of interest to your readers, and may stimulate further practical response to the terrible need occasioned by this unprecedented flood disaster. I preached a mission early in February in Greenwood, and felt that I had never met a more devoted rector, "shepherdess" or people than I found there. Every Churchman should be proud to read this fragment of their story:

> "If you had been here on the twenty-third of April you would have seen about two hundred and fifty refugees, men, women and children in the Community House. Never did a Christian Church have a finer opportunity to make a practical demonstration of the Religion of the Christ that we are wont to talk about on Sundays. All we did was to open the doors and invite them to come in. They began coming about the middle of the week and before the Red Cross got into action we clothed the naked, fed the hungry, gave drink to the thirsty, gave the unclean a chance to wash up, etc. In short, we fulfilled the whole program of Christianity according to Christ. The workers, of course, were from all the Churches except the —— —— and some of the best of them were Jews. In about ten days the refugee camp was established and there are about six hundred down there now, white and black. I preached to them yesterday afternoon.
>
> "Mr. Hoover, the biggest man in the whole bunch at Washington, has been down here and no doubt you have read his radio speech. Words are feeble in describing the calamity. Two hundred thousand homeless people, many of them rich ten days ago. I have just heard that the Delta Planting Company at Scott, Miss., has just gone into the hands of a receiver, one of the biggest cotton plantations in the world and representing millions. It is estimated that half a billion dollars worth of property has been destroyed. . . . . But there is a lot of work yet ahead, for it will take about a month for things to get down to normal. The paltry $5,000,000 that the President writes about will be as the small dust in the balance to meet the needs of these tens of thousands of homeless people."

Yours truly,

ARTHUR B. KINSOLVING.

Baltimore, Md.

THIS WEEK'S PREACHER

THE RIGHT REVEREND CHARLES H. BRENT, D. D., Bishop of Western New York, was born in Canada, and received his college education in Toronto, and was ordained both to the Diaconate and the Priesthood by Bishop Sweatman, of that Diocese. He came to the United States, however, immediately after his ordination, and was one of the Cathedral staff at Buffalo, New York. From there he went to Boston as a member of the Order of St. John the Evangelist (Cowley Fathers), remaining there until 1901, when he was elected Bishop of the Philippine Islands, where he served for seventeen years, being elected the Bishop of Washington (D. C.) and New Jersey in the meantime, but declining both these positions to remain at his arduous post in the Philippines. During the war, General Pershing selected him to be the head of the Army Chaplains, and he rendered such valuable service in this position, that he received the Distinguished Service Medal from Congress. In 1918 he accepted the Bishopric of West-

ern New York, and in 1926 he also became Bishop of the American Church in Europe. He has taken very active interest in the traffic in narcotics, having served on a number of international commissions dealing with this subject. He is also deeply interested in Christian Unity, participating in all the World Conferences on Faith and Order, and taking a leading part in them. Few of our clergy have been so honored with degrees from educational institutions, having received no less than nine Doctor of Divinity degrees, all from leading colleges, seminaries and universities. He is considered one of the ablest preachers in the Church, and his wide experience, both at home and abroad make him a leading figure in any gathering that he attends. A prolific writer, he has published many books, all on religious subjects. He always maintains a broad view, and the sermon that we are using this week was preached at the installation of the minister at the Madison Avenue Presbyterian Church.

THE PULPIT OF THE AMERICAN CHURCH

THE GOOD SHEPHERD

By the Right Reverend Charles H. Brent, D. D.

"I am the Good Shepherd, and know my sheep, and am known of mine."—John 10:14.

IT IS of the pastoral office that I would speak. No more fitting name can attach to the ministerial character than that of pastor. It is as the good pastor or shepherd that Jesus Christ presents Himself to us—"I am the Good Shepherd: the Good Shepherd giveth His life for the sheep." "I am the Good Shepherd, and know my sheep and am known of mine."

The Shepherd Psalm stands unmatched for the depth and the simplicity of the truth which it proclaims—that the Lord cares for each child of His through every conceivable experience, as though it were the "onliest lamb He had".

Pastoral beauty, hovers over the manger of the babe Jesus at His birth as certain poor shepherds came from under the stars on the Judean hillside, where they were watching their flocks, to pay Him homage. The pastoral thought and passion and practice drench the pages of the Gospel story. Without it the Evangelical message would be still born. Jesus seizes upon it to symbolize His most intimate and loving teachings. He spoke aloud in the exact terms of the unspoken language of His thought. His mode of thought was in allegory, symbol and parable. His speech is the window pane through which we see His mind in operation. So that He was not **like** the Good Shepherd. He **was** the Good Shepherd.

The last recorded words attributed to Jesus are couched in pastoral language in which He is evidently thinking of Himself as the Good Shepherd who has laid down His life for the sheep. "Feed my sheep—Tend my sheep—Feed my lambs," He says as He passes on to His representative disciples His highest function, His chief privilege, His supreme responsibility.

The story of Jesus, as we possess it, is largely a story of personal relationships worked out pastorally. His public ministry is fulfilled not up in a church steeple, but down among His people. If there are some fourteen instances of individual ministrations in the brief fragment of His biography which we have, there are intimations of countless others of similar sort. When He is alone it is for seasons snatched from service to refresh and renew His inner life by fellowship with God. He sometimes addresses multitudes, more frequently is He with His more intimate friends, and at other times He ministers to particular persons—the sick, the sorrowful, the seeking. He, the Good Shepherd, began by identifying Himself with His sheep so that He is but the foremost of the flock, the Lamb of God "as it had been slain" for the flock. Thus He becomes the representative layman. He never held office. He never sought it. His character was His office. He never wrote a book. He never asked that one should be written about Him. His vellum was the affections, the minds and the inner self of men. Here He inscribed His life and teaching in such wise that all the multitudinous waters of time can never obliterate it. So, behold the Good Shepherd!

In a real sense all of us have pastoral responsibility, if I am right in thinking of Jesus Christ as being the representative layman. But it is of the commissioned pastor whose prototypes are found in the Apostolate that I would speak. To these custom has given the time-honored title of pastors—pastors who by ordination are not separated from the flock, who are not formed into a caste, but are as the Good Shepherd was before them, representative laymen, foremost companions, whatever else they may be besides.

In the first place the Christian pastor must establish such contacts with his people as to know them and to be known of them.

Now it is the ambition of every student for the ministry to be a preacher. To this end he sets his studies and trains his tongue. The thought of swaying great crowds with the eloquence of the truth is entrancing. A large church with crowded congregations is a vision lying in the back of the mind of most novices envisaging their life in the ministry. But before one can reach multitudes so as to do more than interest or entertain them, he must know men at close range from familiar intercourse with them. The sermon is, by established custom, a monologue which the preacher delivers without fear of contradiction or interruption. Because of the amount of theory which ordinarily enters into it, and frequently through lack of knowledge of human life and how it is lived, preachers more often than not, miss the mark and help no one. This must be the case of the man who deems the chief function of the ministry to be preaching. If the amount of preaching counted, there would be today ample and to spare to convert the last reprobate on earth. Preaching is a definite means reaching after a definite end. As its power comes from knowledge won out of pastoral relationships, so its object is to establish new grounds for deepened and added pastoral relationships. The preacher should go from the individual to the many and from the many back again to the individual. The radio sermon has widened the reach of the human voice to points where otherwise it could not penetrate. But the voice without the personality and the prospect of individual pastoral touch is an influence that soon passes and spreads but thin comfort.

Recently attention has been caught by the method of interpellation adopted in one of our colleges where the preacher is interrupted by a listener and a coloquy ensues. If the preacher, who is now protected by laws prohibiting any interruption of divine service, were to expect the flow of his logic to be challenged or questioned, there would be fewer weak arguments and poorly constructed sermons. There is room in the Church for interpellations in preaching and for the method of the forum.

When I speak about preaching I am using the word in its evangelical sense—that effective pulpit speech which contributes toward man's knowledge of God, his conversion, and his edification. The amount of so-called preaching today is prodigious. The average pastor delivers more formal sermons to his flock in a month than Jesus Christ is recorded as doing in His whole ministry. Their influence is not commensurate with the amount of vitality expended.

Bishop Lawrence says: "Many people have the impression that the day for pastoral calling has gone by. Rectors say they have not time to go from house to house; that the people also are too busy, and that they must devote themselves to preaching and administrations; parishioners can sell them at their office. During the eight years of my rectorship I was continually in and out of the tenements and homes of the people. Most afternoons and many evenings were devoted to calling; for it is as important to meet the men as the women and children. Calls are of all kinds. If the rector be human, and of reasonable tact, he will meet conditions as he finds them; sometimes an earnest talk, sometimes a prayer, sometimes simply a cheerful friendly greeting. I remember that at a meeting of clergy years ago the subject of pastoral calling was discussed and

one man after another spoke of its futility. 'Far better,' said they, 'to give the time to the preparation of the sermon.' Finally the chairman turned to Phillips Brooks, who had been silent and asked his opinion. He said: 'I wish that I could devote every hour of the day to calling on my people. I know of no happier or more helpful work that a pastor can do; and I call as much as I can. How is it possible for one to preach to his people if he does not know them, their doubts, sorrows, and ambitions?'

This is so profoundly true that I do not hesitate to generalize and say that though all good pastors are not good preachers, for more than pastoral faithfulness is necessary for good preaching, there is no good and influential preacher who does not get his main power from his pastoral faithfulness and knowledge. I am not thinking of fine lectures of which we get many from the pulpit. Much less am I thinking of the administration of pious soporifics which led Karl Marx with some justification to brand religion with the reproach of being the opium of the people. My thought is of the penetrative preaching of the Gospel which is as revolutionary as it is searching. Such preaching, I reiterate, cannot be had unless the pastor establishes himself by first winning the confidence of the people in their homes and gaining that knowledge of human life which is available only through personal contacts properly used.

Because of the decline in pastoral interest and understanding, country parishes are accepted only as stepping-stones for urban work. From actual surveys we learn that fifty per cent of our agricultural population is either frankly pagan or unchurched. A real pastor has a greater opportunity in the country than in the city by reason of the smaller number of his flock and the ease of establishing personal contacts. "If there is any curse upon the work of God, it is that restless fashion of considering that to succeed is to get out of the rural into the urban pastorate the unwillingness to serve a country parish longer than is imperative . . . Worldly reasons are obvious, why no pastor moves from a so-called 'leading church' into a great pagan rural community, but is there any spiritual reason why the thing should not be done without loss of caste? . . . . Not an ounce of self-sacrifice will be in the process, for I believe that the country is the place of greater joy, greater opportunity, and even greater honor, as soon as we have self reliance enough to laugh in the face of our profession, or to forget it." (Steepes Among the Hills, Hewitt, Pp. 16, 17).

I am glad to quote in a great city church these words of an ardent country pastor. My sympathy and interest go out to the country, where half of America's population lives. After all Jesus was country born and country bred and passed much more of His life in villages than in Jerusalem. It was the city that compassed His death.

Pastoral work is social case work in a supreme degree.

A leader cannot know and love men without getting to know and love the man. Our Lord, we are told, "knew all men and needed not that any should testify of man; for He knew what was in man". Jesus Christ arrived at this knowledge by the proper application of His incomparable intelligence to each person whom He met. Like all of His inner wealth it was not a ready-made birthright, but the fruit of steady and often painful effort to know His sheep. St. Paul's pastoral mind was of the same sort as that fragrant sixteenth chapter of his Epistle to the Romans illustrates. It is not just a hasty list of names, but a garland of delicate personal recognitions—Priscilla and Aquilla my helpers in Christ Jesus: Who for my life laid down their own necks. Mary who bestowed much labor on us. Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me. Rufus chosen in the Lord, and his mother and mine.

The laboratory methods of today are amassing valuable information by observation of the behavior of human life as instanced in the individual. Though interested in his investigations, we may well hesitate to accept the hasty generalizations of the behaviorist in the light of his admitted assumption (1), the paucity of his facts (2), the inaccuracy of some of his observations (3), and his inconsistencies (4). Behaviorists are arrogating to themselves the sole claim to dogmatic assertion as other departments of learning are shunning it. Their unqualified denial of inherited traits, of instinct, of consciousness which, following Huxley, they relate to the body as the steam whistle is related to the engine (5), is valuable to students of human nature only as a warning against jumping by long or short leaps to conclusions. In that the psychology of Jesus Christ accepts moral responsibility and the vitalistic conception of life as the first principles of self-respect and progress—as of course human society in all its organized forms does as a fact of common experience for reasons of self-preservation—we cannot endorse the half-baked theories of psychologies which make us the toys of our glands and neurones or of "muscle-twichism". "All that is novel in the Behaviorist program is the resolution pretense that the facts of human consciousness are of no interest to the student of human nature, prevent no problems worthy of consideration and may profitably be ignored" (McDougall in Psychologies). It may be that a great weight of theory makes against or modifies the doctrine of moral responsibility, but on the other hand most of our experience makes for it.

Social workers are far in advance of the average pastor in their knowledge of human life. They have, by patient study of their "cases" secured a technique quite foreign to the experience of the clergy as a whole. The development of case work exemplifies their minute care of the individual. Nor are their explorations solely in the sphere of morbid psychology. They recognize that certain physical conditions modify the degree of responsibility which persons have for their actions. They distinguish in treatment of the normal, the subnormal and the moron. They use accredited science. Consequently their treatment is intelligent. I recall an instance a quarter of a century ago where I had to deal with one of the three phases of conduct in a woman suffering from dissociated personality. There was but little that I could do, as her case was psychopathic and needed the attention of an expert neurologist. The pastor should work hand in hand with the trained scientist; the trained scientist should work hand in hand with the trained minister of religion in all cases of morbidity In short the pastor should deal with each member of his flock, building up by conscious effort that which will ultimately become unconscious habit—I mean such a knowledge of his people as will approximate the perfect knowledge of our Lord, "who knew all men, and needed not that any should testify of man; for he knew what was in man".

The pastor is for all his flock a physician of souls ministering to them in sinsickness.

It is but recently that the Protestant world, largely under the stimulus of the Freudian hypothesis and its successful application, has been awakened to the desirability in most cases and the indispensability in others of the use of confession. Psychology lays down the thesis that suppressed emotion gives the most poisonous reaction to which human life is subject. It results in disordered character, nervous disturbance, physical breakdown, and in extreme cases insanity and death. A truly great physician once said to me: "I have probably heard more confessions than you." Doubtless he was right. He, a senior in the medical world, was one of the earliest in his profession to recognize that inner health is at least an aid to outer health and in some cases indispensable to it. "Thy sins be forgiven thee" is not infrequently the necessary preface to "Arise. Take up thy bed and walk". Medical materialism is only less mischievous than the repudiation of medical science.

The pastor should aim to secure the moral and spiritual confidence of every man, woman and child in his care. He should be known and trusted as well as know and trust. Relationship between pastor and parishioner should be so complete as to have no reserves. That is God's mode of dealing with us. He asks us to be transparently honest with Him because He is transparently honest with us.

The pastor must be the symbol and the promoter of Christian unity in his own constituency.

Controversy is slowly but surely giving way before the gentler method of conference. This is true in every department of life and markedly in religion. There are still probably burning souls eager to be identified with the thunderous destruction of error. But how much higher and finer and more effective is the way of that great man Gamaliel!—"If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God".

The pastor is the promoter of the truth—the truth about God as revealed in Jesus Christ, the truth about ourselves, the truth about others. This can for the most part be expressed best in positive language. Though Phillips Brooks was capable of invective, his normal mode was con-

*(1) John B. Watson in THE PSQCHOLOGIES OF 1925, Pp. 13, 70, 74, 75. (2) Pp. 1, 10, 65, 74, 81. (3) Pp. 2, 73. (4) Pp. 72, 73. (5) p. 200 ff.

structive and exalted. Ours should be likewise.

I recognize the horrible confusion that Christendom is in today and the apparent hopelessness of gathering its fragments into unity. But I also cling to the prayer of Jesus Christ that there may be one fold under one Shepherd as being the secure promise of Divine order eventually taking the place of human chaos. Briand is quoted as having said that disarmament "can come about only by the will to peace among all nations". That same will to peace must characterize all Churches.

It is an accepted conviction among thinking men that the brotherhood of mankind will ultimately be realized. Even our own great soldier, General Pershing, has just said: "Difficulties have always arisen as an aftermath of war, and it is no cause for despair that they exist today. Many of the jealousies and prejudices are petty and should be ignored. In general we are moving forward in the direction of goodwill, and it is my firm belief that peoples will rise above these things and achieve a better understanding, and that peace among civilized peoples is not a dream." Peace among the nations is built on an assumption and abstract speculation. Peace among the churches is built upon the prophecy of the living Person, Jesus Christ, who is the cornerstone of our foundation. It was He who brought home the truth that the human race can be thought of as a brotherhood because the God whom He came to declare is the Father of us all. The Churches need a common council table around which to gather just as much as, perhaps more than, the nations.

Today among both clergy and laity there is widespread ignorance, apathy, and even opposition to Church peace. Our very first duty is to clear up by patient and honest inquiry those vast areas of absurd prejudice and gross misinformation which block fellowship and understanding irrevocably while they stand. There are enough real difficulties to contend with after misunderstanding has been cleared away without also having to demolish men of straw. It is here that the pastor must be at his best, for he represents the Master who is the Truth as well as the Life and the Way. Why cannot we imitate in our ecclesiastical sphere the spirit of the noble Jewess who proposed to me the other day that the Jews of my city giving to their relief fund should do so in the name of some Christian who had been conspicuously kind and courteous to them The least we can do is to cultivate that inner spirit which looks on every professing Christian as a brother in a common family, and not as a spiritual alien or foreigner. Unity will come when we rally around Jesus Christ in His Spirit—not until then. The formula is simple, but the trouble is with ourselves who are singularly unsimple.

Finality of thought and fixity of interpretation is the stronghold of those who have ceased to think. The saddest epitaph a man can have is that he never changed an opinion since he was old enough to have one. There are boundless plains of thought awaiting your exploration. With an unblemished conscience, and firmly seated on the Pegasus of faith, you are safe wherever you may roam or soar. You may be a guardian of the Truth. Much more is the Truth the guardian of you.

"It fortifies my soul to know
That, though I perish, Truth is so:
That, howsoe'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall."

Do not be afraid if the Truth leads you into the narrow lane of minorities and unpopularity. Be afraid if a majority try to crown and corrupt you by popular applause. Go on learning, for to die learning is a noble ambition attained by few. In its gift is imperishable youth.

"Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know.
And where the land she travels from? Away
Far, far behind, is all that they can say."

Tonight your ship is launched on uncharted seas. We wish you a safe, though perhaps not a smooth, voyage.

THE FUTURE OF CHRISTIANITY IN CHINA

By the Reverend Kimber H. K. Den

II.

THE NEW ATTITUDE.

AS we know, that our attitude towards Mission funds was "no taxation without representation", hence there must be Mission supervision and Mission control as long as the support comes from Mission sources. The native workers are employed as employees to do just the piece of work set for them to do and have no share whatever in the control and use of the funds designated for the Mission work. The weak point of this system lies in the fact that these people never have a sense of responsibility for the money used for them. They are like hired servants who wish to get as much as they can from their masters, for the service they render, but never have the same sense of responsibility for the money as if it were their own. It has been said once of a group of returned students working in a certain Chinese Christian institution that they are perfectly satisfied with the comparatively small salaries which are offered to them by the Chinese Board of Directors in whose hands the mission funds are entrusted. They have also each worked hard to raise the annual budget for the institution, because they feel it is their own work. While there was another case of a group of returned students in a Christian institution whose Board of Trustees and chief executives are foreigners who have to fix their salaries. These people, while getting larger pay and being no better trained than the first group mentioned above, do not seem to be at all satisfied, and this institution finds it difficult to hold them in the service. Why do they seem to lack such a sense of ownership and responsibility which the first group possesses? Is it not because of the fact that under the present form of organization of that institution, such sense of responsibility is difficult to create? A common proverb in China says: "You can never realize the difficulty of an undertaking unless you have the same experience of it." The same truth may be applied to the Mission attitude toward finances. The Chinese workers can hardly have a sense of responsibility for the Mission funds unless they have some relation to them. We all know that children can grow better and will be more ready to assume their responsibility to the family when they are so put in a responsible position. Sometimes they are given a certain amount of freedom of using their parents' money, even before they are able to earn for themselves. Then they are so trained with a proper judgment of using money before they come to take larger financial responsibility of their own. Oftentimes in China we see some fathers who would hesitate to turn responsibilities over to their grown-up sons for the reason that they fear that their sons, through lack of experience and mature judgment, might not be able to carry the responsibility. Hence we often find in China, heads of families providing food, shelter and clothing for all their sons and the sons of their sons and also determining the kind of work each member of the family is to do. The result is unfortunately on the one hand the fastening of a spirit of dependence on the part of the idle and inactive, and on the other the creation of a rebellious spirit, on the part of the ambitious youth. All the independent developments of the young Chinese Church in recent years, although they may not be interpreted as indicative of a rebellious spirit, are at least indications of a youthful ambition for self-expression and self-government.

Next to the proposed change of old attitude toward mission funds, is the need of a new attitude toward their fellow-workers. In the first stage of pioneering missions, all native workers, employed by the missions, were considered then, as the helpers and employees of the missionaries. Some of the early missionaries, by having authority of employing the native workers, naturally assumed a place of superiority and masterhood. Such an attitude, as we see, has certainly hindered the development of a sense of responsibility of the native workers. But, as missionaries, I think we should rather consider ourselves more as helpers to the native workers in building up a Native Church than as their employers and masters. Because, after all, the chief feature of the mission work is to serve as a temporal scaffolding for the construction of a permanent building—the Chinese Church of which the Chinese Christians will be the owners and masters. Hence, in view of the present situation, the type of missionary which is now greatly needed in that coun-

try is that group of men who have exceptional ability in training up native leadership and have the attitude of John the Baptist, who was glad when he saw a young man becoming more popular than himself, who could stand when his own disciples forsook him and said rejoicing, "He shall increase; I shall decrease".

THE NEW POLICY.

Again, it shows to us that the time has come for the missions to make a new readjustment of their policy in relation to the Chinese Church. Instead of still keeping the missions and the Native Churches existing as two parallel organizations as in past years, it is necessary that the Native Church should be recognized as the center of responsibility, through which the Mission Board may perform its functions. It would certainly help in a large extent to deepen the sense of responsibility and ownership on the part of the native Christians, if such things as determination of policies of work, allocation of Chinese workers as well as missionaries to various fields, the appropriation of funds from Chinese sources as well as from Mission Boards should be placed under the complete control of the Chinese Church—through the highest Church Council, which should consist of representatives from the Mission Boards as well as from the Chinese Church. At the present time the Missions have to do all this for the Chinese Church through the medium of the missionaries, who function as the representatives of the Mission Boards, and of whom the Native Church has no control. But if the Chinese Church, through the highest Church Council, should be encouraged and given the privilege to deal with the Mission Board directly in matters of mutual interest, there would be, of course, a closer fellowship and direct relationship established between the Chinese Church and the Churches in the West.

Such an adoption of new policy as outlined above would undoubtedly need an adventure of faith on the part of the mission to put into operation and practice. For the young Church, in China, being so immature in its experience, is bound to make some mistakes on her way of self-development. But, after all, it is good for a child, when trying to walk, to make a few falls, which will later lead to his independent movement. So it is not a thing to be discouraged about when that young Church in China is seen to make mistakes in her first stage of self-movement. It is just like what has been said by one missionary: "I would rather let the Chinese Church make some mistakes and then profit by them than for the missions to make a few mistakes by which the Chinese Church could not have profited." In conclusion we realize that whatever handicaps and difficulties the young Church in China may have in her endeavor of establishing the Kingdom of God on that soil, will by the Grace of God, not appear so much to her as stumbling blocks, but stepping stones to a fuller development of a healthy and strong Native Church in that part of the world.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

A RURAL PARISH HALL'S WINTER PROGRAM.

How a Parish Hall furnishes entertainment in the community and what activities enliven the small towns of our rural districts is shown by the number and variety of uses made of Emmanuel Parish Hall, Clarke County, Va.

The advent of the new year found a four-team men's bowling match in progress, the teams playing two nights a week; another night each week the bowling alleys were used by the young women of the town, including several members of the High School faculty. The two basketball teams (boys and girls) of the public school practiced two days and played one home game a week in the auditorium which is large enough for a regulation court. The men's town team had a similar schedule.

The Junior Auxiliary augmented its bank account by the receipts from a chicken and waffle supper, the hall being equipped with a kitchen and sufficient equipment to accommodate one hundred and twenty people at a sitting. The Young People's Service League held bi-weekly meetings with devotional and social periods. The community at large patronized two high-class musical concerts, which were put on by a National Lyceum Bureau. A "Father and Son" banquet was engineered by the agriculture classes of the High School, when sixty-nine fathers, sons and guests (several of whom were state officials) ate together; the girls of the Home Economics Department of the same school prepared and served the meal. One afternoon and a night the hall was used by the Methodists, who held a large inter-county convention of the Epworth League, and also a conference which was attended by over one hundred delegates from fourteen nearby churches. The local King's Daughters and Farmers' Union held their regular monthly meetings, and one night a big mass meeting was advertised for the organization of the coming season's baseball team. The High School League gave an entertainment, part of the proceeds of which went toward the purchase of new equipment for the school. A miscellaneous program was rendered, which featured an old-time fiddlers' contest, a popular number which was responsible for many of the five hundred and fifty persons present. The library is consulted daily by High School pupils looking for material for debates, essays and parallel reading. Over two hundred books were borrowed by the reading public, while the reading room and game tables were in nightly use.

With the coming of Ash Wednesday activities were confined to the lower floor, as a little Gothic Chapel of purple crepe-paper was erected in the auditorium occupying a cross section. This paper building is furnished with all the appointments of a small church and is used for the sessions of the Sunday School and the Young People's Friday services.

The Parish Hall is open three hundred and sixty-five days of the year, Sunday mornings for the Church School, week days from one to eleven o'clock. Of course, winter is the busy season, but the largest crowds are accommodated at the time of the High School commencement exercises, last year over 1,500 people were present on these three nights.

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

Article XVIII.—The Ten Commandments.

(Continued.)

The Eighth Commandment.—Thou shalt not steal. Honesty. Teach your child property rights.

The human baby is the most helpless of all young in the animal world. He receives everything, makes no effort to acquire anything for himself, and gives nothing in return. He grows naturally into taking everything he wants.

He learns very slowly and perhaps with difficulty—because of the haphazard way he is taught—that there are some things he may not touch, handle or keep for his own, because first, some things hurt him; second, some things will break; third, some things belong to some one else. So he learns to avoid the harmful things; to touch or handle very carefully precious things; and to keep hands off other people's property.

This matter of property rights is not a difficult thing to teach, one mother tells me, if you adopt the simple expedient of requiring the delinquent to give up a toy if he deprives a playmate of one. Certainly a child can be taught the difference between "my toys" and "your toys" at a very early age, at least by the time he can understand spoken language. But a deeper principle is involved than just a knowledge of the difference between **mine** and **yours**. If you hold too strictly to "what's mine is mine and what's yours is yours" you may tend to develop selfishness and discourage generosity. "A fair exchange is no robbery," but bargaining may lead to commercialism. A proper respect for the inherent, individual rights of others must be just as carefully learned.

We may steal many other things besides mere property:

a. Taking God's name in vain may lessen another's reverence for God.

b. Slandering is stealing another's good name or character.

c. Unpunctuality, being late to appointments is stealing another's time.

d. "Hogging the whole road," is taking the other driver's right of way.

There are innumerable ways of side-stepping strict honesty which make it difficult for men to live together peaceably. But the spiritually-minded mother will teach that every child is a child of God and, therefore, each child much learn to safeguard the rights of the other child,

both property and individual, as carefully as he safeguards his own.

Usually when a child steals, he steals money—and he steals it not because he wants to hoard the money, but because he wants something that the money will buy. When he begins to steal, it is not his fault, but yours. Under such circumstances, there are two counts against you:

1. Either he was afraid to tell you what he wanted; or you did not explain to him your reason for refusing to let him have it; or did not substitute another interest for the present one. He must be satisfied so he will not steal.

2. You have not given him a money allowance to count on. Now I don't mean by the latter that all children who have no allowance steal, nor that all children who do have one, do not steal money. I believe the best way to teach a child not to steal money, is give him an allowance and teach him how to give, spend, and save; to give generously, to spend wisely, and to save thriftily for larger needs. As young as four years, a child can begin to learn the use of money. Gradually he learns in several ways. He may be entrusted with small purchases, handle the money and count the change in small amounts; help mother with the weekly budget; listen in or even take part in the family discussions—as long as they are peaceable; children have a clear, direct, unbiased point of view, their opinions sometimes are clear and to the point. They finally learn to handle a weekly allowance.

Possibly at four is early enough to start this allowance with five cents a week, annually increased at the rate of five cents weekly or even ten cents, if it is economically possible, and if certain small personal things, such as pencils, paper, etc., are required to be purchased out of the allowance money.

His allowance should be carefully budgeted. He should feel free to discuss with you how it should be spent and you should regard such discussion as a serious matter and not one to be ridiculed or lightly pushed aside. Advise him carefully as to the obligations that confront all people who have money.

First—Tithings: One penny out of the ten belongs to God. This penny he may put into the collection plate on Sunday and later when his allowance makes it possible to give a tithe of two pennies a week, he should have his own Church envelope and he begins, and should be told that he begins, to support the Church's activities.

Second—Thrift: One penny should always be saved—but saved for something he wants, not something you want him to want. To save just for the sake of saving is not wise; it engenders selfishness which may develop into miserliness. To have two banks (in Lent three) is a good plan—one easily opened, the other to be opened only by the bank and deposited as a savings account. In one he keeps his savings for some cherished object, in the other for his education; especially if the family is poor and the education of the children a remote possibility. A child who begins early to save for his education may come at college age to be able to handle his own funds most economically. Money gifts to the child could be placed in the education bank.

Third—Wise Spending: Do not supervise this spending too closely. Let the child learn by experience that if he buys this, he cannot buy that. Let him go without if he was too hasty. Help him to render a weekly account. In order to safeguard personality, do not inquire too closely into the item "Sunday". A child's weekly account book might stand at first thus:

Received	$ .10
Spent:	
1. Tithe	$ .01
2. Bank Savings	.01
3. Education	.01
4. Candy	.02
5. Gave away	.01
6. Sundry	.04
	$ .10

Study this closely in the light of what the child would gain by keeping it, what he must learn in some other way, from others perhaps, if he doesn't keep it.

What to do if a child steals?

I believe he steals because he cannot get in any other way something he longs for; because he hasn't learned property and individual rights; because of some physical or mental abnormality. For the first two some such procedure described above will help you; for the second your family physician, or psychiatrist (one who tests the intelligence). State and City Health and Welfare Departments and larger educational institutions are encouraging the establishment of Habit Clinics. Ask your State or City Departments or your Juvenile Court Judge for the one nearest to your home. But if the child steals, don't forget there is a reason which must be sought for and corrected. A better way is to prevent, teach from infancy property rights, individual rights, and that every child is a child of God and therefore his rights are to be respected.

BOOK REVIEWS

GETTING ACQUAINTED WITH THE NEW TESTAMENT: By Frank Eakin, Ph. D. The Macmillan Company, New York. Pp. 487.

Although the size of this book makes it seem somewhat formidable, its purpose is to fill a place somewhere between the more or less technical works on the same subject, and the short and popular books that have been written as introductions to the various books of the New Testament. The author divides his subject into four parts. Beginning with the study of the New Testament, to which he devotes three chapters, he next takes up the history of the New Testament, to which he gives practically one fourth of his space. "The Background of the New Testament" (Part 3) deals with the historical and political setting in which the Epistles and Gospels were written, considering both Jewish and Greek religious and cultural conditions. He concludes with nine chapters on "The Matter of the New Testament", six of which are historical, two being given to the life and work of Jesus. This volume is too substantial to be of interest or value to any except students, or persons taking part in Sunday School education, but for them it will be exceedingly valuable.

CHURCH FACTS AND PRINCIPLES: By the Rev. T. Tracy Walsh. Morehouse Publishing Company, Milwaukee, Wis. Pp. 223.

The Rt. Rev. William Cabell Brown contributes a commendatory introduction to this valuable little volume, which is published in both paper and cloth. It contains sixteen chapters dealing with the history of the Church of England and its transference to this country, and its attitude toward the historic ministry and priesthood, the Bible and various practices, such as infant baptism, Sunday observance and departed souls. In the chapter on the Church and the Bible, Mr. Walsh says: "By accepting the fact that God's Word as revealed in the Bible is inspired by the Holy Ghost, the Episcopal Church has never committed herself to any one theory of inspiration. . . . . On account of this attitude of the Church towards inspiration there need be no controversy among her members on the subject of the Bible and the theory of evolution." Later in the same chapter the author says: "What is called modern criticism is not a mere search for discrepancies and errors; it involved a thorough scientific but reverent study of the Bible from every possible aspect. Literary and historical study is called **higher** criticism, while the critical examination of texts and manuscripts is called **lower** criticism. There are but few English speaking critics who may not be classed as orthodox in the essentials, and on the whole criticism has been a help to intelligent and devotional Bible study." This is a very fair statement of the advantage and usefulness of higher criticism of the Bible, and it is interesting to note that Bishop Brown of Virginia closes his introduction to this book with these words: "It gives me great pleasure, therefore, cordially to commend 'Church Facts and Principles', especially to the clergy of the Church, with the hope that they will make large use of it in their ministry." We add our commendation to that of Bishop Brown.

R. C. M.

THE MAKING OF A MINISTER: By Charles R. Brown, Dean of the Divinity School, Yale University. The Century Company, New York. Pp. 294.

Any book that is written by Dean Brown is interesting to the clergy by reason of the position that he occupies, as head of one of the largest and most influential Divinity Schools in the country; furthermore, anything that he writes is interesting to the general public on account of his style, because whether he is discussing prayer, or the

setting for a wedding, he is human, interesting, and enlightening.

It is altogether impossible to do justice to this book in a brief review. One can hardly imagine a volume more valuable to the clergy, and more absolutely indispensable to a young minister. It details instructively and fascinatingly with every phase of the clergyman's life, from the things that constitute a call to preach to "The Modern Minister and the Lord". There are chapters on such practical subjects as: "The Minister Among Men," "The Minister With the Children," "Pastoral Calling," "Weddings," "Funerals," "The Minister's Wife," "His Money" and "Entering and Leaving a Parish," and a wonderful chapter on "Learning to Pray."

The material the book contains was first used as lectures. It has, therefore, the fresh directness of the spoken word, and the orderly arrangement of the written page (qualities that should be considered in all sermons, for every sermon should be written, but none of them should be read by the preacher).

The following quotations on two widely different subjects will give an idea of Dean Brown's style.

In his chapter on "His Money" he says: "The Church itself needs money to meet its expenses. It cannot live on air. When men join lodges and clubs, they expect to pay dues. They frankly face the fact that membership in any organization carries with it financial obligations. The Church had best make clear the fact that membership here also involves financial responsibility. It is best that this obligation should not be hidden away under a camouflage of oyster suppers and Church sales. The money needed is to be given by the Church members as part of their Christian duty.

How sensible Paul was at this point! He was not always passing the plate, but he furnished more texts for sermons on giving than any other one whose words are recorded in the New Testament. He preserved for us that rare saying of Christ which the authors of the four Gospels seem to have overlooked: "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive".

In his chapter on "Prayer", he says: "There are four elements in all prayer which is genuine; they should all be present, in the spirit certainly (if not in so many words), of every prayer. First, adoration—we are not chatting with a next-door neighbor. We are speaking to our Maker. Then thanksgiving—we have already received at His hands benefits unspeakable, more than we deserve. Gratitude is one of the finest traits in human character; show it when you enter His presence. The confession—in that sublime presence we are conscious of our lack. We have followed too much the devices and desires of our own hearts. We have done things which we ought not to have done. We have erred and strayed from the way like lost sheep. In honest fashion, own up and make your approach with the words of confession on your lips. And then, with these moods as a preparation, let there be petition. Ask, that you may receive. Seek, and you will find. Knock, and His door into the treasure-house of a world unseen will open. All this is not in the mood or the method of a mail-order business. Let your approach to God be according to that sounder method, and you will find it the intelligent and rewarding cooperation of mind and heart and will with a rational process!"

It is impossible to praise this book too highly or to commend it too warmly, both to the clergy, and the general public.

R. C. M.

WONDERFUL DREAMS OF THE BIBLE: By the Rev. W. E. Robertson. The Baptist Book Store, Richmond, Virginia. Pp. 111.

This little volume from the pen of a pastor of ripe experience gives a study of the dreams of Jacob, Joseph, Pharaoh, the Midianite soldier, Daniel and Nebuchadnezzar. It contains a brief historical sketch of the Children of Israel between the dates of each of these characters. Every dream is given an interpretation by the author, showing a message that comes to us today from these visions of the past, and it will be found a useful little book to those who like to study the unusual features of the Bible.

R. C. M.

THE STRUCTURE OF THE BOOK AND ITS BOOKS: By Layman Morse Denton, M. A., Th. D. Judson Press, Kansas City, Missouri. Pp. 221.

This is one of many modern books which in the space of a couple of hundred pages or so, attempts to deal with a subject that requires several large volumes. The very fact that so many such books come off the press proves the popularity of the Bible as a theme for investigation and study. The present volume presents a short sketch of all the books of the Bible, with test questions on each. Its condensed form will be seen from the fact that First and Second Samuel are given just two and a third pages, and Paul's First Epistle to the Corinthians is analyzed and given its historic setting, and the occasion of its composition in five pages. Those who like Bible instruction in homeopathic doses may find this book interesting.

R. C. M.

KNOWING THE BIBLE: By Raymond C. Knox, S. T. D. Macmillan Company, New York. Pp. 277.

As might be expected from the Chaplain of Columbia University this book presents reviews of modern scholarship concerning the Bible, showing its origin to be entirely human, rather than divine, and applying the latest tests of recent research. This volume is arranged for study classes, and has sketches of "reference readings" and "question outlines" at the end of each chapter. It attempts to discuss the whole Bible, and, therefore, has to present its matter in very condensed form. The author divides his space almost equally between the Old and the New Testament, and the book will be found exceedingly useful for those who wish to teach the modern theory of the origin and interpretation of the Bible.

R. C. M.

THE MAGIC FORMULA AND OTHER STORIES: By L. P. Jacks. Harper Brothers, New York. Pp. 367.

One is surprised to find a book of short stories from the pen of the learned and distinguished editor of the Hibbert Journal. This volume contains twelve such stories, selected from a larger series which have been published in five volumes previously. In selecting these stories for American publication it has been the effort of the author to pick those with the keenest human interest, irrespective of date and place. In this attempt he has been eminently successful, and presents a group of stories that will hold the attention of readers of all classes, though it is impossible to review such a book in detail since each chapter constitutes a separate narrative in itself.

R. C. M.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

CORRECTING AN ERROR IN "THE SPIRIT OF MISSIONS".

Mr. Editor:

May I ask the favor in your columns to correct a bad typographical error in my article, "Mexicans on This Side of the Rio Grande" in the May issue of the Spirit of Missions, on page 272? It was a quotation from a letter of Bishop Creighton of Mexico, which by the unfortunate omission of the word "out" seemed to make him say what he certainly did not say.

The corrected quotation, with the word "out" inserted and in black is as follows:

> "Whatever you do in the United States will vitally affect this work. Many visitors in Mexico City call upon me to impress on me the importance of doing work for the Mexicans in the United States, calling my attention to the vast numbers **out** of the Roman Church who are potentially material for us. I am glad to cooperate in every possible way."

It is because they are **outside** of the Roman Church that they need our ministrations.

THOMAS BURGESS,
Secretary Foreign-Born Americans Divisions.
New York, May 7.

Church Intelligence

National Commission on Evangelism

A meeting of the National Commission on Evangelism was held at the home of Mr. and Mrs. Samuel Thorne, Harrison, N. Y., on April 27 and 28.

There were present the Rt. Rev. Thomas C. Darst, the Rt. Rev. James E. Freeman, the Rt. Rev. G. Ashton Oldham, the Rt. Rev. Philip Cook, the Rev. John S. Bunting, the Very Rev. George R. E. MacDonald, the Rev. A. J. Gammack, Mr. Samuel Thorne and Mr. Courtenay Barber.

Bishop Darst announced the resignation of Bishop Johnson, of Colorado, and of Mr. Davidson, and the appointment by the Presiding Bishop of Bishop Cook, of Delaware, to take the place of Bishop Johnson. Bishop Johnson was requested to continue as chairman of the Committee on Schools of the Prophets and as consultant to the National Commission.

The Commission nominated Mr. F. C. Morehouse to the Presiding Bishop to fill the vacancy among the lay members.

It has since been a great shock to the members of the Commission to learn of the death of the Rev. A. J. Gammack, who was thrown from a horse.

The executive leadership of the Commission was the first thing to be considered at the meeting. Bishop Darst had been released from the Diocese of East Carolina for the purpose of leading the active work of the Bishops' Crusade. The follow-up work of the Crusade, recognized as being quite as important as the Crusade itself, calls for the continued leadership of Bishop Darst. The Commission petitioned the National Council that in cooperation with the Diocese of East Carolina the Bishop might be released from diocesan work to continue as executive chairman for the rest of this triennium and for the following three years.

A careful appraisement of the Bishops' Crusade revealed the fact that the movement proved a success quite beyond all hopes. Many criticisms were reported and it was recognized that many not expressed were entertained. At the same time, a real awakening of the spiritual life of the Church has been secured.

Many suggestions were made with regard to procedure for the immediate future, but it was felt wise that they should be considered, digested, and coordinated by the Chairman and the Executive Committee before definite suggestions are made to the Church at large. No desire was expressed to standardize methods or impose programs upon any diocese or parish. At the same time, definiteness of suggestion was called for from many quarters, and the effort will be made to meet the demand.

The Bishops' Crusade, as such, closed with the end of the Epiphany Season. But the principles involved neither began with the Bishops' Crusade, nor can be regarded as ended with it. Its basic principle was the appeal to a spiritual awakening on the part of the whole Church with the strengthening of the individual parish by the cooperation of the whole body.

Attention will now be given to the development of evangelism in the various parishes—the encouragement of groups for the deepening of the spiritual life, and the binding together for mutual strengthening of those who are interested in the expression of their spiritual lives in cooperative prayer and in definite soul-winning.

A special committee recommended that the Crusade be continued in places where it has not yet been possible to have it; and that special attention everywhere be given to the principles and methods set forth in Mr. Leon C. Palmer's book, "The Ministry of Laymen".

A delegation from the executive board of the Woman's Auxiliary, bringing in a most encouraging report on the attitude and the activity of women in relation to the Crusade, stated the following as their conviction:

"That in places where careful preparation had been made, there was ready response to the Crusade.

That people both in rural and urban communities are eager for spiritual teaching and practical suggestions.

That there is much unused material in the membership of the Church—especially is there enthusiastic zeal on the part of the young people for reality and service.

That there is a change in the attitude toward religion which today makes it a normal and a natural experience.

That there is a growing sense of individual responsibility for personal evangelism.

That one can give in a spiritual way only that which one has gained in personal experience.

That there is a widespread desire for further help from the leaders of the Church in deepening the experience and expression of our rededication to Christ."

They added the following suggestions:

"In attempting to interest and to meet the needs of people in smaller parishes and in small groups, we propose the immediate preparation, particularly for summer use, of very simple outlines for discussion and prayer on 'Knowing Christ and Making Him Known'.

Because of the situation in China and the Orient, illustrating as it does the world's need of peace and of Christian international relations, we are making immediate effort to carry forward the objective of the Message relating to peace and international relations.

The 'call of the World Conference on Faith and Order' leads us to special prayer and study during the Octave of Prayer and through the summer, for the reunion of Christendom and the furthering of the objective on Christian Unity.

Finally, we are eager and ready to do whatever the National Commission on Evangelism may ask of us in helping to make the Message of the Crusade vital to the Church."

A communication from the Brotherhood of St. Andrew was brought in by Mr. Courtenay Barber, of Chicago, renewing the unreserved readiness of the Brotherhood to assist in every possible way in the continuing activity of the Commission and stating that hereafter the Brotherhood would recognize two kinds of Chapters: active chapters, as at present constituted; and Crusade chapters, any group of men organized with the consent of their rector for the same purpose as the Brotherhood and accepting the Brotherhood principles of prayer and service, but not under the official direction of the national Brotherhood.

THE CHURCH CONGRESS.

Program for the 1927 Church Congress to be held in San Francisco, Cal., from June 14 to 17. Complete list of speakers:

Tuesday evening, June 14—Popular meeting—

Subject: "Moral Standards In An Age of Change." Speakers: the Rev. Robert B. Gooden, D. D., Headmaster of the Harvard School in Los Angeles; the Rev. Henry H. Lewis, rector of St. Andrew's Church, Ann Arbor, Michigan. Mr. Lewis is in close touch with the student work at the University.

Wednesday morning: Corporate Communion—

Officiant: the Rt. Rev. John G. Murray, D. D., Bishop of Maryland and Presiding Bishop of the Church; preacher, the Rt. Rev. William T. Capers, D. D., Bishop of West Texas.

Wednesday afternoon: Round Table Conference—

Subject: "Do the New Thought and Health Cults Contribute Anything to Christianity?" Speakers: the Rev. Leslie Learned, D. D., rector of All Saints' Church, Pasadena; the Rev. George F. Weld, D. D., rector of All Saints' Church, Santa Barbara; Mrs. Ethel E. Patterson, of Los Angeles.

Wednesday evening: Popular Meeting—

Subject: "How Can Christianity Satisfy the Religious Needs of All Races?" Speakers: the Rev. Herbert H. Gowen, D. D., rector of St. Mark's Church, Seattle, and professor at the University of Washington; the Rev. William N. Guthrie, D. D., rector of St. Mark's Church, New York City.

Thursday morning: Round Table Conference—10:00 to 11:30 and 11:30 to 1:00—

First Subject: "In What Sense Our Church Should Be Catholic." Speakers: the Rt. Rev. Arthur W. Moulton, D. D., Bishop of Utah; the Rev. Arthur Rogers, D. D., rector of St. Mark's Church, Evanston, Ill. Second Subject: "In What Sense Our Church Should be Protestant." Speakers: the Rt. Rev. Nathaniel S. Thomas, D. D., Bishop of Wyoming; the Rev. Edward S. White, rector of the Church of the Holy Communion, St. Louis, Missouri.

Thursday evening: Popular Meeting—

Subject: "The Relation of Christianity to Political and Industrial Democracy." Speakers: Judge Benjamin F. Bledsoe, of Los Angeles; the Rt. Rev. William F. Faber, D. D., Bishop of Montana; the Rev. J. Howard Melish, D. D., rector of Holy Trinity Church, Brooklyn, N. Y.

Friday morning: Round Table Conference—

Subject: "Evangelism—Its Aims and Methods." Speakers: the Very Rev. George R. E. MacDonald, Dean of St. James' Cathedral, Fresno, California. Dean MacDonald was a member of the National Commission on Evangelism, which planned the Bishops' Crusade; the Rev. Granville M. Williams, S. S. J. E., rector of St. Paul's Church, Brooklyn, New York. Mr. Williams was until recently Assistant Superior of the Order of St. John the Evangelist in Boston.

Friday afternoon: Popular Meeting—devotional in character—no discussion—

Subject: "Some Aids to Personal Religion." Speakers: the Rev. Raymond S. Brown, rector of Trinity Church, Mount Vernon, New York, will speak on "Prayer"; the Very Rev. Robert S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, Texas, will speak on "The Sacraments"; the Rev. Loring W. Batton, D. D., of the Faculty of the General Theological Seminary and Vice-Chairman of the Executive Committee of the Church Congress, who will preside at the 1927 Congress, in the absence of the General Chairman, Bishop Slattery, will speak on "The Bible".

The meetings of the Congress will be held at the Fairmount Hotel, San Francisco, and the hosts of the Congress are planning to entertain the officers and speakers at this same hotel.

With Missionaries in China.

A cable from Shanghai, May 5, informs us:

That Professor H. F. MacNair, of St. John's University and Mr. T. J. Eastman of St. John's Middle School, Shanghai, sailed for the United States via Europe on May 3 and May 7, respectively. Professor MacNair has accepted a post at the University of Washington for the academic year 1927-1928.

That Mr. H. A. Matsinger and Miss L. B. Pingree, both of the Diocese of Anking, have been transferred to Manila. Their address will be: Care Bishop Mosher, 567 Calle Isaac Peral, Manila, P. I.

That Mrs. E. J. Lee and children, of the Diocese of Anking, and Professor W. M. Porterfield and family, of St. John's University, Shanghai, sailed from Shanghai May 7 on the President Jefferson, due in Seattle May 23.

That the Rev. A. M. Sherman and family leave Shanghai shortly for the United States, via Europe. They expect to reach America from Europe in September. No European address has been given.

A cable from Tokyo informs us:

That Miss Margaret Roberts, of the Diocese of Hankow, who has been transferred to St. Margaret's School, Tokyo, has reached Tokyo safely from Seoul, Korea, where she spent a few weeks after a hurried departure from Peking early in April.

Bishop Roots, Mr. T. J. Hollander, Dr. Wakefield, Mr. John Littell still remain in Hankow. They are the only members of our mission staff who have not reached Shanghai or some other point where they may be considered entirely safe.

The Department of Missions deeply appreciate the courageous and patient way in which relatives and friends of our missionaries in China have borne themselves through these past months of great anxiety.

The successful, but deeply regretted evacuation of missionaries from their posts, was due to the watchful care of our Bishops in China, the splendid morale of the staff and the helpful advice and cooperation of the representatives of the United States Government.

Further reports with regard to the movements of missionaries will be supplied as received.

John W. Wood.

The Policy of The Brotherhood of St. Andrew.

The National Council of the Brotherhood of St. Andrew, at its recent meeting in Philadelphia, unanimously approved the following resolution which had been previously adopted by its Executive Committee and had received a unanimous vote of appreciation and commendation from the National Commission on Evangelism at its meeting in New York, April 27:

Whereas, it is generally recognized that the necessity for the immediate and effective follow-up of the Bishops' Crusade presents to the Church an opportunity of unparalleled greatness and responsibility;

And Whereas, It is already apparent that one of the results of the Crusade will be an increased interest in Lay Evangelism, extending far beyond the present membership of the Brotherhood of St. Andrew and similar organizations; therefore, be it

Resolved, That in this day of opportunity the Brotherhood of St. Andrew places itself, its organization, program, policies and personnel unreservedly at the service of the Church; and that as a Brotherhood we stand ready to help in every possible way any and all organizations of similar purpose in the Church, regardless of name or affiliation.

Resolved Further, That as one expression of this attitude the Brotherhood of St. Andrew will hereafter recognize two kinds of Chapters, as follows:

(1) Active Chapters: As at present constituted and defined.

(2) Crusade Chapters: Any group of men organized with the consent of their rector for the same purpose as the Brotherhood and accepting the Brotherhood principles of Prayer and Service, not under the official direction of, or paying dues to, the National Brotherhood.

Such Crusade Chapters as are recorded at the National Office of the Brotherhood for the purpose of securing the cooperation which we are prepared to give will be assured of such definite cooperation for a period of at least six months in order to help them function in the most satisfactory manner in relation to their parochial objective.

In this connection the executive officers of the Brotherhood desire to reaffirm their belief based upon long experience and observation that a relatively small group, definitely pledged to prayer and personal service, represents the most effective plan of organization to carry out the program of Evangelism in a parish. The executive officers further believe that parochial groups of laymen who give a fair trial to these working principles, will ultimately desire full affiliation with the organization, which includes similar groups throughout the entire Church. The Brotherhood, however, offers to cooperate with any group without any commitment on the part of the group to become affiliated with the Brotherhood.

Bishop Lawrence Retires.

On Saturday, April 30, the Rt. Rev. Wm.e Lawrence, D. D., retired as Bishop of the Diocese of Massachusetts.

He will continue his duties at the Cathedral in Boston.

Bishop Lawrence thus brings to an end his official rule over the diocese which he has executed with diligence and energy for a period of thirty-four years, and is automatically succeeded as diocesan by the Rt. Rev. Charles Lewis Slattery, D. D., who was consecrated Bishop Coadjutor in 1922.

The retirement of Bishop Lawrence comes as no real surprise to the Church as during the past few years more and more of the ecclesiastical authority of the diocese has been turned over to Bishop Slattery. Bishop Lawrence has long been prominent in the affairs of the state and nation as well as of the affairs of the Church.

The Plattsburg Memorial Chapel.

The conference of chaplains of the regular army, national guard and organized reserves which has been in session in the office of the Chief of Chaplains, U. S. Army, has given unanimous approval to the plan of building a memorial chapel at Plattsburg Barracks, New York, as sponsored by The Churchwomen's League for Patriotic Service. Mrs. William C. Sturgis, of New York, Chairman of the Committee on Army Posts of the League, said: "The Churchwomen's League is unique in that it was organized after the World War to conserve the energies of Churchwomen who had been active in war work. It has approved the principle and practice of military training camps and, since Plattsburg Barracks has had so large a part in training citizens for military service in time of emergency, it has decided to erect a chapel there as a memorial to soldier dead and to serve the religious needs of the young men trained there each year."

Plattsburg Barracks, situated on beautiful Lake Champlain, is an historic Army Post. Troops have been continuously stationed there for more than one and one-half centuries. It was fought over during the Indian Wars, the Revolution and the War of 1812. At present the garrison numbers about 2,000 persons and has a Sunday School of about one hundred and twenty-five children. It is entirely without a suitable place for worship and the military personnel on duty there is overjoyed at the prospects of having a well-appointed chapel provided them in the near future.

When completed the Plattsburg Memorial Chapel will be denominationally composite in type suited to the religious needs of men of all creeds and beliefs. Ample space will be provided to house the activities in religious education and for the necessary studies, sacristies, choir and robing rooms.

The approximate cost of the chapel when completed will be $250,000. It will fittingly express the spirit of religion, sacrifice and devotion to God and country. It will be non-sectarian in character and open to the ministers and priests of all religious beliefs.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. Geo. Tucker, D. D., Coadjutor.

Piedmont Convocation.

The one hundred and nineteenth semi-annual meeting of the Piedmont Convocation met in Emmanuel Church, Braddock, Alexandria, May 2, 3 and 4. Sermons were preached by the Rev. Warren A. Seager, Haymarket; the Rev. Fremont Hinkel, Markham; the Rev. Robert Johnston, D. D., Washington, D. C., and the Rev. Sandford L. Rotter, The Plains. The Quiet Hour was conducted by the Rev. Campbell D. Mayers, Middleburg. Holy Communion was celebrated by the Rev. A. Stuart Gibson, Dean, Manassas, assisted by the Rev. Fremont Hinkel and the Rev. Hugo Blankenship, rector of Emmanuel Church. The Rt. Rev. St. George Tucker, D. D., Bishop Coadjutor, presided at the opening service. Upon the invitation given by Miss Margaret Chapman, Principal of St. Agnes' School, the convocation visited the school. The follow-up work of the Bishops' Crusade was discussed, the convocation pledged its support to this work and to help with the Parochial Crusades, which are to be held in the near future in several of the rural parishes. The convocation requested the laymen to reorganize a laymen's league. The Rev. Kensey Hammond, D. D., made a report concerning the Essays written by the scholars of several Church Schools. Dr. Hammond was requested to continue this work. The Rev. Berryman Green, D. D., spoke of the activities at the Virginia Seminary. The convocation adjourned to meet next fall in St. Paul's Church, Haymarket. The Rev. Fremont Hinkel was elected Dean, the Rev. P. D. Bowden was elected secretary, and the Rev. Percy Foster Hall was elected treasurer for the coming year.

H. B.

The Woman's Auxiliary.

The thirty-seventh annual meeting of the Virginia Branch of the Woman's Auxiliary was held at St. Paul's Church, Richmond, May 4 and 5, Miss Louisa T. Davis presiding.

The Rev. Henry Sterrett, of Washington, conducted the Quiet Hour Tuesday evening in a very impressive way.

After the celebration of the Holy Communion on Wednesday morning the regular session was begun with addresses of welcome by the rector of St. Paul's and Mrs. B. Rand Wellford, president of the branch. This was responded to by Mrs. Soule, of Alexandria. Foreign Missionary work was presented by Deaconess Putnam, Miss Venetia Cox and Dr. John W. Wood on China; Bishop Tucker on Japan and Dr. Wood on Brazil.

Archdeacon Neve spoke on Mountain Missions, and was followed by the Rev. Clayton Torrence and the Rev. George P. Mayo. The Rev. Frederick D. Goodwin spoke on Rural Work and the Rev. Cary Montague spoke on Social Service.

Bishop Brown gave a talk on the spiritual side of the work, and at noonday on Thursday spoke about the meeting for Christian unity to be held at Lausanne this summer.

Mrs. Wm. D. Hurd, president of the Washington branch, spoke on the opportunity of a Parish Branch, and Mrs. W. A. Powers brought greetings from the Daughters of the King; and Miss Lucy F. Gibson spoke of the Girls' Friendly Society and brought a message from them.

Mr. B. A. M. Shapiro gave an interesting address on his work in providing Christian Literature for the Hebrew people.

The reports of the Auxiliary officers showed increased interest and more work done. The "Message" and the Bishops' Crusade were a large part of the year's work.

A resolution was sent to the Council petitioning that body to continue the Virginia Church on the present basis. Bishop H. St. George Tucker spoke on the follow-up work of the Bishops' Crusade.

The Junior Auxiliary held its annual meeting on Wednesday. At the afternoon session Miss Elizabeth Barber, Miss Venetia Cox and Deaconess Putnam spoke and Bishop Brown pronounced the benediction. Mrs. Robert I. Barton presided at this meeting.

Section B of the Woman's Auxiliary held a most helpful conference on Wednesday evening.

Delegates to Synod elected were: Miss Louisa Davis, Mrs. Charles Picot and Miss Jellis Scott. Alternates: Mrs. Jacqueline Smith, Mrs. W. A. Baker, Mrs. James Hill.

The same officers were elected for the next year.

Preaching Mission.

A successful preaching mission has just been concluded in Christ Church, Luray, the Rev. Dennis Whittle, rector, by the Rev. Charles W. Sheerin, of Trinity Church, Fredericksburg. The missioner's message was forceful and helpful, and large congregations attended all services. Many from other churches in town attended and a fine spirit of fellowship existed. The service on the last evening of the mission was attended by the Girl Scouts in a body. Bishop Brown visited the parish on Sunday, May 8, and confirmed a class of six.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor

Crusade Mission at Bruton Parish Church, Williamsburg.

An inspiring mission of the Bishops' Crusade was conducted at Bruton Parish Church, Williamsburg, from Tuesday, April 26, to Sunday night, May 1, by the Rev. D. Wilmot Gateson, Dean of the Pro-Cathedral at Bethlehem, Pa., and Chaplain of Lehigh University.

The sermons given were heard by large congregations which increased every night until Sunday when the church was crowded to its fullest capacity. Dr. Gateson's sermons, which were searching and constructive, were addressed to the purpose of developing and enriching the spiritual life of the Church. On Wednesday morning Dr. Gateson spoke to the full assembly of the students of William and Mary College, and on Thursday and Friday to the assembly meeting of the Sophomore and Freshman classes.

The results of this mission will be abiding in the life of the people and the parish.

The official dedication and rededication cards were distributed on Friday night, and Sunday morning, and received and presented at the service on Sunday night. The result as shown from these cards was as follows:

To pray and read the Bible daily, 59; to have regular family devotions, with Bible reading, 12; to receive the Holy Communion regularly, 54; to attend at least one Church service each Sunday, 74; to join some class for the study of the Bible, 19; miscellaneous service, 22; total—277.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Dr. Way's Twenty-Fifth Anniversary.

Sunday morning, May 1, the Rev. William Way, D. D., celebrated his twenty-fifth anniversary as rector of Grace Church, Charleston.

Under Dr. Way's leadership Grace Church has modernized and built up its plant in all respects, constructing an adequate parish house, acquiring a permanent rectory, purchasing much of the property adjacent to the church in order to provide for future growth, erecting a building for the use of the Boy Scouts and the Girl Scouts.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Bishop Gilman On Conditions In China.

The Rt. Rev. Alfred A. Gilman, Suffragan Bishop of the Missionary Jurisdiction of Hankow, China, was in Washington during the past week, and was heard in addresses on several occasions. He was the speaker at a meeting for men at Diocesan House, on Monday, May 2, and again at the monthly meeting of the Woman's Auxiliary at Christ Church, Rockville, On Tuesday, May 3. This was an all-day meeting, beginning with a celebration of the Holy Communion, after which Bishop Gilman delivered an address. The Bishop's first-hand knowledge of the present situation in China qualified him to speak with authority on the subject and there were large numbers present to hear him. A box luncheon and business meeting constituted the remainder of the day's program of the Woman's Auxiliary.

Bishop Gilman was the honor guest at a dinner at Cosmos Club on May 2 given by Mrs. Hurd, president of the Diocesan Woman's Auxiliary and Commander T. C. Jewell. Bishop Gilman gave interesting accounts of the present situation in China.

The annual festival of the Girls' Friendly Society in the Diocese of Washington was held during the week of May 2, with the program in charge of the president, Mrs. Edward B. Meigs.

On Sunday morning, May 1, there was a Corporate Communion for all communicants of the Society, both members and associates, in St. John's Church. At this service offerings were presented for the Eleanor Lewin Memorial Chapel at Holiday House, near Mount Vernon. A reception in celebration of the thirtieth anniversary of the Society was held in Epiphany Parish Hall, Monday, May 2, when special guests of honor were Miss Francis W. Sibley, National President of the Girls' Friendly Society and Miss Sarah Hopkins, vice-president of the Society in the Province of New England.

A luncheon at Holiday House, a busi-

ness session at Epiphany Church and the annual service for condidates were other activities of the annual festival week of the Society.

M. M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Bishop Lloyd's Birthday.

A committee, consisting of the Rt. Rev. Wm. T. Manning, chairman; Samuel Thorne, secretary; the Rev. H. P. Sliver, treasurer; the Rt. Rev. Herbert Shipman, the Very Rev. Howard C. Robbins, Miss Grace M. Lindley, Mr. Thos. J. Powers, Jr., Mrs. Samuel Thorne, and Dr. John W. Wood, arranged a celebration of the anniversary of the seventieth birthday of the Rt. Rev. Arthur Selden Lloyd, Suffragan Bishop of New York, by a service of Holy Communion in the Cathedral of St. John the Divine on Monday morning, May 2, 1927, which was followed by a luncheon in the Undercroft of the Synod House in New York City. The occasion was enjoyed by all present.

St. Barnabas' House.

Thursday afternoon, April 28, in St. Barnabas' House, temporary shelter for destitute women and children maintained by the New York Protestant Episcopal City Mission Society, at 304-308 Mulberry Street, the Rt. Rev. William T. Manning, D. D., Bishop of New York and the president of the organization, officiated at a service of dedication of improvements and new features made possible through the gifts of Elizabeth Curtis and Edwin Gould.

About a hundred prominent clergy, lay and social workers of the city attended.

In dedicating the new features which represent a response to present-day demands put upon an institution unique among houses of refuge, Bishop Manning called attention to the fact that "since 1864 the House has been maintained as a temporary shelter for women and children whom misfortune or ill usage have cast adrift".

Following the Bishop, the Rev. Ernest Sunderland, D. D., Superintendent of the Society, stated that "the enlarging and new equipment represent a move toward the goal which the Board for some time has had in mind for the new shelter.

"The purchase of the additional house by the Board and the new equipment made possible through the gifts, represent an expenditure of over $50,000.

At present one hundred and thirteen women and children are housed in the house each night. Last year 1,505 women and children were given shelter at the House.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

Annual Convention of the Church Schools of the Diocese.

Nearly one thousand young people, clergy and Church School leaders of the Diocese of Florida met in the Church of the Good Shepherd, Jacksonville, on Saturday, April 30, at the third annual convention of the Church Schools of Bishop Juhan's jurisdiction. Numbers of them traveled from the western limit of Florida, over three hundred and fifty miles, and to these travelers were added several visitors from far distant points. Chief among these latter was the Rt. Rev. Isaac O. Stringer, D. D., Canadian Bishop of the Yukon.

Bishop Juhan, in his opening address, spoke of reading daily in the secular press of "Men and Women wanted for various activities of life" and impressed it upon his hearers that the great need of the Church throughout the world is for men and women, boys and girls, to rally to her standard—"Wanted, boys and girls for the service of the Christ", said the Bishop, "are you boys and girls of the Church Schools in Florida answering the call"?

Miss Marie J. Ravenel of the Church General Hospital in Wuchang, China, fascinated her hearers with a description of Chinese customs, the language, etc.

In the awarding of the banners for various diocesan contests, St. Paul seems to have been the patron saint of the three schools having a one hundred per cent attendance of its entire enrollment present, each of these schools having borne the name of St. Paul. They were located in South Arlington, Jacksonville Beach and Hilliard, all missions within thirty-five miles of the convention city. Another St. Paul's, the little mission at Federal Point, some seventy miles from Jacksonville, won the banners ror the largest attendance present, in proportion to the number of miles traveled, and the largest total Lenten offering presented by one of the mission schools. St. Paul's, Jacksonville Beach, also won a second banner, that for the largest percentage of increase in the Lenten Offering over that of 1926. The Church of the Good Shepherd, Jacksonville, presented the largest total parish offering, while St. John's School, Jacksonville, presented the largest per capita offering from a parish and St. Luke's School, Live Oak, presented the largest per capita offering from a mission school.

The total sum presented was $3,777, and it is expected that this sum will be increased when the offering is presented in Philadelphia next month.

C.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor

Mission at Ansted.

A very successful and helpful mission was recently held at the Church of the Redeemer, Ansted. The missioner was the Rev. Horace M. Brown, rector of St. Luke's Church, Charleston. The attendance averaged one hundred and fifty and the sermons of the missioner made a deep impression.

Young People's Service League at St. Matthew's.

The new rector of St. Matthew's Church, Wheeling, the Rev. J. H. A. Bomberger, has organized a Young People's Service League there and it bids fair to do excellent work. Confirmation was held in St. Matthew's Church by Bishop Gravatt on Palm Sunday.

Crusade at Keyser.

Crusade services were held at Emmanuel Church, Keyser, for three days. The Crusaders were Mrs. A. B. Mitchell, the Rev. Hunter Davidson and Mr. Harry Lee Doll. The services were marked by good-sized congregations, who listened with attention to the expositions of the various phases of Evangelism.

Trinity, Martinsburg.

The Church and Parish House of Trinity Church, Martinsburg, W. Va., the Rev. John L. Oldham, rector, has recently renovated all its property and placed the same in perfect repair. The interior of the Church has been frescoed a soft ivory, while the parish house walls have been done in a darker buff. New chandeliers and lighting system has been installed, both in the church and parish house. The wood-work on the outside of church, parish house and rectory has been painted.

A pair of Seven Branched Candelabra has been given to the Church by Miss Marie Langford and her sister, Mrs. Edgar Henshaw, in memory of their mother, and were used for the first time on Easter Day.

Easter Service at Grafton: One of the notable features of the Easter service at St. Matthias' Church, Grafton, was the attendance of the De Molay Commandery No. 11, Knights Templar, and the presence of Bishop Gravatt, the Grand Prelate of Knights Templar of West Virginia. Bishop Gravatt preached an inspiring sermon and the occasion was one long to be remembered by the guests and members of St. Matthias.

Christ Church, Fairmont: At the organization meeting of the vestry of Christ Church the following officers were elected, R. L. Kingsland, Senior Warden; George Brackett, Junior Warden; A. P. Brady, Treasurer, and P. L. Hamilton, Secretary. The boys' choir, recently organized, acceptably sang for the first time at the children's services on Friday afternoons during Lent.

St. Mark's, St. Alban's: The work here has been steadily advancing, marked by good attendance at services, increase in the Sunday School, activities of the Woman's Guild and the vestry.

Grace Church, Eckman: Two successful pageants were recently given, one at Grace Church, Eckman, and the other at the new mission, Burke Hollow. The Sunday School at the latter place has greatly increased, there being over thirty pupils in one of the three classes. The Auxiliaries are also doing good work, and a Young People's Service League is in prospect.

C. G. C.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Church Normal School Commencement.

The Seventh Annual Commencement of the Diocesan Church Normal School was held on Tuesday evening, April 26, and in spite of cold, wet weather, almost three hundred people assembled. A simple service was conducted by the rector of St. Ann's, the Rev. S. M. Dorrance, who is also Dean of the School. The Bishop of the Diocese, the Rt. Rev. Ernest M. Stires, D. D., gave the address to the School and presented the certificates and diplomas.

The Bishop presented three diplomas of the National Accredited Teachers' Association, thirty-five second-class certificates, twenty-three third-class certificates and two Diocesan Normal Schoo lDiplomas. Thirty-nine parishes were represented in the Normal School enrollment.

The exercises were followed by a meeting of the Teachers' Fellowship of the Diocese, held just one year from their date of organization. The system under which this Fellowship operates was fully explained. The officers of the first year were unanimously reelected. A social hour, with zone gorups discussing local matters, ended the evening.

Churchwarden of St. Gabriel's Dies.

George W. McNeil, a Churchwarden of St. Gabriel's, Flatbush, died Wednesday, April 27. Mr. McNeil was one of the originators of St. Gabriel's Mission in 1905, and has been Churchwarden since the parish was incorporated. He was one of a very few who had been members of that congregation continuously since its beginning. He was faithful in his duties, and an ardent Churchman. He will be greatly missed.

Colonial Churches Mark Anniversary.

The two hundred and twenty-fifth anniversary of the four colonial parishes was fittingly celebrated by a diocesan service of thanksgiving in Grace Church, Jamaica, Tuesday evening, May 3. The Rt. Rev. Ernest M. Stires, D. D., Bishop of the Diocese, presided and made the first address. The rectors of the four parishes—the Rev. Rockland Tyng Homans of Grace Church, Jamaica; the Rev. George F. Taylor of St. George's, Flushing; the Rev. Edward M. McDuffey of St. James', New Town (Elmhurst), and the Rev. John S. Haight of St. George's, Hempstead—each had part in the service. An address was made by the Rev. Stanley C. Hughes, rector of Trinity Church, Newport, R. I., on behalf of the Society for the Propagation of the Gospel in Foreign Parts, and the offering of the congregation was sent to London to this Society, whose first official act was the sending of a missionary to Jamaica. Bishop Lloyd, Suffragan of New York, spoke on behalf of the National Council, and the Presiding Bishop, Dr. Murray, made an inspiring missionary address, emphasizing the responsibility of the American Church to carry on to others the benefits it had received in early days through devoted missionaries.

Preceding the service there was a dinner in Grace Memorial House, at which Bishop Stires was toastmaster, and the senior wardens of the four parishes made brief but effective speeches.

Each of the four churches had also its own parochial celebration of the anniversary. That in Jamaica included a historical pageant Thursday evening.

Eightieth Anniversary of Grace Church, Brooklyn.

The cele bration of the anniversary of Grace Church, Brooklyn, began Sunday, May 1. At the morning service the rector, the Rev. George Parkin Atwater, D. D., preached a historical sermon on the parish's eighty years. At this service a special offering was made for the endowment fund of the parish, and one hundred thousand dollars was the amount presented for this purpose. It is believed that with the addition to the capital Grace Church's future is as secure as anything human can be. At four-thirty on the same day, at Evensong, special recognition was given to the long and efficient service of the organist and choirmaser, Frank Wright, who has served he parish for thirty years; and to the faithful service of the sexton, William J. Robertson, for nearly thirty-one years.

On Wednesday evening, after a brief service, there were congratulatory addresses by three of the senior clergy of the diocese—the Rev. J. Clarence Jones, S. T. D., rector of St. Mary's Church; the Rev. St. Clair Hester, D. D., rector of the Church of the Messiah; and the Rev. Robert Rogers, Ph. D., rector of the Church of the Good Shepherd. The Presiding Bishop, the Most Rev. John Gardner Murray, D. D., made an address on behalf of the National Council. Friday night there was a reception at the rectory. Sunday, May 8, the Octave of Commemoration was concluded.

Grace Church has always been one of the strong parishes of the diocese, able and willing to help generously in diocesan and general enterprises. Its missionary gifts have been large and frequent. Among its rectors have been such eminent Churchmen as Eugene Augustus Hoffman, afterward Dean of the General Theological Seminary; Benjamin H. Paddock, later Bishop of Massachusetts; Chauncey B. Brewster, now for nearly thirty years Bishop of Connecticut; Frederick Burgess, afterward Bishop of Long Island; and Chas. F. J. Wrigley, prominent figure in many sessions of the General Convention.

C. H. W.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Small-Town and Rural Work Conference.

As an outgrowth of discussion and favorable action on the part of the Diocesan Convention in January, a Conference on Small-Town and Rural Work was held recently, in Bowling Green, under the combined auspices of the respective Boards of Missions, Social Service, Religious Education, and the Woman's Auxiliary. In addition to the Bishop of the Diocese, there were in attendance the Rev. H. W. Foreman, Secretary for Rural Work in the National Department of Christian Social Service, the Rev. Bradner Moore, engaged in Rural Work in Mississippi; Prof. M. C. Ford, of the Western Kentucky Teachers' Training College, at Bowling Green; the Rev. J. Luther Martin, rector of St. Paul's Church, Henderson, bringing wide experience in Rural Work in several Dioceses. The Woman's Auxiliary was represented by Miss Almstedt, Diocesan President; Miss N. H. Winston, and Miss Adelbert Thomas, Educational Secretary of the State Board of Health.

Camp Woodcock for boys between the ages of fifteen and twenty, will open its second year June 14 for a two weeks' session. So successful was its record last season that little doubt is felt for a much increased attendance during the one pending. Canon F. W. Hardy, of Christ Church Cathedral, will again hold the place of Chaplain; Mr. J. D. Alexander that of Director, while the Bishop of the Diocese will be a welcome and honored visitor. For fuller information, address John H. Isert, Thirteenth and Rowan Streets, Louisville, Ky.

A Discussion Group, working with the World Conference on Faith and Order, has been organized by the Louisville Churchwoman's Federation, similar to one conducted so successfully two years since, consisting of women of all denominations, for the consideration of topics to be discussed at the great Lausanne Conference for August 3-21. The group is led by appointed leaders chosen from the various churches, but the meetings are open, and discussion free to all.

L. L. R.

VERMONT.

Rt. Rev. A. C. A. Hall, D. D., Bishop.
Rt. Rev. S. B. Booth, D. D., Coadjutor.

Bishop Hall's Eightieth Birthday.

A dinner was given the Rt. Rev. A. C. A. Hall, D. D., on April 26, to commemorate his eightieth birthday, which occurred on April 12. The dinner was given by his coadjutor, the Rt. Rev. Samuel B. Booth, D. D., and took place at Hotel Vermont, Burlington. About fifty clergymen and prominent laymen assembled to do honor to New England's oldest bishop.

Bishop Booth acted as toastmaster and read a few of the many letters and telegrams of congratulation. These included one from the Presiding Bishop, the Rt. Rev. John G. Murray, D. D., who provided a beautiful bouquet of red roses for the occasion.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan.

Annual Convention of The Woman's Auxiliary.

Electing Mrs. Frank S. Spruill as its president, hearing reports of gratifying progress made in all phases of its work, and listening to addresses by four Bishops, the Woman's Auxiliary of the Diocese held its annual convention in St. Luke's, Salisbury, April 26-28. The address of the retiring president, Mrs. W. W. Way, was heard with great interest. She made a plea for an intelligent support of the whole program of the Church.

The four Bishops on the program were the Bishop and the Coadjutor of North Carolina, Drs. Cheshire and Pennick; Bishop H. G. Finlay of Upper South Carolina, and the Rt. Rev. A. C. Thomson of Southern Virginia. Bishop Cheshire spoke feelingly of the great work accomplished in his diocese by the Woman's Auxiliary. Bishops Penick and Thomson made devotional addresses, and Bishop Finlay's address dealt particularly with rural work.

The report of the treasurer, Mrs. R. E. Davis, showed total receipts of the year of $10,120.63. The report of the custodian of the United Thank Offering showed receipts of $10,143.76 for the first two years of the present triennium.

A pleasant feature of the convention was a visit to a rural church for lunch, Christ Church, Cleveand. This is one of the best-equipped and most active rural churches in the state.

Mrs. Frank S. Spruill, the new president, has had wide experience, and her

election insures a continuation of usefulness.

A pilgrimage to the Thompson Orphanage was made by some four hundred Church people of the Diocese of North Carolina, on May 2, to take part in the dedication of the Osborne Memorial Baby Cottage, named in honor of the first superintendent of the institution, the Rev. Francis Osborne, who died the past year in his ninetieth year, and to inspect the other magnificent buildings that now adorn the campus as a result of the successful campaign to raise funds several years ago.

Immanuel Church, Warrenton, is to be repaired and remodeled at a cost of some $20,000, according to an announcement recently made by the vestry. This church, which celebrated its one hundredth anniversary several years ago, has had an interesting history. Horace Greely was wed there in 1872.

T. P., JR.

SPOKANE.

Rt. Rev. E. M. Cross, D. D., Bishop.

Meeting of the Bishop and Council.

At the Bishop and Council meeting held in Spokane April 30, it was decided to hold a summer school at Lake Coeur d'Alene, beginning June 28, for ten days, and to hold a concerted mission throughout the jurisdiction of Spokane during November, each mission and parish mission to continue not less than three days.

The summer school will be held on the Episcopal grounds at McDonald's Point, the committee in charge being the Rev. Messrs. E. W. Pigeon, Yakima; E. R. Allman, Colville, and E. L. Rolls, of Spokane.

The faculty includes Dr. Philip E. Osgood, of St. Mark's Church, Minneapolis, giving a course in religious drama and pageantry and also in Church School ideals and practices. The Rev. Dr. Frank Hallock, professor of Old Testament ancient languages and literature at Seabury Divinity School, will give a course in "The Prophets and Their Relation to Modern Thought". Dr. L. G. Wood, Field Secretary for the National Church Council, a course on the "Church's Program in the Parish and Mission". Dr. Livingston Porter, professor of Modern History in Berkeley, California, will discuss "Continental Europe". Minor courses for young people and others will be given by Mrs. E. C. Schmeiser, Mrs. Jay W. Fancy, the Rev. Messrs. E. B. Christie and A. L. Bramhall. Bishop Cross will have charge and will hold a compline meditation each day.

The mission is designed to strengthen the relation of home and Church, emphasizing both of these subjects. Two national characters will lead the missions and will be assisted by the local clergy. During October cottage and group meetings and other preparatory steps will be taken.

The meeting also decided to fix the boundaries of the deaneries, to appoint a secretary to assist the deans to distribute literature to the isolated communicants and to request an annual meeting of each deanery to look after its local business.

Sunday-School Offerings.

The mite-boxes of this jurisdiction show a very marked increase in the Sunday-school offerings. All Saints' Church, Spokane, has increased over three hundred per cent; St. Peter's and St. James' over one hundred per cent. Almost as good, and in some cases the increase has been better throughout the district.

St. James' Mission, Spokane, has presented so far this year twenty-two for confirmation. This is the most for any mission or parish in the jurisdiction for 1927. It won the honor last year with a class of fifty-six.

T. A. D.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

Church Home School of Nurses Graduation.

Bishop Murray presented diplomas of graduation to twenty-two nurses of the School of Nurses of the Church Home and Infirmary at the Commencement held at the Home on April 29. Short addresses were made by the Rev. S. Taggart Steele, rector of St. David's, and the Rev. Dr. Arthur Chilton Powell, rector of St. Mary's, Hampden, and President of the Board of Trustees.

Rural Missions.

As part of the Follow-up of the Bishops Crusade in Maryland, the Committee on the Rural Crusade planned a number of Missions to be held by the Baltimore City clergy in the country churches, following Easter. Six of these Missions have already been held with marked success. They are as follows: Severn Parish, Gambrills, the Rev. L. P. F. Vauthier, rector, by the Rev. P. C. Adams; All Saints' Parish, Prince Frederick, the Rev. Douglas Hooff, rector, by the Rev. Wyatt Brown, D. D.; Middleham Parish, Solomon's Island, the Rev. J. Gibson Gantt, rector, by the Rev. R. A. Walke; Westminster Parish, the Rev. R. C. Cowling, rector, by the Rev. E. H. Gibson; St. John's Parish, Frostburg, the Rev. L. B. Browne, rector, by the Rev. E. L. Gettier; St. James' Parish, Tracy's Landing, the Rev. W. B. Dent, rector, by the Rev. James A. Mitchell.

Catholic Conference.

A Catholic Conference was held at St. Luke's Church, Baltimore, the Rev. H. N. O'Connor, rector, on May 3. The Rev. V. O. Anderson, of St. Agnes' Church, Washington, was the Celebrant at the Holy Communion, assisted by the Rev. Dr. McClenthen as Deacon, and the Rev. H. N. O'Connor as Sub-Deacon. The sermon was preached by the Rev. Frank L. Vernon, of St. Mark's Church, Philadelphia, who stressed the necessity for a more inclusive Christianity as the note of the Catholic movement in its fight against evil. Following luncheon a number of papers were read and an address was made by the Rev. S. L. Hughson, O. H. C.

Notes From St. Michael and All Angels.

The Lenten season at St. Michael and All Angels was in many ways greatly blessed. The Monday Children's Services were attended with interest by the children and their friends and parents. Special speakers were the Rev. James A. Mitchell, Church of the Messiah, and the Rev. Edmund L. Gettier, Memorial Church. On Fridays Bishop Helfenstein, Dr. Abbott, Dr. Lovett, Charles O'Connor and Mr. Dewart were the speakers. The Good Friday Three-Hour service was conducted by the rector. During the whole three hours the church was filled. The rector, Dr. Wyatt Brown, was the noonday preacher for a week at Epiphany Church, Washington, St. Paul's Cathedral, Buffalo, and Christ Church, Indiana.

A perfect Easter Day made it possible for a large crowd to attend all five services. The number actually received in Communion was greater than any previous Easter on record; 1,205 received Communion on Easter Day. An impressive Church School Pageant was presented Easter night under the direction of Mr. J. Moulton Thomas. Prizes were awarded for perfectness in attendance in the Church School and Lenten services.

J. A. M.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Successful Mission.

A successful preaching mission, conducted by the Rev. Walter E. Bentley, has just been held in the Church of the Good Shepherd, Lexington, the Rev. Thomas L. Settle, rector. A special feature was the Question Box, which awakened keen interest, there being from ten to twenty questions asked each night. The services were largely attended and over one hundred Decision Cards were signed.

WESTERN MASSACHUSETTS.

Rt. Rev. Thos. F. Davies D. D., Bishop.

The Rising Tide of Missionary Interest.

Of financial work in Western Massachusetts during the past year, The Pastoral Staff, the Diocesan paper, says that although the total quota for general work was $53,100 and the amount given on that quota was $44,680 (and $30,000 was given for diocesan work), this is by far the best record of missionary giving in the history of the diocese.

"The year 1925 was our previous high-water mark, but 1926 exceeds it by nearly $10,000. When we consider the very unfavorable business conditions existing in many of our communities, these results are especially gratifying. We know that a great deal of self-sacrifice went into these offerings.

"Thirty-two parishes and missions met their apportionments in full and eight others reached ninety per cent or more. Several exceeded their apportionment.

"There is clear evidence of a rising tide of missionary interest throughout the diocese. And where missionary interest is strong, parish interest is sure to keep pace. We are gradually pressing on towards the goal of meeting our full diocesan apportionment, and we are confident that this day will not long be

(Continued on page 22.)

Family Department

May.

2. Scond Sunday after Easter, SS. Philip and James.
8. Third Sunday after Easter.
15. Fourth Sunday after Easter.
22. Fifth (Rogation) Sunday after Easter.
23, 24, 25, Rogation days.
26. Thursday, Ascension Day.
29. Sunday after Ascension Day.
31. Tuesday.

Collect for the Fourth Sunday After Easter.

O Almighty God, Who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people that they may live the thing which Thou commandest, and desire that which Thou dost promise; that so among the sundry and manifold changes of the world our hearts may surely there be fixed, where true joys are to be found; through Jtsus Christ Our Lord. Amen.

For the Southern Churchman.

Mystery.

Mrs. B. F. Baker.

No warmth—no movement—yet the ray of light
That rests on rose-hued petals there
Beside your couch, lends color to your fair
And peaceful brow. E'en now it seems you might
Awaken and, with sprightly words, delight
Your waiting friends. Around you everywhere
Are flowers crushing you with love, aware
Of all your ministry that made life bright.

Incredible! You grasp no lovely spray
With artist's tender touch; smile no assent
To anguished cry: Dear One, you'll never know
How much I love you!" Yes, **you know.** Though way
Of sweet response be checked, Divine Intent
Attunes the vibrant soul to heart-beat low.

For the Southern Churchman.

The Compass Error.

Louis Deschamps.

The study of navigation is both interesting and instructive. It is interesting because of the mysterious fascination of the sea and the appeal of world-wide travel. It is instructive not only for its practical value, but also for the many remarkable applications of its facts to matters of philosophy and morals. Facts of observation and experience applied to religion and ethics are known to be more helpful and instructive than volumes of abstract reasoning. There is much in the study of navigation that suggests truths in every-day life. The individual is like the captain of a ship on the sea of life, for he must determine his course and make some port. There are derelicts and shipwrecks on shore as well as at sea. Winds of fortune are as fickle as the weather and currents at sea. All need the courage and resourcefulness of true seamen. In matters of personal trial and spiritual experience, the individual is often as lone as a ship in mid-ocean. Again, it is significant that seamen must steer their ships in harmony with cosmic forces and utilize the firmament itself in locating their position. Though engaged in the monotonous work of transportation, they can not lose sight of the universal forces of sky and sea which probably accounts for the fact that the monotony of their lives is not objectionable.

In the vast solitude of the sea, the course of the ship is determined by one very important instrument, the compass. Day after day without apparent progress, the ship is kept on a course until the landfall is made and the harbor entered. But even the compass is subject to error. It does not always point true north. The cause of this error is threefold. The compass needle is affected by the varying magnetic forces of the location in which the ship happens to be, the construction of the ship itself, and also to the presence of magnetic storms in the air. Mariners must allow for the compass error.

Corresponding to the compass in navigation is conscience in human behavior. To neglect one's conscience is to drift. To disregard conscience is to steer a course that can not make the right port. Just as the navigator must allow for the compass error, so must the individual allow for the error in his own conscience. No one can steer a true course in life by absolute and unchanging adherence to any set reading of their own conscience. Strange as it may seem, conduct is relatively, not absolutely, good. Therein lies the disaster of those earnest, but dogmatic people on the one hand, and those indulgent, but careless people on the other, who find themselves in the shoals of helplessness by failure to correct their conduct by the variation due to ever-changing conditions. The compass error at sea is seldom very great, but in long voyages a few degrees makes a great difference in destination. Correcting one's conscience for errors due to the affects of association, prejudice, or spasmodic emotionalism may indicate that the course is wrong in either of the two directions of liberalism or of conservatism. Although the most accurate instruments are followed exactly, yet the navigator must determine his course, not in the chart room only, but out on bridge, where the knowledge of instruments and charts is adjusted to the current conditions of cosmic forces.

There are those who drift with the wind and tide, but all who have a port to make must study navigation. There are those whose lives have comfort and pleasure at the expense of purpose, but all who wish to give meaning to their lives must study spiritual navigation, which is religion. One's conscience may indicate careless indulgence or fanatical persecution. The "conscience error" is an important factor.

Religion and Insanity.

Dean Hathaway's funny story of the rector who always kept a monkey-wrench in his desk because there were so many "loose nuts" in his parish reflects the opinions common among men that there is often something queer about religious people and that religion is responsible for the unbalancing of many minds. That has long been a popular belief, especially among the intelligentsia, the Greenwich Vallagers all over the country—who, by the way, are often such "queer ducks" themselves. But like other hoary superstitions too hastily accepted as orthodoxy and too long respected for its age, it has recently been attacked and denied by some of those best qualified to estimate its worth. Thus Professor Schou, a Copenhagen alienist, is reported to have said that nowadays it is the general opinion among alienists that religion is a protection and defense against insanity. And Dr. Hyslop, of London, who has devoted his whole life to the care of the insane, declares that "constant and simple prayer must be given the first place among the hygienic resources that work against mental disorders, depressed conditions and all the painful consequences of a tortured mind". In addition, these eminent authorities suggest the use of prayer in church for the insane and commend just such work as our City Mission is doing in holding services at Byberry. What a long stride forward from the day when John Wesley was forbidden by the English government to preach in the prisons "lest the prisoners should be taken with enthusiasm and then fall into actual insanity".—Pennsylvania Church News.

The Mission of Sympathy.

Sympathy is a gift, not a habit—an art, not a profession. This fact lies within the knowledge of any who have ever felt the need of human consolation; and there can be very few who have passed the meridian of life without having touched the Cross mentally or spiritually and turned in their pain for comfort to their fellows.

The idea that those who are themselves great sufferers are best capacitated to give sympathy to others is not always borne out by practical experience. Sufferers in mind and body are often absorbed in their own misery; some become selfish and embittered, many can only bear their pain in solitude. We could not go to such as these in our trouble and expect sympathy; rather should we feel impelled to give it.

The heart-ache of the world today makes great demands on human powers to comfort, help and heal; to thousands of men and women—yes, and children—life at this moment is often a very grey affair, unrelieved by natural joy or pleasure. Europe, a seething mass of suspicious discontent, England distracted and torn with industrial strife; everywhere the misery of unemployment—the deadly aftermath of war—taking its toll of human life and happiness; on all sides the sense of failure, disillusion—of tremendous disappointment.

Nerve-racked humanity in its despair appeals for sympathy and demands a panacea for its pain and weariness; and the men and women who would respond to this demand and satisfy this craving must be strong and virile, selfless and whole-hearted; they must be among the

number of twentieth-century saints, who have learned to hide their own pain, while they give to others that priceless sympathy which is born of bitter experience and reveals itself in a great love of souls and practical devotion to their service.

In the face of acute agony of mind or body the professional sympathizer is helpless and effete. They are kind-hearted, often deeply religious people, who seek out the bereaved, the invalid and the sinner and resolutely do what they conceive to be their duty by them, with a fine disregard for the feelings of the sufferers or the effect their standardized methods of condolence may have on widely different minds.

Those who thus make a business of sympathy are pathetic in their hopeless lack of perception—their obvious failure to understand the elementary meaning of the word. It would be impossible to convince them of the utter futility of explaining to some pain-stricken soul, staggering under the blow of an irreparable loss, that "time is a great healer" and that "everything comes right in the end". To the mourner, paralyzed by the first shock of sorrow, time is a long vista of empty days and lonely hopeless nights, of interminable hours of sickening longing and unsatisfied desires. It may be that the years will bring some merciful distraction and partial oblivion, that distance will soften the sharp edge of pain, but time alone will never heal the wound.

The loneliness that follows great tragedies in the lives of men and women has often driven them to despair, and in their moments of dull misery or reckless desperation something more is needed than irritating truisms, ill-timed advice or conventional forms of condolence.

It is here that the touch of the real artist is required in the use of the great gift of sympathy, if it is to be efficacious, remedial and lasting in its effects. We see them at work every day in the pain-filled places of the world; we watch them encouraging the weak, healing the wounded, rejoicing with the glad, comforting the wretched, not by the skill with which they say the right thing that consoles, but by the inspired instinct with which they leave unsaid the wrong thing that jars.

They are trained people these artists, for they have studied sympathy in the School of the Divine Master of this beauteous art, and have learned from Him the secret of the true remedy for pain, the only real panacea for sorrow, loss and failure. Inspired by His teaching and filled with His Spirit they have gone forth to minister to a suffering world with one clear purpose—to bring those who have been broken in the strife into sacramental union with the Great Consoler, where alone the mystery of suffering is solved and the sympathy that nerves men to endure is found in its perfection.

This is the true mission of sympathy that can only be conducted by great spiritual artists, who possess that wondrous power of enlightening and beautifying with their art the dark corners of men's lives.—Muriel Cooper, in Church Times.

Afraid.

Having had all the failings of children when we ourselves were young, we, as parents, determined to raise our boy to have none of them. In the first place we decided that he was never to know the meaning of fear. There were to be no imaginary wolves lurking in the darkness or under his bed such as we had suffered from in our childhood.

For the first three years of his life the word "afraid" was never used in his presence, or if it was, it was spelled so that he could not get a hint of its significance. Nobody was permitted to read "Little Red Riding Hood" to him or to jump out from behind a door with a startling "Booh"! He was put at a regular time in his little bed upstairs and left there to go serenely to sleep while his parents sat down below. Fine! It worked like a charm.

On his third Christmas, with our permission, a doting aunt presented him with a gallant little rocking-horse—mouth open as he strained at the bit and nostrils spread wide and red to indicate his indomitable spirit. The boy loved it. He stroked it and petted it in an ecstasy of delight. He patted its back and put his hand into the mouth to caress the red tongue and the white teeth; and at this point the aunt felt she must add a realistic touch to enhance the child's pleasure and cried out with mock alarm: "Look out, he doesn't bite you!"

There was a gasp from my little boy. His hand was snatched out of the mouth and he stood petrified, waiting to be bitten. The aunt laughed merrily. We parents assured him it was a joke and after a moment he went on playing with his wooden horse—but still out of range of a possible vicious bite from the gaping jaws. Before Christmas day was passed the incident seemed to have been dismissed for good and all. But it wasn't. My young son soon learned that his toy horse would not and could not bite, but he also learned that real horses do bite, and he gave them a wide berth on the street from that day on.

Then there came the night when he woke up screaming that a horse had bitten him, and from then on he associated fear of horses with the darkness. Other animals rapidly joined the ranks. It was useless to argue or explain. Fear is not a matter of logic. A single little sentence had startled fear into being but not all the sentences, however persuasive and reasonable, have yet been able to drive out fear. He is saddled with it until he shall reach an age when of itself it will go.

And until that time what are we two parents to do? How can we combat fear?

Some of our friends advise ignoring it; some of them advise discipline—put him in bed, blow out his light and leave him alone no matter what the boy does. Make him face it!

We are not taking anybody's advice, however. Parents never do. We are pampering our boy's fear of the darkness—at least so we are told—by letting him have a candle burning in his room till he has fallen asleep. I tried disciplining him just once and was convinced by his panic-stricken screams that if I kept it up I should be branding the fear more deeply into him, perhaps so deeply he would never get over it.

So I am pampering him, hoping to lead him by forgetfulness out of the dread clutch of fear. I know I can't discipline it out of him. I know I can't argue it out of him. But I have reason to think I am weaning it out of him, for the other night, when I was putting him to bed my boy said: "Blow out the candle, Daddy. I want to try sleeping the way you and Mother do in the dark."

So I blew it out and he went to sleep without a murmur.

I wish I could announce that from that night forth he never wanted the candle again, but that wouldn't be telling the truth. He wanted it the next night. I know, however, that the night isn't far off when he will again ask to have his candle blown out and that this will occur again and again until he has learned to prefer the darkness when he sleeps, just as his daddy and his mother do.—Russell M. Coryell.

For the Southern Churchman.

RENEWAL.

A. C. R.

November. . .

We planted our tulip bulbs today,
Red and yellow ones, bright and gay;
Planted them deep in the rich dark mold
Safe and warm from the winter's cold.

In faith and trust we left them there,
Sure that the spring's warm sun and air,
Will bring them forth when winter's done,
With lovely cups upturned to the sun.

May.

Our tulips have blossomed forth today,
Red and yellow, brave and gay,
Called from their bed in the earth's dark mold
By the spring's soft air, and the sun's warm gold.

So once again is the lesson taught,
That in patience and silence God's plans are wrought
And we take up life's burdens with courage new,
For we have proved His promise true.

And once again we our faith renew,
That loved ones hidden now from our view,
We shall see again with rapture bright,
In the golden glory of Love's clear light

Chinese Sermon.

Bishop Graves writes of a sermon he heard lately from a Chinese priest at St. Paul's, Nanking: Tong preached an admirable sermon to the students this morning on the text, "The Lord is my light, and my salvation, whom then shall I fear? . . . One thing have I desired of the Lord . . . that I may dwell in the house of the Lord forever". He calmly and simply faced the fact that there is much in China just now to make Christians fear, but just as calmly and sensibly, yet earnestly, made it clear and strong that we can find our light and our deliverance in God. And he spoke of "dwelling in the house of the Lord", not that David or we would want to live always in some spot behind walls in a temple, but that "the whole universe is the house of the Lord", and those who keep in communion with Him are always dwelling in His house.—Exchange.

"The same who
The number of the stars, can also count
The number of my sorrows, for Thyself
Hast felt them all! The mightiest of Beings
Is thus the kindest. I can upwards look
In trembling transport to Thy throne, and say,
'God! Yet my brother! Brother! Yet my God'."

For the Young Folks

Words.

Keep a watch on your words, my darlings,
For words are wonderful things;
They are sweet like the bees' fresh honey;
Like the bees, they have terrible stings,
They can bless like the warm, glad sunshine
And brighten a lonely life,
They can cut in the strife of anger
Like a cruel two-edged knife.

Keep them back if they are cold and cruel,
Under bar and lock and seal;
For the wounds they make, my darlings,
Are always slow to heal.
May peace guard your lips forever,
From the time of your early youth,
May the words that you daily utter
Be the beautiful words of truth.

—Selected.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

What Jesus Wants From His Friends.

M. L. G.

When the Master took Peter back into the circle of His apostles, He had but one question to ask him—"Lovest thou Me"? He might have said, "Simon, will you be faithful? Will you turn over a new leaf? Will you remember your weakness, and depend more upon My strength"?

But Jesus asked the one question Peter could answer. He could not promise, poor headstrong Peter, to be always faithful, to remember in time, to be brave when danger threatened him for Christ's sake and the Gospel's. Only one thing he could be sure of—that he loved his Lord—more than ever since he had sinned and been forgiven so much.

And that was enough. Loving Christ he held to Him and clung to Him, and Jesus did the rest. He gave Peter courage to preach, so that his boldness told that he had been in Jesus' company as surely as his Galilean speech had ever done. Peter was not perfect; he was Peter to the end, but he was Christ's Peter, and glorified God in his life and death.

What Jesus asked of Peter is what He wants from all His friends. We have only to love Him and to give ourselves to Him. The strength and courage we need He will give us. We will not be perfect here, but we will be His, and He will see to it that we do not fall from Him in the end.

For the Southern Churchman.

The Kangaroo's Parliament.

Louis Tucker.

Once upon a time all the kangaroos in Australia wanted representative government; so they met beyond the ken of man, in the middle of the Central Waste at the oasis which lies just north of Lone Tree Hill, to hold a Parliament. There were kangaroos as big as mice and kangaroos as big as rats and kangaroos as big as cats and kangaroos as big as dogs and kangaroos as big as sheep and kangaroos as big as calves and there was Old Man Kangaroo, who stood nine feet high when he rose up to fight and who had as mild a disposition as Moses. When they all got together, they danced up and down, as is the manner of kangaroos, but they did not know how to open Parliament.

So Old Man Kangaroo asked the Laughing Jackass, who lives in the bluegum on Lone Tree Hill, because, being a bird, the Laughing Jackass had once flown over the Government house at Sidney; and the Laughing Jackass said that the way to open a parliament was to shut your eyes and jump up and down and scream, "Mr. Squeaker! Mr. Squeaker"! So all the kangaroos, acres and acres of them, tried to call "Mr. Squeaker" and couldn't, and to shut their eyes, which they could, and jumped up and down, which was what they were best at. Now, when you jump up and down with your eyes shut, you cannot always land in the same place. So pretty soon the kangaroos, as big as mice, were mixed up with the kangaroos as big as rats, and the kangaroos as big as dogs were mixed with the kangaroos as big as cats, and the kangaroos as big as calves were mixed with the kangaroos as big as sheep, and Old Man Kangaroo, with his eyes shut, hopped into the middle of them all and stepped on the tail of a kangaroo rat by accident. The kangaroo rat squealed "Old Man Kangaroo's killing me" and limped off with a sore tail. Then all the kangaroo mice began to squeak "Old Man Kangaroo's killing us. Run! Run"! And the kangaroo rats squealed "Old Man Kangaroo's killing us. Run! Run!" And the kangaroos as big as cats squalled "Old Man Kangaroo's killing us. Run! Run"! And the kangaroo as big as dogs howled "Old Man Kangaroo's killing us. Run! Run"! And the kangaroos as big as sheep bawled **"Old Man Kangaroo's killing us. Run! Run"**! And the kangaroos as big as calves growled **"Old Man Kangaroo's killing us. Run! Run"**! And everybody took his own advice and ran. And Old Man Kangaroo ran after them to explain; and they must be running yet, because whenever a white man in Australia sees a kangaroo now he is running over the wire fences still, as fast as his tail can carry him.

The Hat That Sailed the Great Lakes.

Long, long ago, a little boy whose name was Andy lived on an island in the Great Lakes. It was a big island and was one of a group called the Beavers, because in the days of the Indians beavers used to live there.

If you wish to know exactly how to find the island where Andy lived, you must look on a map of Lake Michigan. There you will see the Beaver Islands at the head of the lake, which, of course, is at the top of the map.

On little Andy's big island was a good harbor. When storms were raging on Lake Michigan and on the Straits of Mackinaw, ships came flying into the safe harbor at Beaver Island to stay until the winds stopped their wild blowing and waves ceased booming on the shores. Those were the days of sailing vessels, when ships on the Great Lakes often looked like winged birds skimming over the blue water.

Sometimes ships came into harbor at the Beavers to unload or take on supplies, and there were always small boys ready to greet them at the wharves and to climb on board at the first possible minute. Ships that came in the springtime were the most gladly welcomed. Winter is long and cold at the Beavers, and ice stretches away in all directions for many frozen months.

In these days strong steamships that fear no gales have taken the place of the old-fashioned sailing ships and the time has gone by when harbors on the Great Lakes are filled with ships seeking refuge from storms.

Like all the other boys he played with little seven-year-old Andy, could swim like a fish and climb like a squirrel. He and his playmates were freely allowed to visit the ships in the harbor, to play on the decks and climb all over the rigging. Many of the sailors knew these boys by name before the seasons ended.

The spring when Andy was seven years old he was especially happy. After the ice had gone his mother went on a visit to the mainland. When she came home she brought her little boy a new white chip hat with a blue ribbon band around the crown. Andy was proud of that hat. It was intended for his Sunday best and was not to be worn commonly. Seventy-five or more years ago, away off on the Beaver Islands, a new white chip hat was a treasure for a boy or girl.

One morning when the harbor was full of ships, some with fine new white sails, some with old weather beaten sails patched with white, Andy put on his new hat when his mother wasn't looking and walked down to the wharf. He felt rather haughty that morning. Although he was barefooted he knew that his head was good looking. He didn't turn summersaults and he was even careful not to stub his toe. He intended to take good care that nothing should happen to his hat, so that his mother would learn that it could do no harm for a boy to wear a Sunday hat on week days.

In the beginning he didn't intend to go on board a ship that afternoon. Andy was merely out for a walk that all sailors might behold his new hat. But before very long he saw a schooner at the wharf that he could not pass.

The big ship glistened with fresh paint and every sail was new. The decks shone in the sunshine. The metal balls at the top of the masts were dazzling in their glory. Andy stepped on board. He gazed and gazed at the metal balls aloft. Many a time during the summer when he was six years old he had climbed the tallest masts of ships to touch the big metal balls that always crowned their tips.

Andy felt as if he would like to climb a mast that morning. He wished that some of his playmates were there to see him go shinning up to the top of the very mast he was touching with his hand that minute. There were no small boys in sight just then. Only sailors and deck-hands were there, busy with their duties.

Andy couldn't forget his new chip hat. He wished he had left it at home so that, carefree, he might climb to the top of the mast where the white gulls were flying and gaze far over the harbor. Andy made one last wish. He wished that the wind would not snatch his hat off his head while he climbed up the mast.

He pulled the new chip hat on tighter. Then up and up the little boy climbed to the very tiptop of the main-

mast. The gulls flew seaward, but the wind didn't take his hat.

Away up aloft the little boy suddenly decided that he would try his new hat on the metal ball at the top of the mast. He did it. The hat fitted perfectly. Andy laughed aloud at the merry sight.

The next minute he stopped laughing. He could not get the hat off the ball. His new white chip hat with the blue ribbon around the crown fitted the metal ball as snugly as if it were fastened on with glue.

Andy worked and worked and worked, but he couldn't stir the hat. There it was, stuck so tight he could not twist it around and around. The hat acted as if it intended to sail the Great Lakes all summer. Andy pulled and pulled and pulled in vain. Then he slid down the mast and was surprised when he almost landed in the skipper's arms.

The skipper was waiting for him there on the deck below and that skipper was angry.

"Do you think, young man," said he, "that I am going to sail the Great Lakes with a little boy's hat at the top of my mainmast? Not much! Up you go after that hat and don't you dare come down without it! I'll thrash you if you do."

Up went the boy, up, up, up to the top of the mast. He worked and he worked and he worked to loosen the precious hat, but he could not do it, and he didn't dare come down without it!

The top of that tapering mast was so slender only a thin boy could climb high enough to reach the metal ball without danger of breaking the timber and having a terrible fall. The skipper shouted to Andy that he would be a sorry lad if he didn't bring the hat down from the ball on top of the mast with him!

So there was Andy up in the air between his beloved hat and the skipper. And there it looked as though he'd have to stay.

But fortunately the skipper was called away for a minute. Down slid Andy until he reached the big jib boom. Out he ran along the jib boom until he reached the end over the water. Down he dropped and swam toward shore like the scared little boy that he was.

When the skipper returned, he didn't know what had become of the boy, but he could very clearly see that he had left his hat behind him.

All summer that white chip hat with the blue ribbon band sailed the Great Lakes at the top of the schooner's mainmast. In the autumn gales when the schooner sought refuge in the harbor at the Beavers, the hat in rags and tatters still clung to the mast. Two there were who never met to talk about it. One was the skipper, the other was Andy.—The Continent.

The Wishing Ring.

Prue and Molly Stewart were very much excited when mother read the letter from Aunt Prudence, for it stated that she was coming to visit them the next day and would stay a whole month.

The little girls had never seen Aunt Prudence, who was their father's only sister, but father had told them about her. What a merry little madcap she must have been!

"She writes she is going to bring the wishing ring," said Prue "What is a wishing ring father?"

Father laughed. "When your Aunt Prudence was about your age, our father, your grandfather, went to New York on business, and bought the ring for her. It is a beautiful ring, really valuable, for it is set with a very good pearl. Our mother thought it too fine for a little girl, but your Aunt Prudence insisted upon wearing it, and father and we boys upheld her. Our mother was firm, however, that she could wear it only on Sundays and holidays. She would slip it on your Aunt Prudence's finger and make a nice wish for her. The wish was supposed to come true if the ring were not once taken off the finger until mother herself removed it.

"We children were very much interested in this, and, of course, our mother knew if Prudence didn't remove the ring, there wouldn't be much danger of her losing it."

"Did the wishes come true, father," asked Molly.

"Well, yes," answered father. "Those that mother wished usually did. She'd always wish that Prudence would have a happy time, or know her Sunday-school lesson, or not forget her rubbers, or lose her pocket handkerchief, or something like that.

"I remember I begged to wish it on once, and I wished she'd get a bulldog. That wish didn't come true, but Prudence explained that the reason was she had pulled the ring over the knuckle of her finger."

"I should think Aunt Prudence would give the ring to me," said Prue. "I'm the oldest, besides I'm named for her."

Mother smiled. "Aunt Prudence will, of course, decide that," she said. "Molly is her niece, too, you know. And now if one of you will go after some ice cream and the other set the table we can have an early lunch."

"I'll set the table," said Prue quickly. "The sun is so hot."

Molly put on her hat, and started for the grocery store two blocks away.

A tiny frown appeared on mother's pleasant face. After lunch, Prue chose to dry the dishes, but mother insisted that Molly was to choose. Molly smiled. but glancing from the pile of snowy towels to Prue's scowling face, she said: "I'll wash, I guess."

Mother hesitated a moment, then left the kitchen.

The next day they all went to meet Aunt Prudence. Father said she hadn't changed one single bit since he had last seen her twelve years ago. Later, he said he didn't believe she had changed a bit since she was a little girl, she was so merry, she said so many droll things, planned so many interesting and amusing things to do, and was so altogether the pleasantest company in the world.

She showed them the wishing ring that afternoon. It was a beauty, and fitted both Prue and Molly perfectly.

"It's going to be hard to decide which of you girls is to own it," said Aunt Prudence, looking from one rosy eager face to the other.

"Of course, I'm a whole year the older and am named for you," said Prue, holding the ring to the light.

"But little Molly is named for my mother, your grandmother, who was quite the nicest person I ever knew. She is going to look like her, too, I think. And now shall we help mother with the supper?"

Mother smiled at the three as they came into the kitchen.

"Will one of you girls fetch me an onion and the other put the frosting on the cake?" she asked.

"I'll frost the cake," said Prue quickly. "Onions make my hands smell and bring tears."

Molly went down cellar after an onion, and then washed, peeled, and sliced it for mother to use in the stew.

Aunt Prudence looked from Prue who was daintily finishing the cake to Molly who was washing her hands and streaming eyes. A thoughtful look came into her face.

During the following weeks, the thoughtful look came again and again. She suggested, ever so gently, once or twice, that perhaps Molly would like to choose part of the time, whereupon Prue would ask what difference it made, or why Molly didn't choose quickly as she did.

When Aunt Prue's visit was drawing to a close, she seemed not to want to talk of the wishing ring, and put it away in her purse.

On the morning of the last day she went all over the house "for a last look", she explained. Then in the afternoon she said: "I couldn't decide to whom to give the ring, so I have hidden it, and it belongs to the girl who finds it. Your mother doesn't know where it is."

"But Aunt Prudence—" began Prue.

Aunt Prudence smiled. "Of course, you girls will be fair and put everything back in its place."

"When may we look?" asked Molly, her blue eyes bright as stars.

"Right now, if you like," Aunt Prudence answered. "It should be found by supper time, I think. And dear," she added, turning to mother, can't we have another of your delicious stews for supper?"

Mother smiled her consent.

"I'm going to look through the bookcase," said Prue, so Molly looked along the window sills and under and around the couch.

They looked through all the rooms but didn't find the ring. Only the kitchen was left. Here Aunt Prue and mother were getting supper.

Mother looked up from the chopping bowl. She said: "Will one of you fetch me an onion? If we hurry supper a bit we can take Aunt Prue for a last drive before train time."

"Molly, you go," said Prue impatiently, from the pantry where she was looking for the ring.

Molly jumped down from the chair on which she was standing to examine a shelf and ran down the cellar stairs for an onion.

"The last one, mother," she said. "It's a big one but it looks as though it had been cut."

She washed and pealed it, then cut into it. The tears came as they always did when she cut onions, so she couldn't see why the knife wouldn't slip through.

"What's the matter with it, mother?" she asked. "I can't see."

"Why," exclaimed mother, "there's something in it!"

Molly hastily wiped her eyes, and unwrapped a bit of tin foil that was in the onion, and found the wishing ring!

Aunt Prudence kissed her and slipped the ring on her finger. "I wish that you always will be as unselfish and thoughtful as you are now," she said.

Then she turned to Prue whose eyes were filled with tears, though she hadn't peeled an onion. She took another ring from her pocket and gave it to Prue.

"Oh, Aunt Prudence," Prue sobbed, "won't you wish my ring on too? Wish that I may become like Molly?"—The Girls' Weekly.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, INC., Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

ANTIQUES.

WE PAY THE HIGEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street. Richmond, Va.

CHURCH LINEN.

PURE IRISH LINEN at wholesale prices for Church Guilds, Rectors and others. Samples on request.
MARY FAWCETT.
115 Franklin St., New York City.

CHURCH FURNISHINGS—CARDS.

CHURCH EMBROIDERIES, SILK AND LINEN. Imported religious cards for all occasions. G. L. Bender, 7421 Boyer St., Mt. Airy, Philadelphia, Pa.

OLD ENVELOPES.

WANTED—Old Envelopes from letters written between 1845 and 1874. Do not remove the stamps from the envelopes Highest prices paid. GEORGE HAKES, 290 Broadway, New York.

STAINED GLASS

JAMES POWELL & SONS (Whitefriars), Ltd., London, England—Stained Glass. Designs and estimates submitted on receipt of full particulars. Distributor ADRIAN A. BUCK, 665 Fifth Ave., New York City.

COUNTRY BOARD.

NEAR WARRENTON, VIRGINIA BOARD for two or three. All modern conveniences; tested cows; own fruit and vegetables, shade. Horse back riding privileges included. References given and required. (Address Mrs. G. M. Wells, Jr., Casanova, Va.

INVITATION.

MIDDLE-AGED COUPLE AT THEIR SUMMER home in Virginia, would like attractive girl, 16 to 30, to visit them as their daughter. Some remuneration. Address "L" care of Southern Churchman.

—CATHEDRAL STUDIOS—
Washington London.

Church Embroideries and Vestments, Silks, Fringes, Gold thread, Stoles with crosses from $7.60, Burse and veil from $15, Surplices and exquisite Altar Linens, Church vestments imported for the Churches free of duty.
MISS L. V. MACKRILLE,
11 W. Kirke St., Chevy Chase, Washington, D. C. D. C. Telephone Cleveland 52.

FOR RENT.

TO RENT, FURNISHED, FROM JULY 1 TO OCTOBER 1, Apartment in Cambridge, Mass. Two rooms and bath. Will accommodate two or three adults. References exchanged. Address "L-4", care of Southern Churchman.

SITUATION WANTED.

A YOUNG ENGLISHMAN, WITH AN OXFORD background, recently come to this country, wishes a position for the summer vacation as tutor, or as traveling guide to party visiting England. Reference may be made to Dean Metcalf, or Dr. Lewis of the University of Virginia. Address "30", care of Southern Churchman.

LADY OF REFINEMENT AND CULTURE desires position as companion, or mother's help. Experienced in caring for invalids. Address Mrs. L. T. Anderson, Raleigh Apartments, 326 Harrison St., Richmond, Va.

POSITION WANTED BY WOMAN OF mature years in Deaconess orders; executive position in school or mission as teacher of Household Economics, nurse, housemother, chaperon, or household management. Excellent References. Address "Deaconess", 1002 W. 17th St., Anniston, Ala.

WANTED POSITION IN THE COUNTRY as mother's helper in the work of the home, by a widow with two year old child. References exchanged. Address Mrs. L. R. Smith, 911 Rivermont Ave., Lynchburg, Va.

A WOMAN OF REFINEMENT AND CULTURE, qualifiel to make a home, experienced in college life of young women, has traveled in this country and abroad, desires a position as companion at home or to travel. References exchanged. Address "F. C.", Southern Churchman.

WANTED, POSITION AS SUPERINTENDent of small home for dependent children, by trained executive. Address "Executive", care of Southern Churchman.

HELP WANTED

WANTED, IN CHURCH SCHOOL FOR boys, trained nurse for session beginning September 15, 1927. Address X, Y. Z. care of Southern Churchman, giving age and references.

Deaths

MRS. MARY ELLIS KNOWLES.

Died in New York City on April 28th, 1927. MARY ELLIS KNOWLES of Pensacola, Florida. She was the daughter of the late Governor John W. Ellis (who was Governor of North Carolina at the beginning of the war between the States), and his wife, Mary McK. Dans of New Bern North Carolina. Mrs Knowles was born June 6, 1859. She was married in 1885 to William H. Knowles of Pensacola, who with their five children survive her. The children, John Ellis Knowles, Mrs. Joseph L. Seligman, Mrs. Julian Fay, Peter Knowles all of New York, and William H. Knowles, Jr., of Pensacola.

WILLIAM WESTMORE GORDON.

An Appreciation.

"Corks and Curls" published annually by the Fraternities and literary societies of the University of Virginia, has in its issue for nineteen-twenty-seven the following;

"In Memoriam
WILLIAM WESTMORE GORDON
Born in Richmond, Virginia, January tenth, 1905.
Died in Richmond, Virginia, December 25, 1926.

William Westmore Gordon was a student of the University of Virginia from the Fall of 1924 until his sudden death on Christmas Day, 1926. He was born in Richmond, Virginia, (January 10, 1905, the son of Thomas Christian Gordon and Ruth Nelson Robins Gordon. He was the descendant of two distinguished families whose part has been a significant one in the history of the State. His paternal grandfather, Colonel William Westmore Gordon, for whom he was named, served in the war between the States under General Stonewall Jackson, and afterwards gained an illustrious name in law. His maternal grandfather was Colonel William Todd Robins, who served under General J. E. B. Stuart.

He received his preliminary education in Richmond, attending the Chamberlayne School from 1917 to 1920, and the John Marshall High School during the session 1920-21. After a year's absence (on account of illness) he went to the Episcopal High School in the Fall of 1922, remaining there for two sessions. There he prepared for the University of Virginia.

In the Fall of 1924 he entered the University where he matriculated in the department of Engineering. Shortly afterward he became a member of the Zeta Psi Fraternity. The following year he transferred to the Academic Department to prepare himself for the study of law. He continued in this course of study untill overtaken by an untimely death.

To know Billy was to love him. To associate with him was to feel a spirit of gentleness and kindness. His traits were those of another generation—ever dominated by a deference and love for his fellow man. An affectionate disposition, a life guided by a deep sense of honor and integrity, and a heart filled with kindness endeared a noble soul to us who knew him. Our memory of him is sacred, and ever will there rest the vision of gentleness—not dimmed by death. In his passing the University experienced a profound sorrow at the loss of a devoted son.

He bore an honored name as a gentleman without reproach."

J. E. S. Jr. and H. W. Jr.

MISS JULIA SELDEN.

JULIA SELDEN, a resident of Spartanburg, South Carolina, and Washington, D. C., daughter of the late Joseph Selden and Julia Lucas Selden, has passed on—"another adventure" she would say, for she faced death without fear. Her death occurred in St. Joseph's Hospital, Atlanta, Georgia, where she had gone for treatment after an illness of several months. Her body was carried to Spartanburg, where she had made her home with the Misses Lucas on East Main Street, and the services in Oakwood Cemetery were conducted by her pastor, Rev. W. H. K. Pendleton.

By the public, she will be remembered for her school and literary work, but by her inner circle for her marvelous gift of being a friend. She was the kind of person it is good to touch shoulders with: wholesome; vibrant with understanding, love, and good cheer; one who gave. Possessed always reaching out for what is best and sharing it with others. Lover of beauty, material and spiritual, she is perpetuated in all lovely things for the comfort of saddened hearts.

Some of the tenderness and the strength of her is disclosed in a few lines from one of her unpublished poems:

"Perhaps there is some reason for our state,
Deep sorrow makes us grow compassionate,
Through happiness we'd never reach as high
As facing fate; and standing firm defy
That fate to crush. It's struggle makes men great."

REBECCA DIAL.

CHURCH INTELLIGENCE.

(Continued from page 17.)

delayed.

"The outlook for 1927 is most encouraging. Forty-two parishes and missions have signified their intention of meeting their missionary apportionment in full. Fifteen of these will endeaver to send one-twelfth of their apportionment every month."

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Dedication of Parish House.

On Thursday evening, April 28, 1927, the magnificent new Parish House of the Church of the Good Shepherd, Scranton, was dedicated in the presence of a large audience. Every nook of the fine auditorium was occupied. All walks of life and many distinct beliefs were represented—Catholic, Jew, Protestant, came to see and to pay a last tribute to the rector, the Rev. Wm. B. Beach, D. D. Under his administration, the new church was built and consecrated, costing over $200,000. Now comes the parish house at a cost of $150,000. This service of dedication was Dr. Beach's last service with his people, for on St. Philip's and St. James' Day, he began his new work in the Church of Our Saviour, Jenkintown, Pa.

Mr. Eli T. Conner, Chairman of the Building Committee, presided. The two Bishops made short addresses representing the Diocese and the Church. The Rev. Albert J. Weisely, D. D., pastor of the large Green Ridge Presbyterian Church, represented the Protestant bodies. Prof. M. J. Costello, represented the Roman Catholics. Dr. Beach made the last address and spoke of the many kindnesses he had received from the people of Scranton during his long rectorate of twenty-one years.

Dr. and Mrs. Beach were the recipients of many beautiful gifts from the parishioners and friends. Among others a platinum watch for Mrs. Beach and a bag of gold for Dr. Beach.

The parish house is built of gray

Indiana limestone. It has a beautiful auditorium, seating over seven hundred with a well-appointed stage for plays; a number of guild rooms, rector's study, guest room, gymnasium, class rooms for the Church School, which has more than doubled in attendance during the last year under the direction of Mr. Russell S. Moyer, the lay-superintendent.

Good Shepherd Parish is now well-equipped for aggressive work of all kinds.

The Archdeacon of the Diocese has charge of the services during the month of May.

The Rev. Horace W. Stowell, Towanda, who has so acceptably assisted the Rev. Dr. Kreitler, of St. Luke's Church, Scranton, Pa., during the Lenten and Easter Season, finished his work on St. Philip's and St. James' Day, May 1. He will devote his ministry again to the conducting of missions throughout the Church. He is ready now to entertain any calls, which may come to him from the various parishes and missions.

H. P. W.

SOUTH DAKOTA.

Rt. Rev. H. L. Burleson, D. D., Bishop.
Rt. Rev. W. B. Roberts, D. D., Suffragan.

Large Lenten Offering.

The Lenten offering this year of Calvary Cathedral Church School, Sioux Falls, amounted to over six hundred dollars.

In consultation with the faculty of the School, the Bishop and the Superintendent selected objects to which $100 would be designated. The School raised a little better than $500 last year, so planned on more this year, of course. Fish for Bishop Rowe's dogs, the House of the Holy Child in Manila, Bishop Remington's Work in Eastern Oregon, the Hospital at Cape Mount, Liberia, a Gatekeeper in China, and Work in the Southern Appalachian Mountains each were allotted $100. Then each Sunday during Lent some boy or girl studied up on one of these subjects and presented it to the whole School in a five or six minute speech. Every class vied with all the others to keep up the total due on the various Sundays; dinners were served, candy sales made, smaller sums earned in a number of ways by individuals and by classes. The class of boys studying The Life of Christ arranged for a pageant of that. Every child in the School seemed to catch the idea of doing for some far-distant brother and in consequence sent to New York the largest Lenten offering ever made by this School, of less than two hundred boys and girls. The presentation of the objects by the pupils themselves is the secret of the success.

Easter at Dupree.

St. Philip's, Dupree, had the unique distinction of having its White congregation served at Easter by an Indian priest. The priest-in-charge, the Rev. George I. Baldwin, had to leave his charge on Easter Even by train in order to get to New York in time to meet the engagements made for him by the Department of Publicity. Roads were impassable, so using a motor was out out of the question. For this reason the Rev. Thomas J. Rouillard could not reach one of the isolated Indian chapels. But it is an ill wind that blows no good and this year on Easter Day the communicants at Dupree had a real Resurrection Day service. Mr. Rouillard celebrated the Holy Communion and preached. The congregation was small, due to the condition of the roads, but the townspeople reaped a rich spiritual gain gathered there in the little chapel before its new white altar adorned with the flowering house-plants of the devoted little band. Writing to her Bishop, one of the faithful members writes: "Our small vested choir of girls sang beautifully. We don't believe that there were probably any other white congregations in the United States presided over by an Indian priest on this Easter morning and we are very happy and proud of the distinction."

The Bishops' Crusade.

Palm Sunday saw the close of the Crusade in South Dakota. On this day all the clergy of the District occupied their own pulpits for the first time since the opening of the Crusade in February. Many of the clergy had been on crusade in distant parts of the District and several served for periods varying from one to four weeks. All reported satisfactory immediate results and look for more ultimate effects as the work of the Church goes forward the next months. It is acknowledged by all who had a part in this splendid effort that it is the greatest and best concerted activity ever undertaken in South Dakota.

Personal Notes

The Rev. George R. Hewlett, of Christ Church, Newton, Diocese of Newark, has accepted his election as rector of Trinity Church, West Pittston, Pa., and will begin his new work on Whitsunday.

The Rev. Samuel H. Sayre, missionary at Mobridge, South Dakota, has accepted a call to become assistant to the Rev. Dr. George H. Thomas at St. Paul's Church, Chicago. He entered upon his new work on May 1.

The Rev. Allan W. Cooke, Ph. D., has entered upon his work as rector of St. Luke's Church, Cincinnati, Ohio.

The Rt. Rev. Thomas F. Gailor, D. D., Bishop of Tennessee, who has been ordered by his doctor to cancel all engagements and take a complete rest, has gone to his summer home in Sewanee, Tenn.

The Rev. Frederick A. Foster, formerly rector of Grace Church, Carthage, Mo., has accepted the call to be rector of St. Andrew's Church, Amarillo, Texas.

The Rev. Charles T. Hull, formerly rector of St. James', Bucyrus, Ohio, entered upon his duties as rector of the Church of St. Paul's-by-the-Lake, Rogers Park, Chicago, May 1.

The Rev. S. S. Hardy, formerly rector of St. George's Church, Goderich, Ontario, Canada, has accepted a call to St. Paul's Church, Marion, Ohio.

The Rev. George D. Ashley, formerly vicar of Grace Church, City Island Avenue, New York City, has accepted a call to be rector of Holy Trinity Church, Greenport, L. I., N. Y.

The Rev. Richard A. D. Beaty, formerly on the staff of St. Peter's Church, New York City, is now rector of Grace Church, City Island, New York City.

The Rev. Garrett R. Stearly, formerly assistant at St. Stephen's Church, Jersey City, N. J., is now on the staff of Calvary Church, New York City.

The Rev. William S. Shacklette, now rector of Trinity Parish, Charles County, Md., will become rector of Advent Parish, Washington, D. C., on May 16.

The Rev. William Watson, formerly missionary of Hobart Oneida Indian Mission, Oneida, Wis., has accepted a call to be S. P. G. missionary of "Thompson" Indians, Fraser River, Diocese of Cariboo, Canada, with address at Lytton, B. C., Canada.

The Rev. W. T. Reynolds has resigned as rector of Grace Parish, Georgetown, D. C.

The address of the Rev. H. J. Pulver is changed from Alexandria, Va., to 1301 Herr Street, Harrisburg, Pa.

The Rev. J. B. Caughey, rector of Immanuel Church, Winona, Miss., has received four months' leave of absence, and, accompanied with Mrs. Caughey, will visit with their two sons in England. His address from June 1 to October 1 will be 6 Railton Avenue, Blackburn, Lancashire.

DEATHS.

The Rev. Charles Henry Wells, rector of St. Anderw's Parish, Newark, N. J., died on Saturday, April 23, in St. Barnabas' Hospital, Newark.

Funeral services were held on April 26, the Rt. Rev. Edwin Stevens Lines, D. D., Bishop of Newark, and the Rt. Rev. Wilson R. Stearly, Bishop Coadjutor, officiating, assisted by the Rev. M. A. Barnes of Long Branch, and the Rev. Curtis H. Dickins of the U. S. Navy, and the Rev. Rowland F. Nye.

The Rev. Simon Blinn Blunt, D. D., rector of All Saints' Church, Dorchester, Boston, died after a brief illness on Monday, April 25.

Dr. Blunt was formerly secretary of the board of missions, Diocese of Chicago, chairman of the commission on work with foreigners, Diocese of Rhode Island, and a deputy to the General Convention in 1907, 1910, and 1921.

The Rev. Henry Bridges Jefferson, non-parochial minister of the Diocese of West Missouri, died on Palm Sunday in his home in Kansas City after a prolonged illness. He was seventy-eight years old.

The funeral was held in St. Mary's Church, Kansas City, Tuesday, April 12, the Rt. Rev. Sidney C. Partridge, D. D., Bishop of West Missouri, and the Rev. Edwin W. Merrill, rector of St. Mary's Church, officiating. Interment was in Forest Hill Cemetery, Kansas City.

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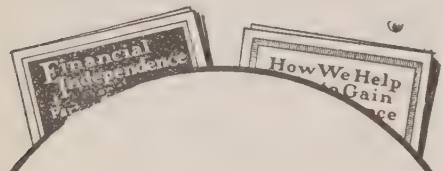
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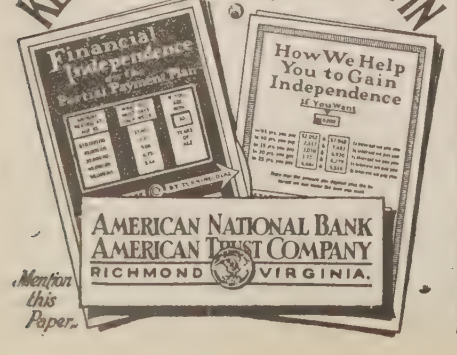
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Vol. 92. RICHMOND, VA., MAY 21, 1927. No. 21.

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A mind mute—burdened with its heavy sorrow,
A soul too faint to see the hopeful morrow?
A life that longs death's drapery to borrow?
Take heart!
He knoweth all thy way,
And makes thy inmost grief His chosen part.

What is thy joy to-day?
A mind in wonder at its own keen knowing?
A soul wherein God's planted truth is growing,
A life with eager, happy love o'erflowing?
Rejoice!
He knoweth all thy way,
And hears with perfect love thy praising voice.

—*George Herbert Clarke.*

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He who ceases to be better ceases to be good.—Oliver Cromwell.

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Thoughts For the Thoughtful

In this world there are few voices, but many echoes.—Tennyson.

Let us not think of change as only danger and evil: it is also opportunity and hope.

He that saveth his time from prayer shall lose it; but he that loseth his time in communion with God shall find it in blessing.—Wilde.

"Hear the just law, the judgment of the skies,
He that hates the truth shall be the dupe of lies."

"We may still differ," says Professor Wm. Adams Brown, "in much and feel bound to defend our differences; yet we shall differ as fellow-disciples and as fellow-worshippers."

Praise is the best auxiliary to prayer; and he who most bears in mind what has been done for him by God will be most emboldened to supplicate fresh gifts from above.—Henry Melvill.

O wings, remember when you take the sun
The upward struggle from the twilight slime!
Grow stronger yet, for growth is never done.

The Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation; saints, for their holiness; believers, for their faith; brethren, for their love; disciples, for their knowledge.—A Fuller.

We receive far more than we deserve. What are we that God should do so much for us? What are we doing to prove ourselves worthy of His gifts? Are we trying to be what He wants us to be? The Advent Season follows close upon the Thanksgiving festival and presses this question for our answer.—Rev. E. W. Couper.

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EDITORIALS

Vol. 92. RICHMOND, VA., MAY 21, 1927. No. 21.

ANNOUNCEMENT

Having purchased control of the Southern Churchman Company, I desire to say that so long as I am in control of the company publishing the **Southern Churchman,** the policy of this paper will be to support belief in the inspiration of the Holy Scriptures as contained in our Bible of today and so clearly set forth by Bishop McIlvaine of Ohio in 1832 as follows:

"The distinct proposition to which your attention is called, I would express partly in the language of St. Peter: 'The Scriptures came not by the will of man; but holy men of God wrote as they were moved by the Holy Ghost'; or in the words of St. Paul, 'All Scripture is given by inspiration of God'.

"By **inspiration** is understood, 'such a communication by the Holy Spirit to the minds of the sacred writers, of those things which could not have been otherwise known, and such an effectual superintendency as to those particulars concerning which they might otherwise obtain information, as sufficed absolutely to preserve them from every degree of error in all things which could in the least affect any of the doctrines or precepts contained in their writings, or mislead any person who considered them as a divine and infallible standard of truth and duty'.

"This definition is perfectly consistent with what a critic would regard as a fault of style in a book of Scripture; or a philosopher, as scientifically inaccurate; or a rhetorician, as a departure from the rules of rhetorical writing. It is entirely compatible with the evident fact of the several authors having written in such various idioms and styles as their respective talents, habits, associations, or circumstances rendered most easy and natural; while, at the same time, it places all the sacred writers, however various their modes and minds, on the same footing of divine authority, and gives to all portions of the Bible an equal claim to be received as the oracles of God. Thus, over the just interpretation of each single verse, is written, **infallibility.**

* * *

"It is manifest from the testimonies adduced, that the Scriptures of the New Testament were treated among the primitive Christians, not only as true and possessed of inspired authority in reference to all questions of doctrine and obedience, but as very precious—more to be desired than gold'. They loved them as an inestimable treasure; they kept them, consulted them, and exalted them in their hearts and houses and assemblies, as a companion for every trial, a guide in every difficulty, a gift of God, for the preservation and honor of which they were ready to shed their blood. They felt them to be 'profitable for doctrine, for reproof, for correction, for instruction in righteousness'. How does all this rebuke the lukewarmness with which the Scriptures are regarded by too many professing Christians of the present day. In primitive times, believers would read them, though they paid for the privilege with their lives. In these days, multitudes who call themselves believers can hardly be persuaded to search the Scriptures, though every facility is afforded and the Bible is in honor. What a tremendous account must he give to God, who neglects his word! Let us imitate not only the affectionate devotion with which the primitive Christians read the Bible, but also the diligent zeal with which they surmounted innumerable obstacles in circulating copies of its books through the world. We possess facilities for such an object which they had not. The press is placed in our hands for this very purpose. It is our gift of tongues. Let us realize the responsibility we are under for the improvement of so rich a talent, and speed its work and multiply its branches of application, till the sound of the gospel has gone out into all the earth, and the words of Jesus to the ends of the world, and there is nothing hid from the light thereof."

and more definitely set forth in Article VI of our Church, which says:

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

OF THE NAMES AND NUMBER OF THE CANONICAL BOOKS.

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,

The First Book of Esdras,
The Second Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All of the books of the New Testament as they are commonly received, we do receive, and account them as Canonical."

and which all ordained ministers of the Protestant Episcopal Church accept in writing at the time of their ordination.

At ordination the Bishop asks:

"Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge: and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?"

and the minister being ordained answers:

"I am so persuaded, and have so determined, by God's grace."

It is our duty to oppose all forces that are now engaged in attacking the authenticity and credibility of the Bible, or engaged in the so-called "reinterpretation" thereof, and this paper will stand for an absolute, exact belief in the Apostles' and Nicene Creeds as the charter of that Church, whose one foundation is Jesus Christ her Lord, which is laid for your faith in His excellent Word.

Armed with the sword of the spirit, which is the Word of God, we propose to fight the good fight with all our might, for Christ is our strength and Christ our right.

We believe that God has concealed the great truths from the so-called worldly-wise and prudent and revealed them unto those of simple faith.

So long as I have the power of direction, this paper will stand for the simplest, evangelical faith, free from the unnecessary and diverting frills of misleading ritualism.

The policy of this paper will be to oppose all the vagaries and the imaginations of the self-styled modernists and so-called evolutionists who have been working their imagination overtime at the expense of credulous individuals.

LANGBOURNE M. WILLIAMS.

EVOLUTION AND THE SUPERNATURAL

By the Reverend W. H. Griffith Thomas, D. D.

DURING the past fifty years no idea or word has been more in evidence than Evolution, for in almost every sphere of life it has been used with reference to the world and things animate and inanimate. And yet there is scarcely any term which needs more careful definition because it is often misused.

I. The Meaning.

The word comes from the Latin "evolvere", to unroll, and in a perfectly right sense it is often used to indicate any process of "unrolling" or "development". It is possible to speak of the "evolution" (meaning the development) of a plant or an animal or a bird, and when used in this way the term is natural and, perhaps, inevitable. There are those who hold that the record in the first chapter of Genesis reveals a system of development from the lowest form to the highest. Then, too, when our Lord spoke of "first the blade, then the ear, then the full corn in the ear", it is, of course, possible and legitimate to speak of this as "evolution".

But the strict scientific meaning is quite different and calls for special attention. In this connection Evolution means a change wrought by internal force without external aid or volition. Among the many definitions of Evolution in its purely scientific aspect, perhaps the best is by Professor LeConte: "Continuous progressive change according to certain laws and by means of resident forces." It would be decidedly satisfactory if this view could always be understood when the term is employed. In this scientific sense it is usual to divide the subject into sub-organic, organic, and super-organic. The first refers to the development of matter without life, and is applied to the evolution of the solar system from some cruder conditions of life. Organic Evolution is intended to describe a process of derivation or development "by means of resident forces of vegetable and animal life". Super-organic Evolution refers to the same principles in metaphysical and non-material spheres.

II. The History.

The theory of evolutionary development can be traced back to the ages of Greek thinkers several centuries before Christ. As the mind seeks for fundamental and unifying principles, it was natural for the keen Greek mind to aim at discovering some principle which would account for the many and varied forms of inanimate and (specially) animate nature. But in modern times, while philosophers in the eighteenth century discussed the hypothesis of Evolution, it was not until the time of a Frenchman, Lamarck (1744-1829), that the question received thorough consideration in relation to life. Lamarck's views were not widely accepted, but the idea of Evolution became known and almost universally accepted among scientists through Charles Darwin, who in 1859 published his great work, "The Origin of Species". His fundamental principle is known as Natural Selection, an idea which was independently and simultaneously discovered by Alfred Russell Wallace who, however, allowed Darwin to have all the honor connected with the promulgation of the new view. By Natural Selection is to be understood the development of all living forms according to certain laws, and these, in the reproduction of plants and animals, kept alive those which individually were best fitted to survive the struggle for existence. Since the time of Darwin the theory of Evolution has become profoundly modified by further scientific research, and in 1914 Professor Bateson, president for that year of the British Association for the Advancement of Science, gave striking proof of these modifications of the Darwinian theory. Among other things he said:

"The principle of Natural Selection cannot have been the chief factor in delimiting the species of animals and plants. We go to Darwin for his incomparable collection of facts; we would fain emulate his scholarship, his width and his power of exposition, but to us he speaks no more with philosophical authority."

Professor Bateson referred again to this matter at the meeting of the American Association in Toronto in January, 1922, rejecting Darwin's theory and saying, "we have no acceptable account of the origin of species".

And yet, notwithstanding this modification, Evolution is still maintained as a general principle by many scholarly and scientific men. The abandonment of the particular view of Darwin is not to be understood as the abandonment of Evolution in general. The fact is still regarded by many as settled, and on this account it is necessary and important to give it full consideration. It is also true that opposition to Evolution has been shown from the very first by men of high position in the scientific world, who opposed it on scientific grounds. Virchow, the great pathologist, and Sir William Dawson, the eminent geologist, wrote in the strongest terms against the doctrine as a system destitute of all proof; and even Professor Tyndall said in an article:

"There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact, and inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of Evolution. I agree with Virchow that the proofs of it are still wanting, that the failures have been lamentable."

These differences of opinion among scientists, together with the general prevalence today of some theory of Evolution, make it imperative to give the matter thorough attention, and to note that at every stage the one requirement is evidence. Like Tyndall, we must distinguish between fact and hypothesis, and only after adequate testimony from facts covering the widest possible area could we rightly regard Evolution as true in the strict scientific sense as defined by LeConte.

III. The Question Stated.

The doctrine of Evolution has been briefly stated by Graebner in "Evolution: An Investigation and a Criticism", substantially in the following words: In some infinitely remote period in the past, matter and force appeared, and with matter and in association with force there also appeared in primordial cell in which there was a spark of life, and from this cell all things animate have emerged being controlled by certain laws. These laws in connection with the modifying influences of surroundings like soil and climate, etc., explain the various species that have existed in the past and now exist upon the earth, man included. There are no gaps in the process but a steady ascent from lower to higher (that is, simple to more complex) forms of life until man is reached, who is the acknowledged highest product of Evolution.

Extreme evolutionists maintain that all the power of the universe was included in that primordial cell, and that all things have been worked out apart from any external agency and only by "resident forces". This is often called Causal Evolution since it rules out the necessity of a First Cause. If we admit that the solar system has always existed, it would be necessary to believe in the eternity of matter, but nothing in the universe more clearly points to a beginning than the solar system, and great scientists like Lord Kelvin and Sir Oliver Lodge are quite definite in their conviction that only by means of a First Cause can we account for things as they now are. Even Herbert Spencer was compelled to speak of an "Infinite and unknowable Energy from which all things proceed", thereby admitting a First Cause and at the same time showing his own inconsistency in asserting it to be "unknowable". He could have called it unknown, that is, unknown to him, but to use the term "unknowable" is to beg the entire question. Whatever, therefore, may have been the precise method by which the universe has come to be, an orderly succession suggests cause and effect and the law of Causality implies and demands an intelligent First Cause. So we dismiss this idea of Causal Evolution because it is plainly anti-theistic.

The other view regards Evolution as Modal; that is, as the method employed by God to produce the world and all that is in it. On this assumption Evolution cannot get further back than the condition of things mentioned or implied in the second verse of Genesis, for science is unable to afford proof of the origin of matter, since it cannot explain how it has come into existence. But now arises the question as to the real meaning of Evolution as the method of the Creator's work. According to Huxley, life originated in a low form of matter, which passed into higher forms by a constant succession of transmutation of species until at length mankind was reached. On this hypothesis it is necessary to inquire whether all life sprang from one cell or from two, one for vegetable and one for animal, and if from two, why may there not have been more? The question must, therefore, be settled by evidence.

This latter view is sometimes called Theistic Evolution and many men see no reason why if the doctrine of Evolution is proved, it should not be regarded as thoroughly in harmony with Theism. But such a position is merely the retention of the name of Evolution with an entirely new interpretation of it which men of science scarcely ever accept. If by Theistic Evolution is meant God's way of working, it is, of course, a conceivable and legitimate position, and the only question would be whether such a doctrine of Evolution is capable of proof. But whether this form of the theory would be accepted by most of the scientists who teach the general idea of Evolution as a great principle of nature is very uncertain. Theism and Evolution can be made correlative terms, but as a rule they are regarded as contradictory, because Evolution is generally so well defined that its fundamental idea is at least deistic, often a-theistic, and to empty a word of its usual meaning and to make it something different is at least confusing, and is hardly likely to be generally adopted. For our present purpose, however, it is quite unnecessary to distinguish between Evolution that is theistic and Evolution that is non-theistic, since in both cases the supreme and, indeed, the only requirement is adequate evidence, and this is wanting. Evolution should be regarded for the present as a working hypothesis, not an assured result.

IV. Evolution and Christianity.

It is already evident that the evolutionary theory has a very definite, close, and vital relation to the various problems connected with the Christian religion. It is sometimes said that Christianity has suffered much from not accepting the modern scientific doctrine of Evolution, but it is well for those who think so to remember that Evolution as originally proclaimed to the world sixty years ago was announced not merely as a scientific theory, but also as an ally of a philosophy which by its materialism boasted that it would be capable of driving Christianity out of existence. The Christian Church could hardly be expected to welcome a theory put forth under these auspices, and it is not surprising that the memory of this early time abides, especially as scientists of the highest eminence have materially and fundamentally modified the view of Evolution put forth by Darwin and also their attitude toward Christianity. People in the present day hardly realize the exultation with which the doctrine of Evolution was hailed as the complete explanation of the universe and as the supreme proof of human knowledge and enquiry. It seemed to be the solution of all the problems of life, though Darwin himself was far more modest in his claims and more thoroughly true to the facts than many of his followers. That this is not an incorrect statement may be seen from the words of the great American authority, Professor Henry Fairfield Osborn, who in his book "The Origin and Evolution of Life" says:

"In truth, from the period of the earliest stages of Greek thought, man has been eager to discover some natural cause of Evolution and to abandon the idea of supernatural intervention in the order of nature."

It will thus be necessary to inquire how the acceptance of the doctrine of Evolution as stated by LeConte and others affects the main doctrines of the Christian faith. In particular the following points will need thorough attention: the relation of Evolution to (1) belief in God; (2) the origin of life; (3) the origin of man; (4) the origin of religion; (5) the appearance of Christ; (6) the fact of sin; (7) the fact of redemption. It will be seen that the subject includes practically everything connected with a supernatural revelation. Once again it must be emphasized that the imperative necessity is for adequate evidence. Nothing merely hypothetical will suffice to lead thinking men to accept any view which cannot produce adequate evidence based on facts to support it.

V. Evolution and Creation.

As it is necessary to distinguish between the fact of Evolution and its method, it is usual for scientists to avoid accounting for the origin of matter on the basis of Evolution, but as the theories of the method of Evolution are so varied it is really impossible to avoid considering the fact as well as the method, because all the profound differences in regard to method raise doubt as to whether Evolution is a fact. Certainly it cannot account for the

origin of things, which is a matter for philosophy. And yet, inasmuch as Evolution is a theory connected with the universe, it is essential to inquire whether it has anything to say in regard to the origin of matter. The a-theistic scientists claim that Darwin's view has annihilated the dogma of creation, but the theistic evolutionist confidently asserts that this involves a misapprehension, that Evolution is not opposed to creation but is only a method by which the Creator proceeded in His work. But on any theory of Evolution, two things have to be predicated, matter and force. The universe is made up of matter, and this is in a state of flux, so that the origin of matter and force remains unsolved, perhaps is an insoluble mystery, because science is unable to get behind the facts of matter and force in order to explain their origin. Even Laplace with his Nebular Hypothesis illustrates and proves this contention. The hypothesis of Laplace assumes a mass of nebular matter revolving with velocity and throwing off rings which form the planetary system, but even this theory is now being set aside by science and a new theory promulgated of the origin of matter through electrons. But on either view science cannot explain how these things came to be. For this we are compelled to go farther back and concentrate attention on the teaching of Genesis 1:1, which shows that the universe was not self-originated but was due to a First Cause.

But if it be asserted that Evolution was the method by which God worked after the creation of matter and force, let it be emphatically repeated that the one requirement which must be pressed at every stage is that there be adequate evidence; and whether reference is made to the heavenly bodies or to the state of the earth,, the facts are not only inadequate to sustain this theory, but they point in an entirely opposite direction. Darwin's theory has been rightly described as marked by three things: a denial, an assumption, an assertion. Darwin denied the existence of purpose or mind in nature, setting aside what has been called Teleology, the science of purpose. His assumption was that Evolution proceeded by a slow gradation. And his assertion was that this process started with the lowest forms of life and went forward until it reached the highest point in creation—man. But as it is now well-known, science gives ample evidence of proceeding by "leaps" instead of by slow and unbroken processes, and also that there is an unbridged gap between the non-living and the living. From this it is clear that if Evolution is true, then not only is it impossible to accept the literal Genesis but any view at all, because Genesis is absolutely opposed both to the view as stated by Darwin and also to the modifications of it as generally held by scientists. There are, it is true, several points in which Genesis and a certain theory of Evolution can be said to be in harmony, but the question is whether such an evolutionary theory would be accepted by scientific authorities. Thus, there is one word used in Genesis 1 for the act of creation as distinct from that of making or moulding from materials, and it is significant that this term occurs at three points only, in connection with the spheres of matter, v. 1; of life, v. 21; and of man, v. 27. Mr. A. R. Wallace, who, as already stated, shared with Darwin the distinction of pioneer in the modern Evolution theory, maintains that there must have been three interpositions of a Divine or supernatural flux to account for things as they now are, and this coincidence with Genesis is decidedly striking. There is certainly a gulf between matter and nothing; between life and the non-living; and between man and the lower creation; and science, whether by means of Evolution or otherwise, cannot bridge any of these gulfs. Then, too, the first chapter of Genesis has the same order of events as are to be seen in scientific records today. Comparative anatomy teaches that the types of life proceed upward from the lowest to the highest, and are determined by the proportion of the amount of the brain to the spinal cord, the order being fish, reptiles, birds, mammals, man. This is exactly the order of Genesis, and it is pertinent to ask how the author of that chapter came to be familiar with facts which were only discovered by science between two and three centuries ago. Further, the unity of animate and inanimate nature as recorded in Genesis is exactly in accordance with scientific thought. Man is seen to be at once united with nature and yet separate from it. Even a materialist like Haeckel testifies to this remarkable fact, and the late Professor Romanes and others speak in strongest terms of the way in which Genesis has anticipated the order of events so far as they are discoverable by science. It is, therefore, significant that although naturally not setting down scientific truths in scientific phraseology, the writer of Genesis has not set down anything inconsistent with scientific results. No scientific error has yet been proved to exist in Genesis, and its language allows, without any straining, of agreement with modern discoveries. Many leading geologists like Buckland, Miller, Dana, Dawson and Hitchcock have expressed the opinion that geology is in harmony with the account in Genesis. But whether all this, which is impressive to a Christian thinker, would be accepted by a thorough-going evolutionist is more than doubtful, and so once again the call is for facts which will provide evidence for the theory of Evolution as usually understood, and it must be admitted that no such facts are as yet forthcoming.

(To Be Continued.)

SEE THE CONQUEROR

The Ascension of Our Lord is the vindication of the Resurrection triumph. The Conqueror is acclaimed the Victor by those and by Him to Whom He returns. The Resurrection is a working of irresistible might. The Ascension is a manifestation of absolute authority. Death being vanquished by invincible love, captivity is henceforth openly led captive and gifts abound amongst the children of men.

I.

This fact is full of significance to those who still in the thick of the battle being waged by the Church militant, are following "in his train". The battle we wage is, indeed, ours. Yet it is much more, for essentially it is His, and He has already been vindicated as Victor. The crucial engagement, decisive of the final issue, He has won; already He is in possession of His throne; our skirmishes here are but completing the victory. In the nearer range we have uncertainty and failure, but at the same moment in the farther range we behold the End securely held for us. Who shall separate us from that? We are not allowed to leave our Leader half way; we follow Him through to the right hand of God.

The New Testament writers, it has been well said, "dwell with a tender irony on the humiliation of their Lord; they are not trembling lest after all He should fail; they know the sequel. They are not giving memorials of an exile King, who may at the last come to His own; but they are sure that their King has come to His own, and his own is the right hand of God. . . . They have henceforth to do with a Lord ascended and mighty. The great role of the Church must always be one of assurance and confidence. It should be the Great-heart of the nations. . . . When faith can see no sure evidence that things are going well with the Kingdom in the present it can 'thither ascend where Christ is'. There is an area of contingency there is all the excitement of a good fight; much depends upon each member of the Church of Christ who must act as though everything depended upon himself. But outside that area and embracing it, there is the kingdom held securely in the hands of the Son of Man."

II.

It is quite right that we should keep on "taking stock" of our visible resources. It is honoring to God that we should proclaim to the world the Church's achievements in a day when so many are ready to advertise its apparent failures. Nevertheless, not here is our ultimate assurance of the final triumph. This we shall find when the earliest and the latest disciples alike have found the secret of genuine confidence—in the vision of the **Lamb** upon the **throne!**

"Peace, perfect peace, the future all **unknown?**
Jesus we **know,** and He is on the **throne!"**

That was a truly inspired message given by the writer of the Epistle to the Hebrews to his discouraged converts —We see **not yet** all things subject to Him, hence the reason for our depression and perplexity; but be of good cheer, for what we do see we see so certainly that our wavering can be only for an instant; we **do see Jesus already crowned with glory and honor.** Wherefore we keep on running the race, steadily looking unto Him who because He is the Author will assuredly be also the Finisher of our faith, and of our fight.—The Canadian Churchman.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

Article XIX.—The Ten Commandments.

(Continued.)

The Tenth Commandment—Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

Contentment:

Teach your child not to covet or desire other men's goods, but to be content with his own.

It has been argued by some of my advisors that contentment does not cover the teaching of this Commandment. I should be glad of a more comprehensive word, but I have not found one. I am told that to be content like a cow is fatal to desirable ambition. That would be true if the two words had any relationship to each other, but as it is, the Tenth Commandment refers to **things**, not to social or economic or educational, conditions. Not to covet other men's **goods.** The seven cardinal sins are said to be pride, anger, envy, sloth, greed, gluttony, lust; and two of them are exemplified by this law; envy and greed.

Every child is acquisitive by nature. He wants every thing that attracts his eye. How are you going to teach him to discriminate against those things that are his neighbor's? In Article XVII when we discussed property rights we intimated that merely to refrain from taking what is our neighbor's does not confer immunity against continued **wanting** it. This continually wanting a thing another child owns leads to envy; and envy leads to hatred, injustice, and final destruction of the finer qualities of character.

How are you going to teach him not only not to desire his playmate's things but to be content with his own? I confess it is a hard proposition, but I suggest one or two possible solutions:

1. To make him content with his own, allow him the fewest possible number of toys. The more he has the cheaper they are in his sight. I knew a poor little wealthy boy who had a room full of expensive toys accumulated from Christmas to Christmas. They were piled on shelves, tables and floor. He hated to go into that room and often when sent there amused himself by smashing them.

If a child has only a few toys he will love them and enjoy more playing with them. One mother I know stores away right after Christmas all except a few of the toys given the children, and brings out a new one every now and then through the year. These children are not so apt to wish for what others have.

2. Teach him to **make** toys. Thus he learns values; also resourcefulness and tastes the joy of achievement. A child who can **make** toys is rather independent of the toys of others. Is this not so?

3. Teach him team work. Two or three can pool their resources and dig deeper trenches, build bigger bridges or dams, run races, etc. An only child in a family is a lonely child. He needs the companionship of his contemporaries. He cannot learn to love a neighbor who isn't there to be loved, neither can he grow strong in contentment if there is nothing upon which contentment can be exercised through comparison of values. On the contrary envy of other children is far more apt to be fostered, and the team work so desirable in later adult life cannot be learned.

4. Finally, I believe contentment can best be taught by that courteous consideration for others which we usually term unselfishness. No matter how selfish the other child is, my child must be unselfish. **No** matter how rude, inconsiderate, acquisitive the other child is, my child must be courteous, generous, and considerate of the other's feelings.

It is mostly a matter of mental attitude towards the neighbor. Decide what attitude you want your child to show and you have met your problem half way towards its solution. And, as in other things, example largely completes the other half of the way.

The Upbuilding of the American Church

By The Reverend O. A. Sauer.

If we follow God's plans and specifications, success in building is assured, but we must not expect the Church to be built without laborers. Our Master Builder is almighty. He could build without the help of any man, if He so willed. But it pleases Him merely to encourage, to guide, to strengthen the laborers. The laborers are not only the pastor and officers of the Church, but all who claim to be members of the Church are co-workers with the Holy Spirit in building up the Church. The Master Builder expects His laborers to be steady workers.

In building up the Church, we must look to its foundation. The Apostle Paul says: "Ye are built upon the foundation of the prophets and apostles". The apostles and prophets, though dead, still live and work, through their writings. To be built upon the foundation of the prophets and apostles means to be built upon Christ, the sun and center of all their writings.

A Christian congregation is not built upon any human being, not upon Peter or Paul. It is not built upon the decrees of any self-constituted leader of thought or judge in spiritual matters; nor upon the shifting sands of human opinions, but upon the bed-rock of Holy Scripture, upon the firm foundation of God's eternal, unchanging truth as we have it revealed in the writings of the apostles and prophets.

If we are wise we shall build only upon the solid rock of Christ's Gospel; and then, though the rain descend, and the floods come, and the winds blow and beat upon the house, it will not fail, for it will be founded upon a rock. Yea, the very gates of hell will not be able to overthrow the Church if it be firmly grounded on the only sure foundation of which the apostle says: "Other foundations can no man lay than that is laid, which is Jesus Christ".

In building up the Church, we must see to it that we choose our cornerstone wisely; for upon our wise choice will depend the future strength of the Church. Which is the chief cornerstone that should be laid in Zion, that is, in every Christian congregation? The apostle says that the Church should be built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone.

He is the cornerstone which God Himself has laid; for thus says the Lord through the mouth of the prophet, Isaiah: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone.." Let us choose Jesus Christ as our cornerstone. Let us build our hopes on Him, the Rock of Ages.

Youth is one of the precious opportunities of life—rich in blessing if you choose to make it so, but having in it the materials of undying remorse if you suffer it to pass unimproved. You can suffer your young days to pass idly and uselessly away; you can live as if you had nothing to do but enjoy yourselves; you can let others think for you, and not try to become thoughtful yourselves, till the business and the difficulties of life come upon you unprepared, and you find yourselves like men waking from sleep, hurried, confused, with all the faculties bewildered, not knowing right from wrong, just because you have not given yourselves time to learn what is good. You cannot repair that in after life. Oh! remember every period of human life has its own lesson, and you cannot learn that lesson in the next period.—F. W. Robertson.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

AN URGENT APPEAL FROM MISSISSIPPI.

Mr. Editor:

Greenville, a city of fifteen thousand, was in the direct path of the first rush of water, April 21, from the break of the levee at Stop's landing. It was completely inundated and within a few hours fifty thousand people of this county were reduced to beggary. One hundred and twenty-five thousand industrious and self-sustaining inhabitants of the Delta fled from their homes; saving little more than life itself from the deluge. A million dollars will not replace the clothing, household goods and other property destroyed in this city alone. In the suburbs many homes were swept away. More than two-thirds of the live stock, necessary to the tilling of the soil, has perished. There has been loss of life. Hundreds of families in this vicinity have not only lost their possessions, but their means of support. The American Red Cross is performing a mighty task in aiding our unfortunate people, but it cannot attempt the rehabilitation of those who need actual cash assistance to take up daily life with some hope of success. Very many of these people turn to our clergy and Church organizations for help. They need not only funds but bedding and clothing for men, women and children. The Rt. Rev. William Mercer Green, Coadjutor Bishop of Mississippi, Meridian, Miss., will have charge of receiving and disbursing funds in this diocese. Checks for this purpose should be sent to him. Clothing and other supplies for the sufferers may be sent to any one of the following clergy in charge of work in or near the devastated area: The Rev. L. W. Rose, Greenwood; the Rev. E. R. Jones, Yazoo City; the Rev. Edward Maxted, of Indianola; the Rev. Tate Young, of Rosedale; the Rev. Gordon M. Reese, and the Rev. Charles E. Woodson, of Vicksburg, and also to myself.

PHILIP DAVIDSON,
Rector St. James' Church.

Greenville, Miss.

THE SPIRIT OF LAWLESSNESS.

Mr. Editor:

I have a way of putting aside a thing that stirs me to thought and of taking it up again when I have more time. I put aside the editorial in the Southern Churchman for September 11, 1926, called "Rollicking Blades". I have read it over several times at intervals.

There is one side of the question you discuss that has not been brought out in the religious press, so far as I have read. I refer to the spirit of lawlessness taught by the preachers for the past seventy years. One of the clearest statements of this spirit I have seen comes from S. Parkes Cadman, D. D., President of the Federal Council of Churches of Christ in America. In his column in the Richmond Times Dispatch of May 24, 1926, he speaks of setting the claims of justice and humanity above a statute, which nullified those claims. He was referring to the clause in the Constitution which provided for the return of a fugitive bound to service.

It is the right and the duty of a citizen to try to have the Constitution amended so as to be in line with what he may think are the claims of justice and humanity; but while I regret to differ with so prominent a divine as Dr. Cadman, I cannot see that a citizen ought to disobey a law because it does not represent his individual opinion of what is right, or because it does not represent the opinion of a majority.

Dr. Cadman used the fugitive servant clause of the Constitution as an example of a law that a citizen ought to violate. The principle, however, is the same as the one on which "Rollicking Blades", or some of them, base their action. Some time back I was in a company where the prohibition law was under discussion. One of those present took the ground that any citizen has a right to break that law if it conflicts with his own ideas of right and wrong. He, the grandson of clergymen on both sides of his house, referred to the teaching of the preachers in support of his principle; and I had to admit that the preachers have often taught his principle.

The preachers probably do not see the principle for what it really is. When a man who is opposed to prohibition sets the law aside, they may see it. But they do not recognize it as their own principle.

I have thought that those preachers who broke the fugitive servant law and taught their congregations that it was a duty to break it were in part responsible for the War Between the States. But we do not have to go back to that. Our young people hear the same principle from the preachers of today. Like Dr. Cadman, they talk of "extraordinary instances which justify rebellion against constituted authority". They confuse the right of protest against a law, or against the unlawful act of an official, with disobedience. The fruit of such preaching is disregard for the law.

ALFRED ACKERMAN.

Atlanta, Ga.

The Lausanne Conference

The widest dissemination in advance of the World Conference on Faith and Order of statements and views concerning matters to be considered at Lausanne is highly desirable, in the opinion of the Business Committee, provided the circulation of such statements does not partake of the nature of propaganda. This was the unanimous opinion expressed at the last meeting of the Committee and recorded in the Minutes just issued by the Secretariat.

The question originated from a request by a religious group, which has declined the invitation to participate in the Lausanne Conference, for permission to present at the Conference a statement explaining their attitude upon the subject of discussion. The Business Committee decided that while participants in the Conference should have the widest latitude in expressing their views, the business of the Conference should not be interrupted or delayed by a discussion of the positions of groups which have decided not to send official representatives.

The Secretariat announces that the Business Committee has cooped as members of the Lausanne Conference three members of the Church of Russia, who represent a large constituency now exiled from Russia and living in other parts of Europe. These cooped members are the Very Reverend Euloge of Paris, Metropolitan of the Church of Russia, the Rev. Fr. Sergius Bulgakoff, of Paris, and the Rev. Professor Nicholas Arseniew, of Koenigsberg.

Three seats have been reserved at the Lausanne Conference for representatives to be appointed by the Orthodox Church of Poland, and five for representatives to be appointed by the National Union of the Reformed Evangelical Churches of France. The Very Reverend S. O. Sigmond, of Brooklyn, of the Norwegian Lutheran Church of America, has been cooped as a member of the Conference.

A total of thirty-five seats has been reserved for representatives of the Protestant Churches of Germany.

The Rev. Nehemiah Boynton has been obliged to resign as a member of the Continuation Committee, and upon his nomination the Rev. Henry A. Atkinson, of New York, has been elected a member of the Continuation Committee in Dr. Boynton's place, the election to take effect July 30. Dr. Atkinson is one of the official representatives of the National Council of Congregational Churches in the United States, which has a total allotment of ten seats at Lausanne.

The Secretariat has received many requests from persons interested in attending the Conference concerning admission to the Conference hall. Inasmuch as space in the hall is limited and virtually all the available seats will be needed for the official representatives, arrangements are being made for public meetings to be held in Lausanne Cathedral and possibly in other places during the period o fthe Conference which will be open to the general public.

Sweet is the smile of home; the mutual look
When hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure;
Yet in the world even these abide, and we
Above the world our calling boast:
Once gain the mountain-top, and thou are free:
Till then, who rest, presume; who turn to look, are lost.

—John Keble.

DIOCESAN COUNCILS AND CONVENTIONS

EAST CAROLINA.

The forty-fourth annual convention of the Diocese of East Carolina met in Christ Church, Elizabeth City, N. C., May 4 and 5, and showed great happiness because of the return of their Bishop, the Rt. Rev. Thomas C. Darst, D. D., who has been absent from the diocese for several months on account of his work as chairman of the National Commission on Evangelism.

The Rev. W. M. Milton, D. D., rector of St. James' Church, Wilmington, N. C., preached the opening sermon, and Bishop Darst was the celebrant.

It was announced that during the past four years parish house property has increased from $78,000 to nearly $400,000. A resolution recommending that the salaries of the rural clergy be raised to a minimum of $2,100 and house was passed. Report of the treasurer showed that East Carolina met every financial obligation, diocesan and general, during the year 1926, including the assessment of $7,000 for work at Thompson Orphanage. Though details were left to the Diocesan Commission on Evangelism, great interest was shown in the proposed plan to have intensive educational and inspirational meetings in every parish and mission as a part of the "follow-up" of the Bishops' Crusade. An intense moment of the convention was the first evening when Bishop Darst briefly outlined the accomplishments of the Bishops' Crusade, and called upon his people to rededicate themselves and manifest a more serious purpose in the service of the kingdom.

The officers of the diocese were generally reelected. New elections were as follows:

Executive Council: The Rev. G. F. Cameron, Mr. John G. Bragaw, and Mrs. A. H. Worth. **Standing Committee:** the Rev. James E. W. Cook, Greenville, N. C. **Delegates to the Provincial Synod:** the Rev. W. R. Noe, the Rev. George W. Lay, D. C. L., the Rev. R. S. Drane, D. D., the Rev. Alexander Miller, the Rev. G F. Hill and the Rev. Stephen Gardner, Messrs. W. P. Skinner, George C. Royall, John G. Bragaw, Judge George Rountree, Col. R. R. Cotten and Dr. William Cobb Whitfield.

At the final service Thursday evening, Bishop Darst administered the rite of Confirmation, and the Rev. G. F. Cameron, of Ayden, preached the closing sermon. Before giving the benediction, Bishop Darst made an appeal to the delegates to conserve the zeal and accomplishments of the convention in service in their respective parishes and missions.

The convention voted to meet in St. Peter's Church, Washington, North Carolina, the first Wednesday in May, 1928.

G. F. C.

EASTON.

The fifty-ninth annual convention of the Diocese of Easton was held at St. Andrew's Church, Princess Anne, Md., May 2, 3 and 4, with the Rt. Rev. George W. Davenport, D. D., Bishop of the Diocese, presiding, and about sixty clerical and lay delegates, and many visitors in attendance.

Preceding the formal opening of the convention a dinner for the clergy and laymen, numbering over a hundred, from all points of the diocese, was held at the Washington Hotel. The after-dinner speaker was the Most Reverend John Gardiner Murray, D. D., Bishop of Maryland and Presiding Bishop of the Episcopal Church in the United States of America. After the dinner a public service was held in St. Andrew's Church at which Bishop Murray made an eloquent appeal for greater missionary activity in the Church.

The opening service of the convention was a celebration of the Holy Communion, Tuesday morning, May 3, the Bishop of the diocese acting as celebrant, assisted by the Rev. George C. Sutton, D. D., the Rev. C. L. Atwater, and the Rev. R. R. Gilson, rector of the parish. Mr. S. E. Shannahan was elected Secretary, and Mr. John S. McDaniel, Treasurer.

The main business of the morning session was the presentation of the various reports of committees and organizations of the diocese.

In the evening there was a mass meeting in the interest of Religious Education. The Bishop presided and introduced the speakers, the Rev. C. L. Atwater and Mr. Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew.

Elections resulted as follows:

Standing Committee: The Rev. Geo. C. Sutton, D. D., the Rev. William D. Gould, D. D., the Rev. C. L. Atwater, Hon. William H. Adkins, Mr. Edwin Dashiell.

Delegates to the Synod: The Rev. Messrs. L. I. Insley, R. R. Gilson, R. W. Lewis, R. M. D. Adams; and Messrs. E. Thomas Massey, Cassius Dashiell, Dudley G. Roe, Claude Bailey.

Executive Council: The Rev. John White, the Rev. S. R. MacEwan, the Rev. William McClelland, the Rev. R. W. Lewis, Mr. Clayton Wright, Fred Webb, Dudley G. Roe, Cassius Dashiell.

A. C.

NEW YORK.

An outstanding fact of the New York Diocesan Convention this year was the sending of its cordial greetings to the Church of England, as the Mother Church, its recognition of debt the American Church and all America owes to England and its Church; and the earnest desire of the Daughter Church in America for the peace, prosperity and long continued service by the Church of England. One reason for the more than cordial greetings is the fact that Bishop Manning is to preach the sermon in Yorkminster on the occasion of the thirteen hundredth anniversary of that ancient fane.

Another fact was the felicitation of the Christian Churches upon the forthcoming Lausanne Conference, which New York and other American delegates are to attend this summer. In his convention address Bishop Manning gave large space to the World Conference on Faith and Order.

While the convention was in session citizens of New York City and immediate vicinity were being asked for $41,000,000 as gifts, and this in addition to the $300,000,000 a year which they regularly give to maintain and advance religion and its institutions, local and general. The $41,000,000 includes that asked to complete the Cathedral. There were felicitations to Bishop Manning and the diocese that it has helped to wipe out the general deficit of the Church, has met its apportionment as a diocese, and has gone far in other directions.

Institutions of the diocese were reported to be in excellent shape. The convention was free from any differences over details, and the women made splendid reports. Including Church properties, New York and environs have $1,000,000,000 invested in land and buildings for the promotion of religion.

C.

ATLANTA.

The twentieth annual council of the Diocese of Atlanta met at St. James' Church, Cedartown, Georgia, on Wednesday, May 11, the Rt. Rev. Henry J. Mikell, D. D., presiding.

The following officers were elected: the Rev. F. H. Harding, Milledgeville, Ga., Secretary; the Hon. Robert C. Alston, D. C. L., Atlanta, Chancellor; the Rev. Thomas Duck, Atlanta, Registrar; C. L. Bunting, Macon, Treasurer; Mac D. Dexter, Columbus, Assistant Treasurer; Thomas H. Austin, Atlanta, Treasurer of the N.-W. C.

The following were elected members of the Standing Committee: The Rev. S. Alston Wragg, Columbus; the Rev. W. W. Memminger, Atlanta, and the Very Rev. Thomas H. Johnston, D. D., Atlanta; Col. Z. D. Harrison, Atlanta; Messrs. Philip Alston, Atlanta, and F. F. Baker, Macon.

The following were elected delegates to the Provincial Synod: The Very Rev. T. H. Johnston, D. D., the Rev. Messrs. C. E. Bentley, N. R. High Moor, W. W. Silliman, W. F. Mosss, W. I. Gubbins; Messrs. L. A. Shirley, W. J. Parker, Jr., St. Elmo Massengale, O. A. Coleman, and M. W. Savage and Roy Moore.

The reports presented to council showed a very satisfactory condition of growth throughout the diocese.

Dr. Benjamin Finney, Vice-Chancellor of the University of the South, addressed the Council on the subject of the University. The Council took action looking toward the fulfilling of its full obligation made by pledges to the University.

Much interest was manifested in the resolution offered looking to a new Cathedral for the Diocese of Atlanta, to be erected in Atlanta. It was brought out that on account of the present Cathedral being situated close to the commercial center of this rapidly growing city, it must at no distant date give way to the march of progress and seek a location more appropriate. It was realized that the planning, financing and erection of such a Cathedral would likely be a work not only for the present, but for future generations. A committee was appointed to make a report at the next annual meeting of this council in regard to suitable site and to recommend to the council a mode of procedure in the preliminary of such an undertaking.

The annual convention of the Woman's Auxiliary met at the same time and place as the council and at a joint service in the Palace Theatre were addressed by Miss Margaret G. Weed, Provincial Representative to the National Board of the Woman's Auxiliary, and the Very Rev. Thomas H. Johnston, D. D., Dean of St. Philip's Cathedral, Atlanta.

Miss Marie Ravenal, returned mission-

ary from China, who during September was under fire, addressed the Council on conditions in China and the desire of each missionary to have the Christian Chinese understood.

The next meeting of the Council will be held on the last Wednesday in January, 1928, at St. Peter's Church, Rome.

F. H. H.

WASHINGTON.

The thirty-second annual convention of the Diocese of Washington was held May 11 and 12, in Ascension Church. The time of meeting of the convention was changed from February to May by the authority of the Convention last year and at the request of delegates residing in rural neighborhoods, and it is believed that this change has proven a wise one. The Bishop's annual address to the convention was delivered on the Tuesday evening preceding the convention in Epiphany Church, where a large number of delegates and other Church people were assembled.

The Bishop opened his address by fitting words of remembrance of the clergy who had entered into Eternal Life during the year.

A resume of the year's work of the diocese was given by the Bishop and encouraging points brought out here, were the facts that the diocese had paid in full its missionary apportionments, had given $80,000 for the fund for Japanese relief, and had furnished one-fifth of all the lay crusaders sent out during the recent Bishops' Crusade. He referred to the Cathedral by expressing the hope that building might be carried forward sufficiently to accommodate the General Convention to be held in Washington in 1928, speaking especially of the great opening service and the service of the presentation of the United Thank Offering. It was of interest to many to hear that over 225,000 people visited Washington Cathedral last year.

The latter half of the Bishop's address constituted a charge to the clergy and laity to see to it that the Church take its rightful place in the solution of the problems of present-day life and set forth in a forceful and stirring way the great opportunity of the Church in a time, regarded by many, as a crisis in our national life. This service at Epiphany Church was followed by a reception at the Willard Hotel to which the Bishop and Mrs. Freeman had invited all the delegates and their wives and the vestries of all the parishes.

The convention, itself, began on Wednesday morning at Ascension Church, with a celebration of the Holy Communion, which was followed by breakfast in the parish hall. The formal assembly of the convention took place at ten A. M., and continued throughout the day with recess for luncheon. On Wednesday evening, after the day's session had concluded, the Bishop gave his annual dinner for the delegates, in the parish hall of Ascension Church. Thursday was given over to a continuation of routine business and discussion and the convention was brought to a close in the afternoon of that day.

This was the first meeting of the convention since the Executive Council of the Diocese had been in operation and reports which otherwise might have required much time and fatigue were shortened and presented more in summary form, because they had already been taken care of in the Executive Council. This change in administration appears to have been a good one.

Reports, disbursements, budget needs and new business occupied much of the time and brought to the forefront several outstanding matters of importance. Of these, some may be of general interest. St. Mary's Parish was formed, being now an independent parish, with the Rev. Oscar L. Mitchell as rector. St. Mary's Chapel has been a mission of St. John's Church, and now with its new status is the only independent parish for Colored people in the diocese.

Mr. Monell Sayre, of New York, visited the convention on Wednesday and explained the pension fund system, by which all the parishes in the diocese automatically subscribe.

The convention authorized the changing of the boundary lines of Brookland Parish to the extent that St. John's Church, Mt. Rainier, of St. Matthew's Parish, be allowed certain property for the building of a new church on land which was up to this time a part of Brookland Parish. St. John's Chapel is now under the jurisdiction of the Bishop of the Diocese, and is administered through the Department of Missions of the Diocese of Washington.

A reduction in appropriations named in a recommended budget for the year ending December 31, 1927, makes necessary a discontinuance of the diocesan paper, "The Church Militant", and a curtailment of activity in the Department of Publicity. In this connection the minds of the people of the Church in many cases are directed to the work of Commander T. C. Jewell, who has resigned his position as Secretary of the Department of Religious Education. Commander Jewwl with an office at Diocesan House has done a splendid work for religious education, publicity, and other phases of Church work in Washington.

The convention will hold its next meeting in St. Phillip's Church, Laurel, Maryland. This will be the first time in the history of the Diocese that its convention has met outside of Washington.

Elections were made as follows:

For Standing Committee: The Rev. Messrs. G. F. Dudley, D. D., Joseph Fletcher, Herbert Scott Smith, Enoch M. Thompson; Messrs. Marcus Benjamin, H. M. Bowen and Dr. Wm. C. Rives.

For Deputies to the Provincial Synod: The Rev. Messrs. G. W. Atkinson, D. D., C. W. Whitmore, W. W. Shearer, G. C. F. Bratenahl; Messrs. H. P. Blair, E. L. Stock, S. E. Kramer and Dr. W. S. Bowen.

For Executive Council: The Rev. Messrs. W. L. Devries, D. D., Z. B. T. Phillips, D. D., Robert Johnston, T. W. Cooke, G. F. Dudley, D. D.; Messrs. H. K. Boss, B. S. Adams, Wm. Stanley, H. P. Blair, W. S. Bowen, S. E. Kramer.

In addition to these elected to the Executive Council, the Bishop appointed three persons as follows: the Rev. C. M. Young, the Rev. I. J. Browne and Mr. H. T. Nelson.

Officers of the diocese were elected as follows: Treasurer, Mr. H. L. Rust; Executive Secretary, the Rev. D. Wellington Curran, and Convention Secretary, the Rev. H. Allen Griffith.

M. M. W.

Church Intelligence

The National Federation of Church Clubs.

In his address before the annual conference of the National Federation of Church Clubs of the United States, E. A. Harriman, President of the Federation, declared that standardization of all human activities is a very dangerous thing and "much of the lawlessness of the times is due to an attempt to standardize human beings and human organizations by law beyond the limit to which it can be carried without rebellion". Mr. Harriman pointed out that reports of the different clubs showed there to be no standard of Church Club activities and there should be none, but he maintained that there is a spiritual standard to which all must conform to be useful.

Reviewing the work of the Federated Church Clubs before the delegates to the conference, Mr. Harriman urged the wider cultivation of friendships among the members of the Church and declared that in neglecting to do this the Church Clubs would fail in their spiritual mission.

The annual conference which was held at Briarcliff Lodge, Briarcliff Manor, New York, from May 5-7, was well attended from the informal social gathering which opened activities until the closing annual dinner. Beginning with Holy Communion at St. Mary's at Scarborough, the first day of the conference was given over to business meetings, presidential address and discussion. What the work of the laity should be, was the subject for discussion.

E. Osborne Coates, of Philadelphia, spoke on the work in the parish; R. M. Everett, of Boston, discussed the work in the diocese, while work of the laity in the nation was covered by Dr. John W. Wood, Department of Missions, National Council of Churches. Cooperation among organizations of laymen was discussed by Floyd E. Waite, of Cleveland. The president's address was followed by addresses by representatives of lay organizations. Douglas Smith represented the Brotherhood of St. Andrew; Captain Arthur Casey the Church Army; Edmund R. Beckwith the lay reader; Robert B. Wolf represented Toc H and Samuel Thorne the Bishops' Crusade.

Following Holy Communion at All Saints' Church at Briarcliff the morning of the last day was given over to addresses by representatives of women's organizations. Mrs. Samuel Thorne spoke for the Woman's Auxiliary to the National Council, and Mrs. Arthur Sutcliffe for the National Church Club for Women. In the afternoon the delegates were taken on a motor trip up the Hudson River to Bear Mountain Park and the U. S. Military Academy.

New officers of the Federation elected at the annual conference were as follows: President, Colonel George W. Burleigh, of New York; vice-presidents, W. B. Patterson of Chicago, R. M. Everett of Boston and Floyd E. Waite of Cleveland; secretary and treasurer, Edward R. Hardy of New York; assistant secretary, Joseph E. Boyle.

Latest News From China.

A cable from Shanghai received May 13, advises that: Sister Constance Anna, Sister Ruth Magdalene, Sister Helen, Deaconess E. L. Ridgely and the Rev. Amos Goddard are leaving for San Francisco on May 13 on the President Lincoln, due in San Francisco June 7.

That Miss Sophia Igo sails on the Empress of Asia May 14, due in Vancouver May 29.

That Mr. and Mrs. J. A. Ely are leaving for Australia.

That Miss Lila S. Stroman is in Shanghai.

Bishop Roots, Mr. T. J. Hollander, Dr. Paul Wakefield and John Littell are still in Hankow.

The majority of our staff is still remaining in China, hopefully waiting for the opportunity to return to various stations. The outlook, however, is not favorable. In some quarters, radical activity is marked. Church, school buildings and residences are being occupied by the militia, and sometimes where the influence of the Southern Government extends, the Chinese clergy and workers have been driven out.

Here are two quotations from a recent personal letter:

"Changsha is in a terrible state. I understand our work there has gone all to pieces. Gary Fang had to flee last week. He left his family behind and turned up here. The well-to-do families are leaving at the rate of over two hundred a week; that is, those who are able to escape. Many are robbed and killed. The farmers' and laborers' Unions seem to have everything in hand. They have taken over the Y. M. C. A. and the Y. W. C. A., the Union Theological School premises and many other foreign buildings. Yale is, I understand, also being confiscated and Dr. Keller's fine, large plant. If this is allowed to continue I fear many of the Chinese Christians will have to pass through a time of great trial and suffering.

"The Unions of various kinds are all powerful here in Hankow and there is no appeal. If you do not agree to their demands pickets are placed at your doors and no one is allowed in or out. If this is to continue it will soon be impossible for either missionaries or business men to carry on. Many business houses have already sealed up their premises with stock inside and left the port."

The Church In Haiti.

One of the reasons the Rt. Rev. H. R. Carson, Bishop of Haiti, desired an American priest to assist in the work in Haiti, was to hold services in English for the people of the American Church and the Church of England. During the past Lenten season this opportunity was given by the Church and was enthusiastically accepted by many. There were services each Wednesday and Friday at five P. M. During Holy Week the Holy Communion was at nine o'clock and special devotions at five. On Good Friday the Three Hour Service was conducted by Bishop Carson. Although this is the most trying part of the day in the tropics, there was a good attendance.

During Lent the first group of Americans was prepared for Confirmation. There were three boys, one girl, and a lieutenant of the Gendarmerie. The parents of these children are either in the navy or marines, or have positions with the Haitian Government. This step in the religious lives of these people will doubtless remain vivid all their lives, for the surroundings and atmosphere of this tropical country cannot easily be forgotten. In a land far from home environment, it takes thought and willingness, on the part of those confirmed, to accomplish this step which is so easily the privilege of those in the Church at home.

The Holy Eucharist was celebrated on Easter Sunday at nine and the chapel was crowded. In the afternoon the confirmation class received the Laying on of Hands and a large number of friends were present.

This chapel, the Church of the Ascension, is six miles from the centre of Port au Prince. It is surrounded by mango trees and waving palms, bordering a singing stream. As one rides along the road to this chapel, one sees the sapphire blue of the bay with the ever-changing mountains across the water. The chapel was built in 1926 from the proceeds during the first two years of the Industrial School for Girls conducted by Mrs. E. S. Royce, U. T. O. Worker.

From The Treasurer.

Looking Backward.

May 1, 1926.—We congratulated ourselves on the fact that twenty-seven dioceses had paid or overpaid their minimum amount due and also on the fact that the total received from the Fourth Province was more than one thousand over the minimum due.

Present.

May 1, 1927—We find that there are **nineteen** dioceses that have paid or overpaid their minimum amount due. We have received $78,661.11 less this year than we had to the same date a year ago. This is a fact. It cannot be changed now.

Looking Forward.

The summer is coming. We hope you enjoy it. But if you forget to "Pay As You Go" we know what will happen at headquarters. Heaven forbid! Besides we have destroyed all those "We Promise to Pay" bank notes that we had and we do not want to have more printed.

Charles A. Tompkins,
Assistant Treasurer.

The American Seamen's Friend Society.

In celebration of ninety-nine years of service to sailors in ports throughout the world, The American Seamen's Friend Society, Sunday, May 8, held their ninety-ninth anniversary service in the Lafayette Avenue Presbyterian Church, Brooklyn, at the morning service. The Rev. Charles C. Albertson, D. D., pastor of the church, preached the sermon; the Rev. George Sidney Webster, D. D., secretary of the Society, reviewed its history.

In connection with the ninety-ninth annual report Dr. Webster said that in the Sailors' Home and Institute on the North River water front, 165,505 sailors had been in attendance, and that 75,323 rooms and beds had been rented. This, he said, reflects the great activity in shipping circles in the port and the need which sailors feel for such facilities as the Society affords. Other figures showed that 4,490 sailors had attended religious services at the North River Institute, and more than 7,000 had been in attendance at concerts. The extension work of the Society was carried on to the extent of more than 10,000 men being interviewed on ships, 6,872 packages of literature being distributed and two hundred and thirty-seven comfort bags being given out. The sailor is also a prodigious letter writer judging by the fact that 33,621 letters were written and received at the Institute.

The annual report also includes the resume of work done at Gloucester, Mass., Newport News, Va., Norfolk, Va., New Orleans, La., Galveston, Texas, Toronto, Canada, Rio de Janeiro and Buenos Aires, Brazil, Genoa, Leghorn and Naples, Italy and Nagasaki, Japan.

During the year loan libraries of the Society were placed on ships to the number of two hundred and twenty-one containing 9,504 volumes and being accessible to 16,000 seamen during their watch below. The whole number of new libraries that has been sent out by the Society since March, 1859, is 13,030 and re-shipments of these libraries bring the total to 29,299. The number of volumes in the libraries total 695,034.

The Rev. Charles Clingman Elected Bishop Coadjutor of Lexington.

The Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, Ala., was elected Bishop Coadjutor of the Diocese of Lexington (Ky.) at a special council of the diocese held in Trinity Church, Covington, last week.

Mr. Clingman, who was nominated by Dean Massie, of Lexington, was elected on the tenth ballot, when he defeated the Rev. James D. Gibson, rector of Trinity Church, Covington. The Rev. William Dern, of Ft. Thomas, Ky., withdrew from the election after the sixth ballot and the Rev. Henry D. Phillips, of Columbia, S. C., withdrew following the ninth ballot.

Mr. Clingman is a native of Covington, and his first charge was St. Paul's Church, Newport, Ky.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. Geo. Tucker, D. D., Coadjutor.

Crusade Mission in Ware and Abingdon Parishes.

In every way the Bishops' Crusade follow-up mission which was held in these parishes during the first two weeks of May has been a success. With large attendance and increasing interest the mission moved forward and carried the people with it, and resulted in a splendid response from both parishes, in renewed loyalty and re-dedication. The entire community took great interest in the services and hence the results too reach beyond the limits of the immediate congregations. The Ven. W. Roy Mason, Associate Archdeacon of the Blue Ridge, began the mission in Abingdon Church and at once caught the people with his earnest and stirring appeal. That note was sustained throughout the second week of the Crusade, which was held in Ware Church, by the Rev. Dudley Boogher, rector of St. George's Church, Fredericksburg.

Successful Crusade.

The Crusade held at St. Matthew's Church, St. Anne's Parish, Essex, conducted by the Rev. William H. Burkhardt, of Richmond, assisted by the rector, the Rev. R. U. Brooking, was a remarkable one in many ways. Such an attendance, continued through nearly a week, has never been surpassed within the memory of the oldest residents. All denominations attended, joined in the services and mission hymns, and added to the inspiring services and sermons; and except for the solemnity it approached the nature of a revival.

The success of the Crusade was due

much to the earnest prayers and work of the rector months ahead; to the Laymen's Association, who had pledged themselves to attend every meeting and bring others; and last, but not least, to the earnest and forceful sermons of Dr. Burkhardt.

Rededication and reconsecration was attested to by the crowds who filled this country church and signed the cards.

B.

Lay Cornerstone For New Church.

The cornerstone of the new building for St. Stephen's Church, Westhampton, Richmond, the Rev. Giles B. Palmer, rector, was laid on Saturday afternoon, May 14. Bishop Brown presided and was assisted in the service by the rector of the church and a number of the clergy of Richmond. Tuckahoe Lodge No. 347, A. F. and A. M., with Mr. Paul L. Ruehrmund presiding, had charge of the Masonic ceremonies, and a brief address was made by Mr. Frank R. Watson, of Philadelphia, architect of the new church building.

Preaching Mission.

A successful preaching mission was held during the week of May 9 to 13 at Trinity Church, Fredericksburg, the Rev. Charles W. Sheerin, rector. The missioner was the Rev. Dennis Whittle of Luray, Va. On the final night a beautiful service of rededication was held and many cards pledging renewed Christian activity and life were handed in.

Diocesan Assembly of the Daughters of the King.

The Order of the Daughters of the King in the Diocese held their annual assembly on Tuesday, May 10, at St. Mark's Church, Richmond, beginning with a celebration of the Holy Communion. The Rev. William D. Smith, rector of St. Mark's Church, was the celebrant, and the sermon was delivered by the Rev. Giles B. Palmer, rector of St. Stephen's Church, Westhampton.

Every chapter in the diocese was represented, save one, and that one sent in an excellent report. The annual reports gave specific evidence of great and varied activities.

The meeting concluded with the election of officers for the ensuing year, which resulted as follows: Mrs. W. A. Powers, president; Mrs. Edith Clark Cowles, first vice-president; Mrs. Alice Fitz, second vice-president; Mrs. Cabell Trueman, secretary-treasurer. Mrs. Alice Ruffin is honorary vice-president.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Convocation Meets and Changes Its Name.

The spring meeting of the convocation, formerly known as the Central Convocation, was held in Trinity Church, Brunswick County, May 10 and 11. The meeting was opened by the Rev. F. G. Ribble, D. D., who conducted a short devotional service. Following a business session, Morning Prayer was read by the Dean, the Rev. T. C. Page. At the close of Morning Prayer convocation reassembled and heard an essay by the Rev. T. C. Faulkner, of Chatham, on the subject, "The Real Meaning of the Word 'Called' as Used in St. Paul".

In the afternoon business session, the proposal was made to hold the convocation only one a year; but this proposal was defeated. A telegram of sympathy was sent to Bishop Tucker who was unable to be present on account of illness in his family. The Rev. Myron B. Marshall of Halifax was welcomed to the membership of the convocation. A welcome was extended to the former Secretary, the Rev. Herbert Nash Tucker of Suffolk, who was present.

A motion was made and carried to change the name of this convocation from "Central" to "South Side" Convocation, the idea being that since the division of the diocese this convocation is no longer central.

After considerable discussion, it was decided to memorialize the Executive Board that they recommend to Council to send The Diocesan Record to every family in the diocese without charge and to put the charge for this on the Church's program and to make its payments as obligatory as the payments to the Church Pension Fund. The Rev. Myron B. Marshall and the Rev. Wm. Moody were appointed a committee to prepare the Memorial.

A discussion of Rural Work was led by the Rev. Myron B. Marshall, who spoke on Community Service as a part of the work of the rural church. A paper on the Rural Church School by the Rev. E. R. Carter, D. D., was read. The Rev. T. C. Page read a paper on "The Church Service Adapted to Rural Conditions and Needs". Convocation decided to make room in the program of the fall meeting for a thorough discussion of rural work.

Tuesday night Evening Prayer was read by the rector, the Rev. William Moody, and the sermon preached by the Rev. Herbert N. Tucker, of Suffolk. The Rev. N. E. Wicker, Jr., presented a review of the book, "What to Preach", by the Rev. Henry Sloan Coffin.

Wednesday morning, the Bishop Coadjutor, the Rt. Rev. A. C. Thomson, D. D., preached and was celebrant at the Holy Communion, assisted by the Rev. T. C. Page and the Rev. Wm. R. Moody.

The Rev. Frederick Sapp read an able and carefully prepared essay on "The Church and Rural Work".

Bishop Thomson led a Quiet Hour for the clergy and congregation. Convocation was closed by the Dean, the Rev. T. C. Page.

N. E. T.

Old Mansion Now Parish House of Bruton Parish Church.

On Tuesday, May 10, the Old Wythe House, completely restored, was formally opened as the Parish House of Bruton Parish Church, Williamsburg.

Attending the services were representatives of the Colonial Dames of America and the Virginia Colonial Dames. Preceding the services held in Bruton Parish Church adjoining the Wythe home a reception of hundreds of visitors was held in the old home. Dr. W. A. R. Goodwin, rector of the church, presided at the services, and told the history of the home and its restoration. A prayer written by George Washington was read during the ceremonies. The principal address was made by Mr. Rosewell Page, of Richmond. Invaluable Colonial furniture has been lent for furnishing the house which will serve the purpose also of a museum. The property was acquired by the Church about a year ago from the Sherwell family of Norfolk, with the assistance of Chapter 3, Colonial Dames of America and other liberal contributions.

Now considered to parallel Monticello and Mount Vernon in beauty and historical significance the Wythe house has been restored from rack and ruin to its original appearance as nearly as possible at an approximate cost of $40,000. Without changing any of its dimensions a sun parlor has been added to the rear of the home for the use of Bruton Sunday School.

Its old walls of sixteen inches are still standing as they were in 1755, when the house was built by Richard Taliaferro, whose daughter was the wife of George Wythe. With the assistance rendered by the American wing of the Metropolitan Museum, walls, decorations, fixtures and the interior, have been restored to the original.

Pilgrimage to Old Brick Church.

On May 18 the annual pilgrimage was held at the Old Brick Church, Isle of Wight County, the Rev. William Brayshaw, rector. This is the oldest Protestant Church standing in America, being built in 1632. Morning Prayer and a celebration of Holy Communion were held at eleven o'clock.

An offering was taken to help preserve this beautiful old shrine. Its upkeep is dependent entirely upon members of other churches, as there are now no communicants of its own left to keep it from falling into decay. The ladies of Christ Church, Smithfield, served a luncheon on the grounds, free to the guests.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

New Organ For St. Mary's Cathedral.

Announcement that St. Mary's Cathedral, Memphis, is to have a splendid new organ, the gift of Mrs. Blanche Steele Coate, was made recently by Dean Israel H. Noe.

The new organ will be built around the original unit which was given in 1903 by Mrs. Susan M. Benton in memory of her husband. This organ was used in the temporary Cathedral and later in the completed building until some two weeks ago when it was damaged when the Cathedral was struck by lightning.

This organ will be increased in size and rebuilt to suit the Cathedral erected as a living memorial to Bishop Thomas F. Gailor.

Mrs. Coate is a former member of St. Mary's choir and the new organ will be installed in loving memory of her friends and fellow choristers.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

Death of The Rev. J. J. Moore.

The Rev. J. J. Joyce Moore, rector-emeritus of St. Andrew's Collegiate Chapel, West Philadelphia, died May 11, of broncho-pneumonia. Funeral services were held in the chapel on Saturday afternoon.

Mr. Moore was born in Danville, Pa.,

but came to Philadelphia in early childhood. His most important work was done in the twenty-five years he was rector of the Church of the Covenant, Philadelphia, and the thirteen years he was rector of Old St. Andrew's on Eighth Street, until it was sold. He was graduated from the University of Pennsylvania, and the Philadelphia Divinity School, being ordained in 1879.

While in the class of '76 he specialized in track sports, winning several university champoinships. He became a life member of the University Athletic Association and never missed a meeting of that body.

The Church Training and Deaconess House.

Bishop Garland has announced the appointment of the Rev. E. M. Jefferys rector of Old St. Peter's Church, Philadelphia, as Warden of the Church Training and Deaconess House, to succeed to the vacancy created by the death last month of the Rev. J. DeWolf Perry, who, since the foundation of the Deaconess House more than thirty-one years ago, served as Warden. Dr. Jefferys' appointment as Warden does not change his many years' rectorship of historic St. Peter's Church. He still remains rector of St. Peter's. The Church Training and Deaconess House was founded by the late Bishop Whitaker. In addition to training women to serve as Deaconesses, it also trains them for foreign, domestic and city mission work, and for work in the field religious education and social service and to become parish workers. Its graduates are now serving in all parts of the world.

Mr. George W. Wilkins, Superintendent of the Galilee Mission, and Miss Florence Melvin were married in the Chapel of the Galilee Mission, Philadelphia, on Thursday, May 5. The Rev. Dr. M. E. Trotter, a friend of the bride's family, officiated. Mr. Wilkins has been the Superintendent of Galilee Mission for several years.

The Protestant Episcopal Sexton's Association of the Diocese of Pennsylvania held its twenty-third anniversary meeting May 10 at the Chapel of the Mediator, West Philadelphia, at which Bishop Garland made the principal address.

R. R. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Memorials at Wytheville.

At a recent service in St. John's Church, Wytheville, the Rev. DeVall L. Gwathmey, rector, set apart with appropriate prayers two hymn boards given in loving memory of Mr. Volney Haller Gibboney by his sisters. Mr. Gibboney was Junior Warden of St. John's when he died one year ago on Palm Sunday.

Services Continuing at Waynesboro.

Since Easter, when the Rev. Theodore H. Evans resigned his rectorship of St. John's, Waynesboro, services have been held each Sunday by students of the Virginia Seminary; Messrs. J. J. Ambler, Jr., Lloyd W. Clark and William Christian. It is probable that arrangements will be made to continue regular services at St. John's until a new rector takes charge.

The Rev. Arthur Vaughan Colston sailed on April 30 for England, where he will visit members of his family for about three months. Mr. Colston is rector of Trinity Church at Buchanan, Grace Church, near Buchanan, and St. Mark's at Fincastle, all in Botetourt County in this diocese.

T. A. S.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

Presentation of Church School Easter Offering.

The annual presentation of the Easter offering of the Church Schools of the Diocese was held at the Lyric Theatre on Sunday afternoon, May 8, before a gathering of children and parents which filled the huge main floor and boxes, and overflowed into the gallery. The presentation was made as part of a pageant arranged by the Committee on Pageantry of the Diocese, the Rev. Roger A. Walke, Chairman, following a brief service conducted by the Rev. Benjamin Lovett, D. D., Chairman of the Church School Commission. Bishop Murray received the offering and blessed the workers as they knelt before him.

The offering this year was the largest in the history of the diocese, reaching $20,000, an increase of $2,300 over last year's presentation. The banner for the largest percentage of increase over the three years previous went to All Hallows, Davidsonville, with seven hundred and thirty-six per cent increase. Honorable mention in the order named to: Holy Cross, Trinity, Ten Hills and St. Mark's, Lattans. The banner for the largest offering was won by Grace and St. Peter's with $3,300.55; Messiah second, and St. Michael's and All Angels, and Memorial next.

The largest per capita amount was made by St. Paul's, $9.70; with honorable mention to Holy Apostles, Halethorpe; St. James, Westerport, and Emmanuel, Cumberland.

Church Normal School Graduation.

The Normal School for Church School Teachers has completed a most successful year under the able directorship of Miss Jane Millikin. During the year one hundred and fifty teachers have been enrolled from thirty-one Church Schools. The work was brought to a fitting conclusion with commencement exercises in St. Mary's Church, Hampden, the Rev. A. C. Powell, D. D., rector, on Sunday, May 8, when the sermon was preached by the Rev. Douglas Hooff. Twenty-seven teachers received certificates, one a departmental certificate.

Clericus.

The monthly meeting of the clericus was held in the new parish house of Grace and St. Peter's, the Rev. Almon Abbott, D. D., rector, on May 9. Addresses were delivered by Mrs. Charles Dankmeyer on "Anti-Vivisection", and Dr. John B. Oliver, Psychiatrist of the Courts of Baltimore, on "Fear". The former speaker met with courteous, but decided opposition; Dr. Oliver's address was most enthusiastically received. The material presented was in line with his remarkable address before the Church Congress in Richmond last year.

J. A. M.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

Conditions in The Diocese.

The Diocese has been under a severe strain for mpre than a month. There seemed to be no limit to the amount of rain that could pour down. Rivers refused to recognize their banks. There are more big rivers running across Arkansas than in almost any other state. So when rain fell all over this part of the country at the same time, the rivers widened, until in some places they became one river.

Of course, in such cities and towns business is at a stand-still, the rural districts are deserted. People escaped from their homes, as best they could, and they were rescued from levees, treetops and house-tops.

Of course, the Church has suffered. How much is not yet known.

The convention was to have met April 27. Had it met then, only two ministers in the diocese could have been present. It has been postponed to meet on May 25. The Church in El Dorado will be host to the convention.

Mr. W. P. Witzell has recently taken charge of Christ Church, Little Rock. He is an able and a consecrated man. Fine results of his leadership will be noticed quite promptly.

The churches in Newport and in Helena are without rectors.

In St. John's, Camden, the Rev. Randolph R. Claiborne, rector, the three hours' service was held on Good Friday. Addresses were made on the words of the cross by the Methodist, Presbyterian and Baptist ministers. The attendance has increased each year. And more from other communions remain throughout the service.

The Easter offering at St. John's was devoted to the Church's quota for missions. That and the Mite-Box offering amount to more than ever before.

R. R. C.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Unique Community Sunday School.

St. John's Sunday School, Pitt County, claims the distinction of being rather unique. It is rural, being situated some seven miles from the railroad; and for the past three years has averaged an attendance of over one hundred every Sunday. It seeks to serve the whole community, and is supported by men, women and children from various denominations, including the Methodist, the Disciples, the Free Will Baptist, and the Presbyterian.

The opening exercises of the school consist of the Apostles' Creed, the Lord's Prayer, selected prayers from the Book of Common Prayer, and popular religious hymns of the denominations represented. An international leaflet is used for class instruction. The superintendent is an Episcopalian; the adult Bible Class is taught by a member of the Methodist denomination; a large boys' class is instructed by a member of the Free Will Baptists; in short, it is a union school in the most real sense.

Once a month an offering is given for the orphans. At the end of the year these offerings are divided into four parts, one part being sent to each of

the following orphanages; the Methodist Orphanage, Raleigh, N. C.; the Free Will Baptist Orphanage, Middlesex, N. C.; the Southern Christian Home (Disciples), Atlanta, Ga.; and the Thompson Orphanage (Episcopal), Charlotte, N. C.

Completest harmony reigns in the school; and the rector, officers and teachers strive constantly to increase its power and usefulness in the community.

News Items of Interest.

The beauty of the Easter service at St. Cyprian's Colored Church, New Bern, N. C., the Rev. R. I. Johnson, rector, is becoming known far and wide. Last Easter the church was nearly filled at 4:45 A. M. for the sunrise service, visitors being present from Wilmington, Wilson, Rocky Mount, Beaufort, and other points. Many motored through the night in order to be on time. The day-break cantata was preceded by the Negro spiritual, "Were You There When They Crucified My Lord"?

At the Virginia Theological Seminary, Alexandria, Va., there is a Missionary Society composed of the entire student body. Every year the student body, assembled as the Missionary Society, elects, a preacher to deliver the annual missionary sermon at commencement. This year Bishop Darst, of East Carolina was chosen, and will deliver the sermon June 8.

The Rev. James E. W. Cook, of St. Paul's, Greenville, N. C., began a mission as part of the Bishops' Crusade, in Whiteville, N. C., Monday, April 18, but was forced to discontinue the following Wednesday on account of illness; and upon the advice of his physician cancelled sixty-one engagements scheduled in addition to his regular appointments.

G. F. C.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Florence Nightingale Memorial Service.

Nine hundred and fifty nurses in uniforms attended St. Ann's Church, Brooklyn, Sunday night, May 15. The occasion was the first Florence Nightingale Memorial Service under the auspices of the Nurses' Association of the Counties of Long Island, a subsidiary of the New York State Nurses' Association. Such a service in the Cathedral of St. John the Divine in Manhattan on the corresponding Sunday the last two years brought together so large a congregation of nurses that it was deemed advisable to divide the territory, and hold a separate service in Brooklyn. The sermon was preached by the Bishop of this diocese, the Rt. Rev. Ernest M. Stires, D. D. The rector of St. Ann's, the Rev. Samuel M. Dorrance, officiated, and spoke appropriate words of greeting. Because of the numbers expected he had invited his own congregation to attend church elsewhere that night.

Delegations were present from twenty-four hospitals, representing both the Schools of Nursing and also the Alumnae Associations, and including city hospitals, Church hospitals of the Roman Catholic, the Methodist, the Norwegian Lutheran, and the Episcopal bodies, and Jewish hospitals. Though most of the hospitals represented were in Brooklyn, yet Jamaica, Flushing, Mineola and Long Island City were also present. Organizations of graduate nurses also represented were the Visiting Nurse Association, the Red Cross Nursing Service, the Maternity Center Association, the Industrial Nurses Club, and Jane Delano Post of the American Legion.

It is expected that this will become an annual service on the Sunday nearest to Miss Nightingale's birthday (May 12).

Hospital Campaign Initiated.

At a luncheon in the Hotel Bossert Friday, May 13, Bishop Stires disclosed to a hundred laymen of his diocese his plans and ambitions for a new St. John's Hospital. The Board of Managers of the Church Charity Foundation have determined to begin at once the construction of the first unit of this hospital. About half the cost of this first unit is in hand. But Bishop Stires wishes to raise not merely enough to pay for the first section, but to build the entire hospital without delay. He has accordingly inaugurated his appeal for one million dollars for this purpose. No contributions were asked at the luncheon, but it was plain that all present were desired to enlist themselves for the success of the great project. Bishop Stires declared that it was of the essence of Christianity that the Church should care for the sick. A church-hospital in any community ought to be the best, in every sense, that the community can boast. Such St. John's Hospital has been, when it was built in 1882; but now the building is obsolete, and it must be replaced with an entirely new hospital. Again, the endowments of the Church, Charity Foundation, which after seventy-five years' accumulation, have now reached the total of two and a half million of dollars, offer a practical guarantee of the permanence of the institution. Donors to the new building fund have every assurance that their gifts will be perpetuated in human service.

The Bishop is confident that the people of the Diocese will rally to his support on this project which he rates as the first in importance in the diocese at present.

Memorial to the Late Rev. John Williams.

In Calvary Church, Brooklyn, was dedicated Sunday morning, May 8, a new altar rail of brass and oak, erected in memory of the late rector of the parish, the Rev. John Williams. The rail is the gift of Mrs. Williams and her son, John Williams, Jr. Young Mr. Williams has lately applied to Bishop Stires to be received as a Candidate for Holy Orders.

Young People Present Religious Drama.

"The Fool of God," a religious drama of the life of St. Francis of Assisi, was presented by young people of the diocese, under the auspices of the Diocesan Board of Religious Education, in the opera house of the Brooklyn Academy of Music Monday evening, May 2. The play was written by two of our own young people, Miss Miriam Denness Cooper, parish worker of Grace Church and daughter of the Rev. J. W. D. Cooper of Geneseo, N. Y., and Parker Crossby Webb, a student of the General Seminary and son of a clergyman of this diocese. The coach was Miss Mildred W. Brown, who is well-known as a teacher of pageantry in the summer conferences in Hobart, Princeton, Ocean City and Wellesley. The authors played the leading role of Brother Francis and Sister Clare. More than fifty people took part as principals, troubadours, monks, villagers, etc. The stage settings, simple yet artistic and effective, were from the Howlett studios. The organ music was by Maurice Garabrant, organist of the Cathedral at Garden City, and the vocal music by the Class Club of Christ Church, Bay Ridge.

Bishop Stires spoke an effective foreword, appreciative of the efforts of his young people and extolling their motive and spirit.

C. H. W.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Pine Lake "Seminar".

Thirty clergymen of the Diocese of Michigan have just completed a week of intensive study under the direction of the Rev. Frederick C. Grant, D. D., professor of systematic theology at Berkeley Theological Seminary. The general subject, Science and Religion, was dealt with in eleven lectures which were in themselves searching and illuminating studies under such titles as "The Gospel and the Modern Mind", "Religion and Biology", "Theology and Modern Philosophy", "Immortality and Modern Thought". This "conference" might better be called a "seminar", and was the result of much planning on the part of Bishop Page, who has long been concerned with the question: "How shall the clergy keep up in their reading"? Accordingly, the spring calendar was cleared of the annual convention by setting this forward to February: in consultation with Dr. Grant carefully selected book-lists were sent out some months ahead. Thus much careful thought was given to the subject by the clergy before they assembled at the G. F. S. Holiday House at Pine Lake, a few miles from Detroit. The animated and general nature of the discussion following each lecture was good evidence of the fact a considerable body of the clergy of Michigan are alive to the problems of the day.

Dr. Grant's presence was made possible by the extension plan by which the Berkeley Seminary is making such a wonderful contribution to the intellectual needs of the working clergy. The Michigan clergy feel that the "Pine Lake Seminar" has met so vital a need in their lives that it must be made a regular part of the year's program, and they believe that through their Bishop they have been enabled to participate in the beginning of a great new movement of tremendous significance for the life and leadership of the American Church.

St. Paul's Church, Brighton, has been reopened after being closed for two years. It is one of many old churches of the diocese to be ropened after being closed for a shorter or longer period, under the vigorous activity of the Archdeacon of the Diocese. The policy in the reopening of many closed churches and missions has been to send in a woman worker to organize a Church School and social activities, later on following this up by assigning the parish or mission to the part-time care of a clergyman.

One thousand nurses from twenty-five hospitals and nursing associations attended the Florence Nightingale Memorial Service sponsored by the Guild of St. Barnabas for Nurses in St. Paul's Cathedral, Detroit, Sunday evening, May 8. The sermon was preached by the Rev. Edgar De Witt Jones, minister of the Central Christian Church, The service was conducted by the Very Rev. Herbert L. Johnson, Dean of the Cathedral.

Miss Dorothy Hughitt, formerly director of Social Service in the Diocese of Michigan, has been appointed a member of the Church's National Commission on Divorce, erected by the General Convention in 1925.

The annual convention of the Episcopal Young People's Association of the Diocese of Michigan was held at St. John's Church, Detroit, May 13, 14 and 15. Discussion of young people's problems was led by Mr. E. E. Piper, Diocesan Director of Religious Education.

The annual presentation service for the children's mite-boxes in the Diocese of Michigan was held at St. Paul's Cathedral, Detroit, Saturday, May 21. The offering was in the neighborhood of ten thousand dollars.

St. John's Church, Detroit, extended its hospitality to five thousand Detroit Eastern Orthodox Christians on the occasion of their celebration, according to the Julian Calendar, of Easter, which began at 11 P. M. April 23. Detroit has ten Eastern Orthodox congregations. Two of these have transferred from the Julian to Gregorian Calendar, and celebrate the movable feasts at the same time as the other Catholic churches.

Who is the oldest lay reader in the Episcopal Church? At St. Paul's Cathedral, Detroit, Mr. Robert W. Smylie has held his license for sixty-four years. A retired vice-president of the People's State Bank, he was, as a young man, the classmate in Oxford University of three young Irishmen who later became famous as Bishops of the Canadian Church—Carmichael, Sullivan and Du Moulin.

McE.

WESTERN NEBRASKA.

Rt. Rev. Geo. A. Beecher, D. D., Bishop.

The Convocation.

The annual convocation of the Missionary District of Western Nebraska was held at Christ Church, Sidney, the Rev. J. J. Crawford, rector, on April 19, 20 and 21. At a joint session of the convocation on April 20 Bishop Beacher read his annual address, which was based on the work of the Church in the District.

Missionary services were held each day at noon. Two addresses were given, the first by the Rev. H. P. J. Selinger, who spoke on "The Divine Right of Missionary Work" and the second speaker, the Rev. J. N. MacKenzie, told of the "Results of a Missionary Program".

The Rev. H. M. Peck, rector of the Church of Our Saviour, North Platt, preached the Convocation sermon and took as his subject, "Having an Objective".

Miss Elizabeth Beecher, Educational Secretary, gave an interesting account of her recent experiences in the Missionary District of Honolulu.

At the public service on the last evening of the Convocation, seven of the district clergy spoke briefly on the "Results of the Bishops' Crusade".

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Good Friday Community Service.

For the seventh year, a special service, arranged by the Rev. William Porkess, D. D., rector of St. Stephen's Church, Wilkinsburg, was held on Good Friday by the Inter-Church Federation of Wilkinsburg, from twelve to three in St. Stephen's Church. Addresses on The Seven Last Words From The Cross were made by the Rev. W. T. Duncan, D. D., of the Emory Methodist Church; the Rev. James G. Clark, of Grace Evangelical Church, Wilkinsburg; the Rev. Thos. D. Edgar, D. D., of the Second United Presbyterian Church, Wilkinsburg; the Rev. Ralph W. Lloyd, of the Edgewood Presbyterian Church; the Rev. Oliver H. Sisson, of the First Baptist Church, Wilkinsburg; the Rev. Sheridan Watson Bell, D. D., of the South Avenue Methodist Church, Wilkinsburg, and the Rev. William Porkess, rector of St. Stephen's Church.

Dean Scarlett at Calvary Church.

The men of Calvary Church, Pittsburgh, held a dinner Friday evening, April 29, at the University Club, at which Dean Wm. J. Scarlett, of Christ Church Cathedral, St. Louis, Mo., was the guest of honor. The Bishop of the Diocese and over three hundred men assembled and heard an excellent and timely address by the Dean on "Russia of Today".

In addition to Dean Scarlett's address there were presented the marvelous new talking motion pictures, through the courtesy of the Bell Telephone Company of Pennsylvania.

D. L. P.

OKLAHOMA.

Rt. Rev. E. C. Seaman, D. D., Bishop in charge.

Trinity Church, Tulsa.

The Rev. John A. Gardner, minister-in-charge of St. Thomas' Church, Pawhuska, has accepted a call to be assistant at Trinity Church, Tulsa, the Rev. A. E. Saunders, rector. The other assistant is the Rev. J. J. H. Reedy.

Trinity, Tulsa, has recently inaugurated work among the Colored population of Tulsa and is looking for a Colored minister to organize a mission among them.

During the year and a half in which Mr. Gardner was in charge of Pawhuska, the debt has been paid, the church rebuilt and a lot secured for a rectory.

St. Philip's Church, Ardmore.

The Service League of St. Philip's Church, Ardmore, has given the large window in the front facade of the new church. The design is "The Angel of the Resurrection and the Three Marys, at the Tomb". Eight memorial windows have been given, including the rose window over the altar, given by the Guild in memory of the Rt. Rev. Francis Key Brooke, pioneer Bishop of Oklahoma; and a window in memory of John and Alice Carden, father and mother of the Rev. Joseph Carden, rector of the parish.

J. C.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Lenten Offering.

The schools went over the top in this jubilee year. On Saturday, May 7, in St. Stephen's Church, Wilkes-Barre, $12,096.92 was presented at the annual rally. If the schools whose reports are missing will give the same as they did in 1926, the total will be $12,570.24. The total for 1926 was $11,743.30.

The Department of Religious Education presents three banners at this time for the following achievements:

The highest per capita offering. This went to St. Peter's School, Hazleton, for the third time—the average being $8.04. One little girl earned $87.65 by selling doughnuts. The Rev. John H. Dickinson is the rector. The next highest was the Mediator, Allentown, whose per capita offering was $4.89. This school received the second banner, the Rev. R. N. Merriman, rector.

The third banner is awarded for the highest per cent of increase. This went to St. Michael's School, Birdsboro, their increase being three hundred and ninety-two per cent. The Rev. A. B. Vosler is the rector.

The services in connection with the annual presentation were well attended.

Bequests.

By the will of the late John V. R. Stehman, of Birdsboro, an estate that is believed will run over $300,000 is bequeathed to religious and charitable institutions. After making certain specific bequests to his widow and sister, the balance is to be given to certain institutions at the death of his wife. The Church Home for Children of the Diocese is to receive one-half of the estate in trust; the First Presbyterian Church of Reading one-tenth in trust; one-tenth for the Reading Hospital; one-tenth for St. Michael's Church, Birdsboro; one-tenth to the Y. M. C. A. and Community Memorial, Birdsboro, and to the Visiting Nurse Association, Birdsboro.

Mr. Stehman was not an Episcopalian, but for a number of years attended St. Michael's Church, Birdsboro.

The Bishop has received notice of another bequest for the Church Home of $30,000 and for Leonard Hall of $50,000. But the donor does not wish his name to be known at this time.

New Mission Opened.

On Sunday, May 8, 1927, St. Ann's Chapel was opened for regular service in Winton. This is a small mining town of about six hundred people. There never was any church here of any kind. The Rev. D. Pugh Griffiths, the rector of St. Paul's Church, Peckville and St. James', Jermyn, began to visit these people a few years ago. He soon gained their confidence and love, began to baptize their babies—more than eighty in the last three years, and had a number of them confirmed in St. Paul's.

Bishop Sterrett was present, made an

(Continued on Page 22.)

Family Department

May.

1. Scond Sunday after Easter, SS. Philip and James.
8. Third Sunday after Easter.
15. Fourth Sunday after Easter.
22. Fifth (Rogation) Sunday after Easter.
23, 24, 25, Rogation days.
26. Thursday, Ascension Day.
29. Sunday after Ascension Day.
31. Tuesday.

Collect for Fifth Sunday After Easter.

O Lord, from Whom all good things do come; Grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

Collect for Ascension Day.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only Begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The Song of the Lamb.

In the heaven of the heavens hath He gone;
Sittieth He now in the joy of the throne;
Weareth He now of the kingdom the crown;
Singeth He now the new song with His own.

Dwelleth the light of the glory with Him,
Light of a glory that cannot grow dim,
Light in its silence and beauty and calm,
Light in its gladness and brightness and balm.

Past are the darkness, the storm, and the war,
Come is the radiance that sparkled afar,
Breaketh the gleam of the day without end,
Riseth the sun that shall never descend.

Soundeth the heaven of the heavens with His name,
Ringeth the earth with His glory and fame,
Ocean and mountain, stream, forest, and flower,
Echo His praises and tell of His power.

Ever ascendeth the song and the joy,
Ever descendeth the love from on high,
Blessing and honor and glory and praise,
This is the theme of the hymns that we raise.

Life of all life, and true Light of all light,
Star of the dawning, unchangingly bright,
Sun of the Salem whose lamp is the Lamb,
Theme of the ever-new, ever-glad psalm!

Give we the glory and praise to the Lamb,
Take we the robe and the harp and the palm,
Sing we the song of the Lamb that was slain,
Dying in weakness, but rising to reign.

Blessing and honor and glory and power,
Wisdom and riches and strength evermore,
Give ye to Him who our battle hath won,
Whose are the kingdom, the crown, and the throne.

—Dr. Horatius Bonar.

Burning Hearts.

The New Testament is a story of burning hearts. When Jesus came into the world He overturned many old altars, and smothered their fires in the ashes of oblivion. But He made amends for it gloriously. He made holy altars of the hearts of men and women, and He has kindled an undying fire in countless human breasts.

The testimony of the nameless two who walked from Jerusalem to Emmaus is the testimony of an innumerable multitude. While He talked with them by the way, and opened to them the Scriptures their hearts burned within them. It has been so in the experience of millions. The words of the risen Christ have been making hearts burn from that resurrection day until now. Whenever and wherever Jesus walks with Men He kindles altar fires in their souls.

"Paul," says Dr. Lynn H. Hough in his recent book, "Evangelical Humanism", "Paul became literally the most vital man in the Roman Empire. He had a somewhat definite system of thought, for his mind was by nature and discipline orderly, but it was his vitality which triumphed as he traveled about the Mediterranean Sea. Men might have resisted his arguments. They could not resist, the light in his eye. They could not resist the joy which throbbed in his voice. They could not resist the triumph which gleamed in his face. They could not resist the dauntless courage of his activity. They could not resist the quenchless zeal of his personality. They could not resist the shining goodness of his character."

Note the figure that runs through that glowing paragraph. What was it that made the Apostle Paul the flaming herald of the new era? It was a burning heart. It was the fine fire that the risen Christ had kindled in the Apostle's soul. And it has been exactly so in the case of every other mighty Christian leader.

Why do Luther and Calvin and Knox stand out like pillars of fire against the dark and ugly background of the sixteenth century? Because they were men of burning hearts. They were not the only men or the first men who recognized the evils of the age. But Martin Luther, standing before duke and king and emperor and papal legate, defying death and torture for the sake of God's Truth, saying, "Here I stand, I can do no other. So help me God"! is the sixteenth century's most heroic exhibition of the burning heart.

Eighteenth century England was cold and cynical. The fires on evangelical altars were burning low. The souls of men were shivering in a cold and rationalistic atmosphere. The world was sorely in need of new spiritual leaders. God raised them up. The greatest of them was John Wesley. There came a great night when John Wesley was attending a Moravian meeting in Aldersgate Street, London. Now mark precisely what happened, for it is famous in the annuals of Christianity. While some one was reading a portion of Martin Luther's commentary on Paul's Epistle to the Romans—mark the names, and think of the burning hearts that those nations stand for—John Wesley says, "I felt my heart strangely warmed". That was the beginning of the mighty revival that brought the great Methodist Church into being, and kindled evangelistic fires in every other branch of the Church in Christendom.

"Did not our heart burn within us, while He talked with us by the way?" said the two who traveled to Emmaus. "I felt my heart strangely warmed," said John Wesley, and John Wesley's experience became his message. It was the mighty burden of his life-long ministry. He was a prophet of the burning heart. He emphasized the fact that salvation must come through spiritual experience. There must be the burning heart. Men are saved when Christ kindles on the altar of the soul fires of faith, and love, and holy aspiration.

Back of all effective Christian service today there must be burning hearts. Whatever other equipment the minister may bring or may not bring to his pulpit, he must bring there the burning heart. A Sunday-school teacher may bring to her class mental preparation and personal charm, but unless she brings also a heart that is really aflame with love and with a fine spiritual passion, she is not going to do the thing for which Sunday-school classes afford a glorious opportunity. The only thing that will kindle fire is fire. The only thing that will kindle faith is faith. The only thing that will kindle in a young life a passion for pure and righteous living and for heroic Christian service is the touch of another heart in which that fine fire is already burning.—Christian Observer.

Love the Liberator.

Love is the great liberator. The coming of love is the opening of the prison. If the men and women whose memory we most cherish had lived and labored with any other motive, then would they have been less than we now know them to be. They would not and could not have transformed, as they did, the disappointments and disillusions which sometimes appeared to be their only reward. Their large fine spirit is perfectly expressed in the words of the Apostle Paul: "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved."

Could the whole spirit of Jesus be more fitly or more fully interpreted? And the fruit of that spirit? It is "the opening of the prison to them that are bound".

Love is the great liberator. It is as when the warm sunshine of spring speaks the word of release, and a new spirit breathes in the air and shines in the light; a tender green begins to clothe the brown clods, the orchard and woodland awake to wondrous loveliness, and there is music everywhere as when the morning stars sang together, and all the Sons of God shouted for joy.

"Now the Lord is that spirit: and where the spirit of the Lord is, there is liberty."

Browning is right!
Now would I face the world with my new life,
With my new crown.
How soon a smile of God, can change the world!
How we are made for happiness—how work
Grows play; adversity a winning fight!

The coming of Christ, which is the coming of love, is life's superb awakening. Everywhere prison doors fly open. Faith that was bound, hope that was bound—see them now. They range the open spaces free to all the light and the sweet air. A new gleam in the eyes, a new lilt in the heart, a new vigor in the stride. With every uplifting of the heart to Him fresh powers unfold, and the voice of the taskmaster is heard no more.

* * * * *

Here and there on the road of life we encounter a wayfarer who has known the truth, whom the truth has made free, and in him we have seen destroyed "the face of the covering cast over all people, and the veil that is spread over all nations". He has given us a glimpse of a life, here and now, in which "death is swallowed up in victory, and the Lord God wipes away tears, and the rebuke of His people takes He away from off all the earth".

Should he speak to us, this wayfarer, of the liberating truth that is in Him, that makes His mere presence a shining surprise, what would he say? Would he not say in that day: "Lo, this is my God. I have waited for Him, and He is saving men: This is the Lord; I have waited for Him; I will be glad and rejoice in His salvation."

He has seen his life at last in the light of a love which is a ministering power and a plentiful peace, and because of him the dreariest road comes to be the way home.—Baptist Times.

A Strong Argument For Immortality.

Love tells us that there is no destruction in death—that the comradeship of the spirit is beyond the reach of interference. This experience of immortality, which it is possible for us all to have while we are still on earth, softens the loneliness of the physical separation that death brings. Death with a gentle touch comes to some who are weary with life, and whispers softly, "There, you are tired now. Rest awhile upon the Everlasting Arms". And the sick one answers, "Yes, I am tired now and will gladly rest, but I refuse to sleep forever. When I am refreshed I want to wake and to have another chance to work and laugh and love". By our continued experience of uninterrupted fellowship we whose spirits are in close comradeship with the spirit of Him whose pilgrimage on earth has ended, know that He has awakened and is living, is rested and active.

True, our physical ear no longer hears the accent of his voice. True, our lips no longer speak our message to Him. But we do not have to be forever talking to realize the presence of the loved ones of our heart. There is a comradeship of the spirit with no words spoken. As we sit together within the same room we often discover that words interrupt the depths of comradeship that silence gives. We are at our work, reading, writing, thinking, and our wife is at her work, reading, sewing, planning. No word passes between us, and yet we are conscious of one another's presence and the work that we are doing is the better done because of that silent comradeship of spirit.

It may even be that we are not in the same room and yet that mysterious comradeship of eternal spirits is the most definite experience in our consciousness. So, when the spirit of him whom we have loved has been released from the limitation of the flesh, we know that the comradeship of the spirit is in no way interrupted. Love has never and never will acknowledge that its fellowship will be destroyed. Here on earth we live in one of the smaller rooms, in God's great house; at death we pass into a larger and brighter room in the one house of the one Father. A wall within a house can never separate eternal spirits who are believers in God and in His creative love. The ceiling in God's House is high, indeed, and we on earth and they in heaven live together under it.

When the evidence is all in—the universal belief in immortality, the God-given yearning within every soul that comes to maturity, the intuitions of our own hearts, our experience of comradeship with loved ones passed from earth, the powers that we possess, powers too great for a short life to be lived only upon the earth, the desire of the soul at its best for perfect holiness, the promises of Him who would not tell a lie, we sing with Alfred Tennyson:

"Thou wilt not leave us in the dust;
Thou madest man, he knows not why;
He thinks he was not made to die,
And Thou hast made him; Thou are just."

—A. N. Hoath.

Vision.

Jesus crystallized the idea of Faith which is held in solution throughout the Bible, and rests on the assumption of two worlds. There is the physical world which lies round us on every side, and of which our bodies are a part. This is one environment, and the instrument of knowledge here is sight. There is the spiritual world which is hidden by the veil of the physical and of which our souls are a part. This is another environment, and the instrument of knowledge here is faith. There is an order in the education of humanity, and the first lesson is not faith but sight. The race, and each individual in his turn, begins with the experience of the physical; seeing visible objects, handling material possessions, hearing audible voices, looking at flesh-and-blood people. It is a new and hard lesson to realize the spiritual: to enter into the immaterial, inaudible, invisible, intangible life of the soul; to catch a voice that only calls within, to follow a mystical presence through a trackless wilderness, to wait for an inheritance that eye hath not seen, to store our treasure on the other side of the grave. This is to leave our kindred and our father's house, and to go into a land which God will show us. It is to emerge from the physical, it is to enter into the spiritual spheres. It is an immense advance; it is a tremendous risk. Any one who shifts the centre of his life from the world which is seen to the world which is unseen deserves to be called a believer. Abraham was the first man in history who dared to make this venture and cast himself on God. He discovered the new world of the soul, and is to this day the father of the faithful.—Ian Maclaren.

For the Southern Churchman.

Three Prayers for Every Day.

Pollie Westcott Branham.

Early, dear God, in the morning,
My thoughts with the sun arise,
Fresh as the day that is dawning,
Clear as the waking skies;
Teach me to live in beauty
Now that the day has begun;
Help me to make each duty
Radiant as the sun.

Noontide, dear God, in its glory,
Brief though the shadows be,
Can be but transitory,
So let me kneel to Thee;
Show me each fault in my being
Here is the sun's full light,
Make me to see, and seeing,
Help me each fault to right.

Now that the sun is descending
Thanks for the day arise,
Rapt as the glow that is lending
Effulgence to the skies;
Wipe out, dear God, with my sorrow
Each wrong that today I have done,
Strengthen my faith, that tomorrow
It may look up with the sun.

A Rabbi's View of Jesus.

Rabbi Stephen S. Wise said in New York not long ago: "Jesus was not a being come down from heaven, but one who attained to heavenly heights. He was not a God who walked on earth like a man but a human who walked with God on earth. He was not a God who lived humanly, but a man who lived divinely. He was not a being who died that others might live, but a man who so lived that men need not perish. Let it never be forgotten that He was ours (he was speaking to Jews) and we might have been His, as in truth and spirit we are His. To us He belongs—not His Church, but He—the man, the Jew, the prophet." This utterance, coming as it does after nearly two thousand years marked by Jewish negation of Jesus, has, as might be expected, deeply stirred both Christians and Jews. But the spirit in which Dr. Wise made this statement was not unfriendly but decidedly the opposite. There is certainly in the statement great encouragement. The distinguished rabbi has not reached the highlands of Christian faith but he is on the way. He sees "through a glass darkly", but the encouraging thing is that he is beginning to see. How nations would be "born in a day" if the great Jewish populations of the world should snddenly come to accept the Christian Christ as the Hebrew Messiah!—Presbyterian of the South.

All God's perfections are but manifestations of His love; the offers of the Gospel are the invitations of His love; the threatenings of the law are the warnings of His love; the afflictions He sends are the chastisements of His love; the incarnation of Jesus is the richest illustration of His love; and heaven is the seat and consummation of His love.—Dr. H. Macmillan.

I often think that what we do not know of God inspires us with that fear which is the beginning of wisdom, and what we do know of Him as revealed in Jesus Christ, inspires that love which can be so rich as to be all consuming.—Bishop Brent.

For the Young Folks

For the Southern Churchman.

As Jesus Taught.

Martha Shepard Lippincott.

Dear Father, Thou hast sent Thy Son,
To teach us what is right,
And may we all be following
His blessed, guiding light.
He taught us how that we should live,
Life's happiness, to find,
By following the Golden Rule.
And always being kind.

Then may we follow in His steps,
And do as Jesus would;
Then soon our souls will cease to wish
For aught but what is good.
We, the greatest happiness, will find
In helping other souls
And teaching all mankind to seek
Life's highest, noblest goals.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Ascension of Jesus.

M. L. G.

Jesus and His friends walked out from Jerusalem over the road they knew so well. They were talking together of the Kingdom, and He was showing them that He meant not to make Himself a King at Jerusalem, but that His Kingdom would be an everlasting Kingdom, reaching to the world's end. They were not to be courtiers but witnesses, and however strange it might seem to them, He would be with them always and everywhere.

But to be with them always He must leave them now. They rounded the slope of Olivet, where He had wept over Jerusalem, and drew near to Bethany. And there some green slope felt the last pressure of those wounded feet. He blessed them even as "He was parted from them", for He was not changed, and He had blessed them many times before.

Then a bright cloud, and angels! "Why stand ye here gazing up into Heaven? This same Jesus shall come again."

This was not death, not loss. He was to be more theirs than ever—not with them only, but in them; and not theirs only but the Saviour of all through the ages, until He so comes as they saw Him go, in glory.

Rover's Mission.

Our Barn Folk were particularly well cared for and had every reason to be perfectly happy and contented, but they did not realize how well off they were until one late October day, when Rover, the House Dog, in good old Dog Fashion, opened their eyes.

Now, the Hens started it all. At least, old Madam Hen, late in the afternoon of a very cold day, got all fussed up, and, running from Hen to Hen, started a commotion that was well-nigh a panic by the time Mr. Farmer and Rover came to do the evening chores.

"Of all the places in the world, this is the worst spot of all," spluttered Madam Hen, who was disgruntled because the cold wind ruffled up her feathers.

"Why so?" shrilled Miss Pert Pullet, impudently cocking one eye at Madam Hen.

"Why so? Why so? You little worm—keep still!" and Madam Hen scratched the dirt right up into Miss Pert's open beak. "Work, work, work—day in, day out—all the time—all for nothing. Laying eggs and having them taken away—every night. Cluck, cluck, cluck."

"Yes, and when Sunday morning comes, we know from experience that one of us will be missing. I wonder who will be the next." Old Timer stopped strutting long enough to add this much to the conversation.

"Why do you worry, Old Timer?" said Miss Pert Pullet. "Mr. Farmer will never take you. You are too old and tough." Miss Pert Pullet was really very much afraid of Old Timer, but she never missed an opportunity to tease the old rooster.

"Cock-a-doodle-do, any dude will do!" ignorantly piped Young Rooster.

"Talk about trouble! What's worst than bringing up children? I've brought up one brood this year and here is a second family to scratch for. No wonder I'm thin," and Mrs. Old Hen clucked and called to her family, for she had just found a nice, fat worm.

"I call that overwork, just plain overwork. One way or another, we're all overworked, overworked, overworked." Pretty Plymouth Rock Hen put in this—not that she really cared, but she always made it a practice to agree with everything the other Hens said.

Then the Hens, young and old, and the Roosters, too, took upon themselves a real chorus of complaint which could be heard for a great distance.

The Pigs heard; in fact they were awakened from their afternoon nap.

"Those Hens!" and White Pig lazily got to his feet. "No more sleep now."

"I am hungry and there's nothing to eat. Why can't they feed us five times a day, instead of three? I think we need that much, don't you, brother?" Black Pig was so lazy he didn't try to get up, but such a squealing as he and his brother, White Pig, set up!

The Cows, waiting to be milked, entered their complaint.

"You folks, Hens and Pigs, are right. What's the use, anyway? We give and give and give milk, and what do we get out of it?" Daisy lashed her tail and gave a loud "Moo, moo".

Her sister Cows agreed that no good came to them, and Buttercup, the old black bossy, claimed that their children were being robbed of their rightful heritage. And the Cows lashed their tails, clashed their horns against the sides of the stalls, and joined in the general uproar that was gradually spreading.

All this time the First Mail Horse had been trying to get in his word, but the Cows gave him no chance. Just as he was about to speak, "Ker-plunk, ker-plunk, ker-plunkity plunk", sounded Second Mail Horse's feet on the barn floor.

"What's all the row about?" he asked.

"Oh, we're all complaining because we have so much to do. These Cows and Hens and Pigs—inferior animals!—think they are being ill-treated, but who has to work any harder than we do?" answered First Mail Horse.

"Let them go out every other day and cover thirty miles of road, delivering the United States Mail to all the farmers from Sweden Corner to Tangle Ridge—they'd have some reason to holler then. I say, I'm hungry"! retorted Second Mail Horse, tossing his head and stamping his feet impatiently, after being tied in his stall by Mailman, who, not understanding Animal Talk, immediately left the barn.

By this time, the "Big Team" were through plowing in the field and the Farmer's Helper brought them to the barn. Now, the "Big Team" were together so much that they had formed the habit of talking in unison.

"Work," they said, "who knows anyting about work, except us? From early morning till late evening for the past two weeks we have been plowing the rockiest soil in this country. Goodness, you Folk have a cinch, not excepting you Mail Horses."

"Stamp, stamp," went the heavy feet and "Thump, thump," sounded their heads against the sides of their stalls.

Meantime, Mr. Farmer had arrived at the Barn with the milk-pails, and together with his Helper they began to card and brush the horses, and then pitched the straw and hay from the mows, bedded the horses and cows, and prepared the evening meal for the Barn Folk.

Rover, the House Dog, had been around the Barn for some time and had heard all the complaints as he was waiting for the men to come up from the field. The men did not understand Animal Talk and took no notice of the complaining sounds coming from every direction, but Rover did, and just as soon as he got into the Barn, he went about among the Barn Folk and began to reason with them.

"For shame, for shame!" he barked. "If you Barn Folk only knew how hard Mr. Farmer works and plans to give the best care and right food to all you Folk, no matter what your station, you wouldn't complain any more. You Hens, how can you fret? Even if Mr. Farmer does take your eggs from you every night, he only does it that he may get money to buy good grain."

Then, dashing past the Pig Pen, he called, "You gluttons, here's Mr. Farmer with your supper. What would you do without your three square meals a day, let alone getting five"?

Not waiting to hear the "Ooph, ooph", of the Pigs as they snoozled and bubbled in the trough into which Mr. Farmer poured the warm corn-meal mush, Rover ran into the stable and said to the Horses and Cows:

"Be quiet, Foolish Ones. Did Mr. Farmer ever abuse you? You have the kindest of treatment, not to mention pure drinking water, sweet hay and oats to eat, and clean straw beds to lie on at night. Why aren't you willing to give your services to Mr. Farmer in return for all these things?"

Then the Barn Folk began to be just a little ashamed, and if Mr. Farmer and his Helper could only have understood Animal Talk a little better than they did, they would have noticed that at the moment the "Big Team" gave the signal, there floated up from the Hen Yard, the Pig Pen, and the Stable a distinctly contented sound which told Rover that the Barn Folk really did appreciate food and shelter and proper care, after all.—Maude V. Ebbett, in Zion's Herald.

The Wires.

Whenever I go out to walk
With daddy, we just talk and talk.
I ask him questions, too, although
He often answers: "I don't know."

And so I asked the other day
About the wires along our way.
They stretched above us, high and tight,
From pole to pole, clear out of sight.

He told me that those wires were meant
To carry messages we sent
By telephone and telegraph
All 'round the world. I had to laugh.

I seemed to see them creeping past
Upon the wires, all going fast,
And some had legs and some had wings,
Those messages were funny things.

Now, when I'm left alone at night,
Tucked in my bed, without a light,
I think about those wires out there
And all the messages they bear.

I do not look for I might see
A message never meant for me;
But as I lie awake and hark
I hear them singing in the dark.
—Laura Lee Randall, in St. Nicholas.

For the Southern Churchman.

Anette and the Mountain.

Louis Tucker.

Once upon a time there was an ant who climbed a mountain. The ant was out hunting honey-cows in the green grass-forest, and climbed in the regular way of business and not in search of adventure. She was a very ordinary, every-day ant, exactly like ten thousand others in her city, and her name was Anette.

The mountain's name was Susannah, and she spent a great deal of time sitting in the grass looking at the sky because she toddled when she walked and sat down when she stood still. She and Anette were exactly the same age, which was twenty-two months; but Susannah knew that Anette was alive while Anette had not the slightest suspicion that Susannah was anything else than the mountain which she seemed.

Anette started up the foothills, which were black and shiny, like an outcrop of coal. After a long climb she reached a white district with a blue border to it, which was fuzzy and very hard to get over. Then she reached a fat and chubby expanse that was warm and wriggled, so she hurried over it to the vast snow-fields that stretched up and up almost to the mountain-top. She had just gotten a good foothold on the edge of the snowfield when there was an earthquake and the mountain rose up in the air. It moved forward unsteadily, crushing down the grass-forest and going as far in a minute as an ant could do in half a day and then it sat down, with a jar which nearly threw Anette off, and the snowfield billowed into new ridges and contours. Then there came a long, hard, slow climb up and up until Anette reached a blue expanse, nearly vertical, like blue glacier-ice; but when she crossed it, it was warm and silky and smooth. At the upper edge of the blue cliff the white snowfield began again, and Anette toiled up and up that for a long, long time. At last she came to another warm, soft, chubby formation, and she had not gone ten steps on it when the mountain had another earthquake and a piece of it flew up and almost hit her. So she hurried across as fast as she possibly could and reached the woods on the other side; and then the mountain began to make a curious noise. "Ma—," it said, "Ma-Ma, Ma-ma-ma." Anette thought it was a volcanic eruption or else a tempest among the mountain-peaks, and stood still and listened for a while. Then she tried to hide deeper in the forest, and the mountain immediately made more noise than ever. Then a larger mountain came swiftly, shaking the ground, and picked Anette's mountain up and fluffed the forest on top of it so that Anette fell out and landed on a tall grass stem, which broke her fall. And then both mountains went away.

Anette was lost in the grass and took two days to get home; and when she reached her city the queen sent for her at once to tell where she had been; for in Anette's city there is a curfew-law and everybody is expected to come home every night. Anette told exactly what had happened, no more and no less; because she was a very ordinary, working ant with no imagination. Then the queen and council went into executive session over her. They said that if she had told about one mountain, they would have given her the Noble prize for discovery, because other ants had seen mountains though they had never climbed one; but when it came to two mountains and one picking the other up, they could not endorse it. So they changed her name to Dr. Cook and put her in prison, because nobody ought to be so big a liar and go free. So poor Anette died in jail; but the next queen of the ant-city ordered a statue made to her in the City Hall as the ablest writer of fiction their race had ever produced. And so poor Anette was honored by mistake long after she was dead. As for Susannah, she never had the slightest idea of the harm she had done.

A Story of Two Arabs.

Lamartine, the French poet, tells the following:

There was a famous horse in the tribe of Nagdeh, and an Arab of another tribe wished to have it. He offered for it all his camels, but the owner would not sell it. One day he stained his face, clothed himself in rags and waited by the roadside where he knew the horse was to pass.

When he saw Naber approaching on his fine horse, he cried out in a weak voice, "I am a poor stranger; for three days I have been unable to move from this spot to seek for food; I am dying; help me, and heaven will reward you"!

The Bedouin kindly offered to take him upon his horse and carry him home; but the rogue replied, "I cannot rise; I have no strength left".

Naber, touched with his distress, dismounted and with great difficult set the seeming beggar on the horse's back.

No sooner did Daher feel himself in the saddle, than he set spurs to the horse and galloped off, calling out as he did so, "It is I, Daher! I have got the horse and am off with him"!

Naber called after him to stop and listen. Certain of not being pursued, he turned and halted.

"You have taken my horse. I wish you joy of it; but I do beg you never to tell any man how you obtained it."

"And why not?" said Daher.

"Because," said the noble Arab, "another man might be really ill, and men would fear to help him. You would be the cause of many refusing to perform an act of charity for fear of being duped as I have been."

Daher struck with shame at these words, was silent for a moment, then, springing from his horse, he returned it to its owner. Naher made him accompany him to his tent, where they spent a few days together, and became fast friends for life.—Selected.

A Golden Heart.

Melinda lived with her grandmother, who gathered herbs in the deep forest. All the playmates the girl had were squirrels and rabbits, but one day even they went away, and she was left alone. This is how it came about.

There was a small grassy open spot near their home with a little brook flowing through it. The whole year round it was gay with pretty flowers. The rabbits would come there and eat the tender plants and drink the clear, cool water. Melinda often brought them cabbage and lettuce from her grandmother's garden.

One day some careless boys left a bonfire, which burned the little glade over and scared the little wild creatures away. Melinda was very sad, for her grandmother told her that her little playmates would not come back until the ground was covered with flowers again.

So the girl went out and tried to find some, but they had all gone too far away. She sat down by the little brook and tears came to her eyes as she thought of her lost comrades. When the little brook found out what was troubling her it hurried away to ask the lovely flowers to come up and live.

When it invited the daisy to come, it said, "Oh, I couldn't do any good going up there and living all alone".

The clover also refused, saying that it had all it could do now, without going anywhere else. The dandelion replied that it was too far away from home.

The kind little brook tried to get them all, but they all refused. At last it asked the forget-me-not, a tiny plain blue flower. It answered the brook at once and said it would be glad to go. So the little plant traveled away with the brook until it came to the glade. There it grew faster and faster, by hundreds and thousands.

One day, when Melinda came sadly down to the glade, it was all covered with the tiniest blue flowers, looking like a bit of blue sky, dropped down from above. There was the rabbit, hopping around with her little ones, and the squirrel was sitting up and holding its paws for corn.

Now, Mother Nature saw the kind thing the forget-me-nots had done. "You truly have a golden heart, for you have done what you could," she said.

The next morning, when the sun shone on the forget-me-nots, every one had a golden heart.—Selected.

For the Southern Churchman.

Try Praising Jesus.

F. B. Stone.

When Jesus seems so far away,
Indifferent to your thought,
And you are tired and anxious, too,
And all your nerves o'erwrought,

Try praising Him and thanking Him,
And lift to Him your heart,
A sense of loving nearness then
Will Christ to you impart.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

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MEETING OF TRUSTEES.

THE BOARD OF TRUSTEES OF THE Protestant Episcopal Theological Seminary in Virginia will meet at the Seminary on Wednesday the 8th day of June, 1927, at noon.

S. SCOLLAY MOORE,
May 5, 1927. Secretary.

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HELP WANTED

WANTED, IN CHURCH SCHOOL FOR boys, trained nurse for session beginning September 15, 1927. Address X, Y. Z. care of Southern Churchman, giving age and references.

WANTED, A WOMAN WORKER FOR A Mountain Mission. State experience and give reference. Address "A. S. F.", care of Southern Churchman.

CHURCH INTELLIGENCE.

(Continued from page 17.)

address and baptized a grandson of Colonel Waters, who was born in Winton and is now one of the principal citizens of Scranton. The Colonel made a short address, saying how glad he is that a boyhood wish at last is fulfilled—Winton has a church. Dean Holmes of Trinity, Carbondale, Miss Zattan Gordon, the Supervisor of Religious Education of the Diocese, and the Archdeacon each made short addresses.

H. P. W.

SPRINGFIELD.

Rt. Rev. John C. White, D. D., Bishop.

The Jubilee Celebration and The Synod.

The diocese celebrated its Golden Jubilee May 10, 11 and 12.

Under the auspices of the Church Club of the Diocese there was held at the St. Nicholas Hotel on Tuesday evening the largest dinner of men and women ever brought together in the history of the diocese. Two hundred and ninety-one were actually present. At the speakers' table were Bishop and Mrs. White; the President of the Church Club, Mr. Arch Bassett; and the toastmaster, Dr. Elmer E. Hagler. The principal speakers of the evening were the Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky; the Rev. John Henry Hopkins, D. D., rector of the Church of the Redeemer, Chicago; and Mrs. J. S. Morrison, President of the House of Church Women of the Diocese of Indianapolis. Other guests were the Bishop of Fond du Lac; the Bishop of Nebraska; the Bishop of Milwaukee; the Suffragan Bishop of Chicago; and the Rev. Edward Haughton, rector of St. Paul's Church, Springfield; the Rev. Jerry Wallace, rector of Christ Church, Springfield; Mr. Pascal E. Hatch, treasurer of the Church Club, and Mr. Franklin H. Spencer, secretary of the Church Club. Miss Grace H. Parker, Field Secretary of the Woman's Auxiliary, was also a guest at the dinner.

The attendance of men and women was representative, all but three or four missions in the diocese being represented. A reception preceded the dinner.

During Tuesday afternoon at St. Paul's Parish House was largely filled by women who had come to hear Miss Grace Parker tell of the work of the Woman's Auxiliary.

The fiftieth annual Synod opened officially with a Corporate Celebration of the Holy Communion in St. Paul's Church on Wednesday morning, at which Bishop White was the celebrant. Others assisting in the service were the Bishop of Fond du Lac; the Bishop of Nebraska, and the Bishop of Chicago. All of the clergy were present and St. Paul's Church almost filled with the delegates and visitors to the Synod and to the Woman's Auxiliary.

At the organization meeting Mr. Franklin H. Spencer, the Executive Secretary of the Diocese was elected Secretary of the Diocese. Mr. Spencer, appointed with the approval of the Synod, as the Assistant Secretary, the Rev. Henry F. Selcer, of St. George's Church, Belleville.

At the anniversary service, which was in charge of the Bishop of the Diocese, the sermon was preached by Bishop Woodcock.

Mr. Raymond M. Tingley, of St. Paul's, Alton, was elected by a concurrent vote of the clergy and laity as treasurer of the diocese. Elections to the Standing Committee were the Rev. J. G. Wright; the Rev. Edward Haughton; the Rev. Jerry Wallace and the Rev. R. H. Atchison; Mr. Dan G. Swannell, Mr. F. N. Morgan, Mr. H. M. Andre and Mr. Pascal E. Hatch. Delegates to the Provincial Synod elected were the Rev. Henry F. Selcer, the Rev. R. H. Atchison, the Rev. H. L. Miller, the Rev. S. A. Macdonnell, Mr. Dan G. Swannell, Mr. F. N. Morgan, Mr. Harry J. Elliot and Mr. Marcus Goldman.

An interesting missionary service was held in St. Paul's on Wednesday evening, at which strong and helpful messages were delivered by Bishop Shayler, of Nebraska, and by Archdeacon Weller and the Rev. George L. Whitmeyer, who is in charge of the work at Herrin.

The Woman's Auxiliary elected as President Mrs. John Chanler White.

East St. Louis was selected as the meeting place of the Synod next year.

F. H. S.

Personal Notes

PERSONAL NOTES.

The Rt. Rev. Theodore Payne Thurston's address is changed from 3420 Park Boulevard, to 3431 Park Boulevard, San Diego, Calif.

The Rev. Paul F. Williams, formerly minister-in-charge of the Church of the Resurrection, Starkville, Miss., has accepted a call to be assistant at St. George's Church, Schenectady, N. Y.

The address of the Rev. C. H. C. Sergel is changed from Livramento, to Caixa 763, Rio de Janeiro, Brazil.

The Rev. Henry W. Dowding, formerly of the Congregational Church, who is preparing for Holy Orders, is supplying temporarily at St. Bridge's, Berkley, Norfolk, Va.

Until further notice the address of the Rev. Lloyd Craighill is 20 Minghong Road, Shanghai, China.

The Very Rev. Theodore R. Ludlow, formerly Dean of Grace Cathedral, Topeka, Kansas, has accepted his appointment to be secretary of adult education under the National Council, effective June 1.

The address of the Rev. Herbert D. Cone is changed from Clinton, N. C., to 37 Charles Street, Berkeley Square, London W-1, England.

The Rev. George La Pla Smith, formerly curate of Trinity Church, New York City, has accepted the call to be assistant chaplain of the County and City Mission Society, Los Angeles.

The Rev. Henry F. Hine, rector of Christ Church, Stratford, Conn., will become rector of Trinity Church, Torrington, Conn., in July.

The Rev. F. Vernon Venables, formerly in charge of St. Andrew's Church, Port Angeles, Wash., has accepted the call to Christ Church, Anacortes, Wash.

After June 1, the address of the Very Rev. G. C. F. Bratenahl will be Brace's Cove, Gloucester, Mass.

The address, after June 1, of the Rev. Edgar Van W. Edwards, will be Atmore, Ala.

ORDINATIONS.

On Saturday morning, April 23, 1927, in St. Luke's Church, Scranton, Pa., the following persons were ordained to the diaconate:

Mr. Paul Stevens Olver, a graduate of Hamilton College, and the General Theological Seminary.

Mr. George L. Grambs, a graduate of Lehigh University and of the General Theological Seminary.

Both these men are members of St. Luke's Church.

Mr. Gordon Tyron Jones is a graduate of Lehigh University and of the General Theological Seminary. Mr. Jones is from Edwardsville, Pa.

Messrs. Olver and Crambs were presented by the rector, the Rev. R. P. Kreitler; the Rev. James Thomas presented Mr. Jones.

Bishop Talbot, assisted by Bishop Sterrett, ordained the men. Bishop Sterrett celebrated the Holy Communion; the Rev. Percy Silver, D. D., read the Litany, and the Rev. John Talbot Ward, of Burlington, N. J., preached the sermon.

The Rev. Thomas S. Kell, a deacon serving St. Luke's, Anchorage, and St. Thomas', Lyndon, was recently ordained to the priesthood in Christ Church Cathedral by the Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky. His presenter was the Very Rev. Richard L. McCready, D. D., dean of the Cathedral. The Rev. Harry S. Musson, rector of the Church of the Advent, was the preacher, and the epistle and gospel were read by the Rev. Frank W. Hardy, senior canon, and the Rev. A. H. Austin, rector of Grace Church, respectively. Several of the clergy of the diocese assisted in the laying on of hands, and in the administration of the Holy Communion. Mr. Kell is an Englishman by birth, and came to the Diocese of Kentucky about a year and a half ago from the DuBose Memorial Training School.

On Palm Sunday, the Rt. Rev. John Chanler White, D. D., Bishop of Springfield, ordained to the diaconate Dr. Stanley L. Krebs, well known as a psychologist.

The candidate was presented by the Rev. Robert Hall Atchison, rector of St. Paul's Church, Alton, who also preached the sermon.

In St. Paul's Church, Burlington, Vt., the Rev. Christopher Quimby, deacon, was advanced to the priesthood by the Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont, on March 15. He was presented by the rector, the Rev. George L. Richardson, D. D., the Bishop preaching the sermon.

The Rev. Paul Reese, Deacon-in-Charge of the Good Shepherd, Sapulpa, Okla., was ordained to the priesthood on the first Sunday after Easter, at Sapulpa, by the Rt. Rev. E. C. Seaman, assisted by the Ven. H. B. Smith, Archdeacon of Eastern Oklahoma. Bishop Seaman preached the sermon. Mr. Reese will continue his work at Sapulpa.

Next to the brightness of Easter Day no event has meant more to the many people and friends of All Souls' Church, Waterbury, Conn., than the ordination Saturday, April 30, of Conrad Herbert Gesner, son of the rector, the Rev. Anthon T. Gesner and nephew of the Rev. Dr. Richmond H. Gesner, rector of Trinity Church, Newtown, Conn.

There were several unusual features that added interest ot the service. The candidate for the Diaconate was presented by his father, the ordination sermon was preached by his uncle, and he was ordained by the Rt. Rev. Hugh L. Burleson, D. D., Bishop of South Dakota, who administered baptism to him in his infancy. Also the day was the anniversary of the departure from this life of the late Rev. A. Herbert Gesner, whose long and faithful ministry at St. Mary's Church, Scarboro-on-the-Hudson will be remembered by many. The Litany was read by the Rev. John F. Plumb, D. D.

After graduation in May from the General Theological Seminary, the newly ordained deacon expects to begin his ministry in South Dakota, of which Missionary District he had recently become a candidate.

Mr. H. Campbell Dixon was ordained deacon at the Church of St. Paul's-by-the-Lake, Chicago, Sunday, May 15, by the Rt. Rev. Sheldon Munson Griswold, Suffragan Bishop of Chicago.

The Rev. Paul R. R. Reinhardt of Kankakee presented the candidate and the Rev. Edwin J. Randall, D. D., preached the sermon.

Mr. Dixon is a native of Edinburgh, Scotland, and a graduate of the University of Chicago and the Divinity School of the University of Chicago. He was a Field Secretary of the Brotherhood of St. Andrew for four years. During the last year he has been lay reader in charge of St. Ignatius', Antioch, St. Andrew's, Grayslake, and All Saints', Trevor, missions of the Diocese of Chicago. He will remain in charge of the missions after his ordination, with residence at Antioch, Ill.

DEATHS.

The Rev. Thomas Henry Montagu Villiers Appleby, D. D., non-parochial priest of the Diocese of Missouri and a former Archdeacon of Minnesota, North Dakota, and Duluth, and a resident of Tacoma, Washington, since 1913, died early Tuesday, May 3, at his home at the age of eighty-three years.

Dr. Appleby was born in London, England, in 1843, and was ordained deacon in 1865 and priest in 1866. He came to the United States and Canada in 1865 as the missionary for the Society for the Propagation of the Gospel, spending the time until 1881 among the pioneers and Indians along the frontiers.

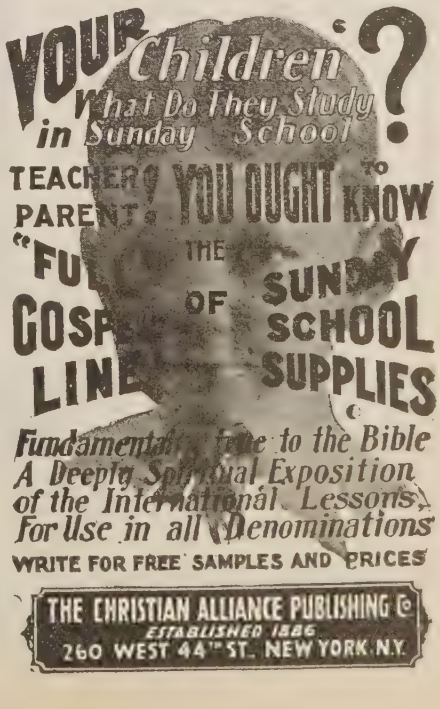
The Rev. Thatcher Raymond Kimball, rector for a number of years of the Church of the Epiphany in Dorchester, Mass., died suddenly on May 7.

Mr. Kimball was minister-in-charge of St. John the Evangelist's, Duxbury, rector of St. James' Church, West Somerville, and associate minister of St. Stephen's Church, Boston, before becoming rector of the Church of the Epiphany, Dorchester.

Cleansed.

"Blessed are they that wash their robes, that they might have a right to the Tree of Life", has the clear ring of the New Testament music about it, and is in full accord with the whole type of doctrine that runs through this book. If men are clean, it is because they are cleansed. If we are clean, it is because we have been made so. The first beatitude that Jesus Christ spoke from the mountain was, "Blessed are the poor in spirit". The last beatitude that He speaks from heaven is, "Blessed are they that wash their robes". And the act commended in the last is but the outcome of the spirit extolled in the first. For they who are poor in spirit are such as know themselves to be sinful men; and those who know themselves to be sinful men are they who will cleanse their robes in the blood of Jesus Christ.—Alexander Maclaren.

Remember that the ground of our Lord's "compassion on the multitude" is that they are "as sheep having no shepherd"; and that a shepherd is one who "calleth his own sheep by name". Individualizing care lies at the heart of every true evangelist and speaks through his lips. Passion for souls, rather than love for humanity in general, is the motive and measure of ministry in the Name of the Good Shepherd.—Bishop Rhinelander.



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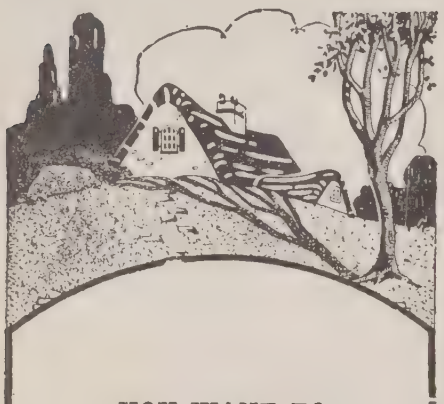
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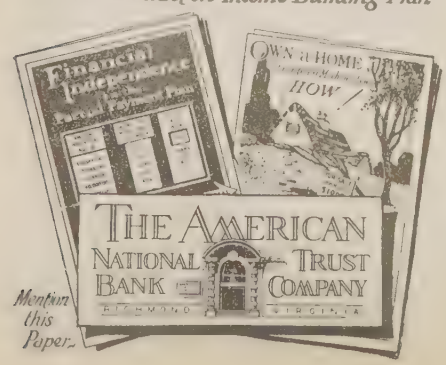
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IF we have not learned that God's in man,
And man in God again,
That to love thy God is to love thy brother,
And to serve thy Lord is to serve each other—
Then Christ was born in vain!

If we have not learned that one man's life
In all men lives again;
That each man's battle, fought alone,
Is won or lost for every one—
Then Christ hath lived in vain!

If we have not learned that death's no break
In life's unceasing chain,
That the work in one life well begun
In others is finished, by others is done—
Then Christ hath died in vain!

If we have not learned of immortal life,
And a future free from pain,
The Kingdom of God in the heart of man,
And the living world on heaven's plan—
Then Christ arose in vain!

—Charlotte Perkins Gilman.

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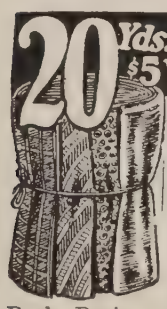
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Ruth Lindsay.

The birdie's on the bough,
He chants his matins now,
The tree tops sway;
I arise in sheer delight,
To greet this welcome sight,
The dawn of day.

I wander forth this morn,
Like earth, I feel reborn,
I carol, too;
The dew-tipped flowers nod,
Arising fro mthe sod,
They'll speak to you.

I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.—Jesus.

We shall never be freed from anxieties in this life; they are the stuff through which our characters are trained. It is the way in which we meet them and deal with them that determines our progress in the Christian life. We need not be pressed down by them, for when we have applied our powers of thought diligently we can commit our way unto the Lord and be confident that He will direct our paths. His Spirit will enlighten our judgment, and in the midst of perplexities and anxieties our hearts will be at peace.—The Healer.

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When people begin to lose their religion, they first become critical.

The cross is of all our problems the most baffling, or it is the solution of them all.—P. T. Forsyth.

We shall never fully know in this world what our souls have been saved from, in that all things we wanted did not come our way.—Rev. William Porkess.

An old garden is like an old life. Who plants from age to age writes a record of the years in leaf and blossom, and the spot becomes as sacred as old books and old friends.—Eliza C. Hall.

When overarched by gorgeous height
I wave my trivial self away;
When all I was to all men's sight
Shares the erasure of the day;
Then do I cast my cumbering load,
Then do I gain a sense of God.
—Selected.

Missions are the climax of unselfishness. Missionaries are the heroes of unselfishness. Those that give to missions are aiding in Christianity's great venture in self-giving. Missions take up the cross and carry it to the ends of the earth.—Ex.

Seek holiness rather than consolation. Not that consolation is to be despised or thought lightly of; but solid and permanent consolation is the result rather than the forerunner of holiness; therefore, he who seeks consolation as a distinct and independent object will miss it.—Selected.

When we take our burdens to God we can be delivered from them in a real way so that they are no longer ours; we may still feel them, yet we are not possessed or obsessed by them; they are in other Hands than ours; the crushing weight is gone; to acute mental stress there has succeeded calm.—Selected.

Difficulties make men of us. Summer sailors, yachting in smooth water, have neither the joy of conflict nor the vigor which it gives. Better the darkness, where we cannot see our way, and the wind in our faces, if the good of things is to be estimated by their powers to "strengthen us with strength in our soul!"—Alexander Maclaren.

How fond we are of thinking about what we have not, instead of thinking about what we have! It has been well said, "Some people's cast-off happiness, like their cast-off clothes, would make some other people very happy. The most cheerful lives are not those that have the most, but those that appreciate the most. Every one of us has a gold mine of unworked joy close at hand. But gold needs searching for.

"My final message to my friends:
Put first things first;
Make Christ central in your lives;
Live the life eternal in the life temporal."

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EDITORIALS

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ANNOUNCEMENT

At a recent meeting of the stockholders of the Southern Churchman Company the Rev. James W. Morris, of Virginia, recent missionary to Brazil, was elected editor-in-chief of the **Southern Churchman,** but owing to other engagements Dr. Morris will not be able to assume the duties of office for some months to come, hence I propose to publish on our first page a series of lectures delivered manyyears ago by Bishop McIlvaine, of Ohio, on the authenticity and credibility of the Bible, which contain most valuable and most interesting history. These lectures will be continued in serial articles in the coming consecutive issues of this paper.

LANGBOURNE M. WILLIAMS.

ARTICLE I.

Authenticity of the Bible.

All of these considerations are at least sufficient to impress us with the eminent importance of the most serious attention to the spirit and manner in which one proceeds in the study of the evidences of Christianity.

Let me urgently recommend docility in this pursuit. By this I mean nothing resembling credulity; but an open-hearted and humble-minded readiness to weigh evidence with simplicity of purpose in the most even scales of truth; and then to submit to and follow the truth wherever it may lead, with singleness of heart, in the fear of God.

Let me also recommend a deep seriousness of purpose in this pursuit. I mean that calm and settled earnestness of mind, which a just sense of the unspeakable importance of the subject and of the responsibility under which all, even the most indifferent, must treat it, will necessarily inspire.

Lastly, prayer is by all means to be employed in this pursuit. It is written most wisely, "If any man lack wisdom, let him ask of God". But do I forget that I am speaking from the chair of a lecture-room instead of the pulpit of a church? Prayer? How do I know but that I am addressing many who are already on the side of infidelity? Would I say to them, Study the evidences of Christianity with prayer? Is it not equivalent to begging the question? Is it not asking them to do what, as professors of infidelity, they object to? In one sense, I verily believe it is begging the question. A spirit of serious, earnest prayer for the knowledge of truth is utterly inconsistent with the spirit of infidelity. Who does not feel the singularity involved in the idea of seeing a thorough infidel engaged in secret, earnest prayer to be preserved from all bias in the search of truth, and to be led in the way in which God would have him go? And yet, if he be not an atheist, he can have nothing to say against the propriety of such a step. But is it true that infidelity and the spirit of prayer are practically so inconsistent? Is it true that we have already accomplished at least half our work of conviction, when we have persuaded an unbeliever to make religious truth a subject of serious supplication at the throne of grace? What does this say for the gospel?

The man who is desirous of being allowed to remain in unbelief will not seek a spirit of prayer. He would not like to ask God for what might break up all his present fancied security. But if any one feels that he lacks wisdom in this great concern of eternity and desires to know the way of light and life, "let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." Jas. 1:5.

Authenticity of the New Testament.

Our last lecture was only introductory to the important subject to which I have undertaken to lead your attention. In the present we enter directly upon one of its principal branches.

The study of the evidences of Christianity may be either brief or extended, according to the object with which it is pursued. If it be merely the possession of some one distinct and conclusive train of reasoning, perfect in itself, the investigation may soon be ended. The student may take any single miracle or fulfilled prophecy; he may choose his premises from the narrative of the resurrection of Christ, or the conversion of St. Paul, or the propagation of Christianity, and confining his argument to the point selected, may deduce a finished proof of the divine authority of the gospel. But if he desire not only rational satisfaction for his own mind, but a full view of all those great highways of evidence which, from every quarter, concentrate on Christianity—if he would behold not only that it is capable of conclusive proof, but how variously and wonderfully its divine Author has encompassed it with proofs of every kind, drawn from innumerable sources, and prepared at all points for every objection, he may lay himself out for a work of extensive research, as well as of rich gratification and improvement.

The evidences of Christianity are classed under two general denominations, external or historical, and internal evidence. Under the latter are included whatever proofs of the divine original may be drawn from the doctrines of the gospel; its incomparable system of morality; the adaption of the religion of Christ to the condition and wants of mankind; the holy and elevated character of its Founder; together with all those incidental but striking and various marks of uprightness, accuracy and benevolence, which appear in the spirit and manner of the New Testament writers, or which are seen by a comparison of their several books one with another. Such are the principal heads of internal evidence. Under the name of external or historical evidence we find whatever exhibits the need of a revelation, as apparent in the state of opinion and practice among the most enlightened nations at the commencement of the gospel; the argument establishing the authenticity of the Scriptures, and the credibility of the history contained therein; the proofs arising from miracles; from fulfilled prophecy, from the propagation of Christianity, and from the social and personal benefits which have always accompanied its promotion, according to the degree in which its native character and influence have had room to appear. Such are the principal heads of external evidence.

The present course of lectures, for want of time to carry it further, will be confined to the last described; which is chosen in preference to the others, not because it is more important or conclusive, but as more capable of having justice done it in a series of discussions such as that to which the circumstances of these lectures restrict us.

Should we embrace in our view of this grand division of evidence whatever belongs to it, your attention would first be called to the indispensable necessity of a divine revelation, as the history of the ancient world displays it, and as it is still exhibited in the dark places of the earth. This, however, we have not room to include in our course. Though extremely impressive and worthy of investigation, it is not an essential argument. The straightforward method of philosophical inquiry directs its attention to the testimony simply that an event did occur, and will not suspend assent till the need of such an event shall have been fully explained. If convincing evidence be adduced

to the matter of fact that a revelation has been given, we may be reasonably content, while our limits forbid the proof that it was needed. Whoever may desire to read on this head will find it well discussed in the first volume of lectures on the Evidences, etc., by the Rev. Daniel Wilson, afterwards Bishop of Calcutta; or in the admirable letters on the same subject, by Olinthus Gregory, LL. D., Professor of Mathematics at the Royal Military Academy at Woolwich, one of the most scientific and pious laymen of the age; or more at large in the learned volume of Leland, on The Advantages and Necessity of a Divine Revelation.

Let us begin with the AUTHENTICITY OF THE NEW TESTAMENT. We possess a venerable volume under this title, consisting of twenty-seven independent books and writings, reputed to have been composed by eight different authors. It professes to contain, and is continually appealed to as containing, not only an accurate account of the history and doctrine of Jesus Christ, but an account written in the first age of Christianity by its earliest disciples and advocates, who were contemporaneous with its author, and were most of them eye-witnesses of the events related. Now, before we can be reasonably warranted in placing implicit reliance in the New Testament, as the book of the facts and doctrines of the gospel, two important questions must be determined. First, is there satisfactory evidence that the several writings of which it is composed were written by the men to whom they are ascribed? This involves the Authenticity of the New Testament. Secondly, is the New Testament deserving of the implicit reliance as to matters of historical detail, so that we may receive any narrative as unquestionably true, because contained therein? This refers to the Credibility of the New Testament.

Thus you perceive that whether a volume be authentic and whether credible are two widely separated questions, neither necessarily implying the other, however the evidence of one may bear upon the proof of the other. Writings may be authentic, composed by the men whose names they bear, and yet not credible. They may be credible, because correct in their statements, and yet not authentic. The question of authenticity refers to the author, that of credibility to the narrative. "The Pilgrim's Progress" is authentic, because it was actually composed by John Bunyan, to whom it is ascribed; though, being an allegory throughout, it is credible only as to the truthfulness of its spiritual meaning. The book entitled "Travels of Anacharsis the Younger" is credible so far as it exhibits a view of the antiquities, manners, customs, religious ceremonies, etc., of ancient Greece; but it is not authentic, having been written in the eighteenth century by Bartholemy, and fictitiously ascribed to the Scythian philosopher. "Marshall's Life of Washington" is both authentic and credible, being true history, and worthily honored with the name of that eminent and excellent man from whose pen it professes to have come. That the New Testament is also authentic and credible we undertake to show. We exclude the more ancient portion of the sacred volume, not because of any deficiency in its evidence, but for the sake of unity and clearness in our inquiries; and because, when the argument for the New Testament is set forth in conclusive form, the authenticity and credibility of the other is rendered, as will hereafter appear, a necessary inference. The two questions will be the subjects of different lectures. To that of authenticity our attention will this evening be confined. Let us begin with the following:

How does it appear that the several writings composing the volume of the New Testament were written by the men to whom they are ascribed, the original disciples of Christ, and are consequently authentic?

We pursue precisely the same method in determining the authorship of the New Testament, as in ascertaining that of any other book of a past age. For example, we possess a celebrated poem entitled Paradise Lost. It bears the name of Milton. How do we know that Milton composed it? The answer is easy. Our fathers received it as his production from their fathers, and they from theirs. By such steps we ascend to the very year in which the book was first published, and find it invariably ascribed to Milton. Moreover, the history of the age in which he lived speaks of it as unquestionably and notoriously his work. Writers of every succeeding age refer to it and quote it, as well known to be his. The language of the poem bears the characteristic marks of Milton's times. Its spirit, genius and style display the distinctive features of Milton's mind and character. And finally, though Milton had many enemies, and lived in a time of great divisions, and this poem redounded greatly to his praise, and many must have been disposed, had they been able to discover some false pretensions to his claim to its authorship, no other person in that age was ever mentioned as disputing his title; but all united in acknowledging him the writer of Paradise Lost. On this evidence, although the poem professes to have been written as far back as the year 1674, we are so perfectly certain of its authenticity that the man who should dispute it would justly be suspected of idiocy or mental derangement. And had Milton lived in the seventh instead of the seventeenth century, a similar body of evidence would have been equally satisfactory. If, instead of the seventh century, he had lived in the first of the Christian era, similar evidence, reaching up to his time, would still prove beyond a question that he wrote Paradise Lost. Thus it is evident that time has no effect to impair the force of such a proof. Whether a book be ascribed to the Christian era or to five centuries before or after, the evidence being the same, it is equally satisfactory. It as well convinces us that the history ascribed to Herodotus, in the fifth century before Christ, was written by that historian, as that the Aeneid was written by Virgil a little before the birth of Christ, or the "Faerie Queene", by Spenser, in the fifteen hundred and ninetieth year after that event. We are no less satisfied of the authenticity of the orations of Demosthenes than that of Newton's Principia, though between the dates of their publication there is an interval of more than two thousand years. So little does the age of a book affect the evidence required to establish its authenticity.

(To be Continued.)

EVOLUTION AND THE SUPERNATURAL

By the Reverend W. H. Griffith Thomas, D. D.

II.

VI. Evolution and the Origin of Life.

The fundamental principle of modern evolutionary theories is that all living things from the lowest up to man originated from one very simple form of life by purely natural laws. But this obviously assumes what is called "spontaneous generation" or the fact of life coming from that which is non-living in a purely natural way. Yet it is well known that science has never proved, but on the contrary has frankly admitted the impossibility of proving, this theory. Indeed, it may be said to be an axiom of science that life can only come from life, and as to how life originated Huxley allows that "we know absolutely nothing". Virchow has said: "The attempt to find the transition from animal to man has ended in total failure." Darwin admitted that the origin of life constituted an unsolved problem, and he accepted a view that life was "originally breathed by the Creator into the first forms or into one". But if, as it has been often pointed out, it was necessary for the Creator to give life at the outset, why may it not have been necessary for the same divine power to interpose at other and subsequent stages?

The same result is seen from a consideration of the various species of life. If life originated by evolution it would be essential to have proof of the way in which the development proceeded until at length mankind was reached. We know that life is expressed in different species. Species has been defined as "a constant succession of individuals; and capable of reproducing each other" (so Buffon and Cuvier). If, therefore, life sprang from one original cell, there should have been at least some proof of the progress from one species to another, but in spite of all the scientific research and discussion, there is no proof of anything like a change or transmutation of species. Species today are practically what they have been for ages; there is no trace of one ever crossing over to another. Dr. Etheridge, the Superintendent of the Department of Natural History in the British Museum, has declared: "In all this great museum there is not a particle of evidence of transmutation of species." And scientists, including Darwin himself, are compelled to admit that no instance of a new species has ever been found. These are the words of Darwin:

"When we descend to details we cannot prove that a single species has changed."

In the face of this it is not surprising that Etheridge should say that nearly all the writing of evolutionists is "not founded on observation and is wholly unsupported by fact". Indeed, he goes further and says that "they adopt

The article, "EVOLUTION AND THE SUPERNATURAL", by the Rev. W. H. Griffith Thomas, D. D., is copyrighted, and is being published by permission of The Sunday-School Times, Philadelphia. The article in pamphlet form may be had for 25 cents per copy, or $2.50 per dozen, from The Sunday-School Times Co., Philadelphia, Pa.

a theory and then strain their facts to support it". In view of these contentions, Christian thinkers are amply justified in asserting that no facts in the realm of natural science give as yet any support to the theory of evolution in regard to the origin of life.

VII. Evolution in Relation to Man.

The question of man is of supreme importance in this connection. The Bible plainly teaches that God created man, that man was a special creation, and was in no sense the result of evolutionary development. Strict evolutionists maintain that man ascended from lower animals, and they adduce certain features of man's body, and also the mental and moral state of the savage, to prove this contention. But although this doctrine of the descent of man is held by many, it is still only a hypothesis and not an established fact. Naturalists who pay attention to facts alone never identify these with assumptions. Not only did Virchow and Dana oppose the doctrine many years ago, but as recently as 1900 Reinke said: "We must confess unreservedly that there is not at our disposal a single unexceptionable proof of its correctness." Two years later, in still stronger language, he affirmed that science knows nothing of the origin of man. (Bavinck, Philosophy of Revelation, p. 148.) It is also significant that "at the International Congress of Zoologists at Berlin, in 1901, Branco bore witness that palaeontology knows no ancestors of man, but that man suddenly and immediately appears before us in the diluvial age as a perfect homo sapiens". (Bavinck, p. 148.) But even supposing it were true of the body (for which there is no real evidence), there is still the conscious, thinking mind to be faced, for man is not man unless the entire personality is included. He is not a machine, and his life is more than physics and chemistry. Anthropology bears witness to man's complex nature, implying a complex origin. Physiology is inadequate to account for him; psychology must be predicated as well. The memory is a proof that both physical and mental elements are required. The brain is at once physical and the seat of the faculty of recollection, so that when the brain is injured memory suffers; yet no one can explain how the physical matter of the brain is connected with the non-physical element of memory. The mental and physical gap between animals and man is as wide today as ever and scientists acknowledge that "what intervenes between the highest anthropoid brain of 500 cubic centimeters and that of the lowest man, 1,150 cubic centimeters, is almost as lost as a sunken Atlantis." (Bavinck, p. 149.)

It is also untrue to identify primitive man with the savage of today, for anthropology, to say nothing of the Bible, gives proof that the savage is the result of degeneration. Sir William Ramsay has described Rom. 1:21-32 as "Paul's Philosophy of History". If it be asserted that man has been derived from the lower animals, it may fairly be asked which of these is the ancestor of man, because there is not only one, but a number of links missing between the highest animal and the lowest type of man. Even assuming that man is the product of theistic evolution, it is not too much to say that such a method as derivation from lower animals would be unworthy of a God who intended man to exhibit morality and also to hold fellowship with Himself.

"If He created man with the purpose to bring him into communion with Himself, we cannot easily believe that when the human race appeared on earth it was in the lowest stage of humanity from which it could not emerge until many centuries had passed." (Andrews.)

It is surely unthinkable that a perfect Divine Being would create man so low in the scale of being that it would be uncounted generations before he could come to any adequate knowledge of his Creator. And so it may be said without question that evolution cannot account for the facts of mind, of language, of conscience and of personality. It is also curious that quite recently certain scientific authorities have come to the conclusion that man is not descended from the ape, but the ape from the man. This is an astonishing change, because in all the leading works on evolution the chief arguments adduced in favor of the animal origin of mankind are those drawn from alleged similarities between man and the ape world. There is the argument from comparative anatomy, the argument from palaeontology, and the argument from geological strata; and yet the new theory destroys the value of practically all the evidence hitherto depended upon by biologists to prove the animal origin of man. What is in some respects still more important, the President of the Section of Zoology, at the meeting of the British Association some years ago, Professor D'Arcy Thompson, said:

"The whole meaning, bearing and philosophy of evolution has been discussed by Bergson, on a plane to which neither Darwin nor Spencer ever attained; and the hypothesis of a vital principle, or vital element, that had lain in the background for near a hundred years, has come into men's mouths as a very real and urgent question, the greatest question for the biologist of all." And again: "The problems of consciousness and intelligence and the mystery of the reasoning soul—these things are not for the biologist at all, but constitute the psychologist's scientific domain."

And so, after careful consideration of all the arguments adduced by science, it is necessary to say quite plainly that, if the Bible is true, evolution cannot be true; man is represented in Scripture as God's special creation, and nothing which can be derived from science gives the slightest reason to reject the plain meaning of the familiar words, "God made man in His own image; in the image of God created He him".

VII. Evolution and Religion.

St. Augustine's oft-quoted words are: "Thou hast made us for Thyself." This means that "man is a religious animal". What then is the relation of religion to evolution and of evolution to religion? It has been pointed out that probably there is no proposition on which the higher religious philosophy of the past century is more agreed than this, that all religion originates in revelation (Orr, "Revelation and Inspiration"). Now, is evolution consistent with revelation? Take the Old Testament; scholarship has endeavored to rearrange its books so as to indicate the development of Israel's religion along evolutionary lines, but "when this historical criticism has analyzed and rearranged the books of the Bible . . . the problem of the religion of Israel remains still unsolved . . . what profit is there in the analysis of the documents if Israel itself with its religion remains in the midst of the peoples unexplained"? (Bavinck, p. 189.) Israel was admittedly unique among the nations of antiquity. Wellhausen once asked why Chemosh, the god of the Moabites, never developed into the universal God as did Jahweh of Israel. He could not answer because he did not believe in a supernatural revelation. The same principle is seen in connection with the New Testament. At a given time in the history of the world Christianity began, but it is impossible to account for it except by means of a divine interposition, which is wholly inconsistent with purely natural development. One of the outstanding features of this divine revelation is the fact of the Bible, and its position as a divinely-authoritative book, cannot be explained apart from its being the record of a divine revelation. And so "with the reality of revelation Christianity stands or falls" (Bavinck, p. 20). The same thing is seen in connection with the Comparative Study of Religions. All the highest authorities combine to show the impossibility of accounting for the various religions of the world by any process of evolution. It is a matter of historical fact that no religion is known to have developed upwards from animism through polytheism into pure monotheism without the aid of a supernatural revelation. Polytheism invariably degenerates into pantheism and never of itself reaches up to monotheism (Bavinck, p. 185). From these considerations it is clear that no emergence from the brute can explain religion in man, for religion must of necessity be based on revelation, both in regard to its origin and also as to its truth (Bavinck, p. 169).

Both the Bible and man's nature combine to show this. Man's original position was that of one made in the image of God who had fellowship with his Creator. This position involved and was due to what may be called primeval revelation. But it was lost through sin, and when man fell from this high estate, while he did not lose his capacity for religion, he certainly lost his capability to become religious by his own unaided efforts. On this account he needed revelation both to show him his sin and also to point out the way of salvation by means of the divine gift of regeneration, which restores him to his original position of a life lived in fellowship with God. But it is abundantly evident that all this is incompatible with any natural and evolutionary process.

IX. Evolution in Relation to History.

This subject must, for our present purpose, be limited to the two questions which specially concern the relation of evolution to the Christian religion. According to evolution the progress of history has been upward, but the teaching of the Bible indicates a downward tendency as well. Paul in Rom. 1 shows how man started from an adequate knowledge of God and through self-will descended to the lowest depths of moral degradation. This is in harmony with all that is known of history, ancient and modern. There are many facts which support this view of a primitive culture followed by a definite degeneration, and as a writer has said: "The dogma of a gradual development from a lower to a higher level is not sustained by the history of the Oriental peoples." (Quoted in Bavinck, p. 179.) The same sad results are seen in human demoralization during modern times, for the history of Europe and even of America proves this beyond question, while the recent war grew out of the moral collapse which characterized the German nation. Not only so, but the present wave of crime and corruption is another proof

that evolution cannot account for the facts of history. "The conception of evolution, when applied in history to a family or a tribe and a people or to humanity, has an entirely different sense from that which it bears in individual organisms. . . . Society is not a biological organism." (Bavinck, p. 117.)

Another evidence from history of the impossibility of explaining everything by evolution is the fact of the appearance of great personalities. It is known that in almost every age some outstanding individual has appeared, and his personality calls for explanation. How is the history of the world to be explained except by means of the appearance of great men like Caesar, Luther, Cromwell, Lincoln and very many more? Sir Oliver Lodge rightly asks: "Does any one think that the skill of the beaver, the instinct of the bee, the genius of a man arose by chance, and that its presence is accounted for by anything done and by survival? What struggle for existence will explain the advent of a Beethoven? What doubtful instinct for earning a living as a dramatist will adduce for us a Shakespeare? These things are beyond science of the orthodox type. Then let it be silent and let it deny nothing in the universe until it has at last made an honest attempt to grasp the whole." (Hibbert Journal, Vol. 1, p. 218.) The conclusion is that "a genius like Goethe is far from explained when we know that he inherited his stature from his father and his cheerful disposition from his mother. Evolution is a great word, but it turns its back on difficulties and sums up a rich and complicated reality under a vague formula." (Bavinck, p. 120.) These considerations show the need of the greatest possible care lest authority in biology and geology should be thought necessarily to remain when the same man speaks about history and religion. There are few matters so serious amidst the complexity of modern knowledge as the danger and even the tyranny of specialism. "So long as matter in its essence is unknown, and the resident forces of creation are not exhausted by us, all formulation of laws is necessarily tentative, and a large degree of modesty is the proof of a scientific spirit." (Bavinck, p. 101.)

X. Evolution in Relation to Christ.

On the theory of evolution man has developed through many stages until he has reached his present condition. Hegel applied the principle of evolution to history and this in turn was applied by Strauss to account for Jesus Christ on purely naturalistic principles. Since that day Wellhausen has made the same application to the Fourth Gospel, with the result that his view of Jesus Christ is purely natural and human. But the problem of Christ is not to be solved in this way, for as we ponder His personal character and sinlessness, His claim to represent and express God, the element of the unusual (since we must not beg the question by saying supernatural) in His life, and, not least of all, His remarkable influence through the ages—these find no explanation in evolution. Christ is either the product of a divine revelation or He is to be rejected altogether, while, if He is regarded as a Divine Incarnation, evolution necessarily becomes disproved. This is the conclusion drawn by a well-known British scientist, Professor Henslow, himself a believer in modal evolution in regard to at least a part of the world, and he has written a treatise with the title, "Jesus Christ No Product of Evolution". It is now a long time since Christ appeared on earth; but if evolution be true some more perfect characters and better men than He ought to have been produced; yet this has not been so, for notwithstanding the nineteen hundred years since the appearance of Christ, there has been no life like His and no one who can in the slightest degree be compared with Him. For these reasons we hold that the Incarnation of Jesus Christ was the coming of God into human life, and as such it was the culmination of the divine purpose to reveal Himself to man. As a necessary consequence, it is incapable of being accounted for by any process of evolutionary development.

(To be continued.)

PREACHERS

By Alfred B. Williams

THIRTY-FIVE years ago a much loved old negro Methodist preacher died in a Southern city. His funeral sermon was by an old negro Baptist preacher before a thronged congregation of both colors. Devoid of rhetorical effects, with hardly an adjective and in words so simple that the most illiterate could understand, his eulogy was one of the noblest and most effective ever spoken .

The living man told of the days, before the Civil War, when he and the dead man were slaves, toiling on neighboring plantations, with love for man and reverence for God ebullient in their humble hearts. They worked six days at their appointed tasks and on Sundays preached at meetings appointed for their respective denominations. Having kindly and sympathetic masters, they were allowed use of buggy and horse. As they traveled, side by side, the survivor said, all their talk was of the men and women of their race and congregations, what appeals and arguments would bring and hold them to faith in Christ, hope for the hereafter and right living here. One by one, the wicked and the wavering, the professed and apparently actual converts, would be discussed and considered. with their varying weaknesses and temptations and qualities and sources of strength.

What magnificent aristocrats, what princely givers, these two poor slaves were compared with Sinclair Lewis, popular novelist of this moment, seeking filling for his pitiful pockets and support for his flimsy fame by criticism and derision of the Christian ministry in his recently published book!

They did their uttermost to help the poorest and humblest of mankind within their little sphere of influence. They gave freely all they had, their ability to read, with much labor, to comprehend, by crude processes, great truths clearly and to express high thought in lowly language to lowly people and, with these, their one day of rest.

There have been, there are, and, thank God there will be always many of their self-chosen profession like them, of both colors, of all denominations, in country and city and in all classes and stations of life. Men of their kind were doing and giving, showing how to live usefully and cleanly, to endure faithfully, to trust triumphantly, and to die fearlessly and rejoicing before Mr. Lewis and his like were born or known. They will continue long after he and his kind are forgotten. He and the others, of this sort, or school, are ephemeral things, coming into light and vanishing within a day, assailing feebly the ministers of eternal and changeless verities.

Yet these ephemera are symptoms and exponents of a present fashion of flabby cynicism and shoddy philosophy. College and university professors, with minds refined until all vital force and human instinct and impulse have been extracted, announce skepticism on religion with evaporated phrases. Callow and shallow young men do likewise. None of them has the plain, every-day common sense to understand that their impotent utterances are aimed against the foundations of our civilization and safety. None of them has the ordinary instincts of decency to restrain him from trying to snatch away from the storm stricken the one refuge, from the heart hungry the one food, from the sorely stricken the one alleviation, from tear-streaming eyes the one glint of consolation. Boastfully and blatantly, to obtain money and newspaper notice, they try to thrust on us doom to perpetual darkness and nothing while destroying belief in eternal light and rest and happiness.

The easiest, cheapest and most convenient plan for winning the laughter of fools—dear to the ears of all fools—is to sneer at sacred things. The shortest route to publicity and some dollars for the common literary fop and pretender to intellectuality is to try vaingloriously to insult the Deity and to deride the holiest longings and most hallowed aspirations of the soul.

Oliver Goldsmith knew little of the art and science of self-advertisement, but he associated on equal terms with men of majestic mind and of real power and achievement and will live and be loved and singing in millions of hearts long after the sensation-mongers of today have found the oblivion they seek to teach as the universal lot. He knew and honored the unpretending devoted preacher—

"But in his duty, prompt to every call,
He watched and wept and prayed and felt for all."

As it has been, so it will be. Generation after generation young men will consecrate their lives and what abilities they may have to the highest and finest ambition humanity may know—the kindling to glory and beauty and to glorious and beautiful deeds of the spark of divinity living within all of us, the raising of mankind to citizenship in the everlasting and serene kingdom of God. Always there have been, always there will be, here and there

among the preachers some false hearts, some weak characters, some surrenders to greed and vanity. The huge majority of them will be, as they have been, loyal to their allegiance through every stress and in all their widely differing places and spheres of work, dauntless, willing, unselfish and diligent servants of the Almighty, inspirations to righteousness and purity, staunch and potent foes of evil and corruption. They will go on, as the long shining procession of them have done through the centuries, healing and blessing, pointing and showing the way upward, comforting and strengthening, lighting the path and guiding faltering footsteps through the Valley of the Shadow, carrying consolation and peace and promise to the dark gates of death.—Greenville, S. C., News.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

Article XX.—The Ten Commandments.

(Continued.)

The Ninth Commandment—"Thou shalt not bear false witness against thy neighbor".

Truthfulness:

Teach your child to tell the truth. This Commandment has to do mainly with the tongue, that organ which St. James called the "unruly member", Solomon called a "tree of life" and Isaiah, a "devouring fire". It is, therefore, a thing to be reckoned with; it can destroy the peace and joy of life; it can build for happiness and love. Cannot children be taught the power of the unspoken word?

The spoken word or language has manifold uses; its most powerful use perhaps is to present the truth about life. When we go to Webster for a definition of truth we find: "Veracity: conformity to fact or reality; exact accordance with that which is, or has been, or shall be." But our Commandment enjoins us particularly regarding the relations of truth as applied in our dealings with our neighbor. Let us look at this matter from two standpoints.

I. Demonstrating facts to our neighbor.

II. Demonstrating mental attitudes towards our neighbor.

I. If we carefully studied our child as to why he occasionally or habitually misrepresents facts or assumes adverse mental attitudes we would understand him better and perhaps would be less inclined to dub him a liar.

Let us take up first why children lie. I absolutely do not think that there are polite degrees of truth-telling. A fib or a story is a lie and not merely a "perversion of the truth". In regard to a known fact a thing is true or it is not true. Yet the interpretations of facts are relative, that is, a fact may be interpreted according to the individual viewpoint of the person or the child. Therefore it is probably wise for you to teach your child the difference between I know" and "I think" and also "I pretend". In other words, cannot a child be taught at the same time the seriousness of misrepresenting known facts and the delights of imagination?

Why Children Lie:

1. Through ignorance of the thing or name of the thing. This may occur as result of (a) poor vision; (b) failure to understand the nature of the thing.

2. Natural tendency to see things larger—exaggeration.

3. Suggestion from others—"Don't tell anybody about this".

4. Fear of punishment.

5. Revenge—desire to "get even".

6. Conceit—desire to stand in limelight,

7. Discrimination.

"You wouldn't tell me a lie, would you?" says Mother, as if he may tell a lie to the whole world except herself. "I won't tell Father this time"; discriminates as to time to tell the truth—deceptive mental attitude.

8. Example of elders.

Adults are often careless in speech, ignorant of the facts in the case, too busy to choose the right word—these and many other factors influence adults in subverting the facts; and while they doubtless make the most of a semblance of the truth, they fail to take into account the effect on the child. He registers in his brain what he sees you do and what he hears you say. Making little deceptions and telling (so-called) "white lies" in his presence are just as surely—perhaps more surely—stored up in his brain to be reproduced later as the clearest presentation of the truth.

How to Cure Lying:

As with other evils in life, to prevent is far safer than to cure. To teach a child to be truthful he should be surrounded by truthful people from infancy, and without any effort on your part the child will be apt to acquire this habit of mind in the same way he acquires other mental attitudes, good and bad. But even with the most careful of parents, a child may be found to be untruthful. It is then necessary to take steps to correct this tendency; and the sooner you set about it, the better the results.

1. Go carefully over all the above causes for lying and discover if you can, why he lies. If you can find the reason you can then set about his cure more intelligently.

2. Be careful that you yourself tell the truth always.

3. Keep all promises yourself and explain to him your reasons for doing so even when keeping them works a hardship. It is well to be cautious about making many promises to your child.

4. Train him to observe carefully what he sees and hears in his daily walks or play and report the facts to you as accurately as possible—provided he does not "tattle" about his playmates.

5. Be ready to fall in with his spirit of "play like" or "pretend".

Johnny tipped cautiously into the room, carrying a paper sword. "What are you looking for?" asked Mother. "Sh-h, Mother! There's a great big bear under the porch!" "Why, Johnny, you wicked boy! You know there's no bear out there. The idea of your telling me a lie like that!"

Another mother handled a similar situation thus: "Horrors! Did you kill him? Don't let him get in here at Baby!" "No, Mother, don't you worry. I'll protect you." "Oh, what a brave boy you are!" Which mother do you think handled the situation better?

6. Be careful to remove all temptations to lie. The hasty punishment, the unfair judgment will encourage in him a fear of what you will do or say when you find out and tend to lessen his confidence in your fair treatment of him and the results of his activities. He is tempted to deceive sometimes also when the thing he did is not wrong, but he can't explain to you why he did it. Therefore, don't question him too closely. Take him on faith, and above all get his confidence and hold it.

II. Our attitude towards our neighbor in this Commandment has special reference to what we say against or about him; and in the Catechism we are enjoined to keep our "tongue from evil speaking, lying and slandering". Read St. James' Epistle to see what he says about the unbridled tongue. You can tame beasts but not the tongue. "A very small helm" turns about a great ship; the tongue, the "little member", "a fire" he calls it, can start a conflagration in which lives are wrecked and homes destroyed.

The little child must never learn at his mother's knee to speak evil of others. Such speaking too often leads

to false statements—to words that cannot be substantiated or to unkind prejudice.

When the table talk is concerned with malicious or even unsympathetic speculations about the neighbor, is the child being trained in the right attitude towards that neighbor? To speak the truth always and to speak kindly about a neighbor who has not been kind, is indeed hard; but how will you train your child to speak the truth and deal gently with every one if you do not set him the example? I should like to know.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions. No "Letters to the Editor" will appear in our columns except over the signature of the writer.

"CATHOLIC" PROPAGANDA.

Mr. Editor:

One of our loyal Protestant Episcopal Bishops recently said: "Facts have a way of speaking for themselves."

There has come to my desk a copy of the "Christ Church Reminder", a weekly bulletin issued by Christ Church, Chattanooga, Tenn., which I am enclosing to you, so that you can read it for yourself.

Immediately under the picture of the Church are the words, "Christ Church (Episcopal), McCallie Avenue at Douglas". The word "Protestant" (a part of the official name of the Church) does not appear, and that word seems to be in bad repute in that parish.

Week-day services are scheduled as follows:

"**Low Mass** on Monday and Thursday at 8 A. M.
Low Mass on all other days at 7 A. M.
Requiem Mass on Saturday at 7 A. M.
Benediction of the Blessed Sacrament, Wednesday at 7 A. M.
Hours of Confession: Saturday, 4 to 5; Wednesday, after Benediction and by appointment."

Article X of the Constitution of the Church declares that the services of the Church shall be as prescribed by the Prayer Book. Careful reading of that volume fails to reveal any authority for the celebration of "Masses", "Low" or "Requiem", and where in that Book there is provided any such service as the "Benediction of the Blessed Sacrament" Protestant Episcopalians have thus far failed to discover. And what authority exists for the establishment of Auricular Confession in any Protestant Episcopal Church forms another interesting inquiry.

But these by no means constitute the most interesting features of this bulletin. That document furnishes one of the most striking illustrations of the smooth and subtle "Catholic" propaganda, gnawing at the very vitals of the Protestant Episcopal Church, which has yet come to the attention of the writer. This consists of an article entitled "Our Prayer Book", reading as follows:

Our Prayer Book.

"It will probably be of interest to our readers to refresh their memories concerning the purpose and meaning of some of the prayers in their Prayer Book, and also concerning the origin of the various services therein.

We will take up first the service which stands first in order of importance, namely the Mass. The Mass, as the service stands at the present time, is the result of many centuries of growth. Anciently it consisted essentially of the recitation of the narrative of the institution of the Sacrament including the words used by our Lord together with certain manual acts which carried out the action implied by the narration. To this were added a statement of the sufficiency of the Sacrifice of Christ on the Cross, and later certain intercessions for those in whom the celebrant was interested both in a private capacity and also as a citizen and Christian.

At this stage it is manifest that there could not be any set form of words used for the service, save the actual words of consecration. The Bishop used those which came to his mind and which most clearly expressed his intention and object of his prayers. However, by constant repetition each Bishop gradually moulded his service into a more or less constant form, which in course of time he taught to those who had been ordained and who looked to him for instruction. By this means there grew up gradually by the addition of such prayers as a form of confession called forth by the sense of the unworthiness of the celebrant and his assistants to participate in so solemn an office, and prayers of thanksgiving, a series of constant forms of the service, each differing a little from the other, according to various differences in language and methods of thought and expression in the different parts of the world in which the Church was first developed.

With the growth of Christianity and the greater accessibility to each other of separated towns or provinces due to improved methods of transportation, these varying forms began to be gradually modelled on one of the largest or most important diocese in the province, until there were finally in existence a comparatively few liturgies, as they were very early called, and these again finally resolved themselves into two general classifications, namely Eastern and Western. These two main divisions still exist, and we find still in use under the head of Eastern Liturgies that of St. John, Chrysostom and St. James, and under the head of Western Liturgies those of Rome and the Anglican Churches. To the latter, of course, our American Liturgy or Mass belongs.

We shall see, how in the development of our Liturgy, there have been three periods. The first was of growth and was constructive and includes the general development of the Liturgy of the Church of England out of the various Liturgies of Sarum, Hereford, etc., ending with the translation of the service into the common tongue. The second was one of destruction, starting soon after the Reformation in England, and attempting to destroy all resemblance to the Liturgies of the early Church in order to destroy the ancient teachings of the Liturgies. The third is one of reconstruction, which period is still with us, and is finding its latest expression in the work of our own General Convention in its nearly completed task of Prayer Book revision and in the recent revisions contained in the alternative Prayer Book produced by the Bishops of the Church of England. The trend of this period is to restore to the Liturgy such matters and order as is truly primitive and with those to emphasize and make quite clear the fact that the Anglican Communion is at one with the early Church in its Catholicity of worship.

This very brief survey will give at least a slight background for our study of the service. We will now proceed to the service itself.

First as to its title. In the Prayer Book, it is called The Order for the Administration of the Lord's Supper, or Holy Communion. The thing which strikes us immediately is that this is a very unwieldly and cumbersome title. Furthermore, it refers to only two of the aspects of the service, viz., that of the commemoration of the Last Supper, and that of the reception by the faithful of the Sacrament. It leaves out altogether the New Testament conception of the service as the great Thanksgiving, or Eucharist, and also the conception of its relation to the sacrifice of Christ on Calvary. In the first English Prayer Book, namely the first of Edward the Sixth, there was retained the following in the title of the service 'commonly called the Mass', this being the general use of the Western Rites. This was later dropped as being Romish. It is gradually growing into use again and rightly, for the reasons that it is first of all a very much less cumbersome way of referring to the service, and also because, by its ancient use, and the very lack of meaning which we shall see the word has, it does not imply any one particular aspect of the service, but includes them.

The exact derivation of the word is rather obscure. However, one that will answer all practical purposes is that it is a corruption of the word 'missa' which occurs in the Latin rites in the phrase, 'Ite, missa est', both before the more solemn part of the service (after the sermon) when the catechumens were dismissed, and also at the end of the service for the dismissal of the congregation. It is very easy to imagine that these parts of the service could be called the Missa Catechumenorum, and the Missa Fidelium (Dismissal of the Faithful) and that in the process of shortening in English the word Mass was invented.

Be that as it may, the word is used by many of us for the above reasons, and also because it connotes the ideas of the service which, both in Western and Eastern Liturgies, have always been connected with it (namely those of worship, thanksgiving, sacrifice, commemoration and communion) collectively."

The The Prayer Book, declared by the Constitution of the Church to be its standard of worship, provides "The Order for the Administration of the Lord's Supper or Holy Communion". If it had been intended that the Church was to celebrate Mass, we would have had "The Order for the Celebration of Mass", but there is no such thing in the Prayer Book. But in this bulletin Protestant Episcopalians are told that this is a cumbersome title, in the opinion of the writer of the article, **wherefore**, the Constitutional law of the Church is to be overriden—relegated to the scrap pile—and that service is to be denominated a "Mass"!

Obviously, the idea is to lead the people, by gradual process, to **call** the Holy Communion "Mass", get them accustomed to the use of that term, and then the next step will be the substitution of the Roman Missal for our Protestant Episcopal Holy Communion. Frankness compels the admission that it is an admirably devised plan.

"Catholics" become highly incensed when the statement is made that they are undertaking to override the law and subvert the Constitution of the Church, but here is a concrete illustration, **emanating from their own camp**, which the writer respectfully commends to the thoughtful atten- Protestant Episcopalians. It furnishes irrefragible evidence of the correctness of the assertions heretofore made by the writer in these columns as to the aims and purposes of the "Anglo-Catholic" Party in the Protestant Episcopal Church.

When will Protestant Episcopalians begin to think and act?

C. L. MARSILLIOT.

Memphis, Tenn.

DIOCESAN COUNCILS AND CONVENTIONS

DELAWARE.

Delaware rotates her annual convention among her three counties, and this, together with combining the annual meeting of the Woman's Auxiliary with the convention, insures a widespread interest. A third feature, on the first evening of the convention, is the annual dinner, which adds to the sense of corporate unity in the diocese. This year the Convention was held in Christ Church, Milford, May 10 and 11; and the invited speakers at the dinner were Dr. Margaret Richey, of the Church General Hospital in Wuchang, China; Miss Wood, the enthusiastic worker for better librarians for China; and the Rev. L. G. Wood, of the Field Department of the National Council.

Remarkable advances in giving for Church support have again been made during the past year. The Church School Lenten offering, passing the $6,000 mark, is beyond all previous records. The payment of the $15,000 pledge made by the Bishop at New Orleans having been written into the diocesan budget accounted for a new record in contributions from the diocese.

Dr. Alban Richey, reporting for the Department of Missions, indicated all parts of the diocese covered by regular ministrations of the clergy.

Bishop Cook, in his address, urged and requested an annual conference or mission in each parish. One result of the Bishops' Crusade was the increased number of confirmations.

The erection of new churches, rectories or parish houses, recently completed or in progress, makes for increased efficiency in the future.

A comment which found general acceptance among the laity at the convention was that the diocese was never before so efficiently manned with capable clergy as at present.

Among the officers and committees elected are the following:

Secretary, Hon. Charles M. Curtis; Treasurer, Frederick Bringhurst; Registrar, Geo. W. Hollett; Trustee, Henry I. Beers, to succeed the late Jefferson B. Foard.

Standing Committee:. The Rev. Messrs. C. W. Clash, Joseph H. Earp, Benj. F. Thompson; Messrs. A. Felix duPont, Victor C. Records.

Executive Council: Elected at this convention, the Rev. Frederick T. Ashton, the Rev. E. H. Ford, Mr. Macmillan Hooper, Mr. J. Wiley Trought.

Deputies to Provincial Synod: The Rev. Messrs. Joseph S. Hinks, Robert S. Whitehead, Joseph H. Earp, and Ernest A. Rich; Messrs. John R. Lambson, Edmund S. Hellings, Frederick Baker, Samuel Elliott.

The next annual convention will be held in St. Andrew's Church, Wilmington.

J. H. E.

SOUTHWESTERN VIRGINIA.

The eighth annual council of the Diocese of Southwestern Virginia was held in Emmanuel Church, Covington, May 17 and 18, 1927; the Rt. Rev. Fobert Carter Jett, D. D., Bishop of the Diocese, in the chair.

The Laymen's Meeting.

On Monday evening, the sixteenth, there was an interesting laymen's mass meeting, held under the auspices of the Laymen's League of the Diocese; Captain E. Walton Opie, of Staunton, presiding. The principal speaker was Dr. Larkin W. Glazebrook, of Washington, D. C., who made an inspiring address on personal work in the Church. Short talks were also given by Major Roy W. Wonson, Headmaster of Staunton Military Academy, on "The Diocesan Paper"; Mr. H. Minor Davis, of Lynchburg, on "Parish Finances"; Mr. John M. Horton, of Roanoke, on "Where Your Money Goes", and Captain Opie on "Advance Work".

"Diocesan Night."

On Tuesday evening there was another mass meeting devoted to the consideration of the work and general conditions in the Diocese. The Rev. G. Otis Mead read at this time the report of the Executive Board, in which were reviewed the activities of the Board as a whole, and of its several departments during the past conciliar year. Mr. Charles P. Macgill, of Pulaski, spoke on "Progress in the Diocese", and the Rev. Claudius F. Smith, of Big Stone Gap, on "Missions in the Diocese".

The Business of Council.

The council was largely taken up with matters of a routine nature and there was comparatively little debate. Quite a good deal of interest was evoked by the report of the Committee on Constitution and Canons. In 1923 the Council adopted a new Constitution and in 1924 this was ratified and became effective. In that Constitution the old definition of parishes by geographical boundaries was practically discarded and a new system was inaugurated, in which each church was to be considered a parish, organized mission or mission station; its classification being determined by its financial strength, number of communicants, etc.

The committee presented and the council adopted, with little opposition, a revision of this section of the Constitution, providing for a return to the former system of geographical definition of parishes; it being planned, however, that if this revision is ratified at the next annual council and then becomes effective, a canon will be proposed under which **representation in council** will still be determined on a basis of strength rather than geographical size.

Another resolution which will doubtless prove of general interest was prompted by dissatisfaction felt by many persons with some of the Hymnals in use in the Diocese. In accordance with this resolution Bishop Jett appointed a committee of three: the Rev. Messrs. F. Ernest Warren of Bristol and Thomas M. Browne of Lynchburg and Mr. Gordon H. Baker of Roanoke, to make a careful study of this whole question with a view to the possible offering of recommendations on the subject at the Provincial Synod to be held in Roanoke next October.

Appointments and Elections.

Chancellor: Mr. Chas. Francis Cocke.

Historiographer: The Rev. J. Lewis Gibbs.

Executive Secretary-Treasurer: Mr. Thos. A. Scott.

Members of the Executive Board to Serve Three Years: The Rev. Thos. M. Browne, the Rev. John J. Gravatt, Jr., Col. W. M. Brodie and Mr. C. Edwin Michael.

tSanding Committee: The Rev. Drs. Thos. D. Lewis, W. G. Pendleton, the Rev. Thos. M. Browne; Mr. C. S. Hutter, Col. William King, Jr., and Col. W. M. Brodie.

Deputies to the Provincial Synod: The Rev. Messrs. Alfred R. Berkeley, J. Manly Cobb, C. J. Gibson, D. D., John F. Coleman; Messrs. E. G. Hirons, Mayo C. Brown, Col. Wm. King, Jr., and Mr. Chas. L. Mosby.

Emmanuel Church, Covington, is at present without a rector, but the Rev. E. R. Rogers, Ph. D., is deacon-in-charge. Everything possible was done by Dr. Rogers and his local committee, of which Mr. E. G. Hirons was chairman, to insure the success of the Council, and the hospitality of the people was greatly appreciated by the members of the council.

An invitation was accepted to hold the next annual council at St. John's Church, Bedford, the Rev. W. A. Pearman, rector.

T. A. S.

VIRGINIA.

The one hundred and thirty-second annual council of the Diocese of Virginia, which was held in Christ Church, Winchester, May 18 and 19, will be looked upon as an unusually important assemblage in the history of the Church in Virginia. A change in the Canons of the Diocese was effected that will completely alter the existing fiscal system and place the Diocese upon a firmer foundation for future work and development.

At the opening of Council, it was found that the Diocese was facing much the same situation as the General Church faced in New Orleans. A deficit of approximately $45,000 had piled up and there was no absolute assurance that the future years would better conditions should no change be adopted. The Bishop appointed a special committee to study conditions in connection with the budget and to report to the Council their recommendations.

It was decided to call for pledges from the various congregations represented to wipe out the deficit and thus enable the Diocese to obtain a fresh start. Many of the parishes through their delegates responded at once with actual pledges and the remainder promised to bring the matter to the attention of the vestries and expected favorable action on their part, with the result that the Diocese seems to be able to face the future with all old debts erased.

The new canon adopted resembles the "pay as you go" plan of the General Church. One delegate referred to the fact that it was really not a mere slogan of pay as you go, but rather and adoption of an honor system. In the future the apportionment committee, instead of meeting more than ten months previous to the fall campaign, will meet after the council in the spring decides upon the budget. Then after October 1 they will send out the sums apportioned to the various parishes and after the parishes have conducted their campaign they will send in word what amount they actually expect to pay, and the diocesan authorities will actually expend only the amount that has been practically definitely promised.

This new canon assures the Diocese that there will be no further deficit, and the budget as adopted is arranged according to the amounts that have actually been collected in the last few years.

The elections at the Council resulted as follows:

Standing Committee: The Rev. Drs. Berryman Green, W. J. Morton and W. H. Burkhardt, and Messrs. Gardiner L. Boothe, A. R. Hoxton and John E. Minor.

Finance Committee: Messrs. James Caskie, Lewis C. Williams and Judge R. Carter Scott.

Executive Committee of Diocesan Missionary Society: The Rev. Drs. Beverley D. Tucker, Jr., G. Freeland Peter, W. H. Burkhardt, W. D. Smith, and the Rev. Messrs. H. S. Osburn, R. F. Gibson and G. P. Mayo; and Messrs. Robert Beverley, John Stewart Bryan, Murray McGuire and Lewis C. Williams. Also the convocational representatives chosen were elected officially by the Council.

Delegates to the Provincial Synod: The Rev. Messrs. Dudley Boogher, F. D. Goodwin, W. Roy Mason and H. S. Osburn and Messrs. W. W. Chamblin, Murray McGuire, John T. Ramey and Lewis C. Williams.

The devotional services held were of unusual interest. On the night before the Council the Department of Religious Education held a service with a fine address from the Rev. W. E. Cox. On Wednesday night the sermon was perached by the Rev. Dr. Floyd Tompkins, of Philadelphia, and it proved to be of extraordinary power. On the last night of council, the Rev. Dr. Wallace E. Rollins, Professor of History at the Theological Seminary in Virginia, preached a masterly sermon on the text, "Never man spake as this man".

The entertainment accorded by the people of Winchester was of the finest type of Virginia hospitality. The congregations of Millwood, Boyce and Berryville assisted in the work of entertaining the delegates, and the general impression was that this Council was one of the most harmonious and entertaining ever held.

C. W. S.

GEORGIA.

The one hundred and fifth annual convention of the Diocese of Georgia met at Calvary Church, Americus, April 27 and 28. This convention followed a one-day convention of the laymen of the Diocese, held at the same church. The Laymen's Convention accomplished many things that will make the laymen in the Church an outstanding factor in the upbuilding of the rural communities. An interesting paper based on "Within the City Limits", was read by Mr. George Urquhart, and was an inspiration for all men to go out and do their bit in making the Kingdom of God reach those within their borders.

The convention opened with a celebration of the Holy Communion, Bishop F. F. Reese, Bishop of Georgia celebrating, assisted by the Rev. J. B. Lawrence, rector of Calvary Church, Americus. At the first session of the convention the Bishop was authorized to secure an Executive Secretary, to assist him in the routine work of the Diocese. At the evening service the Bishop read his annual report and addressed the convention on, "What the Episcopal Church Stands For".

At this convention the Diocese pledged its support to the endowment of the University of the South (Sewanee) in their campaign to raise $2,000,000 for the extension of this university. Plans were made to aid the General Church in raising their amount of the $200,000 deficit.

All the committees gave encouraging reports of their work, especially the Committee on Evangelism, whose work in the Diocese was remarkable. It was pointed out that every place where there is a mission station or even a few communicants, organized; the Bishops' Crusaders reached them within the period of time allotted to them by the General Commission. The period of time given these places ranged from one day to ten days. The Crusaders of this Diocese were the Rev. D. C. Wright and the Rev. J. A. Schaad.

The next convention will meet at Saint John's Church, Savannah, on April 18, 1928.

The elections were as follows:

Standing Committee: The Rev. Messrs. Lawrence, McGlohon, Barber, Wright, and Messrs. Anderson, Cann, Purse, Atkin.

Executive Committee: The Rev. Messrs. Barber, Cornish, Jonnard, Cobey, Tucker, and Messrs. Anderson, Aiken, Williamson, McIntosh, Breen, Ridgley.

The Provincial Synod will be held in 1928 at Columbus, Georgia. The delegates are as follows: The Rev. Messrs. Cobey, Jonnard, Schaad, Lawrence, Wright, Carpenter; Messrs. Harold, Urquhart, Robinson, Sanders, Ticknor.

The Woman's Auxiliary was in session during the convention and reported an active and interesting meeting.

H. B. H.

NORTH CAROLINA.

With a splendid attendance of laymen and clergy, the one hundred and eleventh annual convention of the Diocese of North Carolina met in the Church of the Holy Comforter, Burlington, on May 10 and 11. Following the opening service, the convention met in the parish house on the morning of May 10, with the Rt. Rev. Joseph Blount Cheshire, presiding. Reelecting the Rev. Morrison Bethea as Secretary, the convention heard the addresses of its three Bishops: Bishop Cheshire, Bishop Coadjutor E. A. Penick and Bishop Suffragan H. B. Delaney. Bishop Cheshire's address contained a warning to the churches not to limit their power to give to the work of the General Church and to its missionary work by going in debt for costly structures that were beyond their means. Bishop Penick, referring to the amount of time given to conferences and committee meetings, suggested that activity is no substitute for productivity. Bishop Delaney's address dealt with the work of the Negro churches.

Reports of diocesan treasurers and officers of various institutions were received with great interest. The adoption of a Forward Movement budget of $80,000 for the year 1928 was carried, though the committee on findings reported that the pledges for 1927 did not indicate that enough would be forthcoming for the budget requirements. Following a moving address by Bishop Penick it was decided to have a real every member canvass in the fall, in an effort to secure sufficient pledges. The recommendation of the findings committee that an executive secretary be employed to promote the Church's Program brought forth much discussion, resulting in an instruction to the Executive Council to employ such an official.

The Rev. Charles E. McAllister, Executive Secretary of the Diocese of Newark, made an address on Monday evening before the convention to a large number of laymen from all parts of the Diocese, who were gathered at a banquet. He urged his hearers to make the Bishops' Crusade the beginning of a great spiritual movement that will affect both the Church and Society. On evening he spoke at a mass meeting, arranged by Dr. Wade R. Brown, in the interest of religious education.

Important elections resulted as follows:

Members of the Executive Council: The Rev. Messrs. I. W. Hughes, Theodore Partrick, Jr., R. E. Gribbin and Francis Craighill; Messrs. A. H. London, L. C. Burwell, F. W. Glover and J. C. Webb, and Miss Easdale Shaw.

Delegates to Provincial Synod: The Rev. Messrs. J. L. Jackson, R. E. Gribbin, H. G. Lane, W. H. Hardin, Morrison Bethea and W. W. Way; Messrs. S. S. Nash, E. A. Holt, J. R. Wilkes, N. C. Cordon, W. R. Brown and F. P. Haywood.

Standing Committee: The Rev. Messrs. M. A. Barber, S. S. Bost and I. W. Hughes; Messrs. J. B. Cheshire, Jr., and Samuel Lawrence.

Treasurer of the Diocese: H. M. London.

T. P., JR.

BETHLEHEM.

Bishop Talbot Resigns.

The beloved Diocesan, pleading old age with its infirmities, and long years of service in the episcopate, and feeling that the Coadjutor will "carry on" vigorously and wisely, informed the fifty-sixth annual convention of the Diocese that he would transfer all episcopal authority to the Coadjutor on October 1, 1927.

On October 9 of this year the Bishop will be senty-nine years old. He has been in this Diocese almost thirty years and a Bishop forty years. Steady progress has marked the years of his service. Seldom does a man win the affection of people of all races and creeds or even no creeds as has Bishop Talbot. The bootblack, porter, miner, artisans of all kinds, men and women of all ranks, look upon him as their Bishop and often speak of hi mas "our Bishop".

The convention which met in Trinity Church, Pottsville, one of the most beautiful churches in the Diocese, the Very Rev. Howard W. Diller, rector, was interesting on account of some resignations and new elections. The Chancellor, who served the convention for twenty-three years, refused reelection. He nominated Lawrence B. Jones, Esq., of St. Stephen's Church, Wilkes-Barre, as his successor. Mr. Jones was unanimously elected. He is a son of the late Rev. Henry L. Jones, D. D., who was rector of St. Stephen's Church for forty years. The retiring Chancellor was given quite an ovation and a committee was appointed to draw up suitable resolutions, to have them embossed and presented to the Chancellor. Mr. William J. Trembath also refused reelection as the secretary, having served in that capacity for six years. Horace DeY Lents, Esq., of St. Mark's Church, Mauch Chunk, was elected as the new secretary.

Other Elections:

Provincial Synod: Clerical, the Rev. Messrs. S. E. Neikirk, E. L. Haines, F. P. Houghton and Dean E. G. N. Holmes; Messrs. F. C. Schultz, H. W. Kingsbury, C. A. Mills and F. M. Eshelman.

Standing Committee: The Rev. Messrs. J. P. Ware, J. P. May, R. P. Weatherly, J. Hall Griffith and R. N. Merriman; Messrs. A. N. Cleaver, F. M. Kirby, E. G. Mercur, T. A. Morgan and Col. C. S. Smith.

Executive Council: New members elected were the Rev. Messrs. F. P. Houghton, S. E. Neikirk and W. F. Allen; Messrs. H. E. Bishop and C. A. Mills.

Mr. Hunter Eckert was reelected as treasurer of the Diocese, and Dr. N. M. Emery as the registrar. The Ven. Harvey P. Walter continues to serve as the Archdeacon and Executive Secretary of the Diocese.

The committee on the endowment of the Ethelbert Talbot Chair of Biblical Learning in the Divinity School of Philadelphia was continued. The Rev. F. L. Flinchbaugh, D. D., the chairman, reported that practically all the preliminary work was done and that now the committee had begun to solicit cash and subscriptions. Almost thirty thousand dollars was secured in the first month's work.

ERIE.

The seventeenth annual convention of the Diocese of Erie was held at St. James' Memorial Church, Titusville, Pa., May 17 and 18, with the Rt. Rev. John Chamberlain Ward, S. T. D., D. D., presiding.

Business organization was effected in the afternoon of the first day when, according to the canon, nominations were made for the elections to be held on the following day.

Evening Prayer was said in the church when the Bishop made a short address, and the Rev. Walworth Tyng, for sixteen years one of our missionaries in China, spoke interestingly of our work in that field under present conditions.

There was a Corporate Diocesan Communion Wednesday morning with the Bishop as celebrant, assisted by the Ven. R. S. Radcliffe, D. D., Rev. W. E. Van Dyke, and the rector of the parish, the Rev. Albert Broadhurst.

The Bishop read his address at the morning business session in which he referred to the pressing need of a parish house at Farrell, a mill town, where a great work is being done among the foreign born by the Rev. Sisto J. Noce, and commending it as the one outstanding object to be attained; also to the recent bequest of two hundred thousand dollars by the late George H. Boyd, of Sharon, the income from which was to be used under the direction of the Bishop and Chancellor of the Diocese, and the Rev. E. J. Owen, who was his rector, for the relief and assistance of needy and worthy cases in the Diocese, but not necessarily members of the Episcopal Church.

The elections were as follows:

Secretary: The Rev. Albert Broadhurst, Titusville.

Treasurer: Turner W. Shacklette, Erie.

Standing Committee:. The Rev. Messrs. Martin Aigner, D. D., R. S. Radcliffe, D. D., W. E. Van Dyke and Albert Broadhurst; Messrs. Turner W. Shacklette, C. F. Mackey, C. E. Martin and W. C. Leffingwell.

..Provincial Synod Delegates: The Messrs. M. S. Kanaga, Martin Aigner, D. D., E. J. Owen, D. D., M. DeP. Baynard; Messrs. E. V. D. Selden, Albert Cliffe, F. B. Mallett and F. G. Bellamy.

The convention received with enthusiasm the announcement by the treasurer that the Lenten Mite-Box Offerings amounted to an even $5,000, as compared with $3,587 last year; that two Church Schools, St. John's, Sharon, and St. James' Memorial, Titusville, had given $1,077 and $1,044 respectively, the last named being a contribution of $9.85 per capita; and that we are now in the second year of the payment in full, each month, of the quota assigned the Diocese by the National Council for the Nation-Wide Campaign.

The adjournment of the convention to meet in the Cathedral of St. Paul, Erie, in May, 1928, was followed by the annual dinner of the Men's Club of the Diocese, which was served by the ladies of the parish and at which speeches were made by the Rev. C. S. Allison, of the Diocese of Western New York, on Rural Work, so successfully conducted in that jurisdiction, and by the Rev. Walworth Tyng, who again spoke of the conditions in China.

T. W. S.

LONG ISLAND.

The sixty-first convention of the Diocese of Long Island assembled in the Cathedral of the Incarnation, Garden City, on Tuesday morning, May 17, and ended its sessions on Wednesday afternoon.

At the opening service, Holy Communion was celebrated, as usual, and the Rt. Rev. Ernest M. Stires, D. D., LL. D., D. C. L., Bishop of the Diocese, was celebrant and preacher. His sermon was from 2 Peter 1:5, "Add to your faith courage". He appealed first for a definite and dominating faith, and secondly for a virile courage to face the difficulties and attack the problems of life in Christian optimism and determination. In his address to the convention after the formal opening for business, the Bishop gave specific instances of problems that were challenging the faith and the courage of the members of the Diocese.

Officers of the Diocese were reelected as follows:

Secretary: The Rev. John Henry Fitzgerald.

Assistant Secretary: The Rev. John E. Gerstenberg.

Treasurer: Mr. Raymond F. Barnes.

The Rev. Frank M. Townley, D. D., and Mr. George Hawlett were reelected to the Standing Committee for four years.

Deputies to the Synod of the Province of New York and New Jersey: The Rev. Frederic W. Norris, D. D., the Rev. Charles H. Ricker, Mr. Louis Dutton and Mr. Eugene Denton were elected for three years.

Three new parishes were admitted into union with the convention: St Mark's, Jackson Heights, of which the Rev. R. L. Scofield is rector; St. Andrew's, Astoria, the Rev. Louis B. Rule, rector; and St. John's, Southampton, whose rector is the Rev. Samuel C. Fish, B. D.

The Committee on Canons had been asked to make a general revision of the canons of the diocese, and they brought in a long list of suggestions, most of which were in the way of clarifying and simplifying a body of canons that had been subject to many alterations and additions. Many technical changes of this kind were made. Provision for a Suffragan Bishop was written in, Bishop Stires having plainly indicated that in his judgment episcopal assistance was necessary.

A proposal to admit a delegate to the convention from each mission congregation of the diocese was approved; but being an amendment to the Constitution it must be reaffirmed next year to become effective. A budget of diocesan expense for the coming year was presented by the committee on budget and finance of the Diocesan Council, and was approved as presented.

Interesting reports were presented by the Archdeacons, recounting the missionary activities within the diocese; by the Diocesan Board of Religious Education; and by the Board of Christian Social Service.

At the close of the first day's session, the Bishop and Mrs. Stires gave a reception in the Bishop's House to the members and guests of the convention.

C. H. W.

NEWARK.

Bishop Lines Transfers Increased Authority.

Bishop Lines, in his annual address to the diocesan convention on May 17 announced the transfer of largely increased authority in the administration of the Diocese to the Bishop Coadjutor, the Rt. Rev. Wilson R. Stearly, D. D. The Bishop asserted that he was not resigning at this time and paid a fine tribute to the Bishop Coadjutor. He stressed the importance of the Bishops' Crusade, earnestly requesting that it should be regarded as a beginning and

should be followed up with the most definite interest. He strongly suggested an educational campaign in all parishes for general and intelligent giving, pointing out that in the midst of all drives for great amounts of money, the Church is not getting its share. The address contained a strong plea for simplicity in life and religion, for the home and family, for the displacement of bad books and degrading amusements, for the parish as a servant of the community. The Bishop stated that the finest actions of the United States in the present generation were entrance of our country into the great war to save civilization and the prohibition amendment. The Bishop's action in the transferring of increased activity to the Bishop Coadjutor aroused intense interest, especially in view of the recent action of the Bishop of Massachusetts. At the conclusion of the Convention a resolution was introduced and unanimously adopted expressing the deep appreciation of the Diocese for Bishop Lines' twenty-four years in the episcopate, the great love in which he is held, not merely by communicants of the Church, but by all of Northern New Jersey, and the hope that he may be long spared to undertake all such tasks as he may deem fit in the future. The convention was marked by many expressions of deep personal affection for Bishop Lines and the great love in which he is held is apparent on all sides.

Bishop Stearly's address was largely taken up with the presentation of the diocesan undertakings, which had marked the year with strong approval of the Bishops' Crusade and of the advance made in the Diocese, both spiritually and materially. Bishop Stearly, in his address, paid tribute to Bishop Lines and to the deep sense of fellowship that has always existed in the Diocese.

The Rev. Charles E. McAllister, Executive Secretary of the Diocese, reviewed the work of the Diocese for the year. There was a gain of $35,000 in pledges for diocsean and General Church work and the total of $250,000 was the largest in the history of the Diocese. Eighty-four parishes and missions pledged their full quotas. There was a gain of approximately five hundred communicants and the total income amounted to $1,887,174. There were 2,187 Confirmations and $2,128 Baptisms.

The House of the Holy Comforter for Aged Women, and the Girls' Friendly Society with its new Holiday House were represented and reported by Mrs. Geo. W. Bond and Mrs. A. D. Story.

A Canon was introduced, making the Executive Secretary of the Diocese an ex-officio member of the Finance and Advisory Board, which has charge of appropriations and disbursements in the Diocese.

As only one-third of the membership of the various boards and commissions were elected for the current year, the business session was considerably shortened and the work of the convention completed in one day.

The result of the elections was as follows:

Standing Committee: The Rev. Henry B. Bryan, of Jersey City, and Mr. E. O. Stanley, East Orange.

Deputies to the Provincial Synod: The Rev. Henry M. Ladd, Rutherford; Mr. E. O. Stanley, East Orange; the Rev. M. A. Shipley, Hoboken; Mr. J. C. Woodhull, Summit.

Treasurer of the Diocese: Mr. Albert H. Baldwin, Chatham.

The night of the convention was given over to the annual dinner of the Church Club of the Diocese. Dr. John W. Wood, Executive Secretary of the Department of Missions of the National Council, made a stirring address on the situation in China at the dinner where more than three hundred men were assembled. Brief addresses were made by both the Bishops, and the Rev. Joseph R. Lynes, D. D., rector of St. Paul's Church, Englewood, spoke on the importance of parish organization.

Church Intelligence

The Chinese Situation.

A cable from Shanghai on May 17, states:

That the Rev. T. L. Sinclair, of Anking, left for Manila on May 14, probably to take temporary work in the Philippine Islands. This probably means that Mrs. Sinclair and the children are remaining in Shanghai.

That the following are leaving Shanghai for Seattle on the President Grant due June 7: The Rev. and Mrs. J. F. Davidson of Shanghai, Miss Henrietta Gardiner of Hankow, Miss Irene Gehrling of Anking.

That Miss Elizabeth Roberts transferred from St. Mary's Hall, Shanghai, to St. Margaret's School, Tokyo, leaves Shanghai May 21.

That Mr. A. H. Stone, Headmaster of Kuling School for the children of missionaries, sails for San Francisco May 13, on the President Lincoln, due June 7.

Recent letters from Bishop Graves state that:

"At Sungkiang, the Rev. D. M. Koeh has been siezed by the Southerners and dragged about the streets as 'the running dog of the foreigners'. Soochow has been evacuated by all missionaries and our three men got down on Sunday afternoon. Mr. Smith and Mr. Green from Zangzok managed to get to Soochow and should arrive at Shanghai tonight. We have no news of our people at Yangchow, but believe that they are on the way out."

"Further news to date is as follows: Yangchow houses have been looted, Mahan School occupied by soldiers and Holy Trinity Chapel buildings occupied by the Kuomingtang as their official meeting place. Our Chinese clergy have been forced to escape from Yengchow, Wusih, Sungkiang and Kiangwan. The clergyman at Woosung has had to vacate and our buildings there are occupied by the Labor Union. Kiangwan Chapel is occupied for the second time by soldiers. Our Chapel at Chu-ka-kaugh, a sub-station of Tsingpoo, has been occupied by the Kuomingtang. At Nanking the soldiers are occupying all our property and also the new buildings of the Central Theological School."

Cantonese soldiers have occupied our buildings at Hsiakwan, just outside the walls of Nanking. Mr. Shen, the Chinese clergyman, writes to Bishop Graves on April 10:

"On April 10 a contingent of Cantonese soldiers arrived at Hsiakwan. A policeman brought over a hundred of them to live here. They wanted to occupy all the buildings, but after negotiations we are to retain all the downstairs of the two school buildings. We hope that with the presence of soldiers there will not be future mob demonstrations around our compound. We are opening classes tomorrow with about forty pupils."

Bishop Graves adds:

"It is pathetic to see how our people try to carry on under such difficult conditions."

Brotherhood of St. Andrew Summer Camps.

In arranging for the various Summer Camps, it has always been the policy of the Brotherhood of St. Andrew to recruit primarily through the clergy for the following reasons:

First: The Brotherhood has always recognized the leadership of the rector.

Second: The Brotherhood camps are operated with the principal aim of inspiring and training potential parish workers among the boys of the Church.

Third: The Brotherhood camps are satisfyingly successful only when the campers, on their return, are enlisted in the parish work in a more definite and resultful way.

Fourth: The rector not only has the right to determine the boys to be trained, but from his knowledge of the field, is the one best able to make the selection. The Brotherhood urges every rector to look on the camps as a field of investment and not to confuse them with other camps—many of which are organized largely for recreational purposes.

The nine camps, which will be operated by the Brotherhood this season are located as follows:

Camp Bonsall—fifty miles from Philadelphia at Kelton, Chester County, Pa. The camping periods are: Older boys—June 28 to July 9; younger boys, July 11 to July 23.

Camp Carleton—in Alleghany State Park, near Salamanca, N. Y. Camping periods—Older boys, June 28 to July 9; younger boys, July 11 to July 23.

Camp Gardiner—in New Hampshire at Fitzwilliam Depot, about twenty miles from Boston. Camp periods are—Older boys, June 28 to July 9; younger boys, July 11 to July 23.

Camp Houghteling—in the Diocese of Western Michigan, twelve miles from Muskegon. The camping periods are—Older boys, June 28 to July 9; younger boys, July 11 to July 23.

Camp Kirk—will be located at Del Mar, By-the-Pacific, San Diego County, Calif. The camping periods are—Older boys, July 4 to July 15; younger boys, July 17 to July 23.

Camp Morrison—on the banks of the beautiful Cedar River near Waterloo, Iowa. The camping period will be July 12 to July 23.

Camp Nichols—Bolinas, By-the-Pacific, Marin County, Calif. The camping period is June 19 to June 30.

Camp Tuttle—in the Diocese of Western Missouri, near Springfield. The camping period will be June 21 to July 2.

Camp Woodcock—covered Bridge Reservation, Harrod's Creek, Ky. The camping period will be June 14 to June 21.

Church Colleges Adopt Honor System.

Two of the colleges of the Episcopal Church are listed, in a statement issued by the National Research Council in Washington, among the eighteen American institutions of higher learning which have adopted the honor system of study, whereby the more promising students in their junior and senior years are freed from all class-room restrictions to devote their time to individual research study in the English manner. The Church Colleges included are St. Stephen's College and Hobart College.

The complete list is as follows: Vassar, Harvard, St. Stephen's, Wells, Swarthmore, Hobart, Radcliffe, Barnard, Colgate, Brown, Carleton, Smith, Elmira, Rice, Converse, Buffalo, Sweet Briar and South Carolina.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. Geo. Tucker, D. D., Coadjutor.

Crusade Mission at Spotsylvania C. H.

A successful Bishops' Crusade Mission was held in Christ Church, Spotsylvania C. H., the first week in May. Services were held in the evening only, until Friday, when there were all day services, with sermon and a celebration of the Holy Communion in the morning, and sermon and the presentation of the pledge cards in the afternoon. The Rev. John F. Coleman conducted the mission, and his sermons were interesting and helpful, and enjoyed by all. Mr. Coleman had charge of Christ Church while attending the Virginia Seminary about twenty-five years ago, so was not a stranger to the people of Spotsylvania. On Tuesday evening, the Rev. Clifford Stanley, student in charge of Christ Church, came down from the Virginia Seminary, bringing with him the organist and some of the Seminary Choir, and took charge of the music for the evening. A number of cards, pledging daily prayer and Bible reading, were signed.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

"Diocesan Day."

Episcopalians from the more than two hundred parishes in Philadelphia and vicinity on Saturday, May 21, held their "Diocesan Day" celebration on the one hundred acre site recently acquired to be the home of the proposed Protestant Episcopal Cathedral and also to be developed as a great Diocesan center for Church institutions.

Bishop Garland made the address in connection with the "First Religious Services on the Cathedral Site". This service was the outstanding feature of "Diocesan Day". Bishop Garland announced a number of suggestions he has been considering looking to the development of the one hundred acres.

The day's celebration began at 12:30 o'clock, when several thousand children of the Sunday Schools in the Diocese presented their "Liberia Day" program, which included exhibits of children's work and children's gifts to be sent to children in Liberia, a short tableau and children's games and missionary stories by the Rev. Elwood Haines, of Bethlehem, a former missionary to Liberia. Trumpeters from the Church of the Good Shepherd, under direction of Mr. Frank Longshore, organist and choirmaster of the Church of the Good Shepherd, furnished the music.

The "Diocesan Day" Program was under the auspices of the Church Club, an organization of prominent laymen in this Diocese, and the Cathedral League, an organization of prominent laywomen interested in the Cathedral movement. The Women's Aids of the six convocation districts of the Diocese, the Diocesan Woman's Auxiliary, the Churchwoman's Club, the Brotherhood of St. Andrew, the Sunday Schools of the Diocese, and many other diocesan and parish organizations, the latter under the leadership of the rectors, participated in the day's program.

Dedication of Lych-Gate.

The Rev. Charles E. Tuke, rector of St. John's Church, Lansdowne, on Sunday, May 22, officiated at the dedication of a Lych-Gate, presented to that parish by Mr. Alexander Wilson, Jr., as a tribute to the Rev. Lyman P. Powell, a former rector of the Lansdowne Church, who is now rector of St. Margaret's Church, New York City.

Dr. Powell, who made the address at the service, was accompanied by members of the vestry and congregation of St. Margaret's Church, who united with the people of St. John's in the dedication services on the church lawn and afterwards in the church. During Dr. Powell's rectorship of St. John's, Lansdowne, the present church building was erected. The Lych-Gate marks the entrance to the church grounds from Baltimore Avenue, and conforms in its architecture to the other church buildings.

R. R. W.

Seminary Alumni Meeting.

The sixty-eighth semi-annual meeting of the Philadelphia Association of the Students of the Theological Seminary of Virginia was held at the City Club, Philadelphia, Thursday, May 5, 1927. The speaker, the Rev. Paul Micou, took as his subject "Buchmanism".

J. H. L., JR.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop
Rt. Rev. A. S Lloyd, D. D., Suffragan
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Presentation of Sunday-School Offering.

Children from one hundred and eighty-three Sunday Schools in the Episcopal Diocese of New York Saturday afternoon, laid $46,822 on the altar at their annual missionary service in the Cathedral of St. John the Divine. This sum represented their offerings for missions, saved during the year. The total was $4,700 more than they contributed at last year's service.

The children, numbering about 2,500 marched into the Cathedral through the incompleted nave. The procession was under the direction of the Rev. J. Mark Ericsson, precentor of the Cathedral.

Bishop William T. Manning delivered an address of welcome to the children and congratulated them on their generosity. The Rev. Dr. H. Hyde Prichard, of Mount Kisco and a canon of the Cathedral, announced the offerings of each parish school and awarded the prizes.

Christ Church, Rye, N. Y., won two of the three banners for the highest awards. The first for having the largest offering of any school, $3,786, and the second for having the highest per capita offering, $15.78 per pupil. The third banner went to the church making the largest percentage increase in offering. This went to All Saints' Mission, Valley Cottage, N. Y.

Certificates of honor were presented to twenty schools for offerings twice the amount of those of last year. The winner of the gold medal award in the Missionary Essay Contest went to Mildred Cronk of St. Andrew's Church, Arlington, N. Y. The silver medal for second best went to Rosmund Kuerzi, St. Faith's School of the Cathedral, New York City, and third prize, a bronze medal, was awarded to Gertrude Black, Trinity Church, Mount Vernon.

A banner for the largest offering among the parishes having current expenses under $2,000 went to Christ's Church, Piermont; for churches with expenses under $4,000 to St. John's Church, Tuckahoe, and in the $8,000 class to St. James' Church of Scarsdale.

New York Bible Society Gives Bibles to United States Fleet.

The New York Bible Society from its Bible House, New York City, with the cooperation of over two hundred young people from the National Bible Institute and various Churches of New York, recently made a large distribution of Bibles, Testaments and Portions to members of the United States Fleet just before it left New York Harbor. The young people visited more than a hundred ships in making the distribution and six hundred and fifty-five Bibles, 2,175 Testaments and 34,840 Portions were personally handed to the men, making a total of over 37,000 volumes.

The arrangements were made through Captain Scott, Chaplain of the Fleet.

On Sunday morning there was a formal presentation of a Bible to Admiral Charles F. Hughes, Commander-in-Chief of the United States Fleet, on board the Flagship U. S. S. Seattle. This presentation was made by a group of Managers from the New York Bible Society, Mr. John C. West, President, making the presentation address. Admiral Hughes responded saying that the Bible which his mother had given him was much worn from use and that he was grateful to receive the new one.

The Honorable Curtis D. Wilbur, Secretary of the Navy, who was present at the presentation ceremonies, in praising the influence of the Bible upon the men of the Navy said: "There are a thousand passages in the Bible, any one of which a man can tie his whole life to, such as the first verse of the Twenty-third Psalm—'The Lord is my Shepherd, I shall not want'."

A New Community Work.

Work has been begun at Grace Church, New York, upon the conversion of the Day Nursery into a new boarding home for young business women and students. The Grace Church Day Nursery, founded in 1878, has been in continuous operation until the first day of May, 1927, and during these years has cared for thousands of children, some of them members of Grace Parish, but a far larger part from the general community of the East Side. During the winter a careful survey was made of all the neighborhood of Grace Church

in relation to the Nursery work, and this survey disclosed the fact that the Nursery no longer filled so vital a need as it used to do, both because other nurseries had been founded to the east and because the improvement of economic conditions in the district reduced the number of mothers who needed help in the care of their children. On the other hand, a study of conditions in the city showed that there is a great need among young self-supporting women for places to live in which they may be assured of a wholesome atmosphere and happy surroundings. Consequently, upon the advice of the Board of Managers of the Day Nursery, the rector and vestry of Grace Church decided to change the buildings to serve the new purpose. The alterations now being made will provide accommodations for about thirty-five women, and will be opened in September with Deaconess Theodora Beard as the Director. In honor of a former rector of Grace Church, the Rev. William Reed Huntington, D. D., the building will be called "Huntington House".

Impressive Memorial Service.

Squadron A of the New York National Guard and its Ex-Members' Association, on Sunday afternoon, May 8, attended their annual memorial service at the Church of the Heavenly Rest.

Thirty-eight times this cavalry organization has made its pilgrimage to the Church of the Heavenly Rest to do honor to those who have died in war since the inauguration of the Squadron in 1889, or who have passed away during the year just previous.

From their Armory at Madison Avenue and Ninety-Fifth Street to Fifth Avenue, and down through throngs of Sunday promenaders, to Eighty-Ninth Street, these veterans from the Spanish War, the Mexican Border and World War, passed through Eighty-Ninth Street into the old Chapel of the Beloved Disciple, where the services for the Church of the Heavenly Rest are temporarily held. There they were addressed by their Chaplain, the Rev. Henry Darlington, D. D., who is the rector of the Church of the Heavenly Rest.

Immediately after the address, the memorial service proper was held. As the names of active members who have died during the past year were read, colors were dipped and taps were sounded.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Services In French at St. John's.

The services, conducted in the French language at St. John's Church during Lent are being continued on Sunday afternoons with good attendance. The clergyman in charge, the Rev. Florian Vurpillot, has been appointed an assistant in St. John's Parish and will continue to conduct these services. The vestry of St. John's, in conference with seven members of the French congregation, contemplates the formation of a French foyer to be held in the parish hall as a meeting place for the foreign-born French speaking citizens of Washington.

The Diocesan Woman's Auxiliary held a quiet hour service at Epiphany Church on May 19 at 10 A. M. This was followed by a Corporate Communion service. Dr. Phillips, the rector of Epiphany Church, had charge of the service which consisted of prayers and meditations and was also the celebrant of the Holy Communion.

The Washington Sunday-School Institute held its regular monthly meetin gon Tuesday evening, May 17, in the parish hall of the Church of Our Saviour. The Bishop of Washington was the principal speaker, his topic being, "Christian Education for Life Service".

The Field Department of the Executive Council of the Diocese of Washington will assist the Bishop in raising the necessary funds to complete the quota subscribed by the Bishop to the liquidation of the deficit of the General Church, which at the time of the last General Convention amounted to about $1,500,000. The quota assumed by the Bishop of Washington amounted to $30,000 and Bishop Freeman has already, through his personal efforts, raised about $17,500. The remaining $12,500 the Bishop desires to raise through the churches, and thus complete Washington's full quota.

Lecture On Church Music: Mr. John Finley Williamson, conductor of the Dayton Westminster Choir, has held recently in Washington a series of lectures on the subject of choral Church Music, and at the same time conducted a chorus in concert, made up of the combined choirs of about forty churches and musical organizations. Mr. Williamson's lectures were inspiring and instructive and were received with earnestness and enthusiasm by the more than one hundred people attending the series of lectures, about ten Episcopal Churches being represented.

M. M. W.

NEWARK.

Rt. Rev. R. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Presentation of the Lenten Offering.

The service for the presentation of the Lenten Offerings of the Church Schools was held on May 14 in Grace Church, Orange, with a very full representation from the parishes. Both Bishops and a large number of the clergy were present. The address was made by the Rev. Dr. Cameron F. McRae, of Shanghai. The offerings from one hundred and sixteen of the one hundred and fifty-three were reported as about $23,000, considerably larger than from the one hundred and forty-two schools last year, and with the assurance of a large sum when complete reports are received.

Young People's Fellowship.

The annual meeting of the Young People's Fellowship of the Diocese was held at Grace Church, Orange, the Rev. Charles T. Walkley, D. D., rector, on May 7. With both Bishops and several of the clergy in attendance, forty-five branches of the Fellowship were well represented. There are now nearly seven hundred members of the Fellowship and the outlook for its progress and usefulness is hopeful.

Christ Hospital.

The cornerstone of the new Nurses' Home of Christ Hospital, Jersey City, was placed on May 12, with a large attendance of trustees, doctors, nurses and friends. Brief addresses were made by the Bishop, Dr. Dickinson, Mrs. Wittpenn and the Hon. Marshall Van Winkle. Last year, as the result of a campaign in Jersey City and Hudson County $500,000 for Christ Hospital were given in a general subscription. About $200,000 will be used for the Nurses' Home opposite the hospital, which is now well advanced in construction. There will be thought for everything which such a building ought to contain for eighty nurses. Another a year a new wing of the hospital will be built, making a hospital of two hundred and twenty-five beds. Christ Hospital was founded in 1873, especially through the efforts of the Rev. Dr. Abercombie, rector of St. Matthew's Church. It has made a record of great usefulness and has won a place in the regard of the people of Jersey City, and a large section of the northern part of the state. The Rev. Thomas A. Hyde is the Superintendent and under him it has developed remarkably.

The annual meeting of the Women's Auxiliary of the Diocese was held on May 4, with a very large and represesentative attendance. The address was made by Mrs. Pancoast of Philadelphia.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.
Rt. Rev. A. W. Knight, D. D., Coadjutor.

Meeting of Brotherhood of St. Andrew.

About fifty men representing a dozen Chapters, more or less, of the Brotherhood of St. Andrew, met at St. Luke's, Metuchen, N. J., Sunday afternoon and evening, May 15, for their regular meeting.

The Rev. Dr. Fenton, rector of St. Luke's, officiated at the services assisted by the Rev. Mr. Martin, of Cranford, and during the conference, presided over by James W. A. Smith, of Elizabeth, a number of excellent reports of Chapters were given by their directors.

The Rev. Elliston Perot, of Linden, spoke inspiringly of many of the former leaders of the Brotherhood in the Houghteling days. At the conference in the afternoon, Mr. Randall, Associate General Secretary of the Brotherhood, made an address and also at the evening service in company with Mr. Smith, a member of the National Council.

The delegates were entertained at supper by the Young People's Fellowship of the Parish, and a profitable and delightful afternoon and evening were spent.

SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop.
Rt. Rev. J. D. Wing, D. D., Coadjutor.

Y. P. S. L. Convention.

Nearly two hundred young people, representing twenty-three congregations of the Church in South Florida, assembled in Sanford, from Friday to Sunday, May 13-15, for the purpose of organizing a Diocesan Young People's Service League.

At the opening banquet, addresses were delivered by Bishop Mann and Bishop Wing, welcoming the delegates and commending their purpose of forming a Service League within the Diocese.

On Saturday, after addresses by Mrs.

Elizabeth Fry Page, Miss Janet Howes and the Rev. Melville Johnson, Church Student Chaplain at the University of Florida, organization was effected by the adoption of a constitution and the election of officers.

Morton Nace, Trinity Church, Miami, was elected President; Virginia Gray, St. Andrew's Church, Tampa, Secretary and the Rev. Mortimer Glover, rector of the Church of the Holy Cross, Sanford, Director of Young People's Work in South Florida.

The Very Rev. Phillips S. Gilman, Dean of St. Luke's Cathedral, Orlando, on Saturday evening conducted the service of preparation for the Corporate Communion, which was celebrated the following morning at 7:30 o'clock, Bishop Wing being the celebrant and also the preacher at the mid-day service.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Generous Gift.

Holy Innocents, Auburn, is the recipient of the gift of five thousand dollars toward the completion of the church there. This amount was recently donated by Mrs. Matthew Scott Sloan, of Brooklyn, N. Y., whose parents and aunt were among the founders of Holy Innocents.

Auburn is the seat of Alabama Polytechnic Institute, making it necessary that the Diocese aid the small local congregation in erecting a suitable church and parish house to meet the requirements of the community and large number of Episcopal students of the Institute.

The last diocesan council espoused this undertaking, each parish and mission submitting to a pro rata apportionment for a three year period, that the building may proceed at once.

The Rev. William Byrd Lee accepted a call to this field last January, coming from Berkley-Norfolk, Va. Besides his work as rector and student pastor, he has with tireless energy visited the greater part of the diocese, in order to interest all rectors and congregations in the undertaking, demonstrating that all are sharers in its benefits.

Rural Conference.

The third rural conference of the Diocese of Alabama was held in St. John's parish house, Robertsdale, May 10-12, under the presidency of the rector, the Rev. Joseph R. Walker. Rev. E. R. Neff, of Birmingham, served as secretary. The opening sermon was preached by the Rev. J. W. Heyes, of Eufaula. Mr. Heyes later spoke on the Problems of the Country Church. The Holy Communion, Wednesday morning, was celebrated by Bishop McDowell, who made an address on the Purposes of the Rural Conference. The student chaplain and the Rural Church was discussed by the Rev. Wm. Byrd Lee, Jr., student chaplain of the Alabama Polytechnic Institute, Auburn. The principal speaker of the conference was Prof. Roy J. Colbert, who, during its sessions made addresses on the Social Structure of the Community, Health and Welfare, the Nature of the Social Problems of the Community and Population Shift. These addresses were helpful and greatly enjoyed. Other speakers ably discussed various features of rural work.

The afternoon of the second day was given over to a sight-seeing tour. Ten near-by mission stations were visited. At the last of these, Bon Secour, the evening meal was provided in the nature of a fish and oyster supper. Evening Service was held at St. Peter's Church, Bon Secour, before the return to Robertsdale.

Unique Advertisement.

In the advancement of Christianity, the Rev. J. W. Heyes, rector of St. James' Church, Eufaula, has had erected a large poster facing the Central of Georgia depot, bearing a noted picture of Christ with the words, "Come unto Me, and I will give you rest". The bill board space was donated by a local advertising company, and the picture by the rector, Mr. Heyes, personally. It is a reproduction of a famous painting which won the first prize of two thousand dollars, offered by the American Advertising Company.

The picture is merely to advance the cause of Christianity, and is undenominational. It can be plainly seen by the passengers from the trains. The churches throughout the country have in recent years seen the advantage of advertising, and these posters are being extensively used for that purpose.

G. W. R.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

Centennial of St. Matthew's, Sunbury.

On Sunday, Monday, Tuesday and Wednesday, May 8 to 11, St. Matthew's Parish, Sunbury, the Rev. B. Talbot Rogers, D. D., rector, celebrated the one hundredth anniversary of its organization and incorporation. Sunday was "Home Coming Day", and began with a Corporate Communion at eight o'clock. At the Church School session many of the former pupils and teachers were in attendance, and the Men's Bible Class was honored with the presence of "Mr Morrison's Boys", the men who were pupils in the Church School during the incumbency of the late Rev. Charles Morrison, who was rector of the parish from 1883 to 1906. At eleven o'clock there was a choral celebration of the Holy Communion, at which the Rt. Rev. Ethelbert Talbot, D. D., a former diocesan when the parish was a constituent of the old Diocese of Central Pennsylvania, was the preacher. At the evening service the preacher was the Rev. Walter C. Pugh, a former rector of the parish, his subject being "St. Matthew's in American History".

Monday opened with a celebration of the Holy Communion. The afternoon was devoted to parish visits, and a reception at the rectory. In the evening Bishop Darlington administered Confirmation to a large class. This was followed by a reception in the school room. Tuesday's proceedings also began with a celebration of the Holy Communion, the Woman's Auxiliary of the Archdeaconry of Williamsport being guests of the parish. The church was crowded, and inspiring addresses were given by Bishop Murray, the Presiding Bishop of the Church, and by Bishop Darlington. In the afternoon the diocesan convention opened its sessions, having been specially invited to assist in the anniversary celebrations.

Beginning with a Sunday School in January, 1820, in January 1827 the parish was organized. The first services of the parish were held in the grand jury room of the Northumberland Courthouse. The first church was built largely through the indefatigable efforts of Mrs. Catherine Ogle, of Philadelphia. For at last fifty years the parish bravely struggled to survive, and finally emerged as a substantial, self-sustaining congregation. In later years the parish made steady progress until today it is one of the leading parishes of the Diocese, furnishing the Diocese and the National Church with several of its prominent laymen. St. Matthew's Church, Sunbury, is always associated in the public's mind with the names of the Rev. B. Talbot Rogers, D. D., and General Charles M. Clement, both of them familiar figures on the floor of General Convention. The present church edifice is a commodious and attractive building, one of the most churchly in the Diocese. The parish also owns a splendid parish house situated in the heart of the town.

A. A. H.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

District Meeting of Woman's Auxiliary.

The Edgecomb District of the Woman's Auxiliary in the Diocese held its spring meeting in All Saints' Church, Roanoke Rapids, on May 17, and almost every available seat in the church was taken by interested Church women from near-by parishes. The Holy Communion was celebrated by the Rev. C. H. Jordan, of Weldon. Miss Rena Clark, of Tarboro, presided as chairman. Addresses were made by Miss McNaughton, head of Samracand Manor, the North Carolina home for delinquent girls; Mr. Kemp P. Lewis, a leading layman of the diocese, who discussed parish financial responsibilities; Mrs. F. S. Spruill, diocesan president of the Woman's Auxiliary; and the Rev. Theodore Partrick, Jr., who substituted for Bishop Penick, who was prevented by illness from attending. Reports from the various parish branches reflected the great activity of the women.

T. P., JR.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.
Rt. Rev. C. S. Quin, D. D., Coadjutor.

Reorganization of The Standing Committee.

Owing to the removal of the Rev. W. P. Witsell, D. D., for seventeen years rector of St. Paul's Church, Waco, to Christ Church, Little Rock, in the Diocese of Arkansas, the Standing Committee of the Diocese of Texas (of which Dr. Witsell was president) recently held a reorganization meeting in Houston. The Rev. Willoughby N. Claybrook, rector of Christ Church, Tyler, was elected president; the Rev. S. M. Bird, rector of Trinity Church, Marshall, was re-elected Secretary, and the Rev. George L. Crockett, rector of Christ Church, Nacogdoches, was elected to fill the vacancy upon the committee, occasioned by the removal of Dr. Witsell from the Diocese.

Any communications for the committee should be sent to the Rev. S. M. Bird, Secretary, Trinity Church, Marshall, Texas.

Family Department

May.

1. Scond Sunday after Easter, SS. Philip and James.
8. Third Sunday after Easter.
15. Fourth Sunday after Easter.
22. Fifth (Rogation) Sunday after Easter.
23, 24, 25, Rogation days.
26. Thursday, Ascension Day.
29. Sunday after Ascension Day.
31. Tuesday.

Collect for Sunday After Ascension Day.

O God, the King of Glory, Who hast exalted Thine only Son, Jesus Christ, with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless, but send to us Thine Holy Ghost to comfort us; and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Matins.

I cannot ope mine eyes
But Thou art ready there to catch
My morning soul and sacrifice;
That we must needs for that day make a match.

My God, what is a heart?
Silver or gold or precious stone,
Or, star, or rainbow, or a part
Of all these things, or all of them in one?

My God, what is a heart?
That Thou shouldst it so eye, and woo,
Pouring upon it all Thy art,
As if that Thou hadst nothing else to do?

Indeed, man's whole estate
Amounts (and richly) to serve Thee;
He did not heav'n and earth create
Yet studies them, not Him by whom they be.

Teach me Thy love to know;
That this new light which now I see
May both the work and workman show;
Then by a sunbeam I will climb to Thee.

—George Herbert.

Carried Away by Lowly Things.

We are ambitious for high things in personal attainment and place and power, but Paul, in writing to his Roman friends, urged them to "set not your mind on high things, but be carried away with things that are lowly". The point of his strange admonition is that the things we count common and mean have in them possibilities of interest and worth that would carry us away with enthusiasm if we would only study and develop them.

We may begin at the lowest point with material things. When we see the wonderful and beautiful products of human art, we think, What means and opportunities these workers had. See the fine polished woods, the rich fabrics, the beautiful colors, the gold and silver and precious stones they had with which to work. We never could do anything because we do not have these materials; we have only common wool and wood and stone. But when we come to look more closely at these products, are they not made of common materials? At the Chicago World's Exposition there was exhibited some wonderful wood carving from Europe. Here would be a column festooned with vines and flowers and a line of angels with clasped hands lightly clinging to it and ascending to its summit, a marvel of grace and beauty all carved out of a single piece of wood. Now what was that piece of wood originally? Some rich and rare and costly wood brought from a far-away clime that only some artist of ample fortune could obtain? No, it was just a stick of common pine that could be had anywhere and by anybody. We would have thought it of no use and would have only pushed it out of our way, but that carver saw in it fruits and flowers and angels and it carried him away with enthusiasm and he wrought it into a work of art that was valued at fifteen hundred dollars. He did not set his mind on high things, costly woods, but he was carried away with things that were lowly. The same truth is illustrated in great discoveries. A man does not need to have a bar of gold or a big diamond in order to make a valuable discovery. Anything will do, if only he can see into it and be carried away with it. Here comes a man along the shore, kicking a clump of seaweed aside and crushing the silver sand under his feet. He is seeking high things and cares not for these things that are lowly. He passes out of sight: let him go. Another man comes along and picks up the seaweed. He asks, "Why do men call you a weed"? Answers the weed, "Because they do not know what is in me". The chemist shut himself up in his laboratory with that weed for months. At length he came forth and called to all the medical schools in the world, "Come, see what the seaweed has yielded us: a new balm for human pain, Iodine". Again he went to the shore and scooped up some of the silver sand. He put it in his crucible and at length took out a crystal, hard and clear as diamond. He polished it and put it in a tube and through it gazed at the fleecy nebula in Orion; when lo! four thousand stars never before seen by human eyes burst on his vision, bright, burning, beautiful, the very thoughts of God.

The same truth applies to people. We commonly think that the mass of human beings are a dull, plodding crowd and that only bright minds are worth our notice. We want to associate and work with a few choice people that we think are interesting. But all people are interesting, if we only have eyes to see their interest. Men of genius see this and base their art upon it. Ruskin says of the painter Turner: "One hour he is interested in a gust of wind blowing away an old woman's cap; the next he is painting the fifth plague of Egypt. A soldier's wife resting by the roadside is not beneath his sympathy; Rizpah watching the dead bodies of her sons not above it. Nothing can possibly be so mean that it will not interest his whole mind and carry away his whole heart."

This truth applies with special force to our means and opportunities of usefulness, our work in life. We are disposed to think that we can accomplish nothing of any worth because we have only a humble place and narrow means. If we had more money or education or an office, we might do something and be heard from, but as it is, we have no chance. Circumstances shut us in and keep us down. We are seeking high things only as a means of usefulness. But this is just what Paul intimates we need not do. Set not your mind on high things, but be carried away with things that are lowly. Study your circumstances, use the means you have and make the most of them and your work, however humble and hard, will begin to develop interest and will presently sweep you off in a current of enthusiasm. And then it will appear that your work has wide relations of usefulness and power.

The great example is Jesus Himself. He had none of the things that men count high and seek after. Born of humble human ancestry, He was brought up in an insignificant village and worked as a carpenter at the bench. When He set out on His divine mission of saving the world He had no means such as we would have wanted: He had no money, no office, no church. When He gathered a few disciples, they were not men of education and wealth, but mostly illiterate fishermen. And what kind of people did He give Himself to? Not to the rich and the great, but to the poor and lowly, to blind men, to beggars, to the woman of notorious character in Samaria. He seemed to shut Himself up in the narrowest circumstances and obscurest places and to work with the least attractive and most unpromising and repulsive kind of people. We wonder how He stood such work; we would not have the least taste for it. This is just what the disciples themselves thought when they found him talking with the woman of Samaria. And what did He say? "I have meat to eat that ye know not of. My meat is to do the will of Him that sent me, and to finish His work." That kind of work was His bread, His satisfaction, His joy, He was carried away with it.

This truth has in it the power of keeping our lives fresh, full of vitality and growth. There is a disease in our modern life which the French call ennui. It is a feeling of weariness and disgust; languor and dulness of spirits, arising from satiety or want of interest. It is emotional exhaustion. It may grow out of a life of excitement in which the senses are satiated and new shocks of sensation fail to excite any interest. Such persons are always craving some new and more startling excitement and lose all interest in ordinary things. Such excitement is not healthy, it is an intoxicant, and it burns out the emotional nature until it is a mere cinder. This sense of weariness, also, may grow out of a life of monotony and tedium in which there are no change and picturesqueness. Whatever its cause, it is one of the most depressing and miserable states of mind into which we can fall. And one of the most effective preventives and cures of this mental disease is in seeing the interest there is in common things.

Let us live a simple natural humble life, doing the work God has given us, developing the materials we have and not feverishly craving and striving after other materials we cannot have, recognizing the worth and dignity of all service, opening new mines of interest, tapping the streams of living water that are everywhere flowing around us, and life will never run dry and become a parched channel, a wearied and wearisome existence, but it will keep young and fresh, it will bear us along in a stream of enthusiasm, ever gathering new streams until it loses itself in the eternal sea. Set not your mind on high things, but be carried away with things that are lowly.—Presbyterian Banner.

For the Southern Churchman.

Memorial Day.

Mary Davis Reed.

Step gently, lest your walking mar
Their quiet slumbers;
Speak softly, lest your talking wake
The countless numbers.
Let naught disturb the restful sleep
Of those who in their dreams may keep
Glory they have won.
Let no one grieve for them as dead,
Who for their country bravely bled—
Duty nobly done.
Let no one mourn for those who died,
And left the joys of life untried—
Their work scarce begun.
The splendor of their sacrifice
Will bless their dreams, and still suffice
Till time's course is run.
Let no one weep, lest weeping break
Slumber calm and deep;
Bow humbly, for our prayers may bring
Peace, like theirs who sleep.

Answer to an Eskimo's Prayer.

The Collect for the Second Sunday in Lent has been translated into Eskimo, and has been used daily by many Eskimos. Archdeacon Goodman writes from Point Hope of an occasion when the prayer was answered for Ognapugoo, son of Oomittuk, Crucifier of St. Thomas' Mission Church and teacher in the Church school, at Point Hope, Arctic Alaska.

"He had driven many miles with his seven dogs to the reindeer herd to kill one for food. Returning, he chose a trail over the frozen Kookpuk River. At a bend in the river where the water is deep he crashed through the ice. In a moment he and his dogs were milling round in this ice hole, hoping to get a hold on the ragged edges of the ice and save themselves. But the ice kept breaking off. There was no one near to help. The dogs soon gave up, being unable to resist the heavy weight of the sled which dragged them down. Ognapugoo's strength was going, his hands were freezing, and he felt that soon he would have to give up and sink.

"Just at this time Kowmaluk, son of Kowunna, came along with his dogs and sled. Hastily he seized a seal line from his sled, making it into a noose as he ran towards the sinking Ognapugoo. He approached the hole by lying flat and crawling on the thin ice until he was near enough to throw the seal line. The drowning boy was able to grasp it and get it over his shoulders. Wearily and slowly Kowmaluk crawled towards the river bank, drawing Ognapugoo out of a watery grave. Kowmaluk took off some of his clothes and wrapped his friend in them and then drove many miles to the nearest igloo, where Oknapugoo could get warm and dry his frozen clothes.

"Dogs, sled and deer meat were lost, but the mission gave thanks that God spared Ognapugoo and answered the oft-repeated prayer."

For the Southern Churchman.

Labels.

Louis Deschamps.

Critics of human nature are too easily deceived by a system of classifying people by a few outstanding characteristics contrasted with the observers' ideas of what they should be. If a certain virtue is found missing, the corresponding fault is at once apparent to such a degree that the individual is so labeled. The habit of labeling people is not only superficial, but harmful both to the person labeled and to the person who thus acquires the easy habit of passing judgment. In the wisdom of God all people have not the same virtues nor faults. Unless there is care in character study, the observer will find that he is losing faith in human nature because of skill in finding faults in others. The tendency to find faults rather than virtues is often due to a malicious conceit that enjoys the suggestion of another's supposed inferiority. There is also a current theory of worldly wisdom that dictates a suspicious attitude as a defense against being deceived. The greatest cause is thoughtlessness.

There is a service in life for each of the individual virtues that seem so widely different. If all trees were sturdy oaks, there would be no fruit. The mines should not be closed because some men prefer spectacular mountain peaks to tunnels. The phlegmatic is as necessary as the temperamental nature. To lose faith in human nature is to become one of a wolf pack. The more one looks for human wolves, the more people resemble wolves. It is because the attention is fixed upon wolf-like qualities. There are very few critics, proud of their shrewd judgment of people's faults, who do not feel a pang of desolating loneliness at heart. The life of a critic is not a happy one. To know others as classified types rather than complex personalities and potential friends may make the critic wise in his own conceit, but his soul is warped. Each individual is such a combination of good and bad that no one can classify another accurately in the final and complete way it is usually done. Uncharitable and hostile thoughts, once persisted in, are easily believed. The so-called "snap" judgment is thoughtless and selfish. An individual is too complicated a puzzle to be solved so readily. It is good to realize that we are all human, with common joys and woes. Our little span of life is too short to spend in hostile suspicion of each other. Differences in condition and opinion, interests and ideals, prevent congeniality; but need not make enemies. Suspicion breeds suspicion, and people become hostile by a mysterious mental electricity that charges the air with mutual dislike. The entire attention is focussed on some difference or fault, until a prejudice is established which interprets every experience with each other in a particular way.

Sometimes a great disaster or common danger breaks the spell of individualism, and enemies discover that they are not justified in their hatred. Before condemning any one in the court of our opinion, it is necessary to be sure that such false witnesses as envy, suspicion and prejudice are not present. The first step in obeying the New Commandment is to learn how to combat malice so easily held one toward another.

The Antidote.

"Don't tell Dorothy anything about the feud, please, mother," said Mrs. Perkins appealingly as she and her husband boarded the train which was to separate them from their seven-year-old daughter. The little girl was to spend two months at her father's boyhood home and Mrs. Perkins well knew that the mental atmosphere of the town was not at all in keeping with its natural beauty and charming climate.

Several weeks later Dorothy was talking to her doll on the back porch while her grandmother, and her Uncle Alfred, just home from college, were sitting within hearing and smiling together at her prattle.

"Oh, no! Phyllis," the little voice piped up suddenly, "you must not play with the little girl next door and you must not ask me why. No, she is not sick. Maybe she is naughty, 'cause we mustn't even smile at her. I wish she was good, 'cause she has a nice dolly and a carriage like yours. You would look nice riding out together. I think we could have lots of fun."

Alfred's face had changed.

"For goodness' sake, mother!" he exclaimed in disgust. "Has another generation imbibed the poison?"

"Poison?"

"Yes, the poison of ignorant bigotry and hatred."

"Shame on you, Alfred! Dorothy doesn't know the meaning of the word 'hatred', and nothing has been said to her about the feud. Of course I had to keep her away from the Morrisons."

"Why, mother?"

"Ask me that, after all these years, Alfred?"

"That is just it, mother. Why perpetuate the quarrel year after year and generation after generation? Why feed it to Dorothy?"

"Alfred, I told you I said nothing to Dorothy about it. I only told her not to talk to Mr. Morrison's grandchild. Dorothy asked if she might smile at her and I said, 'No, you'd better not'."

"And of course Dorothy put her own construction on the prohibition just as other generations of children have done. She has taken only a small attenuation of the poison, but it has begun to do its work. Cousin Everett is an example of what large doses administered regularly from infancy to manhood will do to a really fine nature. It was just before the Prom Dance that he said to me in an unusually confidential moment, 'None of the girls have any use for me—nor the fellows either'. It seemed kind to be frank with him. 'Do you know why?' I asked. 'You habitually appear morose, opinionated, intolerant and suspicious. It is the poison of the spirit of hatred always rife in our town.' 'You breathed the same atmosphere,' he said a bit resentfully. 'I had an antidote,' I answered. I had a wiser mother than he, but I did not like to tell him that. I told him about the summers that I spent with Grandfather Rollins when I was ten and eleven.

"I guess grandfather realized what I was up against in our town. He made no mention of it, however, but he kept me with him constantly, feeding me on stories from secular and sacred history that illustrated nobility, tolerance and magnanimity. But it was not only the commendable act to which he drew my attention. He showed me that wrongdoing was usually the result of weakness, and we spoke not of bad men and good men, but of weak men and strong men. I learned that the strong should have compassion for the weak, that the strong were themselves susceptible to moments of weakness and the weak at times showed surprising strength. He searched for exhibitions of strength in the weak characters of history, and these always led us to wish they might have had the help they needed in their times of weakness.

"Then grandfather would point out distant objects to me from the plain, the hilltop and the valley, and afterwards we came upon them from different angles. In this way, with his help, I learned the meaning of 'point of view' and also the wisdom of suspended judgment.

"Those summer experiences were a wonderful antidote, mother, for the poison of a feud. I guess we fellows take most of the good things that come to us as a matter of course, but I really have been grateful for my grandfather."—Jane Carpenter.

For the Young Folks

A Deaf Boy's Prayer.

He was such a little tot,
The youngest in the school year,
And as he knelt beside his cot,
I drew near that I might hear
What his baby lips were saying,
For I saw that he was praying.
Only three words, the names of his toys,
Had he been taught to say.
But he had watched the other boys
As they knelt each night to pray:
And his little soul in darkness bound,
Was seeking the light the others had found.
Surely on breath of angels borne,
The prayer he uttered ascended above,
And the Christ, who pitied the lamb new shorn,
Looked down on the child with wondrous love.
These words I heard, all that he knew,
"A fish, a top, a shoe".

—Pauline B. Camp.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Jesus the King.

M. L. G.

When the Wise Men came to worship the Child Jesus at Bethlehem they brought gifts for a king. Yet through the thirty-three years He lived here on earth He was a poor man, working with His hands for His daily bread, until He began to go about preaching the gospel of the kingdom. Then He had not where to lay His head, and He lived most humbly, sharing the life of His village companions. He never restored the kingdom to Israel. He left His country as He found it, a province of Rome.

Yet when He ascended from the hillside of Olivet and those friends of His, who had hoped to be great men in an earthly kingdom, walked back to Jerusalem without Him, they "returned with joy". For now they began to see what He had so often tried to show them—His kingdom was to be within them. No throne is His on earth but the heart of His friends, no flag but the banner of His love over them.

To the children of this country the thought of being subject to a king is strange. We prize our independence, so bravely won. We would not trust ourselves or our country to the power of one man for a lifetime. But here is a King whose service is perfect freedom and whose law is love. The greatest earthly title confers less honor than to be, as Paul proudly called himself, "a servant of Jesus Christ".

And not servants only we are, but friends, as He said Himself, and fellow-workers. It is ours to spread the good news and to help bring on the time when the kingdoms of this world "shall become the kingdoms of our Lord and of his Christ.

"And He shall reign for ever and ever."

The Purr-Adventure: A Kitten Tale.

Once upon a time there was a White Kitten who went out into the Wide World to seek his fortune. He sought far and wide and hither and yon, but not a bit of a fortune did he find; only an old black Witch-Cat with yellow eyes like brass buttons.

"Good morning, madam," said the White Kitten, and purred graciously. His mother had taught him to be polite; and the politest thing a kitten can do, as every one knows, is to purr. "Can you tell me, madam, where in the Wide World I can find my fortune?"

"Good morning, White Kitten," said the Witch-Cat. "That I cannot. But one thing I can tell you: you have a lovely purr. My own purr is quite worn out and useless. Suppose you give me yours."

And before you could say Jack Robinson she had taken the White Kitten's purr and had thrown her own to the Four Winds of Heaven.

"Oh, please!" cried the White Kitten, in dismay. "You may have my purr, and welcome, but please don't throw yours away! Give it to me—do! A worn-out purr is better than no purr at all!"

But he spoke too late. The Four Winds of Heaven had already carried the Witch-Cat's purr beyond the White Kitten's reach. The Witch-Cat tried the White Kitten's purr to see how it worked; and indeed, being very new and always properly cared for, it worked beautifully.

The White Kitten sat down on his small back legs and stared at the Witch-Cat and listened to the rumble of his purr in the Witch-Cat's throat. Finally, "Please," said the White Kitten, "how am I to get along in the Wide World without my purr?"

The White Kitten felt very badly about this; but those who go seeking their fortunes have no time to cry; so he got to his four feet and trotted on again.

The next thing he met in the Wide World was a Bottle of Cream.

"This is indeed fortunate," said the White Kitten to himself, "for I am hungry and thirsty."

He approached the Bottle of Cream, intending to say politely, "Please, sir, may I slake my thirst"? But, alas! he could not be polite; he had no purr. Therefore he mewed instead; and to mew is very rude. It was as if the White Kitten had said, "Hey! Gimme a drink"!

"Hoity-hoity!" said the Bottle of Cream. "Such manners! Indeed, and you shall not drink from me. I'll turn first." And the Bottle of Cream turned on the spot.

The White Kitten drew back quickly. Hungry as he was, he could not drink curdled cream.

"Oh, dear me!" said he. "I have found no fortune, I have lost my purr, and I am very hungry. What shall I do?"

But he had not yet traversed all the Wide World; so he took heart and trotted on again.

It was cold and uncomfortable in the Wide World, because the Four Winds of Heaven were blowing as hard as they were able. They were tossing the Witch-Cat's purr from one to another, and enjoyed the sport immensely. But the White Kitten did not enjoy it at all. He was very tired and very hungry and quite discouraged. Finally he came to a little cottage with a doorway so small that all the Four Winds of Heaven couldn't blow into it at once; and there the White Kitten curled up. So tired was he that he fell asleep at once and slept a long, long while.

"Why, bless my soul, it's a White Kitten!"

The White Kitten opened his eyes in astonishment. Standing in the door before him was a Little Old Lady. She wore a dust-cap; her skirts were pinned up around her waist; and in her hand she held a broom, for this Little Old Lady was doing her early morning housework and had opened the door to sweep off the step.

The White Kitten jumped to his feet, and to show that he had been taught to be polite, even though he had lost his purr, he rubbed his back against the Little Old Lady's petticoats.

"White Kitten," said the Little Old Lady, "you must be cold and hungry. Won't you come in?"

The White Kitten was very glad to come in.

"Kitten," said the Little Old Lady, "would you like something to eat?"

The White Kitten arched his back and rubbed a second time against the Little Old Lady's petticoats. And that, as perhaps you know, is about the politest way in which a cat can say, "Please, I am very hungry".

The Little Old Lady went to her pantry and fetched the White Kitten a bowl of milk. When he had drunk all he could hold, the Little Old Lady took him on her lap and said:

"White Kitten, I am very lonely, and for many years I have been wanting a kitten. A great many cats stop at my door on their journeys through the Wide World, and I give them a good meal, and treat them kindly, and always hope that perhaps one of them will stay with me. But they all go back again into the Wide World."

The Little Old Lady wiped tears from her eyes with her pocket handkerchief, and continued:

"I will tell you why they leave me, and then perhaps you will leave me, too. I am quite deaf, and no cat likes to live with a mistress who cannot hear him when he purrs. As his purr is the most important thing about a cat, I'm sure I don't blame them at all. Now, if you want to go, I shall not try to keep you."

Of course the White Kitten made up his mind then and there to stay forever. And all his life long he was never sorry again that the Witch-Cat had stolen his purr; for with the Little Old Lady who was quite deaf and could hear nothing he had the very finest home in the Wide World.—Youth's Companion.

For the Southern Churchman.

The Lunatic's Lion.

Louis Tucker.

Once upon a time there was a lion who dined with an African explorer and criticized his boots. They were yellow boots with hobnails, and the lion thought they showed bad taste. After dinner the lion and the explorer took a nap together, and when the lion woke he saw a box of chocolate creams that the explorer had dropped out of his pocket during dinner-time, so he ate them for dessert. They were chocolate creams and the lion licked them so much that he went to look for another explorer; but he could not find any. So he went to the nearest place where there were white men, which happened to be a mission station, and there he ate two converts and a native catechist before the missionary could explain to him that they wished him to go away. The missionary explained with a rifle, and after the lion got well he never went to church again.

The next place he tried was a railroad station, for the land where he lived was back of Mozambique, where they are building a railroad to Nyanza. The station agent, who was a Hindu,

telegraphed the lion's name and address and then climbed the telegraph pole; so the lion had the station porter for dinner and came away. After that he explored a great many places and tasted a great many people, but he never could find anybody that tasted like chocolate creams.

At last, one very late afternoon he joined a picnic party and met a fluffy little girl. The little girl had stopped to tie up her stocking and so she did not see him join the party; and the party had all run away screaming, which the little girl thought was a joke, so they did not see her meet the lion. He was lying down by the tablecloth in the grass when she saw him. so she could not tell how very big he was and she thought he was just a great, large poodle dog that had got covered with yellow dust.

The lunatic lion was very much astonished because she walked up to him; so he wagged his tail as a cat does when a mouse comes out of its hole. Now the little girl was carrying a box of chocolate creams for her share of the picnic. So while she still thought the lion was a dog she gave him one. He knew the taste and begged for another and another, and when the little girl saw it was a lion she was too scared to run and had to go on giving him chocolate creams.

Just then her father slipped out of the bushes with a great big elephant rifle, for the rest of the picnic had run and told him. So he coughed and the lion looked round, and the little girl's father shot him quite, quite dead. So now she wears his skin on her bedroom floor for a rug; and she is so pretty that everybody says he **must** have been a lunatic lion to give up eating little girl for the sake of chocolate creams.

"This Little Pig Said 'Wee, Wee, Wee'."

Mother had just tucked Baby Buddy away for a nap after his bath, and Mary Lou had counted his rosy toes. Now she danced about, chanting the old, old nonsense that has been told to babies' pink toes since the time old Mother Goose told it to her youngest little gosling:

"This little pig went to market,
This little pig stayed at home;
This little pig had roast beef,
This little pig had none.
This little pig said, 'Wee, wee, wee!
I can't find my way home'!"

Out of the kitchen door down the path skipped Mary Lou with a pail of potato parings, over the puddles left by the fast-melting snow. Oh, but the sun felt nice and warm! And oh, but it was fun to be out of doors after so much snowy shut-inness!

Little Red Calf went hop-skippety-jump across the barnyard when he saw Mary Lou, and the only way he knew how to say "Hello" was a funny "Ma-a-a"!

Father was washing the flivver truck and whistling. He and mother were going to town, and Mary Lou expected a pink lollypop and new tan shoes when they came home. She reminded father, and declared: "If they don't squeak you'll have to take them back."

"Upon my word!" twinkled father. "Whoever heard of a girl wanting a pink lollypop that would squeak!"

Mary Lou wiggled and giggled over this and skipped on with her pail of potato parings.

"We, wee, wee!" came the shrill squeak of her own little fat pig in his pen. He was not politely wishing her good morning. Not at all. If pigs were polite—well, they wouldn't be pigs.

"What have you brought me to eat?" That is what Weeny Pig called to the little girl who fed him, rubbed his pink back and laughed at his quirly tail.

Weeny gobbled the potato parings, but he wasn't satisfied. When Mary Lou was bending over to rub him and not thinking, that greedy piglet made a grab for the red apple in her hand. Gobble-ob! That was the end of the apple—core, seeds and all.

Mary Lou just laughed. Then she filled up the new hole Weeny had been rooting at all morning with his pink nose. He didn't care if he was all dirty; goodness, no! If he had cared about being dirty—well, he wouldn't have been a pig. Weeny was always digging a hole so he could get out and make a nuisance of himself, and maybe see more of the world. And Mary Lou was always filling the holes up.

Sister Lucy called to Mary Lou to come and have her dinner after awhile. Mother and father would be gone all day, but Sister Lucy was so big and so smart she could iron and sew and take care of the baby, easy as anything. But she didn't always keep an eye on Mary Lou, as you shall see.

"My, but it's thawing fast!" cried Sister Lucy once when she went across to the spring-house for butter and cream. "The roads are like rivers. You must put on your boots, Mary Lou, before you play out or gather the eggs."

Well, that was all right. Mary Lou loved her little rubber boots. But when she went sloshing and sploshing toward the chicken-yard she heard the wildest squealing. She looked past the barn and oh, how she ran! She squealed herself, for little rivers of muddy water were trickling down the slope straight to the pig-pen.

Poor Weeny was up to his roly-poly tummy in cold, yellow water, and wasn't he a scared little piglet! Mary Lou sloshed right into the pen and gathered the little squealer up in her arms.

"Oh, poor Weeny! Mary Lou will take you where it's warm and dry. Don't cry, Weeny!"

For once Weeny minded. He didn't let out a single cross "wee, wee", and Mary Lou was sure his teeth chattered as she started sqush-mush toward the barn with him. Then she had a better idea.

Lucy might not like it, but Mary Lou would explain. She poked her head into the kitchen, puffing. Whir-r-r! That was Sister Lucy sewing upstairs. That made it easy. Mary Lou hunted up that old, faded blanket of Buddy's and wrapped Weeny in it. Then she placed him on a saggy old sofa in the corner where it was sort of warm and sort of dark.

"Coo-oo!" Goody! That was her friend Martha from down the road, and she had come in rubber boots, so they had the jolliest time splashing in the puddles and making believe they were at the seashore. They stared with round eyes when a shiny new car stopped under the cottonwoods.

"Why, it's the new preacher!" gasped Martha. "What'll we do?"

"Just tell him mother's gone, and he'll prob'ly leave his card and go ahead." Mary Lou gave her shrinking courage a hitch and ran to greet the dignified visitor. But he was not inclined to leave his card and go. He wanted to speak to Sister Lucy. Something about having her take charge of the primary class, he explained to Mary Lou as she piloted him inside. Not even in the best front room would he stop, but made a bee-line for the kitchen. Sister Lucy was there feeding the baby. The caller was in no hurry, and pleasantly said he would sit down a few minutes.

"Do," invited Lucy hospitably. "I'll get you some milk and fresh gingerbread." Mary Lou and Martha, preparing for flight, wavered. Gingerbread. The preacher was just sitting down on the comfy old sofa. Then—everybody jumped at once. There was the most awful squealing. Up hopped the visitor, and out on the floor rolled an indignant, disturbed little piglet.

Oh, you should have seen Sister Lucy's face! Mary Lou explained fast and scared, and darted after Weeny, who capered round and round the kitchen squealing: "Wee, wee, wee! I can't find my way home!"

Then that dignified preacher just laughed and laughed till he had to take off his tortoise shells and wipe his eyes. And Sister Lucy was so relieved she began to laugh, and that made Baby Buddy crow, and everybody had the most fun!

After Weeny was shut in the barn where he belonged, Mary Lou came back and joined the gingerbread party, and by the time the preacher left they were so well acquainted that Mary Lou told him the joke about the pink lollypop that must squeak.—Exchange.

For the Southern Churchman.

What a Crocus Saw.

M. A. Norman.

A dear little Crocus popped out of the ground
And said, "It is Springtime! I've looked all around,
There're daffodils budding and narcissus white;
The world will soon be a most beautiful sight.

There's Bleeding Heart sighing, and coming along
She makes my heart ache, though it seems like a song
When she bursts into bloom; indeed I could sing
To see the wee bleeding hearts on a green string.

But I'll have to hurry, it's growing late now,
To Flowering Almond and Clove Bush I'll bow;
Sweet Lilac is dressed in beautiful green,
When in bloom she's the loveliest sight to be seen.

And many more beautiful friends I could note.
I'm a lovely soft pink, with a creamy white throat;
I'm sleepy, I'm drooping, I'm closing, that's all,
I've slipped away down, in a tiny brown ball.

Always Do Your Best.

"When I was a little boy," said a gentleman one day to a friend with whom he was talking, "I paid a visit to my grandfather. He was an aged man, and wore a black velvet cap, and knee breeches, with large silver buckles at the knees. When I went to say good-by to him he took me between his knees, kissed me kindly, then, laying his hand on my head, he said, 'My dear boy, I have only one thing to say. Will you try to remember it'? I looked him in the face and said, 'I will, grandpa'. 'Well,' said he, 'it is this—What you have to do, always do the best you can.' This was my grandfather's legacy to me. It was worth more than thousands of gold and silver. I never forgot his words, and have always tried to act upon them."—Selected.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

CONTRIBUTIONS TO LEPER MISSION FEBRUARY 1ST TO MAY 1, 1927.

Mr. H. M. Kendall, Richmond, Va.	$ 7.00
Miss M. T. Bargamin, Richmond, Va.	3.00
Presbyterian, Baptist and Methodist Churches, Waynesboro, Va. (Pete Banks)	46.41
For Pete	.04
Woman's Auxiliary, Diocese of Virginia	46.50
Alexandria, St. Paul's...$13.00	
Berryville, Grace 15.50	
Marshall, Trinity ..... 5.00 (Canal ZZone)	
Oak Grove, St, Peter's... 5.00	
Richmond, St. Thomas .. 5.00	
The Plains, Grace 3.00	
	$46.50
Mrs. Maria B. Walker, Farmville, Va.	5.00
Mrs. Langbourne Williams, Richmond, Va. (support of Leper)	25.00
Mrs. Randolph Williams, Richmond, Va.	5.00
Mrs. Frederick Hahr, Petersburg, Va.	25.00
Peterkin Branch, Woman's Auxiliary, Zion Church, Charles Town, West Va.	25.00
St. Mark's Bible Class, Richmond, Va. (Pete Bank)	1.10
Mrs. L. L. Nottingham, Sr., Culpeper, Va.	2.00
Mrs. D. C. T. Davis, Warsaw, Va..	2.00
Mrs. B. L. Strother, Washington, Va.	5.00
Mrs. J. J. Spratley, Smithfield, Va..	20.00
Mrs. J. F. Spalding, Denver, Colorado	5.00
March Meeting at Ascension Church, Highland Park, Richmond, Ba....	29.85
Miss Diana M. Todd, Smithfield, Va.	5.00
Master Varian Crawgey, Wytheville, Va. (Pete Bank)	2.00
Miss Florence Stacy, Richmond, Va.	1.00
Mrs. Annie Coleman, Richmond, Va.	.50
The Camp—E. P. M.	1.00
Mrs. T. W. Meriwether—Miss Evelyn Meriwether and Friends, Madison, Conn	16.00
Mrs. H. N. Mordecai, Richmond, Va.	1.00
Sunday School First Presbyterian Church, Richmond, Va.	30.00
Dr. W. B. Lorraine (Support of Rhogu of Ranigaj, India) Through Sunday School First Presbyterian Church, Richmond, Va.	20.00
Miss Gabriella Hunter, Richmond, Va. (In memory of her mother).	5.00
Stewart Bible Class—Sunday school Grace Covenant Church, Richmond, Va. (Support Leper Child, Dr. Wilson's Hospital, Korea)..	16.00
Mrs. Charles Warren, Smithfield, Va.	2.00
Mrs. Jackson, Richmond, Va.....	1.00
Mrs. J. A. Kratz, Richmond, Va...	5.00
Good Shepherd Mission Sunday School, Bluemont, Va. (Birthday Offerings)	6.00
Millwood, Va., Branch—Support of Leper in Korea, from Wickham Byrd, Long Beach, California...	25.00
Mrs. H. H. Edmunds, Halifax, Va..	3.00
Total	$392.40

Our final meeting until November was held at Mayo Memorial on May 11, 1927, with Rev. C. Stanley Vaughan, from Manamadura, India, as the speaker. Mrs. Vaughan, M. D., who has charge of a hospital there, was prevented by sickness from keeping her appointments in Richmond, much to our regret.

Mrs. R. R. Harrison will give $1,500.00 to Rev. Mr. Vaughan to build a church for the lepers at his station in India, which they greatly long for; the proceeds from the Pete Banks of which she has charge.

All contributions gratefully acknowledged by

MISS EVELYN P. MERIWETHER,
President and Treasurer, Richmond Branch Leper Mission, 2346 West Grace Street, Richmond, Virginia.

SPECIAL NOTICES.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, INC., Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

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MEETING OF TRUSTEES.

THE BOARD OF TRUSTEES OF THE Protestant Episcopal Theological Seminary in Virginia will meet at the Seminary on Wednesday the 8th day of June, 1927, at noon.

S. SCOLLAY MOORE,
May 5, 1927. Secretary.

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Deaths

PURCELL: CHARLES WILLIAM, in Huntington, West Va., May 5, 1927, son of the late Samuel H. and Elisabeth A. Purcell, of Albemarle county, Va. His widow, two children, three brothers, two sisters and devoted friends are left.

"He asked life of Thee, and Thou gavest him a long life, even for ever and ever."

MILLER: Died, in Wilmington, Del., on May 6, 1927, ELIZA H. MILLER, in her 84th year; daughter of Robert H. and Anna Miller, of Alexandria, Va.

MRS. ROBERT CARR BLOCK.

Died, suddenly in Paris, France, on May 4th, ANNE SCOTT BLOCK, Diocesan Directress of the Altar Department of the Woman's Auxiliary, Diocese of Los Angeles, and devoted member of St. James Church, South Pasadena, California. Funeral services were held at the American Church in Paris on May 6th, the interment taking place at her old home, St. Louis, Missouri.

Grant her, O Lord, eternal rest, and may light perpetual shine upon her.

GEORGE DOWNMAN EDMONDS.

On January 4, 1927, GEORGE DOWNMAN EDMONDS died at the home of his daughter, Mrs. B. G. Baldwin, Glasgow, Rockbridge county, Va. He was born January 5, 1844, in Fauquier county, so was 83 years old. He was the son of Thomas W. Edmonds and Olivia Beale his wife, whose home was near Warrenton, Va., and was the last living member of a devoted band of sisters and brothers, and was also among the few survivors now left of "the brave soldiers who wore the gray", having at the age of 18 years joined the Confederate Army (C. S. A.) in The Valley of Virginia. On September 1, 1862, becoming a member of the "Black Horse Company H", Fourth Virginia Cavalry, under Colonel William C. Wickham and Captain Robert Randolph. A year later in September, 1863, the gallant young soldier was severely wounded, losing an arm, and upon recovering he joined Mosby and as First Lieutenant served to help defend his native State Virginia until the close of the war.

After the war was over George Downman Edmonds settled in Stafford county, Va., where he met and married Frances Isabella Towson. They led a long and happy life together, she having been called away from him by death only one year ago. They raised two sons and two daughters and lived to enjoy their grandchildren. They were both zealous and useful members of the Episcopal Church and always loyal to its teachings. George Downman Edmonds will be sadly missed by his children and grandchildren and his many friends and relatives, who loved him, and in the passing of his soul to God we feel that one more dear old Confederate soldier has answered his last Roll Call and gone to join his comrades in Heaven, where there is peace and joy forevermore in the Presence of "The Captain of their Salvation" Jesus Christ, who has said:

"Because I live, ye shall live also."

D. M. G.

IN MEMORIAM.

Entered into Life Eternal, March 14, 1927, MISS XARIFA MASON HOOE, aged ninety.

Born at Montchene, King George County, Virginia, she was the daughter of Lieutenant George Mason Hooe, United States Navy, and Elizabeth Mason Grymes Hooe, who were first cousins, and great-grandchildren of George Mason of Gunston Hall, Fairfax County, Va., the Author of the Virginia Bill of Rights.

Her father died of yellow fever on his return voyage in 1845, aboard U. S. S. Vandalia, and was buried at sea. He had two brothers, Lieutenant Robert Emmet Hooe, U. S. Navy, and Captain Alexander Seymour Hooe, U. S. Army, who was distinguished in the Mexican War.

After the Civil War Miss Hooe lived in Washington; later she returned to King George County, Va., to "Lauerdale", the home of her first cousin and dear friend, Mrs. Lucy Barnes Hooe, with whom she lived—ministering to her in her last illness with a sister's love; and by her side she now sleeps, in the family lot in St. John's Church Yard, in King George County, Va.

Miss Hooe entered the Louise Home in

Washington in 1904 and enjoyed the blessings of Mr. Corcoran's generous forethought, where "he being dead, yet speaketh".

She was a devoted member of Epiphany Church and none present at her funeral at the Louise Home can ever forget the beautiful and touching services, conducted by her rector, the Rev. Dr. Phillips. The committal service was read in St. John's Church Yard, King George county, Va., by Rev. Mr. Cartright. She is survived by many relatives, among them Mrs. James Boggs, Dr. and Mrs. A. Barnes Hooe; Mr. and Mrs. Rice Hooe; Dr. R. Arthur Hooe and Miss Medora Hooe, of Washington, D. C. Also Mrs. Alice Ashton Fitzhugh and Mrs. Lucy Pratt Ashton Ninde, of Virginia.

Near the closing of Miss Hooe's life came the death of a specially beloved member of her family, a young girl who had just graduated at "Gunston Hall", and had taken the highest honor the School confers; and it is fitting to commemorate together, these two, so closely connected by the ties of love and relationship, who were so far apart in age and life's experience.

The older was an example of Christian faith, courage, and patience; after a long, unselfish, useful life.

The younger was Margaret Hooe, a flower just coming into the bloom of early womanhood, who died February 16, 1926, daughter of Dr. A. Barnes Hooe and Mrs. Eliza Mitchell Hooe, of Washington, D. C.

As the older woman had learned in patient acquiescence to her Father's will, the blessing of His peace—so the young girl (just as she had loved and trusted her earthly parents) resigned her young life into the hands of her Heavenly Father, and for them both "death was swallowed up in Victory". Together they rejoice in the Presence of their Lord.

(Signed) "M. W. M."

MRS. ELIZABETH MINOR LEWIS.

On May 12th, at "Strawberry Hill", Richmond, Va., the home of her son, Hunter Lewis, Esq., MRS. ELIZABETH MINOR LEWIS passed to her great reward.

Elizabeth Morris Minor was the daughter of Dr. James Hunter Minor, of "Music Hall", and widow of Robert Walker Lewis, Esq., of "Castalia".

Six children survive their beloved mother: Hunter, Hanson, Roy, Robert, Miss Mary Minor and Mrs. Elizabeth Evans.

"And behold her children shall rise up and call her blessed."

The interment was in Oakwood, where her husband and three children already sleep.

"And so for me there is no sting of death,
And so the grave has lost its victory.
It is but crossing—with a bated breath
And white, set face—a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before."

MRS. CAMPBELL W. BLUE.

Coming as a shock to her family and many friends was the news of the sudden death on May 2d at Martinsburg, West Va., of MRS. CAMPBELL WARD BLUE, formerly Miss Eliza M. Hoge, Wheeling, W. Va.

Mrs. Blue had gone with friends on the Thursday before to the Apple Blossom Festival at Winchester, Va., for the day. Returning, they had stopped at Martinsburg for supper and shortly after, while apparently in the best of health and spirits, she was stricken with hemorrhage of the brain. Taken to the King's Daughters Hospital at Martinsburg, everything possible was done for her, but to no avail, and after three days of unconsciousness, the "spirit fled".

Mrs. Blue was a great favorite because of her bright disposition and happy ways. Always ready to help a friend in need or trouble she brought cheer by her very presence and smile. She had many friends both in Wheeling, where she was a lifelong member of St. Matthew's Parish, and in Jefferson county, where she had lived ever since her marriage in 1912 to Mr. Campbell W. Blue, of Hampshire county, W. Va.

Services were held at the home, "Aspen Hill", near Charles Town, by the Rev. Hunter Davidson, of Martinsburg, where "Lead Kindly Light" and "In the Hour of Trial" were beautifully sung by members of Zion Church Choir of Charles Town. Interment was made at the cemetery at Shepherdstown, where amid the fragrance of the apple blossoms she loved so well, this dearly loved mother, wife and sister was laid to rest.

Mrs. Blue was the youngest daughter of the late Wm. V. Hoge, Wheeling, W. Va., and besides her husband and two little daughters, Judith and Josephine, is survived by four sisters and two brothers, Mrs. Charles E. Blue and George P. Hoge, of Charlottesville, Va., Mrs. Virginia H. Kendall, of Chicago, Misses Florence, Ellen D. and Wm. V. Hoge, Jr., of Wheeling. Also by an aunt and uncle, Miss Eliza M. Hoge and Mr. Lucius Hoge, of Wheeling.

"Father in Thy gracious keeping
Leave we now Thy servant sleeping."

Not Useless.

When the news came, a few years ago, that James Chalmers, the missionary to New Guinea, was murdered while trying to make peace between two native tribes, many were tempted to ask doubtingly, "Is it, after all, useless, the sacrifice of this great life"? A letter from a native teacher to one of the missionaries answers the question: "May you have life and happiness. At this time our hearts are very sad because Tamate (the native name for Mr. Chalmers) and Mr. Tompkins and the boys are not here, and we shall not see them again. I have wept much. Hear my wish. It is a great wish. The remainder of my life I would spend in the place where Tamate and Mr. Tompkins were killed. In that village I would live. In that place Jesus Christ and His name I would teach to the people that they may become Jesus' children. My wish is just this. You know it. I have spoken."—Selected.

"O Lord, may I have a deepening experience of Thy resurrection, so that it shall not be to me a theological dogma or historical tradition, but a present reality in my life!"

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EDITORIALS

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STORMS

"And the rains descended, and the floods came and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

Storms far worse and more ruinous and destructive than any brought by natural disturbances are all about us and beating now with furious menace and diabolic power on the homes we have built for ourselves or in which we shelter our families. We read with awed and sorrowing hearts of devastation from riotous surging of great rivers bursting their banks, of ruin and wreckage from tornado and cyclone. We give too little heed to the more deadly dangers to homes safe from flood and tempest, but assailed by perverted intellect, debased art, reckless follies and greed unrestrained by conscience or sense of decency.

Villainous and loathsome books crowd our public libraries, shops and stores and come fresh from the presses almost daily. Filthy newspapers, reeking with, revelling in, details of hideous crime and scandal and immoralities, pander to the lowest tastes, blazoning their corrupting and repulsive contents in huge headlines at the street corners. Theatres, from billboards and with blazing electric lights, flash suggestive titles of plays designed to allure those craving garbage. Mawkish and feeble sentimentalists, convinced of their own superiority to all mankind, random theorists, excited by sudden acquisition of what they believe to be ideas, blatant and noisy sensualists, unconscious of their own depravity, hungry seekers for publicity at any cost, raw and silly youth, with smatterings and glimpses of knowledge, and cloistered age, stuffed with arid philosophies until mental processes have but the flavor, color and substance of whey, unite in one conclusion of confusion and despair. They tell us no law nor power exists above or beyond such as we may make for ourselves, that we may consider no judge of right and wrong but ourselves, that without love, fear or reverence for authority or guidance, but its own will and reason, mankind may be trusted to demonstrate beauty, usefulness and nobility of life. These apostles and disciples of brutal nonsense strive with sickly, feverish eagerness to spread the infection of their own disease and deformities and teach that whether our few years here are crowded with vices, inevitably to live after us and continue to work evil, or made beautiful by generous endeavor or splendid achievement. we must go to the same dismal end, extinction and oblivion.

Frivolity, burning desire for public notice, itch for sensations, too often in what we call high life, seek to make immodesty the fashion, licentiousness and loose living evidences of progress and right assertions of freedom. Vulgarity and the humor of the gutter and the speak-easy are welcomed and encouraged in circles assuming to be choice. Barbaric sounds, borrowed from rum and drug-crazed decadents of the lowest stews are telling boastfully of their origin, are blared and pounded and beaten into our ears day and night from the jazz bands, desecrations of the name of music.

All these instruments and agencies of evil and degeneracy rage and surge against the structure, the sanctity, the sanity, the love and hope of our homes; or come creeping insidiously, like pestilence.

They are not new. Like storms have smitten the homes of families and the faith and affections, the purity and pure aspirations and clean standards and righteousness of which the home should be the abiding place and the unfailing source. It was so before the flood, so in Sodom and Gomorrah, in Babylon and Tyre and Egypt and the other old civilizations that have arisen, flourished in pomp and grandeur, from these same storms decayed and vanished.

After the flood came the rainbow, which yet gleams the old promise in glory of color and beauty when the storm has ceased. The assurance represented by that arch, its brilliant hues shining amid the parting clouds, was confirmed by the sombre, blood-stained cross, instrument of ferocious cruelty and torture made symbol of gentle mercy and pity never wearied, never denied. Since the cross was consecrated on Calvary the storms, ever recurring, age after age, generation after generation, have beaten in vain. Atheism, agnosticism, anarchy, infidelity, the follies, sins, crimes and debaucheries of kings and courts, nobles and entire nations, profound writings of skilled men laboring to prove that there is no God, no future life, no hope for humanity, no place where the tears shall be wiped away nor compensations for sorrows and pain endured here, even treasons within the ranks of religion and hypocrisy using it as mask, have failed to destroy the homes built on the rock. Always there has been a remnant of faith and honest and courageous reason and of the cleanliness of life and purity of purpose established on them. Always, sooner or later, that faith and reason have arisen in irresistible strength and flamed to new light and inspiration and purification.

So it has been. So it is. So it will be always. This country of ours, amid all the blare and jazz and parade of filth and crime and exaltation of folly and preaching of cheap and fallacious philosophies, is sound fundamentally. It is so because it has millions of homes built on the rock, therefore not to be wrecked nor shaken. These are the homes of the poor, plain people on the farms in the mountains, the working people at the factories, of the great dominant element of the neither very poor nor very rich, of the more wealthy and cultured in cities, towns and the rural communities. All are bound and held together by the faith shared by all and the common instinct of piety. These are the people who do not strut nor display themselves nor seek publicity, of whom we do not read in the newspapers. From their homes prayer ascends. In them the old-fashioned virtues of temperance, soberness and chastity, honesty and truth, the fear and love of God, the old-fashioned gentilities of regard for decencies and proprieties, humility and kindliness, are stamped into the characters of children by precept and consistent example. By such homes, when vital tests come, the country is governed and ordered. They cannot be swept away in any swirl of the floods of follies, beaten down by any torrent or tempest of false teachings or fashionable coarseness of conduct or conversation. Wise mothers, or fathers, or both, have established them on the rock, enduring and invincible.

Alfred Brockenbrough Williams.

AUTHENTICITY OF THE BIBLE

By the Late Bishop McIlvaine.

Article II.

Now, in ascertaining the authorship of the New Testament, we are furnished with evidence precisely similar as that which settles the question so conclusively as to either of the works above-mentioned. An unbroken chain of testimony ascends from the present generation to the preceding one, and thence to the next beyond, and thence onward again till it reaches the very age of the apostles, exhibiting an uninterrupted series of acknowledgments of the New Testament, as having been written indeed by those primitive disciples to whom its several parts are ascribed. Besides this, historians and other writers of the age ascribed to this volume, as well heathen and Jewish and Christian, not only recognize its existence in their day, but speak of it as notoriously the production of its reputed authors. The language is characteristic of their age, nation and circumstances. The style and spirit exhibit the well-known peculiarities of their respective minds and dispositions. And again, although the New Testament at the time of its first appearance, either in parts or collectively, was surrounded with numerous, learned and ingenious, as well as most bitter enemies, both among heathens and Jews; and although there arose at an early period many animated controversies between the real believers in the gospel truth on the one side, and sundry heretical pretenders to the Christian faith, whose cause would often have been materially served by a well-sustained denial of the authenticity of certain of the books of the New Testament, none in the primitive ages, whether heretics or open enemies, ever denied that this volume contained the genuine writings of the original apostles and disciples of Christ. On the contrary, all received, argued and acted upon it as unquestionably authentic. Thus we have the same evidence that the books of the New Testament were written by those whose names they bear, as that Paradise Lost was written by the man whose name it bears. The force of this evidence is in no wise diminished by the consideration that the apostles lived in the first and Milton in the seventeenth century.

Thus have you received a general outline of the argument. We proceed to a more particular view.

THE BOOKS OF THE NEW TESTAMENT ARE QUOTED OR ALLUDED TO BY A SERIES OF WRITERS WHO MAY BE FOLLOWED UP IN UNBROKEN SUCCESSION FROM THE PRESENT AGE TO THAT OF THE APOSTLES. In proof of this, it is necessary for the satisfaction of any person of ordinary information to trace the line of testimony from the present time, or from any point of departure lower down than the fourth century. Whoever has the least acquaintance with the history of the civilized world as far upward as the fourth century must know that the acknowledgment of the New Testament, as composed of authentic writings, is interwoven with all the literature, science, and political as well as religious institutions of every subsequent age. We begin therefore the chain of testimony at the fourth century.

It is very impressive evidence of the high estimate in which the New Testament was universally held at this period, that besides innumerable quotations in various writings, no less than eleven distinct, formal catalogues of its several books were composed at various times during the fourth century by different hands; and two of them by large and solemn councils at the heads of the Christian Church. All of these are still extant; and all agree in every particular important to the present argument, with the list of the New Testament writings as at present received. In the year 397 a national or provincial council assembled at Carthage, consisting of forty-four bishops—Augustine, Bishop of Hoppo, was a member. The forty-seventh canon of that council is thus written: "It is ordained that nothing besides the canonical Scriptures be read in church under the name of divine Scriptures; and the canonical Scriptures are these." In the enumeration we find precisely our New Testament books, and no more.

About the same time Augustine wrote a book entitled, "Of the Christian Doctrine", in which is furnished a catalogue of what he considered the authentic writings of the evangelists and apostles, agreeing entirely with ours. "In these books," saith he, "they who fear God seek His will."

A short time before this, Rufinus, a presbyter of Aquileia, published an "Explication of the Apostles' Creed", in which he includes a catalogue of the Scriptures. It commences thus: "It will not be improper to enumerate here the books of the Old and New Testament, which we find by the monuments of the fathers to have been delivered to the churches, as inspired by the Holy Spirit." This list differs in nothing from ours.

Jerome, a contemporaneous writer, universally allowed to have been the most learned of the Latin fathers, in a letter concerning the study of the Scriptures, enumerates the books of the New Testament in precise correspondence with our volume. With regard to the Epistle to the Hebrews, he states that by some it was not considered the work of Paul; though it is evident, from other places of his writings, that he is satisfied of its authenticity, and numbered it among the canonical Scriptures.

In the year 380, wrote Philastrius, Bishop of Brescia. In a book "Concerning Heresies", he gives a catalogue agreeing entirely with ours, except that it omits the Epistle to the Hebrews, and the book entitled the Revelation of St. John. But it does not follow that these were not considered canonical. The object of his catalogue is to enumerate the books appointed to be read in the churches. The Epistle to the Hebrews, he says, was read in the churches "sometimes". "Some pretend", he writes, "that additions have been made to it by some heterodox persons, and that for that reason it ought not to be read in the churches, though it is read by some. Philastrius himself received it, and frequently quoted it as the work of St. Paul, and reckoned it a heresy to reject it. He received also the Revelation as the work of John the evangelist, mentioning its rejection by some as among the heresies of the age. "There are some," he writes, "who dare to say that the Revelation is not the work of John the apostle and evangelist."

About the year 370 flourished Gregory Nazianzen, Bishop of Constantinople, who in a work on "The True and Genuine Scriptures", enumerates all the present books of the New Testament except that of the Revelation. This, however, he has quoted in his other works.

At the same time wrote Epiphanius, Bishop of Constantia, in Cyprus, "a man of five languages". He wrote against heresies, and gave a list of the New Testament books which agrees exactly with ours.

About the year 350 another catalogue was published by the council of Laodicia, differing in nothing from ours except in the omission of Revelation. The decrees of this council were, in a short time, received into the canons of the universal church; so that as early as about the middle of the fourth century we find a universal agreement, in all parts of the world in which Christianity existed, as to the constituent parts of the New Testament, with the single exception of the book of revelation. That this was also generally received, and why any doubted its authenticity, will appear in our subsequent progress.

Athanasius and Cyril, the latter being Bishop of Jerusalem, a little earlier in the century, have furnished catalogues: that of the former agreeing entirely with ours; that of the latter in everything but the omission of the Revelation of St. John.

The last catalogue to be mentioned in the fourth century is that of Eusebius, Bishop of Caesarea, who flourished about the year 315. "A man," says Jerome, "most studious in the divine Scriptures, and very in making a large collection of ecclesiastical writers." In his Ecclesiastical History he mentions, as belonging to the canon of Scripture, all our present books. While he speaks of the Epistle of James, the second of Peter, the third of John, and the book of Revelation, as questioned by some, he states that they were generally received, and declares his own conviction that they ought not to be doubted.

The above testimonies, though capable of great multiplication, are amply sufficient to exhibit the universal confidence of Christians, of the fourth century, in the authenticity of the New Testament.

Let us proceed to the third. In this, among other important names, we find that of the celebrated Origen, who flourished about the year 230, having been born A. D. 184. Jerome speaks of him as the greatest doctor of the church since the apostles; that he had the Scripture by heart, and labored day and night studying and explaining them. Great numbers of all descriptions of men attended his lectures. Heathen philosophers dedicated their writings to him, and submitted them to his revisal. He wrote a threefold exposition of the books of the Scripture, on which he bestowed all his learning. He lived within a hundred years of the death of St. John, and was therefore so near the time of the publication of the books of the New Testament that he could hardly avoid obtaining the most accurate knowledge of their origin and authors.

His enumeration of these writings contains no other books than those of our sacred volume, and includes all that we receive except the Epistles of James and Jude, which could not have been omitted by design, as in other places he expressly acknowledges them as part of the sacred canon.

Besides Origen, we have in the third century Victorinus, ory, of Neo-Caesarea, and Dionysius, of Alexandria, in whose writings are found most copious quotations from almost every book in the New Testament.

EVOLUTION AND THE SUPERNATURAL

By the Reverend W. H. Griffith Thomas, D. D.

III.

XI. Evolution in Relation to Sin.

It is sometimes said that science has no trace of the fall. This is doubtless true in regard to physical science, and we have no right to expect it there. Why should anything purely moral be indicated in geology or biology? But there are other branches of science and these call for equal consideration. There is the testimony of moral philosophy or, as it may be called, psychology. What can be said of man's conscience, which clearly testifies to the fundamental distinction between right and wrong? How has man come to the consciousness of guilt as the result of wrongdoing? Education can do much to develop science, but many tribes of savages have more enlightened consciences than even some educated and cultivated men. These savages show the work of law writen on their hearts, and the idea of a conscience developed from the lower animals is unthinkable, for no one ever associates a conscience with a dog, a tiger, or a shark. Man, on the other hand, is everywhere conscious of a law, for the observance of which he is responsible; and he is equally conscious of breaches of that law. These breaches are called in the Bible by the name of Sin, so that "man in becoming a sinner does not rise, but falls". (Bavinck, p. 78.) Dr. Denney once remarked that many minds in the present day are endeavoring to explain away the consciousness of sin under the influence of current conceptions in biology. If all life is one, Denney goes on to argue, then as it comes from the same source and reaches the same end, man's present condition is merely an inheritance from the past remains of an animal nature for which he is not responsible. "There is no doubt that this mode of thought is widely prevalent, and that it is one of the most serious hindrances to the acceptance of the gospel" (Denney). It is vital to face this issue and to challenge the thorough-going evolutionist in regard to it. If things are as he represents them to be, how are the terrible facts of life to be explained? What about the lying, thieving, murder and many unmentionable sins? Where are these to be found in a scheme of unbroken progress? As all observers can see, it is not a matter of a few occasional discords in an otherwise perfect harmony, but it is the harmony which is occasional and the discords which have been the rule. A doctrine is true or false as it explains or is unable to account for all the facts, and it is impossible for any one to argue that the doctrine of evolution is adequate to an explanation of the facts of life. It cannot account either for the existence or the persistence of sin.

XII. Evolution in Relation to Redemption.

Since man is a sinner and cannot save himself, it follows that if he is to realize what was evidently the original divine purpose for him, namely, freedom from sin, some divine intervention must accomplish the task. This intervention took place in the Person of Christ and the outcome is Christianity as a redemptive religion. But if it be such, it follows that evolution cannot explain it. Two elements are all that now need to be considered in this connection. First, the death of Christ, which is always associated in the New Testament with man's salvation, and with this casual connection between the death and the salvation some divine act on man's behalf is clearly involved and demanded. Then as the outcome of the atoning death of Christ, the New Testament reveals the Holy Spirit as the divine power for human redemption. Christ's appearance and death took place nineteen centuries ago, but in order that man may benefit thereby today, the Holy Spirit makes Christ real to the soul, and thus "The Jesus of history" becomes "the Christ of experience". Christianity is marked by three special features in relation to human life. The first is conversion, by which is meant the believer's initial spiritual experience. Then follow fellowship with God as the supreme purpose of redemption, and character as the outcome of redemption in practical reality. It is the province of the Holy Spirit to make real these three essential needs of man, and the action of the Spirit is summed up in the Bible word "grace". Now this necessitates a continuous process of divine intervention. Christianity is a moral miracle. The Bible asserts that given certain conditions, a new power will enter man's life and change it. Thus, every conversion involves the interposition of the supernatural, and thereby the absolute impossibility of any mere naturalistic evolutionary development. Evolution can have no place for that incoming of life which is the very essence of the Christian redemption.

XIII. Conclusion.

From what has been said, it is clear that evolution is not a fact, but only a hypothesis, and it is still as necessary as ever to seek for adequate proof. To speak of it (as one writer does) as "the idea of ordinary change governing all things" is not only ambiguous, but is wholly different from what is usually regarded as evolution. "Ordinary change governing all things" might easily mean a theory of development which all can accept. And to say, as a leading theologian has recently said, that "every educated man knows that the main facts of organic evolution are firmly established" is to assert what is not correct. The various theories of evolution associated with the names of Lamarck, Darwin, Weismann, DeVries and Mendel reveal such fundamental and contradictory differences that while they do not in themselves disprove the fact of evolution, they show the difficulty of believing it to be almost if not quite insuperable, and they go far to set aside the idea as it is generally accepted.

"It is a pity that such a conception which is to explain everything should itself so much need explaining. The definitions that are given of it vary immensely . . . and no single definition covers all the phenomena that are subsumed under the conception." (Bavinck, p. 43.)

The fact is that men of science, as well as men in the Church, have found that evolution does not yield the desired and expected results, and when a scientist, like Huxley, endeavored to explain the universe in the light of this principle, he was compelled to settle down into agnosticism, while Herbert Spencer went further by saying, not only that he did not know, but illogically maintaining that it was impossible to know. And now that, fifty years afterwards, agnosticism is no longer the fashionable attitude of earlier days, the explanation of evolution is as far off as ever, because science realizes that the universe is infinitely more complex than it was formerly considered to be. Here again some words of Professor Osborn may be adduced:

"Between the appearance of 'The Origin of Species' in 1859 and the present time, there have been great waves of faith in one explanation and then in another; each one of these waves of confidence has ended in disappointment, until finally we have reached a stage of very general scepticism. Thus, the long period of observation, experiment and reasoning which began with the French philosopher, Buffon, one hundred and fifty years ago, ends in 1916 with the general feeling that our search for causes, far from being near completion, has only just begun."

It is also not unfair to call attention to the frequent, or rather general, tendency of a large number of leading scientists who accept the doctrine of evolution to depart from the theistic, to say nothing of the essential Christian position. Darwin himself, who at first held a deistic form of belief in creation, was led more and more in the direction of an agnostic naturalism. A scholar once said that we do not want to know what Darwin believed or was convinced of, but what he could prove, and the prophecy that Darwin's attempt to solve the riddle of life would not survive until the end of the nineteenth century has undoubtedly been fulfilled. And "the declaration of J. B. Meyer has met with wide assent, that Darwin's doctrine of descent was not so much a hypothesis proposed to explain facts as rather an invention of facts for the support of a hypothesis." (Bavinck, p. 35.) Yet, though Darwinism in its strict form is not accepted today, the theory of evolution is still dominant in scientific circles, and on this account continues to call for thorough consideration by Christian thinkers. It is in this prevalence of the theory that the danger lies of confusing inference with fact and of dogmatizing with the uninstructed. From the very first the idea of evolution was criticized and opposed by eminent scientists, and it is not incorrect to say that it is now held, in its Darwinian form, only by those who have not given it thorough consideration, but who have taken their views at second hand from others. It will be evident, therefore, that evolution, whether as a fact, or as a theory to explain the fact, is incompatible with the supernatural Christianity recorded in the Bible. It is opposed to the Bible in regard to its idea of God, its view of morality, its conception of miracle, its view of sin, its doc-

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trine of the uniqueness of Christ, and its conception of the fact and forces of redemption. Indeed, evolution is opposed to the whole conception of Christianity as a divine revelation. Huxley once said: "Evolution, if consistently accepted, makes it impossible to believe in the Bible." It should also be remembered that it is quite immaterial for Christian theology to be in complete harmony with the latest science, because scientific knowledge is speculative and changeable, and is being constantly modified. What is needed, whether in evolution or Christianity, is fact and not theory, certainty and not mere hypothesis. It has been truly said that there are three main schools of evolutionists, the atheistic, who deny the divine existence; the agnostic, who ignore it; and the theistic, who affirm it (Cook, "Biology"). And of the theistic form of the doctrine of evolution there are three varieties:

"(1) That which limits the supernatural action in the origination of species to the creation of a few primordial cells.

"(2) That which makes divine action in the origination of the species chiefly indirect, or through the agency of natural causes, and yet sometimes direct, or through special creation.

"(3) That which makes God imminent in all natural law and regards every result of cosmic forces as the outcome of present divine action." (Cook, "Biology".)

But none of these theories can be regarded as true to the conception of God either as transcendent in nature or as revealed in Christianity. All these views of theistic evolution rob the Bible of authority as effectually as does evolution, because evolution rules out the miracles, and the Bible is miraculous or nothing. And if present conditions can be fairly adduced, it must be confessed that the tendency of modern thought is to make God less and less recognized in the intellectual world.

From all this it is obvious that the theory of evolution is still a hypothesis which we have a perfect right to question until facts are forthcoming to transform the hypothesis into scientific truth. It is, therefore, time that the whole truth be known in order that those may be reassured who fear the authority of the Bible is destroyed. Evolution is not an explanation of anything. It does not and cannot say a word as to how the primal impulse arose from which the whole movement proceeds. It does not explain the upward tendency of things. It does not explain the particular forms and laws in the universe. It cannot bridge the gulf between mind and matter. All these vital matters have to be taken for granted at the start; and from the standpoint of evolution, agnosticism is the only position in regard to them, for they are unknown and apparently unknowable. They may be described, but cannot be accounted for. Evolution may attempt to describe; only theism can explain.

It is well known that if any single cell of life, in plant, insect or animal, cannot take in from without, the issue is death. There is no such thing as development merely from within, for development is also dependent on appropriation of force from without. If nothing is taken in from without, there is no development from within, and it is this that the Bible specifically teaches, both as to the realms of nature and of grace. The truth is that so many seem content to take evolution for granted, as though it were absolutely assured beyond all possibility of question. Yet those who take this line are, as already seen, opposed to some of the plainest scientific facts, and they can only be regarded as adopting the science at second-hand without proper inquiry.

Thus, in spite of all the brilliant discoveries of science, the fact abides that we must come back to the Bible for an explanation of the origin of life. And those who have been perturbed by any utterance on this subject may possess their souls in patience, and should remember that not every statement found in books and magazines is necessarily true, especially when it has to do with religion. There is no need to apologize for the Word of God, and no need to be disconcerted when any one declaims against it.

Those who are inclined without due knowledge of the facts of the case to accept what they understand as the modern doctrine of evolution should first of all face certain questions:

(1) How is it that life has never yet been produced from that which is non-living?

(2) How did the mental, moral and spiritual faculties of man come into existence on the theory of evolution?

(3) How is it that embryonic life is incapable of being improved except by means of a better quality of the mature members of the species?

(4) How is it that embryonic life is incapable of preserving itself and needs the constant protection of the mature parent species during the period of development? How, then, could the embryo or germ survive unaided the great catastrophic changes of early ages?

(5) How is it that evolution fails to explain man's appearance on the earth in view of the many gaps between the highest animal and the lowest member of the human race?

(6) How is Jesus Christ to be explained by the theory of evolution, and how, on this theory, has no being superior to Him been developed during the last nineteen hundred years?

(7) How is the supernatural element in Christianity to be explained, including regeneration, continuous grace in the soul to overcome sin, and the guarantee of resurrection hereafter?

When these questions are satisfactorily answered, it will be possible to settle the true relations between evolution and the Bible.

This is how a scientist puts the case in a summary of the facts in five departments of knowledge as they are now known:

(1) Both matter and energy seem now to be at a standstill, so far as creation is concerned, no means being known to science whereby the fixed quantity of both with which we have to deal in this world can be increased (or diminished) in the slightest degree.

(2) The origin of life is veiled in a mist that science has not dispelled and does not hope to dispel. By none of the processes that we call natural can life now be produced from the not-living.

(3) Unicellular forms can come only from pre-existing cells of the same kind; and even the individual cells of a multicellular organism, when once differentiated, reproduce ony other cells after their own kind.

(4) Species of plants and animals have wonderful powers of variation; but these variations seem to be regulated and predestined in accordance with definite laws, and in no instance known to science has this variation resulted in producing what could properly be called a distinct new kind of plant or animal.

(5) Geology has been supposed to prove that there has been a long succession of distinct types of life on the globe in a very definite order extending through vast ages of time. This is now known to be a mistake. Most living forms of plants and animals are also found in fossils; but there is no possible way of telling that one kind of life lived and occupied the world before others, or that one kind of life is intrinsically older than any other or than the human race ("Q. E. D"., by Price, p. 125f).

Meanwhile, there is profound force in one of the last addresses delivered by that great scientist, Lord Kelvin, who said:

"I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are restating truth in the terms of evolution while evolution itself remains an unproved hypothesis in the laboratories of science."

Literature.—The position taken in this article can be studied more fully in "Evolution: An Investigation and a Criticism", by Graebner, and "Fallacies of Evolution", by J. D. Charles, to both of which the present writer is much indebted. Other books following a similar line are: "Evolution Criticized", by T. B. Bishop; "Theistic Evolution", by Fairhurst; "The Philosophy of Revelation", by Bavinck; and "Evolution at the Bar", by Philip Mauro. A brief bibliography of other books (of various views) will be found in the writer's booklet, "What About Evolution"?

(End.)

Christian faith does not say that everything is right; It does not say that the night is real and dark. Whot Christian faith does say is that the morning cometh. The darkness shall be light. The burden shall be lifted. The hard experience which we cannot understand, which seems to contradict not only our own best plans, but the purpose of God, shall somehow work out into a good which we never imagined.—George Hodges.

Let the weakest, let the humblest remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour from moment to moment, we are supported, blest, by small kindnesses.—F. W. Robertson.

For English Speaking Unity---Magna Charta Sunday, June 19th

"To Help Keep Vibrant Anglo-Saxon International Good Will."

The greatest influence for World Peace lies in a unity of the English-speaking Nations, so strong and so intelligent that it will defy all the evil forces in the world which seek to make our nations forget their great obligations to each other and to the world.

In behalf of this great need, English-speaking unity, the International Magna Charta Day Association urges the observance by the Churches and Sunday Schools of our nations of one day annually in common—Magna Charta Sunday, June 19—dedicated to strengthening the consciousness of the ties which bind together the seven Englisn-speaking nations: The United States, Canada, Newfoundland, The British Isles, Australia, South Africa and New Zealand.

A day, but not a legal holiday, set aside for the annual commemoration of the source of their common liberties, their common legal system, their common language and their common culture. Many people do not know that there are 200,000,000 people living under and enjoying Anglo-Saxon traditions, and that the need of uniting this English-speaking world is pressing hard upon us.

Those traditions, laws, culture and liberties are all directly traceable to one great document—Magna Charta—of which President Coolidge advised us: "It is the background of all that we have." It is in behalf of English-speaking unity that the International Magna Charta Day Association urges our nations to annually commemorate the Common Charter of their liberties in the observance of June 15 as Magna Charter Day—"Inter-Dependence Day".

Among Churches and Sunday Schools, the third Sunday in June—Magna Charta Sunday, the fixed date—is thus observed. The support of the press has been and will be of the greatest help. Teachers are asked to impress upon their students the importance and significance of this day.

The movement was started in St. Paul, Minn., many years ago for the purpose of developing the essential unity of thought and purpose of our far-flung race and is growing rapidly through the help of the press and pulpits of our world.

Our Great Heritage—Its Obligations.

The English-speaking nations have a great heritage, although we often allow it to become tarnished. Just in these most critical times it should be more than a landmark. It must be to ourselves and to all others—especially to those inimical and undermining forces that threaten the world today—a symbol and an ideal which we must strive not merely to maintain, but to develop and some day to perfect.

Let us establish a day—Inter-Dependence Day—consecrated to the fostering and the purifying of this ideal—a day wherein we may look not only backward over the centuries past, but forward to those coming years which shall bring a nobler and a more enlightening freedom—Law, Order and Fellowship clasping encircling hands around the "Will to do Right".

Its Growth and Influence.

The movement is growing rapidly through the enthusiasm of people all over the English-speaking world who feel the burden of a moral responsibility to do their share to defeat the powerful enemies who seek to cause trouble between England and the United States and to destroy all that our race stands for. It is this sense of moral responsibility which we seek to arouse everywhere, for our movement is a direct challenge to those evil forces.

Honorary Presidents.

The United States—Hon. Calvin Coolidge, President.
Great Britain—The Rt. Hon. The Earl of Kintore, K. T., G. C. M. G., Hon. Vice-President.
Canada—The Rev. Charles W. Gordon, D. D., LL. D., "Ralph Connor".
Australia—Hon. P. McM. Glynn, K. C., B. A., LL. B., Etc.
New Zealand—The Rt. Hon. J. G. Coates, Premier.
Newfoundland—Dr. Wilfred T. Grenfell, D. D., C. M. G.
South Africa—Alexander William Roberts, Senator, Union Parliament.
British West Indies—Hon. Willoughby Bullock, Attorney General.
Ulster—Rt. Hon. Viscount Craigavon, Premier.
Free State—Rt. Hon. Sir Horace Plunkett, K. C. V. O.
Egypt, Sudan—The Rt. Rev. Bishop Llewellyn H. Gwynne, D. D., LL. D., C. B. E.

This Association was the first to recognize the value of the English-speaking nations observing one day annually in common, having begun the movement some twenty years ago. We are not duplicating the work of any other Association and we are most happy to cooperate with all societies having better relations in view.

The Founder-Secretary, Mr. J. W. Hamilton, P. O. Box 512, St. Paul, Minnesota, will be glad to hear from all those interested, and to send leaflets.

Our Nation's Capital Should Have Sunday Law

Remarks Of
THE HON. W. C. LANKFORD,
of Georgia.

On Sunday Rest Bill for District of Columbia, Including Statements of Drs. David G. Wylie and Harry L. Bowlby of the Lord's Day Alliance of U. S.

In the House of Representatives,
February 5, 1927.

The Capital of the Nation, under the direction of Congress, owes it to the Nation, her traditions and her customs, to bring that area of the Federal Government under such restrictions on the first day of the week, the Christian Sabbath, as will command the admiration of a God-fearing people and prove a worthy example and influence to the youth of America and to the countless thousands who come from foreign shores to visit the Capital of the greatest Republic on earth.

It has been said that "civilization moves forward on the feet of its children". That being true, the Government owes much to the young who are to be its guide and guardian in the future. The converse is likewise true—through the children, the Government owes much to itself. It should keep the keys to the lock on its doors of future strength and security.

Our Nation can never be greater than our citizenship, our citizenship never greater than our homes, our homes never greater than the children reared therein, and our children, who are to preserve this Nation if it is to endure, can never be greater than is the faith of their fathers and mothers in God and in the teachings of His Word.

* * * * *

I think it may be shown that an abiding civilization has always gone with the Christian Sabbath, and I believe it will always go with it.—Henry Ward Beecher.

* * * * *

The longer I live the more highly do I estimate the Christian Sabbath and the more grateful do I feel to those who impress its importance on the community.—Daniel Webster.

DAY OF REST CONFERENCE,
At Pittsburgh, Pa., June 20-22.
To Mobilize Forces in Behalf of the Day of Rest for the District of Columbia.

To Churches and Moral Welfare and Social Service Organizations and Committees:

A Sunday Rest Conference is to be held at the Fort Pitt Hotel, Pittsburgh, Pa., June 20-22, 1927, to formulate and further plans to secure the enactment in the next Congress of the Lankford Sunday Rest bill for the District of Columbia.

Will you kindly write us whether you can send one or more representatives to the conference? That you are interested in such urgently necessary legislation for our Nation's Capital and in this cause elsewhere we have no doubt and we are confident you will be pleased to do all you can to help make this conference of workers for so desired an end, a magnificent success.

Our King and our Country call and challenge us to this task. The Son of Man is Lord of the Sabbath, the Lord's Day. "As goes the Sabbath in the United States, so goes the Nation."

We are preparing a tentative program, which will consider this principal question from various angles and we can assure you that it will be much more than worth the time of every one who can attend to hear what is presented and to have an opportunity to take part in the discussions.

It is the purpose of the conference "to discuss and formulate plans for the educational and legislative campaign necessary to accomplish the enactment of the Sunday Rest Law for the District of Columbia". On Monday and Tuesday evenings, June 20-21, after a brief popular address, the audience will engage in a practical conference to organize our forces for the successful accomplishment of our task.

We are pleased to state that the following rates have been given for rooms at the Fort Pitt Hotel, the Headquarters of the conference:

Single rooms (one person)—without bath, $2.50 and $3 per day; with bath, $3.50, $4 and $5 per day.

Double rooms (two persons)—without bath, $4 per day; with bath, $5, $6 and $8 per day; twin beds and bath, $7, $8, $9 and $10 per day.

Fraternally,

Lord's Day Alliance of the United States and Cooperating Societies,

David G. Wylie,
William Sheafe Chase,
Isaac W. Gowen,
R. H. Martin,
Harry L. Bowlby,
Committee.

156 Fifth Avenue, New York City.

THE CHURCH AND THE YOUNG PEOPLE'S WORK

Edited by the Reverend Karl Morgan Block, D. D.

YOUTH'S QUESTIONS.

IT IS rather generally admitted that one difference between the young people of today and those of a past generation is this—youth today is thinking for itself. Unhappily, the young people are not always thinking straight. A great many questions that young people are asking in regard to fundamentals of faith are stimulated by their collegiate experience. The schools of philosophy and psychology are raising questions in the mind of youth for which they have no available answers. This spirit of inquiry is reflected in our Young People's Societies. If we can preserve our sense of humor and of sympathy, and can recognize the seriousness of these inquiries, we ought to have a much more intelligent and devoted constituency when these same young people arrive at maturity. Later adolescence is the age of intellectual revolt or at least, inquiry. The Church needs above all things, consecrated, intelligent and qualified councilors who can guide our young people to an apologetic, not only easily available, but sufficient for some of the best minds the world knows today.

The following account illustrates the situation commented upon here:

One of the eternal questions is that of youth. Age asks what is to become of the world? What are the young people thinking? We fail to realize that youth is not the problem; but that youth is faec to face with vital problems, and wishes to know their answers.

There was held recently, at the Pro-Cathedral, Baltimore, a Conference of College and University Students under the very able leadership of Bishop Dallas of New Hampshire. The following interesting questions were asked:

Does prayer have an objective answer?

Should we keep the unfit alive?

Can the Christian life be kept alive without Church attendance?

What is meant by the resurrection of the body?

What is the answer to suffering?

How can we find God in the modern world?

What should we believe of the nature of God?

Has Christianity done more for the world than other religions?

What is the status of the chaperone?

What appeal does the Episcopal Church make to the man on the street?

What is the value of Holy Communion?

Some of these questions were adapted by the Young People's Service League of St. Michael and All Angels' Church, Baltimore, the Rev. Dr. Wyatt Brown, rector, which is composed of about seventy-five boys and girls from sixteen to twenty-three. Some of these being students of Johns Hopkins University and Goucher College for Women.

The question—"What is the Status of the Chaperone"?—was discussed. It will be a surprise to the average person who sees only the failures of youth, to know that these young people argued most ably and earnestly for proper chaperonage. None of them wanted the supposedly popular chaperone who is blind, dumb and frivolous. They claimed there was a great need for a proper chaperone who would lend dignity and poise to any kind of young people's dance or fraternity affair.

Surely we can be most hopeful of the present age when a group of city boys and girls of college age want the presence of well balanced older people at their gatherings. The youth of today is looking to their elders for sane leadership.

THE NEW HANDBOOK.

All of the young people of the Church will be interested in the definite news of the publication of a new handbook. This book is a departure from anything that has hitherto been offered the societies of the Church. It is full of suggestions and resource material, compiled from actual experience. It contains a foreword by Bishop Murray and Mr. John Suter, and then follows seven sections, beginning with an introduction giving the scope and function of the National Organization and the National Commission, reports and recommendations of the National Commission and the National Constitution.

Section Two is entitled—"Building the Whole Program"—and gives illustrative types of programs, enterprises, with corresponding resource material.

Section Three is a Book of Prayers and Worship, with Litanies, Meditations, Preparation Services, Bible Readings, Hymns, Grace at Meal, and an Admission Service.

Section Four is a Book of Songs of Fellowship—a compilation of the songs used by the young people's groups throughout the country.

Section Five deals with Building the Parish Organization—contains suggestions for organization, with illustrative types, constitutions, parliamentary procedure and recommendations for the weekly meeting.

Section Six is entitled—"Building the Conference Program"—and is illustrated, as above.

The last section contains a list of existing handbooks and newspapers available from different parts of the country, and an address list of the National Commission members.

Then follows a section of blank pages for notes, and a pocket envelope on the back covers for clippings.

The new handbook is published in loose-leaf form and at a nominal cost—$1. The binder is of standard size, so that one can use leafax sheets, sections from the recreation manual "Handy", and any of the publications put out for young people by the International Council of Religious Education. The issue is to be limited and it is indeed questionable if a new edition will be published until after the next National Conference in August 1928. Those who wish copies will wisely order them now, from The Book Store, No. 281 Fourth Avenue, New York City.

It is needless to say that this publication should be welcomed by the entire Church and that several copies ought to be in the hands of every parish and diocesan group.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee;
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ,
Peace that dearer is than joy;
Out of self to love be led,
And to Heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—Whittier.

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, D. D.

ARTICLE XXI.

During the discussion of the spiritual training of children in the past several numbers, an attempt has been made to discuss it from the standpoint of the Ten Commandments. I wanted to limit the discussion to what the Old Testament taught, but as we went along I found it to be impossible to confine it strictly to moral teachings and not to let Christ's teachings influence me—so saturated are we with His teachings at the end of nineteen hundred years. New Testament words that came into general use later and His ideals and aims are inextricably mixed with our lives today; and try as we will, we cannot separate our modern life from His influence. This is because we are a group of people born into Christian homes and trained in Christian communities, and our very country was founded in order that we might be free to interpret Christ's teachings as our consciences prompted. However, it has been an interesting experiment.

When He lived on earth He found a moral people among whom He lived and worked. These people, the Jews, were trying to live their lives by the Ten Commandments as laid down for them by their lawgiver, Moses. Now what I want you to think about is this: Is there a difference between the lives of the Jews of that day and the lives of all the moral and upright people of today who lay no claim to be Christians, and the lives of those who do lay claim to be Christians? I am sure that there is as much difference between these two groups today as there was in Christ's time. Else what need for Him to have lived? What do you think about this? In other words, what is the essential difference between a moral life and a Christian life, and if there is a difference, what bearing will this matter have upon you in the training of your children?

The Church Catechism says:

Q. What dost thou chiefly learn by these commandments?

A. I learn two things: my duty towards God and my duty towards my neighbour.

Q. What is thy duty towards God?

A. My duty towards God is to believe in Him, to fear Him. And to love Him with all my heart, with all my mind, with all my soul, and with all my strength: To worship Him, to give Him thanks: To put my whole trust in Him, to call upon Him: To honour His holy Name and His Word: And to serve Him truly all the days of my life.

Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succor my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering: To keep my body in temperance, soberness and chastity: Not to covet or desire other men's goods: But to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Now, if you will study this subject as I should like for you to study it, you will find that people of today, like the Jews, Christian Scientists, Unitarians, Ethical Cultorists, etc., are strictly moral and upright people. They try to keep those same Ten Commandments just as carefully as we try to keep them. They are as good citizens, as good loving and intelligent fathers and mothers, as good neighbors. What have we got that they haven't got? Is there anything more in life than just to be good citizens, good fathers and mothers, good neighbors? If so, what is it?

THE AIMS OF THE DEPARTMENT OF SOCIAL SERVICE.

Report of the Rev. Charles N. Lathrop, Secretary, to the National Conference at Des Moines, May 11, 1927.

The only way the National Department can operate is through the Diocesan Department of Christian Social Service. There is no other way. If the Diocesan Department is inactive, then the work in the Diocese comes to a standstill, for the National Department has no power. There is not a word of authority in the canons that invests the National Department with any power. It can only promote and influence the social service activity in the eighty-seven Diocesan Departments of Social Service of the Church.

This conference that we are holding here in Des Moines has as its major purpose the effort to work out together a common program that can be carried back to the Diocese. We have been holding these conferences for seven years and the result is beginning to be that we have a practical definite plan of work to put into effect in the Diocese.

What is the primary goal, the great objective of the department? I intend to give in a few words first this general air, and next, three concrete practical objectives.

I. The General Aim.

The ultimate objective is to get the people in our parishes to accept a wider view of their Christian responsibility. This is not primarily activity. The social gospel is not primarily a Department of Christian Ethics. It is an inherent part of the gospel, and therefore an inherent part of all Christian teaching and action—everywhere and always. All the basic doctrine of the Church have inherent in them social facts. Ultimate success will be the recognition on the part of every earnest communicant of the social facts in his religion.

This is very distinctly a change from the kind of statement those interested in the social gospel have been accustomed to make. A great deal of the "reforming" activity and thought have been in the hands of people who are interested in certain principles they find—or think they find—expressed in our Lord's sayings as applied to modern social conditions, rather than in any doctrines of the Church. They have chosen the statements that appear to them as applicable, from our Lord's soyings, taken them apart from the context of Christian theology and applied them as their own desires and interests demanded. Many of them are perhaps Christians, certainly not Churchmen; or if Churchmen, they make their own circle, feeling that their ethical enthusiasm has carried them far beyond the position of the Christian body. Like most enthusiastic idealists, they want short cuts to their immediate goal.

I want, then, to think over more carefully the thesis that I have presented, that the social gospel is an inherent part of our basic dogmas.

Perhaps it will be more clear if I presented it through the case of a rich man converted to an intense devotion to our Lord. He had always had association with the Church. I think he was at one time a vestryman. The Church had never really meant much to him, however. I do not know how it came about, but he rather suddenly came to a realization of Jesus Christ as his Master, and of God as the end and purpose of his life. He was confirmed, and a few weeks after was out at a bridge party with his wife. She in the course of the evening violated every rule of scientific bridge and spoiled the evening. Next morning breakfast was fifteen minutes late, and he realized that he was going to miss his train. The temptation was greater than most of us are willing to admit. There is a freedom of expression in the average home, and there is no place where we more easily show our natural self at its worst. He did not do this. He acted as though his wife had played good bridge and breakfast was on time. In this action he was making his first great social contribution. He was establishing **the unbreakable family**, a great need in our modern society. His business was the manufacture of pipe. He had perhaps some 500 men in his employ. After his conversion it broke into his realization that every man working for him was "one for whom Christ died", that each was an end and never a means toward an end in himself. He immediately set upon developing a new relationship with his employees. I have not the space to follow out all the difficulties and discouragements and setbacks that he had to deal with, or his quiet work as a big brother to some jail men. I want rather to think over what was the real background for his conversion. He came to a realization of the "tender mercy" of God, as he fell in love with his Saviour. God, a living

Person with whom he could make a living personal contact. In this fact we come face to face with Ultimate Reality. What is it we face? First, God the Father revealing Himself through Jesus Christ as Love. Inherent here is the Doctrine of the Trinity, that is God, His Personality; He knows, He loves, He wills. That Personality finds its expression in personal relations in the Godhead. Personal relations mean willed relations, social relations. "It is the perfection of fellowship within the Godhead, a communion of unrestrained, reciprocal self-giving. God is Love, unfettered, absolute, or otherwise He could not be perfectly Personal and perfectly social." We have here a standard of personal relations, the source and goal of all social work, the explanation of human society. Christian experience and Christian fellowship **in terms of the society of the Godhead** is, in my judgment, the only hope for a decent world.

We can work this great principle out in our Lord's attitude. His life presents God—absolute Love—expressing toward every human being He meets in every human relation this absolute Love. And he presents this attitude as our example.

"Self-giving is of the character of God, and thus the only true law of personal and social life. "Self-giving is the only secure tie between persons."

The Christian dogma asserts that this tie exists within the personal-social Being of the Deity. The result then will be an entirely revolutionary attitude toward the accepted social doctrines of this world. The fact must influence the relations of men in industry and commerce, and the relations of classes and nations. "The divine fellowship must control all the relations of its members." It must apply to every department of life, or else it must stultify itself in them. "The Church cannot claim to reveal the Blessed Trinity as the true ground of personal-social life, and permit her people to be perpetually organized in a system which denies any Christian principle. Either she must seek again, in some way, to realize her centricity and leadership in a society one and Catholic, or she must be content to suffer an ever-declining significance amongst the governing forces of the modern world."

This is a rather terrifying conclusion. I cannot see, however, that we can avoid it. And its practicability in business—in statesmanship—can be proved only as a sufficient proportion of those who are responsible can be brought to think about it and to do their utmost to apply it.

You will find these principles developed in a book by W. G. Peck, "The Divine Society", published by the Student Christian Movement, London, England. It can be bought at the Book Store, 281 Fourth Avenue, New York, for $2, and I suggest to those who are interested in Christian Social Service that they become acquainted with the book.

A number of conclusions that it seems to me are of interest come as the result: And the love of God and the love of your neighbor are not really two commandments in Christianity; logically, yea; but morally **they are one.** St. John tried to say it. Consequently, Christian social service, social work, the social gospel, are related to the First Commandment, and result from it.

(To be continued.)

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions. No "Letters to the Editor" will appear in our columns except over the signature of the writer.

A NATIONAL PROBLEM: WILL THE CHURCHES HELP?

Mr. Editor:

According to official reports 500,000 refugees from the flooded regions, men, women and children, whites and blacks alike, are huddled in temporary camps dependent entirely upon the efforts of local people who have not been flooded, and upon the splendid work of the Red Cross. Five hundred thousand people have seen their homes to a very large extent washed away; their livestock, their fowl, their furniture carried away by the mighty rush of waters.

These people, amid all of their sufferings and losses, are displaying a heroism which should be an inspiration to the nation. It is impossible to estimate the aggregate losses which have been sustained. Some estimates have been made as high as $500,000,000, but probably this is too high. That it will run, however, into the hundreds of millions admits, I think, of no question. But in the meantime these 500,000 homeless people are wholly dependent upon the work of the Red Cross and the people in the regions of these states which have not been overflowed, and who are with wonderful liberality and wonderful self-sacrifice giving of their time and their money to care for these homeless people.

Here is an opportunity for the fullest expression of the charity of the people of the whole country. This is a national problem. The waters which have engulfed the regions that are overflowed have been drained from more than one-third of the total area of continental United States, and probably one-half of the area measured by its wealth of opportunities in soil and in minerals. That drainage basis extends from the Rocky Mountains to the Alleghanies, from the border line of Canada to the Gulf.

In this situation there is an opportunity for the churches of the entire country to give as they have never given before in any great disaster. Many churches have taken up collections to help these people; probably most of their members have given through the Red Cross; but the situation is so appalling that it seems to me the churches of the entire country should continue week after week to appeal to their members to give through the churches or through the Red Cross in order that a fund equal to the tremendous needs may continue to pour into the Red Cross treasury.

Many of the smaller towns in the South have gone far beyond their quota, some have given two to three times what was asked of them by the Red Cross.

In this situation, therefore, with a half million people living in refugee camps, most of them with but a limited supply of clothes, and everything which they own washed away in the terrific rush of water which overturned houses as though they had been built of cardboard, I would like to suggest that the churches throughout the entire country make additional appeals to their people and lay before their congregations the tremendous issues involved. These half million people must be fed and clothed. Where their houses have been destroyed they must be rebuilt. Where their cattle and hogs and fowls have been washed away they must be given a chance to start life over again.

The disaster is so vast, so incomprehensible in its magnitude, that it seems to me a special session of Congress should be called immediately to appropriate a sufficient amount of money from an overflowing treasury to meet the whole situation; for however great may be the contriibutions to the Red Cross work, they cannot possibly take care of this situation. President Coolidge, however, does not favor a special session of Congress. Therefore, until he does take action in that respect the religious forces of the entire country it seems to me should be marshalled week after week into a study of this problem in order that the young and old, the rich and the poor alike, may take some part in lifting the burden of appalling poverty which rests upon 500,000 American people. In this work the utmost influence of the entire religious forces of the country should be consecrated, with a full realization of the fact that "unto whom much has been given of him will much be required".

RICHARD H. EDMONDS,
Editor, Manufacturers Record.

Baltimore, Md.

SOME INTERESTING FIGURES.

Mr. Editor:

May I call the attention of your readers to some figures not without interest in view of the determination of the National Council of our communion to cut its appropriation for Church colleges to the almost non-existent sum of $2,500 a year each?

The figures are from the report of Dr. Frederick E. Stockwell, Director of Colleges of the Board of Education of the Presbyterian Church, U. S. A. Incidentally, it is interesting to note that the Presbyterians have such an officer.

During the college year ending in June, 1925, $5,341,000 was added to the endowments of the Presbyterian colleges; more than $1,800,000 to the value of their buildings and equipment. The valuation of the Presbyterian colleges was raised by $7,100,000 in one year. The total resources of the colleges, fifty-six in number—as against our five—are now $75,741,675. But with this Dr. Stockwell is far from satisfied and makes an urgent appeal for more reasonable donations, commensurate with the importance of the work.

Is it to be wondered at that the Presbyterians are forg-

ing ahead in the mission fields, particularly the home mission fields, while we graspingly hold our own? It is incredible that those in charge of our colleges sometimes wish they could without too great difficulty become Presbyterians—or Roman Catholics or Friends or Methodists or any one of a dozen other kinds of Christians where Christian education is not regarded as an ornamental excrescence on a proper Church program? The fault in this matter of non-support of our Church colleges—that patent disgrace to our communion—is not that our people are stingy more than Presbyterians, but that the national authorities need some lessons in statesmanship. Meanwhile the University of the South, Kenyon College, Trinity College, Hobart College and St. Stephen's College starve.

BERNARD IDDINGS BELL,
President of St. Stephen's College.

Annandale-on-Hudson, N. Y.

A UNIQUE ENTERPRISE.

Mr. Editor:

A recent issue of the Richmond Times-Dispatch Magazine contained an article descriptive of the mysterious "Bell Tower", in the southwestern corner of the Capitol Square, about which so little is known generally; and yet we are told: "The tower, silent and deserted though it seems to be always, still serves a forceful purpose in the military affairs of Virginia," and "is always alive with activity."

Another writer, in the same issue, refers to the "obscure shop in the heart of the Old Dominion's capital", where "for thirty years governments from all over the world have been coming to Richmond to buy early cotton seed", and states that the extensive operations of this business are better known away from Richmond than in our own city.

Reading these articles, I thought of another enterprise, of which, also, little is known in this city. I refer to the Braille Circulating Library, which was organized in this city in November, 1925. No expense is attached to its use, as all reading matter for the blind may be mailed free; and all readers are welcome.

The idea of organizing this work for the blind was conceived by a devoted Christian girl, of this city, who realized that one of the most urgent needs of the blind is for sound, inspiring devotional literature in the Braille type, and the helpful books of Mr. James H. McConkey, a consecrated layman, whose writings are non-sectarian, were selected for publication in Braile.

The work of mailing these books to all applying to them, is done by volunteer workers from several of the churches of the city. Many beautiful books have been put in circulation, and others are being printed for the rapidly increasing number of readers, as funds are received. The printing of these books in Braille is made possible by voluntary contributions; one who has done much to encourage and support the work, stating that he is making thank offerings for the gift of his sight.

Readers of these books are scattered over the United States, Canada, England and Scotland; and calls for this literature have come from Australia, China and Japan. Of the seventy thousand blind in Japan, seven thousand can read Braille, and one of the native Christian workers writes that these books will greatly aid in propagating the Gospel among these sightless people.

Many letters are received from grateful readers, testifying to the comfort and inspiration they have derived from the perusal of these books, and asking that others be sent them.

This truly missionary enterprise is located in the Central Y. M. C. A. Building, and was founded on the strong conviction that those who are daily bearing a heavy and almost crushing burden in the handicap of blindness, need access to just such literature as is going out daily from this source.

ROSE HENRY REDD.

Richmond, Va.

DIOCESAN COUNCILS AND CONVENTIONS

NEW MEXICO.

The thirty-third annual convocation of the Missionary District of New Mexico and Southwest Texas, was held in the Church of the Good Shepherd, Silver City, N. M., May 3-5, 1927 The convocation was opened with a celebration of the Holy Communion, Bishop Howden being the celebrant, assisted by the Rev. R. R. Calvin, Ph. D., rector of the parish. The convocation sermon was preached by the Very Rev. H. R. A. O'Malley, Dean of St. John's Cathedral, Albuquerque, N. M.

The Bishop's address to the joint session of the convocation with the Women's organizations, clearly indicated the rapid strides being made in the spread of Christ's Kingdom through the efforts of the Church in the great Southwest. This is apparently caused first by the fact that the clergy are sticking to their posts for a greater length of time, thereby casting upon the community in which they live a greater and more widespread influence as indicated by the increased numbers being presented for confirmation. This is particularly noticeable in centers such as El Paso, Albuquerque, Gallup, Roswell and others. Secondly, by the increased interest of prominent laymen in the work of the Church.

The reports of the various district institutions show an increased work, especially in St. Anne's, El Paso, and the Cloudcroft Conference. The work at St. Anne's Spanish-American Mission has so impressed the National Council that it has appropriated the sum of $9,000 for the purpose of building the first unit of its future home. By this building the work will be greatly facilitated and consequently increased. The Cloudcroft, begun in 1926 as a conference for clergy only, has this year expanded into a conference for all Church workers.

The following convocation officers were elected for the ensuing year:

Secretary, the Rev. D. J. Williams, Roswell, N. M.; Treasurer, Mr. F. W. Nichols, East Las Vegas, N. M.

The Council of Advice is the same as last year.

Bishop and Council—(The Bishop and Secretary ex-officio), the Rev. W S. Trowbridge, the Rev. B. T. Kemerer, the Very Rev. H. R. A. O'Malley, Mr. A. F. Morrissette, Mr. T. D. Porcher, Major W. L. Carbine.

Deputies to Provincial Synod—The Rev. Messrs, Baker, Kemerer, Hemkey and Eller; Messrs. A. F. Morrissette, J. W. Crowdus, Dr. P. C. Kalloch and the Hon. Ballard Coldwell.

The sessions of the Woman's Auxiliary and other women's organizations were held at the same time as the sessions of the convocation. The convocation of 1928 will meet in St. Andrew's Church, Roswell, May 1-3.

D. J. W.

WESTERN NORTH CAROLINA.

The Diocese of Western North Carolina held the fifth annual convention of the new diocese in the Church of the Ascension, Hickory, May 18 and 19. The organization meeting of the diocese was held in 1922 in this church, of which the Rev. S. B. Stroup is rector.

At the annual Woman's Auxiliary service the special speaker was the Rev. Louis G. Wood, of the Field Department of the National Council, who on the following day, addressed both the convention of the diocese and the Diocesan Branch bringing a message of helpful contact with the work of the National Council.

Bishop Horner's Convention address dealt with the need for carrying forward the work of the Bishops' Crusade, and later provision was made for creating a standing committee on the Bishops' Crusade with the Rev. G. Floyd Rogers continuing as chairman. The Bishop appealed to the diocese to measure faithfully to the large trust the General Church had put in this diocese by laying the early foundations. He urged completion of the unfinished new dormitory of the Patterson School under the care of the Rev. Mr. Dobbin.

Two of the diocesan boarding schools, ministering in the heart of the mountains, reported that they had been admitted by the state authorities as accredited high schools. These are the school at Arden, under the care of the Rev. R. R. Harris, rector, and the Valle Crucis School for Girls under the Rev. J. Preston Burke, rector. The Penland School also reviewed a year of growth and larger enrollment.

The convention gave special consideration to the Bishop's charge for a larger response to the needs of the National Council and the urgent needs within the Diocese. Announcement was made of the excellent outlook for the Valle Crucis Summer School for Religious Education to be held at Valle Crucis July 4-16 as a joint school of the five Carolina Dioceses. A summer camp to be known as Camp Horner will be held for boys and girls June 10-20 at Rockbrook, near Brevard, under the direction of the Department of Religious Education, cooperating with the Young People's Service League. Mrs. Jean S. Knight reviewed the educational work undertaken as Field Secretary in the Diocese.

The Rev. Warren W. Way, rector of St. Mary's Junior College, Raleigh, preached Thursday evening. Mr. Way for St. Mary's, the Rev. Alfred S. Lawrence for the Church's work at the University of North Carolina, the Rev. William H. Wheeler, Superintendent of

Thompson Orphanage, Charlotte, N. C., brought messages concerning the Church's interest in the life of that institution.

New Elections.

Executive Council—The Rev. G. Floyd Rogers, the Rev. J. W. C. Johnson, Mr. Haywood Parker, Mr. W. Vance Brown.

Sewanee Synod—The Rev. Messrs. S. B. Stroup, J. P. Burke, A. G. B. Bennett, S. R. Guignard, C. P. Burnett, L. A. Jahn, and Messrs. F. P. Bacon, H. V. Smedberg, J. W. Yeager, Haywood Parker, D. Heffner and Sheldon Leavitt.

The deans, Standing Committee and Secretary of the Diocese were re-elected. The next anual meeting is appointed for May 9, 1928, in St. Mark's Church, Gastonia, N. C.

J. W. C. J.

FLORIDA.

Charging his people not to fall backward, but to hold their advance line, so splendidly achieved, Bishop Juhan, in his address to the eighty-fourth annual Council of the Diocese of Florida, which met in historic Trinity Church, St. Augustine, the Rev. L. Fitz-James Hindry, rector, May 18 and 19, congratulated his people on the large attendance of delegates and visitors present; on the largest number of confirmations in any year; and on the fact that the Diocese of Florida stands alone among the Dioceses of the Church, in having met, not only her full share of the budget, but also her full advance work quota, on the Program of the National Church.

Opening its session with a service of the Holy Communion, in which the Council, the Diocesan Branch of the Woman's Auxiliary and the Florida Chapter of the Daughters of the King, as well as numbers of visiting Churchmen participated, according to a resolution passed to this effect at the last year's Council, two busy and profitable days were spent in consideration of the affairs of the Church in Florida and of her responsibility to the Church at large.

Of outstanding interest was a resolution adopted providing for the purchase of additional land in Gainesville to increase the efficiency of the work already being done at the University of Florida by the student pastor, the Rev. Melville E. Johnson, and also authorizing the appointment of a special committee to secure funds for the erection of suitable buildings to be used as student centers at Gainesville for the boys of the University, and at Tallahassee for the girls in attendance upon the Florida State College for Women. This work is under the joint supervision of the two Florida Dioceses and a similar committee will be appointed in South Florida.

Great interest was shown in the reports on the Negro work, the work of the Rural Commission and the Bishops' Crusade. These three phases of diocesan responsibility and activity were referred to by Bishop Juhan in his annual message to the Council. The Bishop stated that, in spite of some bright features in the Negro work, it is, on the whole, "dragging badly". He advocated another colored missionary clergyman and a commission, composed of white and Negro members, to take hold of this important problem. Under rural work Bishop Juhan asked for at least one more clergyman, for the necessary steps to be taken to provide every rural clergyman with a car and its upkeep, and for an increase in stipend for the missionaries in the field. The Diocesan Commission on Evangelism has become a permanent force within the Diocese, and the Rev. Charles W. Frazer retains his chairmanship of this commission.

Other advance work urged by Bishop Juhan is the purchase of a diocesan camp site for the use of both Young People's and Adult Conferences; the building of a clergy house in the mountains of North Carolina, where some property has been offered to Florida for this purpose; and the establishment of a Layman's League, which shall undertake progressive work in the Diocese, as the Woman's Auxiliary already does.

The eighty-fifth Council will be held in May of 1928 in Christ Church, Pensacola, the Rev. G. Hendree Harrison, D. D., rector.

The Standing Committee was elected as follows:

President, the Rev. L. Fitz-James Hindry, D. D.; the Rev. George E. Benedict, the Rev. Harris Mallinckrodt, Mr. George C. Bedell, Mr. Raymond D. Knight, Judge S. D. Clarke.

Delegates to the Synod of the Province of Sewanee are:

The Rev. Messrs. William S. Stoney, W. Jeffery Alfriend, Francis B. Wakefield, Jr.; Messrs. George W. Thames, Jr., George E. Porter, Judge B. A. Meginnis.

J. O. M. C.

HARRISBURG.

The twenty-third annual convention of the Diocese of Harrisburg was held Tuesday and Wednesday, May 10 and 11, in conjunction with the celebration of the one hundredth anniversary of St. Matthew's Parish, Sunbury, the Rev. B. Talbot Rogers, D. D., rector.

On Tuesday afternoon a pre-convention conference was held, the subject of discussion being, "Our Rural Work". The speakers were the Rev. Y. S. Ford, of the Diocese of Newark; Bishop Darlington and the Presiding Bishop.

The convention opened with shortened Evensong by the Rev. B. Talbot Rogers, D. D., rector of the parish. The Lesson was read by the Rev. Oscar F. R. Treder, D. D., rector of St. Stephen's, Harrisburg.

At the conclusion of the service and following Bishop Darlington's annual address, the convention went into session, the usual nominations to offices being made. The Rev. Archibald M. Judd was elected Secretary of the convention, and the Ven. William Dorwart was elected Assistant Secretary.

The annual Churchmen's Banquet was held in the Legion Hall, covers being laid for about three hundred and fifty guests. General Charles M. Clement, senior warden of the parish, and chancellor of the diocese, acted as toastmaster. General Clement's work in the parish covers more than half a century, and he has held offices in the diocese since its organization, and also in the old Diocese of Central Pennsylvania, out of which the Diocese of Bethlehem and Harrisburg were erected. The first speaker was Bishop Darlington, who reviewed briefly the progress of the diocese.

Bishop Murray spoke of his administration of the affairs of the National Church.

On Wednesday morning the Holy Communion was celebrated by Bishop Darlington, assisted by the Archdeacons of the Diocese. An attempt to have the convention rescind the Rule of Order which makes ineligible for election or appointment to any office in the gift of the convention of the clergy or lay deputies of any parish or mission which has failed to meet its Field Work Quota was defeated. A Canon was passed requesting the Bishop to discontinue public services in any mission station which refused to meet the pension premium of its incumbent. This does not apply to occasional offices. The canon is designed to penalize vestries whose members by their action place in jeopardy the pension status of all the diocesan clergy.

The following were elected to vacancies:

Standing Committee: The Rev. Messrs. William Heakes, Leroy F. Baker, Paul S. Atkins, Alexander McMillan, Clifford G. Twombly; Messrs. T. Spencer Hamilton, Thomas J. Brown, Sr., Thomas R. Hammond, Abram Bossler, John Lloyd, Jr.

Deputies to the Provincial Synod: The Rev. Messrs. B. Talbot Rogers, P. H. Asheton-Martin, Richard A. Hatch, Charles E. Berghaus; Dr. W. J. Middleton, and Messrs. John J. Brandt, Benjamin Brown, George W. Ziegler.

Vacancies on the Executive Council: The Rev. Messrs. Hiram R. Bennett, Richard A. Hatch, Thomas Worrall; Messrs. Harry A. Gibson, Dr. George A. Gorgas, William B. Seward.

A. A. H.

Church Intelligence

Conditions in China.

A cable from Bishop Roots, received May 23 states:

That Boone Middle School and Central China University, of which Boone University is the largest unit, closed on May 17. No definite reason was given. The Bishop says that there was no trouble.

The Bishop also says that with regard to the future of Boone Middle School and Boone University he cannot express an opinion.

The Bishop recommends that Mr. and Mrs. A. S. Kean, now in this country on furlough, delay their return to China until the autumn of 1928.

Mrs. Roots, at the request of the Bishop, sailed from this country on April 9. She was stopped in Japan by a cable from the Bishop. We now have a cable from Mrs. Roots saying that with the Bishop's permission she is proceeding to Shanghai, but her future movements are uncertain as yet.

Bishop Roots, writing on April 4, said:

"Really, I feel, after what I have been through, that we are in for something quite as bad as the Boxer year, and perhaps a good deal worse, in so far as the persecution of the Christian Church is concerned."

Bishop Graves, writing on April 18, says:

"On the morning of the 15th I ordained Mr. Wei Hsipeng to the priesthood in St. Peter's Church, Sinza. All our Chinese clergy in Shanghai were present, and Bishop Huntington, who ordained Mr. Wei deacon, acting for me last year, was also in the chancel and read the Gospel. The sermon was preached by the Rev. H. Y. Yao, rector of St. Paul's Church, Shanghai. His

congregation has been ejected from the new church and they are holding services, as they used to, in the little chapel on Shantung Road."

So you see the life and work of the Church still go on, in spite of the conditions that give so much present anxiety.

John W. Wood.

National Conference on Social Service.

The seventh annual National Conference on Social Service of the Episcopal Church, held in connection with the National Conference of Social Work, meeting in Des Moines in May, made a good contribution to the social thinking and the social enthusiasm of its members, who now have the difficult task of communicating it to those whom they represented.

The names registered in the Church Conference, about one hundred and forty in all, were from more than thirty Dioceses, including Maine, Florida, Texas, Louisiana, North Dakota, Arizona and California.

The Church Conference consisted of three long afternoon meetings with papers and discussion; four luncheon meetings with speakers; and the church services, an early celebration each day and a service Saturday night led by Dean Robbins, who also preached at the later service on Sunday.

During the days when the Church Conference was held there were about fifty meetings of the Conference of Social Work, round tables, lectures and discussions.

Dr. John A. Lapp, president of the Conference on Social Work, told the Church Conference that there are twelve million people in this country who receive some form of relief or are precariously close to needing it. This cost three billion dollars in the United States last year. More than 90 per cent of these people are in need through causes which cannot be controlled by individuals or by small groups, causes such as sickness, war, insanity, unemployment, the fixing of wages according to supply and demand of commodities rather than according to the cost of living.

The motives for Christian social service are not something that may or may not be added on to Christian faith. They are implicit in Christian doctrine. Dean Lathrop's statement to the conference emphasized this.

A University professor, Dr. Stuart Queen, presented the idea that religion, as he understood it supplied no adequate motives for doing social work. The conference agreed that the motives he presented were certainly inadequate, but felt that they did not represent religion. Dr. Queen outlined what may be described as a mechanistic conception of spiritual life.

The Rev. E. S. White and a number of others replied to Dr. Queen's paper, suggesting among other things that love implies an intelligent diagnosis of men's ills and the cousequent treatment of them; that sin is the refusal of a Christian to mold his life after the example of his Lord; that modern social work agrees with the Christian belief in the value of the individual; that because we are all God's children we want as far as possible to enter into other men's lives, analyzing their difficulties and putting ourselves at their service. Dr. Queen was given the last word, but gallantly used it to summarize a number of points in which the two sides agreed.

Dean Robbins, at the service on Saturday night, spoke of the sending out of the seventy and their return (St. Luke 10) as one of the most significant passages for social workers, emphasizing the joyful confidence of our Lord. We may share His confidence as we share His life.

The "peaceful strife of science" as the moral equivalent of war was urged by Dean Robbins in his sermon Sunday morning.

Next year's conference will be held in Memphis, Tenn. probably in May.

Officers of the conference for the coming year are: Dean Lathrop, President; the Rev. Messrs. C. B. K. Weed, of New Orleans, and Cary Montague, of Richmond, Vice-Presidents; the Rev. LeRoy Burroughs, of Ames, Iowa, Secretary.

Mail To Mexico.

The Bishop of Mexico has much difficulty and expense in connection with paying duty on packages sent to him. Recently he paid several times the value of the contents of a package on which there was not only duty, but a fine because it had been sent first-class and not declared. It is best not to send packages. Money, which is always useful, is best sent as a United States check and not a postal money order.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

Commencement Exercises at Two Church Institutions.

The thirty-fourth annual commencement of the Church Training and Deaconess House, one of the institutions of the Episcopal Church in Philadelphia for the training of Church workers and educating women to serve as Deaconesses, was held on Tuesday afternoon, May 31, in Old St. Peter's Church, Philadelphia. The Rev. E. M. Jefferys, rector of the church, recently appointed warden of the institution by Bishop Garland, had charge of the services. Dr. William H. Jefferys, Superintendent of the Philadelphia City Mission, made the address at the commencement exercises and Bishop Garland awarded the diplomas.

Dr. Charles E. Beury, President of Temple University, was the speaker at the fifth annual commencement of the Church Farm School, at Glen Loch, on Friday afternoon, June 3, at which Bishop Garland awarded the diplomas to the graduating class.

The Church Farm School is one of the Diocesan Institutions of the Episcopal Church, founded by the Rev. Charles W. Schreiner, its present Headmaster, to help boys who might otherwise not have a chance. The school now comprises approximately one hundred boys. The class day exercises were held on the school grounds along the Lincoln Highway beyond Paoli, Friday morning. The commencement exercises in the afternoon were held in "Greystock Hall", the largest of the group of school buildings.

R. R. W.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Week of Prayer For the World Conference.

The week of May 29 was observed as a Week of Prayer for the World Conference on Faith and Order and noonday services were held every day during the week at St. John's Church. The rector, the Rev. Robert Johnston, conducted the service on Monday and other clergymen of the diocese took charge on the other days.

Reorganization of the Executive Council.

A reorganization of the departments of the Diocesan Executive Council has been effected in accordance with changes in the personnel of the Council itself and resolutions adopted by the recent Diocesan Convention. This reorganization temporarily discontinues the department of publicity, and this automatically makes it necessary to discontinue the publication of "The Church Militant", the diocesan paper. The name of the department of social service, institutions and city missions has been changed to the department of social welfare.

The Rev. D. W. Curran has been elected the executive secretary of the council and secretary of the field department and the department of missions.

The departments of the council are now arranged as follows:

Field department—the Rev. Dr. Z. B. Phillips, the Rev. C. M. Young, the Very Rev. G. C. F. Bratenahl, the Rev. C. W. Whitmore, Dr. H. B. Bowen, Maj. Gen. John A. LeJeune, U. S. M. C.; the Rev. Clyde Brown, Dr. L. W. Glazebrook, E. L. Stock, William Stanley, Mrs. William D. Hurd.

Department of finance—H. L. Rust, Henry P. Blair, Stephen E. Kramer, Hugh T. Nelson, Harry K. Boss, Byron S. Adams, Dr. Thomas B. Symons.

Department of missions and church extension—the Rev. Dr. Robert Johnston, the Rev. Dr. D. W. Curran, Stephen T. Kramer, the Rev. Dr. Z. B. Phillips, the Rev. Thomas W. Cooke, the Rev. Clarence W. Whitmore, the Rev. Thomas J. Brown, the Rev. Dr. Thomas D. Windiate, Dr. Thomas B. Symons, Byron S. Adams, the Rev. Dr. Herbert Scott Smith, Dr. William C. Rives, E. L. Stock, Mrs. Alexander Mackay-Smith, Mrs. Archibald Small.

Department of religious education—the Rev. Dr. W. L. DeVries, the Rev. Dr. Herbert Scott Smith, William Stanley, the Rev. A. A. McCallum, the Rev. Dr. Ronalds Taylor, the Rev. Clarence P. Parker, the Rev. E. M. Thompson, Mrs. Mary C. D. Johnson, Dr. A. T. Gregory, William C. Beck, the Rev. Gerald V. Berry, the Rev. Calvert E. Buck, Miss Emma W. Abbott, Miss Clara W. Herbert.

Department of social welfare—the Rev. Thomas W. Cooke, the Rev. Dr. Thomas D. Windiate, the Rev. C. M. Young, the Rev. Thomas J. Brown, Dr. W. Sinclair Bowen.

Dinner in Honor of Bishop Freeman.

About five hundred men attended the fellowship dinner in honor of Bishop Freeman on Thursday, May 26, at the City Club, arranged under the auspices of the Laymen's Organizations and Men's Clubs. The dinner was begun by a presentation of colors and an invocation by the Rev. George F. Dudley. Mr. Arthur C. Houghton, president of the Men's Club of St. Stephen's Church, was toastmaster, and Dr. W. Sinclair Bowen was honorary chairman. Maj. Gen. Charles P. Summerall, Chief of Staff of the United States Army, delivered an address and this was followed by an address by Bishop Freeman. Dinner and addresses were followed by a short fellowship period, when men were given an opportunity to meet those from other parishes, and the whole occasion was regarded as such a success that it was voted to hold a similar dinner annually.

The Open-air Evensong services for the season at Washington Cathedral were scheduled to begin on Sunday, May 29, but on account of weather conditions, it was necessary to hold the service in Bethlehem Chapel. The sermon on this occasion was the bacclaureate sermon for St. Alban's School for Boys, and was preached by the Rev. C. H. Dickens, Chief Chaplain of the United States Navy. Immediately after the service the dedication of a window in St. Alban's School was conducted by Dean Bratenahl for the class of 1927. This is in accordance with the custom at St. Alban's of each graduating class dedicating a window in the school.

M. M. W.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

Daughters of the King.

The twentieth diocesan assembly of the Order of the Daughters of the King, in the diocese was held in Christ Church, Norfolk, on Thursday, May 19, 1927.

There were two celebrations of the Holy Communion, one at 7:30 A. M., at which the Brotherhood of St. Andrew, of Christ Church, joined the Daughters of the King; and the other at ten o'clock, at which time the Rt. Rev. Beverley D. Tucker, D. D., Bishop of the Diocese, was the celebrant.

The Prayers of the Order were read by the Rev. Philip F. Tilghman, priest-in-charge of Christ Church, and a Quiet Hour Service was conducted by the Rev. Frank A. Ridout.

The Chapter reports showed the Daughters to be actively engaged in every department of the Church's work, and the report of the Extension Secretary told of the formation of two new Chapters during the past year.

The special features were an address by the Rt. Rev. A. C. Thomson, and a conference led by Mrs. A. A. Birney, of Washington, D. C., the National President of the Order.

Mrs. John A. Scott and Miss Blanche M. Mills were elected delegates to the next Synod, and all of the officers were unanimously reelected.

The sum of $25 was contributed to the American Red Cross, for the benefit of the flood sufferers.

The delegates to the Assembly and visitors were guests of Christ Church Chapter, at a supper which was served in the parish house.

The evening service was held in the Church at eight o'clock, the speakers on this occasion being the Rev. George Oscar Watts, rector of St. John's Church, Hampton, who has recently come into the diocese, and Bishop Tucker. The music was furnished by the vested choir, of men and boys, of Christ Church.

The next assembly will be held at St. Paul's Church, Norfolk.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. C Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

The Church Army Crusaders.

Thirty Crusaders of the Church Army, known in England as Gypsy Evangelists, united, Sunday, May 22, at the invitation of the rector, the Rev. Henry Darlington, D. D., in an open-air vesper service on the building site of the new Church of the Heavenly Rest and Chapel of the Beloved Disciple.

These thirty young uniformed Soldiers of the Church, accompanied by the clergy and Boy Scout troop of Heavenly Rest, marched in procession from the Chapel of the Beloved Disciple, Sixty-seven East Eighty-ninth Street, where the Heavenly Rest Parish is at present holding its services, to the site of the new building, where they held a short song service on the builders' platform, which bridges the foundations for the new church. Following the song service, they each spoke for a few moments, telling a little of their own experiences by way of a service of witness.

Since arriving in this country two weeks ago, these young men have been scattered throughout New England, New York State and along the western banks of the Hudson, holding ten-day missions.

The open-air service was in charge of Captain Casey, assisted by Captains Greenwood and Sinfield.

The principal speaker was the Rev. Captain Prior, oldest Captain in the English Church Army and originator of the Pew Clinic system of Church service among undergraduates in Oxford and Cambridge.

Captain Prior outlined the purpose of the Church Army as a crusade to awaken the interest of laymen in their Church.

Immediately after the service of witness, the entire group gathered at the present Heavenly Rest Parish House, where they were guests of the men's organizations of the parish at lunch.

For the regular evening service at this church Captain B. Frank Mountford, executive head of the Church Army in America, preached on "The Menace of the City". Eight of the Church Army men sang with Captain Turner.

Other services by groups of the new American contingent of the Church Army on Sunday, were held in the morning at eleven o'clock, with the following leaders:

Church of the Holy Apostles, Captain T. Greenwood; Ascension Memorial Church, Captain Hunt; Zion Church, Dobbs' Ferry, N. Y., Captain W. Jarvis; St. Peter's Church, Captain George Turner.

Captain Casey conducted a service for the old people at the City Home in the Klondike Auditorium, at the invitation of Chaplain Sidney N. Ussher, of the Episcopal City Mission Society. Captain Mountford spoke at four o'clock at St. Thomas' Church.

In the evening the Rev. Captain P. Prior took the trumpeters from the Church of the Heavenly Rest to the Seamen's Church Institute.

While Captain Mountford was speaking at the Church of the Heavenly Rest, Captain Casey spoke at Grace Church.

Among the personnel chosen for the American pilgrimage are eleven men who were here on the original crusade two years ago, and are well known among Church circles. They include Captains Casey, Mountford, Greenwood, Sinfield, Atkinson, Ward, Turner, Slater, Buchanan, Jarvis, and Rogers.

New members of the contingent include Captains Bloxham, Ramsey, Lewis, Forshaw, Cann, Usher, Williamson, Hunt, Barker, Harding, Seaton, Williams, Jackson, Gracey, Peters, Abraham, William, Conway and Wilde.

Florence Nightingale Memorial Service.

A week devoted to remembrance of the world's great nurses, notably Florence Nightingale, reached its climax in one of the most impressive services for which the Cathedral of St. John the Divine has ever been the setting, when more than two thousand nurses marched in procession in the Third Annual Florence Nightingale Memorial Service, held Sunday, May 15, under the auspices of St. Barnabas' Guild for Nurses.

Directing the procession was Miss Florence Johnson, head of Red Cross nurses in New York City, who was in charge of the Red Cross Nurses' Service of the Atlantic Division during the war and was responsible for equipment and mobilization of ten thousand nurses, receiving a Florence Nightingale Medal from the International Committee of the Red Cross.

Among the nursing organizations represented were those of the American Legion. Visiting Nurses' Association, Teachers' College and Red Cross, as well as training schools of all the major hospitals of Manhattan, Westchester and the Bronx.

The entire service was held under the auspices of St. Barnabas' Guild for Nurses, an organization designed to promote the social and spiritual well-being of the nurses in the cause of the highest professional and personal standards. Nurses of every faith are eligible.

At the service the Rt. Rev. William T. Manning, D. D., Bishop of New York, at whose invitation the service was held, greeted the nurses.

The special speaker of the evening was the Rev. Robert Norwood, D. C. L., rector of St. Bartholomew's Church.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Cathedral Day.

"Cathedral Day" has come to be an important event each year for the Sunday Schools of this diocese. About three thousand children, from a large proportion of the parishes, were present at the Cathedral in Garden City to keep this annual festival, Saturday, May 21. Most of the children came in the morning, and brought their lunch. During the morning and early afternoon there were ball-games and other athletic contests on the playing field of St. Paul's School and elsewhere on the spacious Cathedral property. At two-thirty a great procession was organized, and the numerous schools, each with its own banner, marched about the stately Cathedral, and assembled before a platform that had been erected under the trees near the chancel end of the church. The size of the assembly made it necessary to have the service out of doors. A microphone and amplifier carried the voices of the speakers to all the throng. After a brief service, Dean Sargent made an appropriate speech of welcome, and Bishop Stires made a congratulatory address. He was enthusiastic over the increase of the children's missionary offerings from about $15,000 last year to more than $26,000 this year. Banners were presented as awards to the schools that excelled, and certificates to those ranking second and third, in several particulars, as follows:

First, for the largest missionary offering, to St. Paul's, Flatbush. Second, All Saints, Great Neck. Third, Grace, Jamaica.

Second, for the largest per capita offering, St. Mary's, Hampton Bays. Second, St. Paul's, Flatbush. Third, St. Andrew's, Belle Harbor.

Third, for the largest increase over last year, to Epiphany, Brooklyn, 6564 per cent increase. Second, St. Thomas, Farmingdale, 257 per cent. Third, St. Philip's, Dyker Heights, Brooklyn, 415 per cent.

Fourth, for best attendance record, St. Jude's, Brooklyn, whose average attendance throughout the year was 95 per cent of the total enrollment. Second, Trinity, Roslyn, 89 per cent. Third, Incarnation, Brooklyn, 87 per cent.

The function was under the auspices of the Diocesan Board of Religious Education. The Rev. Charles H. Ricker, rector of Christ Church, Manhasset, and Chairman of the Board, was in charge.

All Saints' Chapel, Great Neck, Consecrated.

All Saints' Chapel, in the Parish of All Saints' Church, Great Neck, was consecrated on Friday, May 20, by the Rt. Rev. Ernest M. Stires, D. D., who also preached. Assisting the Bishop were the rector of the parish, the Rev. Kirkland Huske; the vicar of the chapel, the Rev. Wm. Grime; the churchwardens and vestrymen of the parish; the Ven. Roy F. Duffield, Archdeacon of Queens and Nassau, and ten clergymen of the vicinity. This chapel was built in 1924, about two miles southwest of the parish church, in a newly developing residential neighborhood. The building is said to be copied after a church in Rye, England. It is of stone and stucco, and seats about two hundred and twenty-five. There is a fine vicarage, and ample space on the property for a parish house.

"Little Helpers'" Annual Service.

The annual service of the Little Helpers, the "babies' branch" of the Woman's Auxiliary, was held Sunday afternoon, May 22, in Christ Church, Brooklyn. The Rev. George C. Groves, rector, officiated, and Bishop Stires made the address. Many delegations of little tots were present, with lettered banners indicating their several parishes. An interesting exhibit was shown in the parish hall, indicating the various missionary enterprises that had been helped by a share of the offerings of the Little Helpers. The offering this year was $428, with more to come.

Annual Local Assembly of the Daughters of the King.

The Daughters of the King held their annual assembly for this diocese in the Church of the Ascension, Rockville Center, on Ascension Day. The rector of the parish, the Rev. Frederick H. Handsfield, celebrated Holy Communion, the Rev. J. V. Cooper, of Lynbrook, assisting, and the Rev. Joseph R. Alten, rector of St. Luke's Church, Sea Cliff, preached. The following officers were elected: President, Mrs. F. H. Handsfield; vice-president, Mrs. William S. Pettit, of Trinity Parish, Hewlett; secretary, Miss Eugenia Jeffers, of St. Thomas, Brooklyn; treasurer, Miss Elizabeth Payne, of the Church of the Nativity, Brooklyn.

Memorial to Dr. Alsop.

A window in memory of the late Rev. Reese F. Alsop, D. D., is to be placed this fall in St. Ann's Church, Brooklyn, of which he was rector for many years. The window is being made by Messrs. James Powell and Sons, of Whitefriars, London. It is described as a missionary window, which is most appropriate since Dr. Alsop was for many years a member of the Board of Missions, and deeply interested in every missionary project.

Notable Service at St. George's, Flushing.

In a local celebration of the two hundred and twenty-fifth anniversary of the founding of St. George's Parish in Flushing, following the recent joint thanksgiving service of the four colonial parishes of this diocese, a program of unusual interest was devised and carried out. At the morning service on Sunday, May 15, a procession was formed in which were representatives of many local patriotic, fraternal and religious organizations, together with clergy of three parishes which originated as missions of St. George's, and diocesan and national officers. The daughter churches of the parish are: "All Saints, Bayside; Grace, Whitestone; and St. John's, Murray Hill. The vice-president of the National Council, the president of the standing committee of this diocese, a representative of Great Britain and the rector of the parish each made a brief address, and the historical sermon was preached by the Rev. Rockland T. Homans, rector of Grace Church, Jamaica.

Spring Festival at the C. C. F.

The Church Charity Foundation was visited by several hundred members of the Diocese on Thursday, May 19, the occasion being the annual spring festival under the auspices of the Woman's Board. The day's program began with a brief service in St. John's Chapel, the Rev. J. Clarence Jones, S. T. D., delivering a brief address. Luncheon was served to nearly three hundred visitors in the Home for the Aged. Various sales tables were well patronized. Supper-time found many more visitors ready to be served. During the afternoon many people took the opportunity to view the new chapel (Walter Gibb Memorial) now nearing completion, and its beauty of proportion and detail were greatly admired. The proceeds of the day were for beautifying the grounds and for certain new cement walks, etc. About $2,000 is believed to have been realized.

Bishop Stires made an official visit to the C. C. F. on the same day, and in St. John's Chapel confirmed four pupil nurses, and five children; and one woman patient in St. John's Hospital.

C. H. W.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

Two Hundredth Anniversary of Queen Caroline Parish.

The two hundredth anniversary of the founding of Queen Caroline Parish, Howard County, was fittingly marked and celebrated at the mother church in the parish, Christ Church, May 27. Religious services were held in the morning, beginning with the celebration of the Holy Communion. Many of the diocesan clergy were in the procession. Over a score of patriotic and fraternal societies were represented in the exercises of the afternoon. The Rt. Rev. John G. Murray, D. D., the Rt. Rev. Edward T. Helfenstein, D. D., and Governor Albert C. Riitchie were also present. The rector of the parish is the Rev. G. C. Montgomery.

Trinity Church, Ten Hills: An effort is being made at Trinity Church, Ten Hills, Baltimore, to liquidate the entire debt upon the parish house which will make possible an early consideration to the plans for building a new church. Trinity Church is in the center of one of the most promising fields of growth near Baltimore.

E. H. G.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

Death of Dr. Shields.

The Rev. Van Winder Shields, D. D., rector emeritus of St. John's Church, Jacksonville, Fla., died at his home in Jacksonville on Friday, May 13, the fiftieth anniversary of his ordination to the priesthood, in his seventy-eighth year.

Funeral services were held from St. John's Church on Sunday afternoon, May 15, conducted by the Rt. Rev. Frank A. Juhan, Bishop of Florida, the Rev. Menard Doswell, present rector of St. John's, and the Rev. Ambler M. Blackford, of the Church Home for Children of St. John's Parish. All the clergy of Jacksonville and vicinity were in the procession.

Dr. Shields graduated from the University of the South, Sewanee, Tenn., in 1876, and was ordained deacon the same year by the Rt. Rev. William Mercer Green, D. D., Bishop Coadjutor of Mississippi, and priest on May 13, 1877, his first charge being at Emmanuel Church, Winona, and St. Clement's Church, Vaiden, Miss. Upon his ordination to the priesthood, he became rector of St. John's Church, Aberdeen, Miss., where he remained until 1879, then going to North Carolina as rector of St. James' Church, Kittrell. He went from there to Christ Church, New Bern, in 1881, and served that parish for eight years. He represented the Diocese of East Carolina in the General Conventions of 1886 and 1889.

In 1889 he became rector of St. John's Church, Jacksonville, and held this office until his retirement in 1924, a period of thirty-five years. He represented the Diocese of Florida at every General Convention from 1892 to 1922, and was president of the standing committee from 1890 until the time of his death, thirty-seven years in all.

The Church of the Good Shepherd, Jacksonville.

The Church of the Good Shepherd, Jacksonville, Florida, has achieved an enviable reputation, especially in regard to their Church School. They have the largest Church School of any Episcopal Church in the South, if not in the entire country. Although they have been carrying a heavy load in the reduction of their parish house debt, this year they decided that they must proceed with the building of a Church. The rector aasked for an Easter offering of $150,000 in cash or pledges to run for three years. The offering amounted to $126,650.23.

Family Department

June.

1. Wednesday.
5. Whitsunday.
8. 10, 11, Ember Days.
11. Saturday. S. Barnabas.
12. Trinity Sunday.
19 First Sunday after Trinity.
24. Friday, Nativity of S. John Baptist.
26. Second Sunday after Trinity.
29. Wednesday. S. Peter.
30. Thursday.

Collect for Whitsunday.

O God, Who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus Our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Southern Churchman.

Holy Ghost, We Seek Thy Coming.

F. B. Stone.

Holy Ghost, we seek Thy coming,
Blessed One, to hearts of ours,
Help us give complete surrender
Unto all Thy quickening powers;
Cast out all of self within us,
For Thyself Thy temples claim,
Use for Christ our every talent,
Glorifying Jesus' name.

In the past we've grieved Thee sorely,
Through unkindness, selfish sin,
Help us to grow gentler, sweeter,
Through Thy power and grace within.
Holy Ghost, we seek Thy coming
In Thy fulness, mighty power,
Shake our very depths of being,
Fill with love these hearts of ours.

Let us have in us the witness
The disciples had of old,
Speaking through us at Thy pleasure,
Making timid spirits bold.
Show the truth to us so clearly
Doubts can find again no room,
And our songs of praise and gladness
Nevermore be changed to gloom.

Filled with Thee, O Holy Spirit,
Christ through us can do His will,
And the things for which He made us
He can then in us fulfill;
Oh, we long for Him to use us,
Long for Him through us to heal,
Souls and bodies of His people;
Him within us living feel.

Another Comforter.

That the Holy Spirit is only the indwelling Christ is not the doctrine of St. Paul nor of the Johannine writers; He is a distinct manifestation of Deity—another Comforter, the same, yet not the same as our ever-living Lord. But why raise the question at all? The word "person" is apt to mislead the uninformed as a description of the relation of the Holy Spirit to God the Father on the one hand and to God the Son on the other. Our difficulty in using it arises from the fact that it does not mean in modern English what it meant to the Latins who first employed it as the equivalent of the Greek term that is so rendered in the Nicene Creed. The modern world attributes more and more importance to personality as such; I am not you, and you are not I; but the ancients did not think in this way. Personality as differentiated from its social background has been a slow growth, and our Lord was the first among religious teachers to stress its transcendent value. But the root of the word denoted an entity much less fundamental. The "persona" or mask assumed by an actor merely indicated the part he was playing for the time being; when he laid it aside he resumed his ordinary individuality. It cannot rightly be said that the three persons in the Godhead are no more than this—that is, that Father, Son, and Holy Spirit are only the varying designations to be given to one and the same Divine Being in accordance with some non-essential mode of manifestation of a temporal kind. The distinction is much more radical than that, but it does not and cannot mean a distinction as profound as the word personality would suggest to our present-day habits of thought.

The Holy Spirit is the Spirit of Christ; why should we not say so? He is also the Spirit of the Father; why should we not say so? Both are New Testament terms and have Apostolic sanction. But the Holy Spirit is also a mode of God separately apprehended. He is not to be thought of as a merely impersonal influence either, but as Himself, a living mind, will, and power ever available for us in time of need. The Holy Spirit was in the world before the Incarnation took place, but from the first Christian Pentecost onward there has been a marked intensification of His ways of revealing Himself and of the influence He has shown Himself able to exert. As Bishop Gore says in **The Holy Spirit and the Church**: "The first point that will strike us, when we seek frankly to appreciate the Bible teaching about the Holy Spirit is that it speaks of it or Him not as something which men naturally possess and only need to realize, but as a gift given, so to speak, from outside and (especially in the New Testament) under definite and objective conditions." This is surely true and is abundantly attested in the experience of holy men and women. The Holy Spirit under the Christian dispensation is not a gift which men enjoy in common, such as the gift of life or of a gregarious nature, but an experience to be bestowed and obtained in proportion to the sincerity wherewith we desire it and the use we are accustomed to make of it.—Rev. R. J. Campbell, D. D.

Mind Your Own Business!

Nancy was evidently very much annoyed.

"I felt like telling him to **mind his own business**", she said, as she poured her tale of woe into my sympathetic ear.

"And why didn't you?" I replied. "It's the best advice you can give to anybody; it seems a pity to have deprived him of it. Besides, it's a text, and you can never do much harm by quoting Scripture on suitable occasions."

"A text!" she exclaimed, in astonishment.

"Why, yes; didn't you know?" I answered. "I can see that its time I preached a sermon on it. Paul wrote to the Thessalonians telling them, in so many words, to **mind their own business**, and Jesus, without using the actual phrase, gave the same counsel to Peter. I shall be in no difficulty, therefore, about a starting-point for my sermon, and, as to divisions, they come of their own accord—

Firstly, I shall say, **every man has a business.**

Secondly, I shall say, **every man must make it his business to attend to his business.**

Thirdly, I shall say, **no man can satisfactorily look after another man's business.** He must mind his own."

My rough-and-ready sermonizing had its inevitable effect upon Nancy. She did not exactly go to sleep, but she was manifestly soothed and mollified.

"Dear me," she exclaimed, smilingly, as she put out her hand for her umbrella and prepared to go, "I had no idea that sermons were so quickly made!" And off she went.

But, as with most of the work that is done hastily and costlessly, nothing came of it. The sermon that I proposed to myself that evening, as I chatted with Nancy, has never been preached. I scarcely know why. The theme is important enough, in all conscience. The finest epitaph that could be graven upon any man's tomb would be the testimony: **He knew how to mind his own business.** And, even at the Day of Judgment, I doubt whether any man will receive nobler praise than that.

From the fact that Jesus told Peter to **mind his own business** I learn that life's greatest peril is the peril of distraction. It was the most momentous and memorable day in Peter's career. It was the day on which his great wrong was put right, as far as a wrong can ever be put right in this world. He had three times denied his Lord; and, to his delight, had been given the opportunity of three times confessing Him: **"I love Thee"! "Thou knowest that I love Thee"! "Thou knowest all things; Thou knowest that I love Thee"!** In response to that threefold avowal, Peter had been entrusted with a sublime commission. One would have expected that, having received such a charge from the divine lips, he would have gone apart to ponder the greatness of the grace by which he had been forgiven and the glory of the ministry to which he had been called. But, just at that moment, he caught sight of John. **"Peter, seeing him, saith to Jesus, Lord, and what shall this man do?"** And Jesus told him to **mind his own business. "What is that to thee?"** He asked, **"follow thou Me"!**

The least thing is apt to distract our attention from our main business if we are not taking it very seriously. On catching sight of John's face, Peter forgets all about his own forgiveness and his reinstatement in the ministry; his mind flies off at a tangent. What is to be **John's** mission in life? As if **that** mattered to Peter! I have often watched a weasel pursuing a rabbit. The rabbit is fast: the weasel is slow: but the weasel always gets his rabbit in the end. He allows nothing to deflect him. He may cross the scene of a score of other rabbits: many of them are much nearer to him than the rabbit that he is tracking down: he may even catch sight of some of them. But he takes no notice. The other rabbits may be fresh: the rabbit that he is tracking is already worried and spent: he knows that his only hope is to hold merci-

lessly to that one trail. We should all taste the joy of triumph more often if we adopted the same method. But, to our own undoing, we turn aside. Just as Peter gets his first glimpse of his own life-work, he catches sight of John. It is a small circumstance, but it is just enough to cause his mind to swerve. **"And what shall this man do?"** Peter's behavior called loudly for rebuke and he received it. Jesus told him to **mind his own business.**

There is all the difference in the world between an **inquiring mind** and an **inquisitive mind.** The one is often the enemy of the other. Peter is anxious to know what part he can play in hastening the Kingdom of God: he is to be commended; he is an **inquiring mind.** Peter is curious to know what part **John** is to play: he is merely **inquisitive:** he must be told to **mind his own business.** This kind of thing is very common.

I had great hopes of Arthur Cunningham. He got into the way of attending the church; seemed impressed: and I had many conversations with him. Like Peter, he was anxious about himself, anxious to be right: anxious to be of service. But it all came to nothing. Just as everything was promising well with him, he allowed his mind to become involved in a multitude of abstract questions. His curiosity was aroused as to the mystery of the beginning of things. How was the universe fashioned and furnished? Were the worlds created or evolved? Were the "days" of Genesis literal days or vast geologic ages? Now it is a fine thing for a young fellow to apply his mind to the stately and fascinating problems of the universe, just as it is a fine thing for Peter to interest himself in the future of his friend. But there is a time for everything. At that moment Peter's whole mind should have been focussed on **his own** future; and, at the period of which I am thinking, Arthur Cunningham's mind should have been focussed on his soul's salvation. It is no good shelving the question: **What must I do to be saved?** in order to investigate the latest theory of evolution. Like Peter, Arthur allowed an **inquisitive** mind to take the place of an **enquiring** mind. So did Effie Gray.

Effie became a member of my Young People's Class. One evening, she remained behind to speak with me. She was thinking of joining the church. I was delighted, and did all that I could to encourage her. Then, quite unaccountably, she cooled off. She not only said no more about joining the church: but she absented herself quite frequently from the class.

"Well, Effie," I said to her, one evening, "we never have a talk about things nowadays!"

"No," she replied, "I have been studying a good deal."

"Studying, Effie!" I replied, "that's good! And what is it that you are studying?"

"Well," she answered, a little diffidently, "for awhile I made a study of spiritualism; but I couldn't make much of that; so then I took up the study of prophecy. I've read quite a lot of books and compared their diagrams and charts; but it's very confusing. I can't reconcile the teaching of the little horn in Daniel with the teaching of the seventh seal in Revelation."

Poor Arthur! Poor Effie! They are finding that an **inquisitive** mind is a poor substitute for an **enquiring** mind. It is good to be interested, like Arthur, in the **beginning** of things; and it is good to be interested, like Effie, in the **end** of things; but, on the whole, it is better to leave the study of algebra until the multiplication table has been mastered. It is time for Peter to settle the affairs of John when his own relationship with his Lord has been clearly established and defined.

The beauty of it is that the man who **minds his own business** always finds his course perfectly clear. **"What is that to thee? Follow thou Me!"** said the Saviour. **"Follow thou Me!"** Could anything be more exquisitely simple? Could any instructions be more delightfully explicit? When life becomes a direct relationship between Himself and myself it is wonderful how plain my path appears.—Rev. F. W. Boreham, in Christian Index.

Come, Thou Spirit of Pure Love.

Many a gift did Christ impart,
Noblest of them all is love;
Love, a balm within the heart
That can all its pain remove;
Love, a star most bright and pure;
Love, a gem of priceless worth,
Richer than man knows on earth;
Love, like a beauty, strong to lure;
Love, like joy, makes man her thrall,
Strong to please and conquer all.
Love can raise us to that sphere
Use and beauty cannot sever;
Love can rais us to that spheer
Whence the soul tends heavenwards ever;
Though one spake with angel tongues
Bravest words of strength and fire,
If no love his heart inspire
They are but as fleeting songs;
All his eloquence shall pass,
As the noise of sounding brass.

Come, Thou Spirit of pure love,
Who doth forth from God proceed,
Never from my heart remove,
Let me all Thy impulse heed;
All that seeks self-profit first,
Rather than another's good,
Whether foe or link'd in blood,
Let me hold such thoughts accurst;
And my heart henceforward be
Ruled, inspired, O love, by Thee!

Christ The All in All.

Jesus Christ is the heart of the Bible. He is the Shiloh in Genesis; the I Am in Exodus; the Star and Scepter in Numbers; the Rock in Deuteronomy; the Captain of the Lord's Host in Joshua; and the Redeemer in Job. He is David's Lord and Shepherd; in the Song of Songs He is the Beloved; in Isaiah He is the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. In Jeremiah He is the Lord our Righteousness; in Daniel He is the Messiah; in Zechariah He is the Branch; in Haggai He is the Desire of all nations; in Malachi He is the Messenger of the Covenant and the Sun of Righteousness, and in the Book of Revelation He is the Alpha and the Omega and also the Morning Star.—Dr. R. S. MacArthur.

Unexpected Blessings.

We can never tell how near we are to an unexpected blessing when we are performing a duty, even the humblest. Saul went out to find his father's lost asses and he found a kingdom and came back with the anointing oil on his brow. Columbus set sail only to find a shorter path to old, old China, but he stumbled upon rich and splendid young America. The larger purposes of God catch up all our little thoughts and deeds into his great plan and turn them to world-wide blessing. Little did the father of Matthew Henry, when at family worship he was making homely comments on the Word of God, know that he was training up a boy that would one day write commentaries that would long feed the world. Atoms are very little things, eluding the power of our strongest microscopes to bring them within the range of vision, but enough of them make the continents and the stars, and a single one of them may be a center around which revolve the constellations. The humblest act faithfully done may be the doorway into the greatest gift of God and the most far-reaching blessings for ourselves and for the world.—Presbyterian Banner.

A Prayer For Whitsunday.

O Thou Divine Spirit, let me find my strength in Thee. I need Thee, that I may be strong everywhere. I long to be independent of all circumstances, alike of the cloud and of the sunshine. I want a power to save me from sinking in despondency, and to rescue me from soaring in pride. I want both a pillar of cloud and a pillar of fire; a refuge from the night of adversity, and a shield from the day of adversity. I can find them in Thee. Thou hast proved Thy power both over the night and over the day. Come into my heart, and Thy power shall be my power. I shall be victorious over all circumstances, at home in all scenes, restful in all fortunes. I shall have power to tread upon scorpions, and they shall do me no hurt; the world shall be mine when Thy Spirit is in me.—George Matheson.

A Nurse's Prayer.

O Lord, my God! This work I undertake
Alone in Thy great name, and for Thy sake.
In ministering to suffering I would learn
The sympathy that in Thy heart did burn
For those who on life's weary way
Unto diseases divers are a prey.

Take, then, mine eyes, and teach them to perceive
The ablest way each sick one to relieve.
Guide Thou my hands, that e'en their touch may prove
The gentleness and aptness born of love.
Bless Thou my feet, and while they softly tread,
May faces smile on many a sufferer's bed.

Touch Thou my lips, guide Thou my tongue,
Give me a word in season for each one.
Clothe me with patient strength all tasks to bear,
Crown me with hope and love, which know no fear,
And faith, that coming face to face with death
Shall e'en inspire with joy the dying breath.

All through the arduous day my actions guide,
And through the lonely night watch by my side.
So shall I wake refreshed, with strength to pray,
"Work in me, through me, with me, Lord, this day"!

—Myra L. Sawyer, in The Missionary Messenger.

We need a faith which rests on a great God, and which expects Him to keep His own word, and to do just what He has promised.—J. Hudson Taylor.

For the Young Folks

A Prayer at Whitsuntide.

Holy Spirit, Lord and Giver
Of that life wherein I move,
Lead me forth beside the river
Of the everlasting love.
Till the vision I am treading
Where the pure in heart have trod,
And the light has shone upon me
From the City of our God.

Holy Spirit, Guide and Guardian
To the glories of that place,
Lift Thou up Thy love upon me,
Through this mystery of grace.
Shine, O light, upon my darkness
Stilling all my soul's unrest;
In the silence of these moments
Be Thy Power manifest.

—Selected.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

How a Promise Came True.

M. L. G.

On the night when Jesus and His friends ate their last supper together before He was betrayed, He promised them that though He must leave them, they should not be long alone, but that there would come to them a Comforter—One to make them strong, One to bring to their remembrance the gracious words He had spoken, One to give them power to preach the Gospel and live it.

The friends of Jesus stayed there in Jerusalem, waiting for this promise to come true. And just ten days after they had seen Jesus for the last time, He sent the promised Spirit. Like wind He came, and like fire. And the heart of each of them burned with flame, like red coals that the wind fans into a blaze.

In the strength of the Holy Spirit those friends of Jesus set out to obey His last command, to preach the Gospel to every nation. The Church still labors at that great task, and still the Spirit fills those who follow Jesus in the way. He tells us not of Himself, but of Jesus, and if we long to know the best Friend better and to become more like Him, it is because the Spirit has lighted the flame in our hearts, too.

Pray for the Holy Spirit and wait for Him. Your body is meant to be His Temple, your mind and soul the channel through which His life can flow and touch others. This is what it means to be indeed a fellow-worker with God.

Winnie Unearths a Story.

Winnie picked up the bit of broken china. It was the prettiest piece she had ever seen, creamy white with a gay pattern of softly colored field flowers, dull blue and deep yellow and lavender and warm rose. She rubbed it against her pinafore and got off the last particle of sandy soil. She turned it over. On the back was a queer-looking signature and a date, "1826".

"Why, that's a hundred years old!" said Winnie. "I'd like to know whose it was, a hundred years ago." She left the new playhouse and went to show it to mother.

Mother turned it in her hands with a curious smile. "Did you find this under the dogwood trees?" she asked.

"Yes, mother, when I was sweeping the dead leaves away to make me a playhouse. See, it's a hundred years old! Who do you reckon it belonged to then?"

"It belonged to your great-grandmother, dear Winnie," said mother. "When she was married her brother in France sent her six of these plates. Fine china was rare and costly then, and she was very proud of them. She kept them all until she was old, then she gave one of them to each of her six daughters. My mother used hers for a cake plate. And she always let me pass the little iced cakes when she had a tea party. And I held that plate very carefully too, I can tell you!" Mother laughed softly. "I always wanted it for my playhouse, more than anything in the world! I never had a real tea set like yours, only bits of china that had been broken."

For the first time Winnie realized that once mother was a little girl herself. "Where was your playhouse, mother?" she asked eagerly.

"Come on," said mother, "I'll show you!" She took Winnie's hand, and together they went out through the back yard gate. They followed the small beckoning path down the little hill until they came to the brook. It was a noisy little brook, always in a hurry, and on the banks beside it grew blue and white violets and starry pink crow's-foot. They stepped across it and climbed the steep bank beyond and came to the sweet dogwood thicket.

"Right here's where I found it," said Winnie.

Mother nodded with that curious little smile on her lips again and a far-away look in her eyes. "It's where my playhouse was," she whispered. They sat down side by side.

"But how did you get the plate, mother?" persisted Winnie. "You never did tell me."

"I was so busy remembering things that I forgot it," said mother. "Well one day mother was having a big tea party for the minister and his wife They were going to China. He was a big, tall man, very gentle and kind and very near-sighted and awkward. Mother let me wear my red cashmere dress that day and my white apron with its ruffle all starched and fluted. I was going to pass the cakes as usual. I was much excited. And I loved to hear the ladies telling each other that I was 'Such a helpful child!' 'So graceful!' 'A perfect little lady!' I was making my way among the guests, and the minister was standing by the fireplace. But as I came up behind him, he turned to sit down, his foot caught in the hearthrug, and he fell sprawling, knocking me down at the same time. I got up, not hurt at all. He got up and said he wasn't hurt either, but terribly outdone, of course. But the lovely plate was broken into thirteen pieces!"

"Oh, dear!" cried Winnie. "I bet you were glad the preacher did it!"

"I was, dear Winnie!" said mother, laughing. "Of course no one could scold the minister. It was just laughed off, as if it was nothing. But when everybody had gone home, mother cried a little and gave me the pieces for my playhouse." Mother looked around her as if she was coming back from a far-away place. "And this is the very spot. Of course the trees were little then, and the ground was not so shaded, so grass and wild flowers grew under them. I had a board between those two trees for my china cupboard, and there I kept the broken plates."

"Mother," said Winnie curiously, "truly, weren't you kind of glad he broke it?"

"I'm afraid I was," admitted mother, "but I didn't let mother know it until he sent her a very beautiful new one from China!"—Christian Observer.

For the Southern Churchman.

The Leopard Whom Nobody Loved.

Louis Tucker.

Once upon a time there was a leopard whom nobody loved. This made him very sad, for he was hungry for affection, but nobody cared until one day he met a strong-minded woman.

Her name was Nancy, but she was born under a sour star. Her head was blonde, her heart brunette, her eyes were ice, her nose above the snowline and she cried hail. She wore a brutal bonnet and a capable cape. She could kill time, murder mirth and execute music, and she could have taught Eve how to raise Cain.

When the leopard heard her cry hail, he gave up his original idea of eating her and tried to go away; but she saw him in the bushes and, hurrying hastily, she caught him around the neck with the crooked handle of her umbrella, and so he became a prisoner. She took off her veil, which nearly scared him into fits, and with it she blindfolded him; and then she made a bag out of one of her petticoats and put him in it; and then she borrowed a wheelbarrow and took him home.

When she got him to her home—she was a widow and lived alone—she tied his feet and cut his claws and bought a dog-muzzle and muzzled him so that he could not bite, and put a collar round his neck and chained him to one leg of the dining-room table. Then she put her arms round his neck and cried, because she had to treat him so badly; and then she fed him with hot mince-pies and gave him nothing else to eat until he finished them.

The next day a book-agent came to sell an illustrated copy of a book called "Ladies of the White House", so she showed him into the dining-room. The leopard stood upon his hindlegs and clanked his chain; and the book-agent left all his books and also left the house immediately, at once; and the woman who lived next door came in to see what was the matter, and she left too.

The circus people from whom the leopard had escaped heard of it, and they drove up to the door with a large empty cage to get him. But Mrs. Nancy said that if he ever had belonged to them, they had lost any right to him when they let him get away; and she didn't believe he was theirs anyhow. They got a policeman, but she unchained the leopard from the leg of the table and held the end of the chain in her hand; and the policeman left and stood outside the gate and rapped on the sidewalk with his stick until a lot more policemen came. Then the circus men telephoned for the circus manager and somebody saw the crowd and thought it was a fire and turned in a fire-alarm; so the engines got there about the same time the manager did. Mrs. Nancy stood on the front steps, with the end of the leopard's chain in her hand, and

told them all what she thought of them. When the leopard growled at other people, she sicked him on; but when he growled at her, she boxed his ears. When the circus-manager saw that, he stopped arguing and trying to get the leopard back, and began instead to try and hire Mrs. Nancy to join the circus. And when the crowd understood, they all began to laugh and then to cheer and tell her to charge more. At last she agreed with him for a hundred dollars a week; and now, if you go to the right circus, you can see her perform, in a black velvet dress with yellow spangles, in a cage of leopards in the middle of the third ring; and she always puts her arm round one of the leopards and hugs him before she begins the performance.

Each By Name.

Never a little foolish lamb
Astray in the gloaming dim,
But the tender Shepherd knoweth its name,
And calleth it home to Him.

In the flock and the fold the sheep are His,
Nor a hill so gray and dun,
But the Shepherd counteth his lambkins there,
And watcheth them one by one.

Never a day so bleak and chill,
Nor a night so dark and drear,
But the tireless love of the Shepherd waits
For the sheep that are passing near.

Never weary, way-worn sheep
In the great world flock today
But may hear the call of the Shepherd's voice,
May follow Him and obey.

The Shepherd hath ransomed the great world flock,
He hath bought it for His own;
And He loveth and guardeth it one by one,
As were each in the world alone.

—Margaret E. Sangster.

Spot, the Watch Cat.

Spot was an old cat. But he was very, very wise for his years. Even as a kitten he had shown that he was wise.

"We're just going over to Uncle Fred's for the evening," said Mrs. Smith to Bob. "Millie is safely in bed, and you may put Spot in his basket and go to bed at nine."

"All right, mother," said Bob, as he watched his father and mother go down the snowy road.

Now as Bob was nine years old, and Millie only three, he had a little studying to do after his sister had gone to bed. He worked till eight o'clock, and read till nine. Just as the clock was striking the last strike he jumped up from his book and went to the kitchen to look for Spot in his usual corner. Spot was not there. Bob looked behind the stove. There was no cat there, either. He looked in the broom cupboard. No cat there. So Bob began to call very softly so as not to waken Millie. Bob finally went to the shed to see if Spot had put himself to bed as he had done once or twice before. No Spot to be found anywhere.

At last, after much searching both outside and in, Bob decided that Spot had followed mother and daddy to Uncle Fred's, two miles down the country road.

"It would be just like Spot," Bob thought, as he prepared for bed. Then, with a look at Millie in her little crib, Bob turned off the light and hopped into his cot. He was quite sure Spot was all right anyway.

Bob felt as if he had been asleep only a few minutes when he was awakened by a sound. He listened.

"Meow," came the sound again, and before Bob knew it Spot had jumped up on his bed and was walking up toward his face.

"You rascal! Where did you come from?" whispered Bob, "and whatever is the matter? You should be asleep." But Spot meowed again, and scratched and jumped about as Bob had never seen him do before.

"What is the matter, Spot? Come here." But Spot would not keep still. And just then Bob smelled something funny.

"It smells like smoke, Spot," said Bob, and he choked with the funny feeling in his throat. The cat was meowing more than ever now. Bob jumped out of bed and ran into the hall. Out there the smell of smoke was stronger. His eyes were stinging, too. But he couldn't see the smoke, although the air looked blue and queer.

Bob rushed downstairs. There he saw the smoke coming from underneath the cellar door. He opened the door and was driven back by the force of the smoke which came up in big clouds. He tried to close the door, but could not. Then he rushed for the kitchen closet.

"Sled first!" Bob gave himself the order. He took the sled out into the road, shivering in his night-clothes. For he knew he had not time to spare.

When he got back to the house the fire was teeming up the cellar steps and the hall was full of smoke and flames.

"Millie, Millie," Bob now called with one thought only in his mind, "come downstairs to Bob, Millie". At the same time he fumbled up the smoky stairway as fast as he could manage it.

"Bob, Bob," called Millie, "I want mummy," and she began to cry.

Bob groped about until he found his weeping sister. Then with one hand he grabbed a blanket from the bed, wrapped it all about her as he took her in his arms and hurried down the stairs again through smoke and flame.

"Now we must run and tell mother and dad. Be brave, little sister," Bob encouraged. "Just show mummy how brave you can be."

"I want mummy, I want mummy, I want pussy," sobbed Millie, all in one breath.

"Oh, Millie," said Bob, with a sudden thought, "where is Spot? Have you seen him?"

"No-no," sobbed Millie. "I want Spot."

Thinking of Millie, Bob had quite forgotten Spot till now. Where could he be? He hadn't heard him meow since the first warning. Bob thought for just a second. Then he said, "Millie, will you promise to sit very, very still, if I go away a few minutes?"

"Yes," said Millie, "but I want Spot."

With a leap and a run, Bob was in the burning house once more. The fire was racing upstairs now. He could not get up if he tried. He rushed as near the fire as he could, and called out, "Spot! here, Spot!" as loudly as his stinging throat would let him. Just then something ran against his feet. Something big and bulky. Although he could not see, Bob grabbed for the moving object and caught Spot in his arms.

"Whatever are you carrying, Spot?" he said, as he stumbled to the door, and out to Millie on the sled.

"Oh," cried Millie in great joy, "Spot has dolly, Spot has dolly." And it was true. Between his teeth Spot had dolly's skirt held tightly.

"Now for mummy," said brave little Bob. And with Millie, Spot and dolly bundled in the sled, Bob ran a mile in the snow with nothing on but his winter night-clothes, to tell his mother and father that the house was burning down.

"I thought Spot had followed you to uncle's," Bob said, as he explained everything much later.

"Spot slept with dolly and me," lisped Millie.

"Oh," said mummy, "that explains how Spot saved all your lives. If he had been in the shed asleep, you might have been all burned."

Then daddy spoke; "When we build our house again, we'll make a special corner just for Spot. And it shall be somewhat inside the house. For Spot is our watch cat now, you know."—Junior World.

The Little Girl and the Conductor.

All night long the great through express train had been rushing along in the darkness, while men, women and children slept safely and were carried where they wished to go.

In one of the sleeping cars was a little girl, and when the conductor went through for the first early morning round this little girl was up and dressed. Her mother and grandmother, with whom she was traveling, were still in their berths.

"Good morning, conductor," said the little girl, looking up with a bright smile.

"Good morning," replied the conductor.

"I think we must have had a good conductor and a good engineer to take such good care of us all night," said the child.

The conductor forgot all about his long, hard night and how tired he was. All day long he kept thinking about that little girl.—Exchange.

What the Clock Says.

What does the clock say, loud and clear,
Up by the mantel high?
Hark! only two wee words I hear
While snug in bed am I.
While snug in bed am I.
The whole day long it sang "tick-tock!"
Now it has changed its tune, this clock.
"You're good! you're good!" it seems to say
When I have been quite good all day.

What does the clock say, loud and clear,
When lips have learned to pout?
How it should know I'm bad is queer,
I'm puzzled to find out.
And yet, when all the house is still,
A voice the whole room seems to fill.
"You're bad—quite bad!" I hear it say;
Who told it I was bad all day?

—Selected.

To know Christ is the way to grow in holiness. Christianity is not a religion of rules. It is the religion of the divine example. Try to follow the blessed steps of the most holy life. Take His advice. Ask yourself in the moment of perplexity or temptation, what would He do if He were here? Nothing else will so surely lead us into the way of holy living.—George Hodges.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week on which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

PIPE ORGANS.

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MEETING OF TRUSTEES.

THE BOARD OF TRUSTEES OF THE Protestant Episcopal Theological Seminary in Virginia will meet at the Seminary on Wednesday the 8th day of June, 1927, at noon.

S. SCOLLAY MOORE,
May 5, 1927. Secretary.

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REFINED, EDUCATED YOUNG LADY desires position as practical nurse in country neighborhood, or assistant housekeeper. Best references. Address "J-2", care of Souther nChurchman.

Deaths

BROOKES: Entered into eternal rest on Wednesday, May 11, 1927, at University Hospital, Baltimore, Md., ALEXANDER POWELL BROOKES, JR., ten years old, only son of Alexander Powell and D. Elizabeth Watkins Brookes. Funeral services were conducted in St. Paul's Episcopal Church, Alexandria, Va., by the Rev. Percy Foster Hall.

MRS. SARAH DABNEY EGGLESTON.

MRS. SARAH DABNEY EGGLESTON, age 88 years, wife of Captain John Randolph Eggleston, noted Confederate Veteran and Lieutenant on the "Merrimac", died at her home at Sewanee, Tenn., on May 15, 1927. Funeral services were held in All Saints Chapel and interment was made in the Sewanee Cemetery on May 16th.

Mrs. Eggleston was born and raised in Mississippi, having lived at Raymond, Hinds County, Mississippi, until 14 years ago, when she came to Sewanee. The deceased is survived by her two sisters, Mrs. Ida Dabney Armstrong, of Birmingham, Ala., and Lelia J. Dabney, of Sewanee.

"He giveth His beloved sleep"

REV. FRANCIS E. CLARK, D. D.

REV. DR. FRANCIS E. CLARK, known the world over as the "Father of Christian Endeavor", died at his home at Newton, Mass., May 26, 1927. The founder of the great young people's religious movement had been ill for several weeks. He was in his 76th year.

Dr. Clark resigned the presidency of the International Society of Christian Endeavor two years ago, but maintained his active interest in the work of the movement, which he founded forty-six years ago when he was pastor of the Williston Congregational Church, in Portland, Me.

He is survived by his widow, one daughter, Mrs. William F. Chase, of West Newton, and three sons, Professor Eugene F. Clark, of Dartmouth College; Harold Clark, head master of a school in New Jersey, and Sidney A. Clark, of Boston.

Born in Aylmer, Quebec, September 12, 1851, Dr. Clark was the son of New England parents. His father, Charles Carey Symmes a civil engineer and timber locater who had gone to Canada to seek his fortune, died when the son was three years old. Five years later his mother, who was Lydia Fletcher Clark, of Tewksbury, Mass., died and the boy was adopted by her brother, Rev. Edward Warren Clark, by whose name he afterward was known.

The founder of Christian Endeavor lived to see it become international, interdenominational and interracial, and grow from the first forty members to an organization with 80,000 individual societies with a membership of approximately 4,000,000 within eighty denominations. It is estimated that more than 25,000,000 women and men throughout the world have been members of the Christian Endeavor movement since its inception.

Personal Notes

The address of the Rt. Rev. L. L. Kinsolving, D. D., is changed from Greenwich, Conn., to Forest Hills Inn., Forest Hills Garden, Long Island, N. Y.

The Rev. Richard M. Douglas, assistant minister at St. Mark's Church, Shreveport, La., has accepted a call to Holy Cross Church, Harrisburg, Texas, effective June 1.

The Rev. Alan H. Tongue, a recent graduate of the Philadelphia Divinity School, has accepted his appointment as deacon-in-charge of Christ Church, Frackville, Pa., effective July 1.

The address of the Rev. John A. Gardner is changed from Pawhuska, Okla., to Trinity Parish House, Cincinnati Avenue, at Fifth Street, Tulsa, Okla.

The Rev. Harry Mershon has accepted his appointment as deacon-in-charge of All Saints' Church, Saint Clair, Pa., and expects to take charge August 1.

The address of the Rev. Charles H. Lee is changed from Macon, Ga., to St. Simon's Island, Ga.

The vestry of Memorial Church, Baltimore, has extended a call to the Rev. Benjamin B. Lovett, D. D., to become rector of Memorial Church. The Rev. Dr. Lovett, for some years past, has been assistant rector at Emmanuel Church, Baltimore.

The Rev. E. J. Pipes, of St. Andrew's Church, Canton, N. C., has accepted a call to Holy Trinity, Manistee, Mich., and entered upon his work June 1.

The Rev. Dr. Frederick Grant, of the Berkeley Divinity School, Middletown, Conn., has been called to be dean of the Western Theological Seminary, Chicago, in succession to Dr. DeWitt, who has recently resigned.

The Rev. Conrad Goodwin, rector of Zion Church, Charles Town, W. Va., has been called to St. John's Church, Helena, Arkansas, and has the call under consideration.

The address of the Rev. L. W. Blackwelder is changed from Atlanta, Ga., to Griffin, Ga.

The Rev. R. P. Eubank, formerly of Basin, Wyo., will be in temporary charge during the summer months of the Church of the Incarnation, Mineral, and St. James' Church, Louisa, Va., with residence at Mineral, Va.

The Rev. Jesse S. Wicks, of Emmanuel Church, Petoskey, Mich., has resigned to take effect June 1.

The Rev. Condit N. Eddy, student chaplain at Princeton University, has accepted a call to become rector of St. Paul's Church, Watertown, N. Y., and will assume his new duties about July 1.

The Rev. Lewis J. Bailey, formerly rector of Grace Church, Menominee, Mich., has accepted the call to be chaplain of Kenyon College, Gambier, Ohio, effective September 1.

The Rev. Edmund L. Souder, formerly of the American Church Mission, Wuchang, China, will take charge of the work at Baguio, P. I., during the absence of the rector. His address is care of Rt. Rev. G. F. Mosher, D. D., Bishopsted, Manila.

The Rev. Frank M. Johnson, Jr., formerly of Christ Church, Eagle Lake, Texas, has accepted a call to St. Andrew's Church, Houston.

ORDINATIONS.

Correction.

In this column in our issue of May 21, it was stated that Mr. Humphrey Campbell Dixon was presented for ordination by the Rev. Paul Reinhardt. This is an error; as Mr. Dixon was presented by the Rev. Samuel H. Sayre, assistant at St. Paul's Church, Chicago, Mr. Dixon's home parish.

William Capers Munds of the Diocese of Ohio was ordained deacon by the Rt. Rev. Thomas C. Darst, D. D., acting for the Bishop of Ohio, in St. James' Church, Wilmington, N. C., on Sunday, May 8. The sermon was preached by

the Rev. Kirk B. O'Ferrall, rector of Emmanuel Church, Cleveland, and the candidate was presented by Canon J. Reginald Mallett, of Trinity Cathedral, Cleveland.

Mr. Munds, who is a student at Bexley Hall, Gambier, Ohio, will serve as curate in Emmanuel Church, Cleveland, after his graduation in June.

The Rev. Jesse Starnes Lockaby, deacon-in-charge of St. John's Church, Marion, N. C., was ordained priest in his parish church, Friday, April 8, 1927, by the Rt. Rev. Junius M. Horner, D. D., Bishop of the Diocese of Western North Carolina. The assisting clergy were the Rev. Benjamin S. Lassiter, rector-emeritus of St. John's, Marion; the Rev. S. R. Guignard, dean of the Morgantown Convocation; the Rev. J. W. C. Johnson, who presented Mr. Lockaby; the Rev. G. Floyd Rogers, of Trinity Church, Asheville, who preached the sermon, and the Rev. LeRoy A. Jahn, rector of Grace Church, Morganton.

Mr. Lockaby, after faithful service as a deacon in this parish, continues his ministry as rector.

On May 19, 1927, in the Oratory of Seabury Divinity School, Faribault, Minnesota, the Bishop of Minnesota, acting for the Bishop of Central New York, ordained Harold L. Andress as a deacon. The candidate was presented by the Rev. Dr. F. F. Kramer, and the Rev. Dr. F. H. Hallock preached the sermon.

On May 20, 1927, in St. Peter's Church, New Ulm, Bishop McElwain ordained Clarence Burnett Whitehead as a deacon. Archdeacon Couper presented the candidate and preached the sermon.

A service of ordination was held in Bethlehem Chapel, Washington Cathedral, Washington, D. C., on Ascension Day. Bishop Freeman ordained to the priesthood three deacons in the diocese as follows: the Rev. Hugh F. Clary, assistant at Ascension Church; the Rev. Robert J. Shores, assistant at St. Margaret's Church, and the Rev. Hulbert A. Woolfall, deacon-in-charge of St. Philip's Church, Laurel, Md. Two seminary students were ordained deacons by Bishop Freeman as follows: Mr. Mills Perkins, of St. Stephen's Parish, a student at Virginia Seminary, who has been lay reader in charge of the Chapel of the Redeemer, Glen Echo, Md., and Mr. Loren M. Gaviett, of St. James' Parish, Washington, a student of the General Theological Seminary, New York. At the same service the Rt. Rev. William L. Gravatt, D. D., Bishop of West Virginia, ordained to the priesthood the Rev. Edward Pinell, who has been a student at Virginia Theological Seminary and is attached to Bishop Gravatt's diocese. The sermon of this ordination service was preached by the Rev. W. Cosby Bell, of the Virginia Theological Seminary. In the afternoon of the same day a general confirmation service was held by the Bishop of Washington in Bethlehem Chapel. This service is planned each year for those candidates who were unable to be present at their own parish confirmation services.

DEATHS.

The Rev. Albert Corey Jones, rector of Grace Church, Hamden, Conn., since 1915, died at his home in Hamden on Tuesday, May 10. He was born in New Haven on June 5, 1873, and was a graduate of Yale University and Berkeley Divinity School.

Funeral services were conducted by Bishop Brewster, assisted by the Rev. Dr. Stewart Means, the Rev. Dr. John F. Plumb, and the Rev. Dr. John D. Skilton. Burial was in Hamden.

The family of Bishop Burleson, of South Dakota has suffered a severe bereavement in the death of Miss Laura C. Birchall, who had for twenty-five years been a member of his household, first when he was Dean in Fargo, then during his secretaryship in the Church Missions House, and through his episcopate in South Dakota. A devoted Churchwoman, a remarkable teacher of little children, a life-long participant in all forms of Church work, hers was a life made beautiful by loving and joyous service. She was called to her rest on Saturday, May 7, and was buried in the Bishop's family lot in Sioux Falls on May 11.

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WITH HIM

CRUCIFIED WITH HIM
Gal. 2:20; 5:24; 6:14.

DEAD WITH HIM
Rom. 6:8; 2 Tim. 2:11.

BURIED WITH HIM
Rom. 6:4; Col. 2:12.

QUICKENED WITH HIM
Eph. 2:5; Col. 2:13.

RAISED WITH HIM
Eph. 2:6.

SEATED WITH HIM
Eph. 2:6.

LIVING WITH HIM
2 Cor. 13:4; Rom. 6:8.

LABORNG WTH HIM
1 Cor. 3:9; 15:10.

SUFFERING WITH HIM
Rom. 8:17.

GLORIFIED WITH HIM
Rom. 8:17.

REIGNING WITH HIM
2 Tim. 2:12; Rev. 20.

COMING WITH HIM
1 Thess. 4:14.

THE EXCEEDNG RICHES OF HIS GRACE
Eph. 2:7.

"Thou of life the fountain art,
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Rise to all eternity."

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"Endurance is nobler than strength, and patience than beauty."

Sin in itself is more to be dreaded than its consequences.

God makes the prisons of life work together as antidotes.

The very fact that a Christian is here and not in Heaven proves that some work awaits him.

No Christian should lose heart. To lose heart is to lose hope. To lose hope is to lose faith. And to lose faith is a sin.—M. J. Macleod.

"When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinning heart,
Thou, Lord, shall I fully know,
Not till then how much I owe."

"We must never make the mistake of assuming that the Gospel of Jesus Christ is an American institution. It is for the world, and it is ours now to be a servant among the nations in carrying the blessed glad tidings and heal the broken peoples of earth."

"Perseverance," that's what we want! If we don't succeed today, we'll get at it all the harder tomorrow, and if we don't get it then, we'll go at it the next day, and every day of the week. If we don't succeed in January, we'll go at it in March, and if not in March, in April, and no let-up in summer.—D. L. Moody.

It's true we cannot reach Christ's fortieth day;
Yet to go part of that religious way
Is better than to rest:
We cannot reach our Saviour's purity;
Yet we are bid "Be holy e'en as He",
In both let's do our best.
—G. Herbert.

Out of the bitter which the disciples tasted when their Lord and Master spoke of His departure they were soon to taste the sweet. The cross was not far distant; neither was the resurrection. The sorrow that crushed them was but for a brief season of days. The joy that followed when they saw their risen Lord made the sorrow resplendent as does the sun the cloud which it illumines with its golden glory.

The value of prayer is not commensurate with its ease and fluency. As a cold climate produces a strong race, so coldness in prayer often preserves the soul from enervating self-deception and forces it to strike deep roots into the eternal Rock. The loneliness and emptiness of the soul that we often experience in the very act of prayer may be the hand of God, dilating the heart by hope deferred and unfulfilled desire until it receive the Presence it longs for. For most souls prayer, if taken seriously, is a business demanding high courage.—Selected.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 92. RICHMOND, VA., JUNE 11, 1927. No. 24.

AFTER THE FIRE, THE STILL SMALL VOICE

We are living in a time when the commonplace has become marvelous. The common air we breathe was little thought of a few years back as being rich in undiscovered possibilities. But now it has borne an aviator across the ocean, and it is vibrant with messages; and the rude hamlet listens in on the city's most gifted preachers, and its richest musical offerings. But the bane of the radio is static. Whatever the scientific content of this term may mean, the word itself has an application as being a foe to the Gospel. Static means coming to a stand. It has the idea of being stationary, fixed, immovable; and represents what we know as deadly inertia, a law in the spiritual as in the physical realm.

The false prophets were represented as dumb dogs, lying down, loving to slumber. To workers in the vineyard, the cry was: "Why stand ye idle all the day?" The dull apathy, which leads to a stagnancy producing a deadly miasma, that kills faith, is seen in the prophets searching Jerusalem with candles; for the men "settled oi their lees, saying: "The Lord will not do good, neither will He do evil". "He stirreth up the people." True—there is an incendiary note in the Gospel. He came to cast fire upon the earth. The firy energy that stirs out of sleep and from the rooted settled inertia brought about by the world's soporific. Do away with the static and the radio is wonderful. Do away with the spiritual static and the Gospel is broadcast over the earth. There are no stops signs in the Gospel ministry; they are all Go. If it is a demoniac healed, the command is Go home, and tell what great things the Lord hath done for you. If it is a leper healed, it is: Go show yourselves to the priest. If it is a post resurrection group of disciples, it is: Go ye into all the world and preach the Gospel to every people. The Dead Sea is dead, because it has no outlet. We do not work on the storage battery plan, but on that of the trolley. If we are in touch with the moving current of life, there must be movement. Our Lord, Jesus Christ, went about doing good. "My Father worketh hitherto, and I work." No static here.

The Bishops' Crusade opened the eyes of the country when the staid, conservative Episcopal Church moved en masse to broadcast the Gospel. It has compelled the attention and interest of the Christian Church of America. Is it to be a guesture? Is it a flash out of the pan, a big parade, with marshalled hosts, with fan-fire of drum and panoply of outward might, only to "peter out" and lapse back into the dreary languid comfortable gospel of being at ease in Zion? "By their fruits ye shall know them." Our Church life seems to be becoming a succession of film reels that excite us for the moment until some new thing is invented. We live and move and have our being by reactions. It is a case of "after this man rose up Theudas"—he also perished. We have had the Men and Religion Movement, and the Nation Wide Campaign, and now the Bishops' Crusade. We are like the sickly crowd around the Pool of Bethesda, waiting for the moving of the water; or like the impotent man at the beautiful gate of the temple, living on doles of charity, but still impotent. Christianity has not come to maintain us in a state of weakness and helplessness, but to set us on our feet, and send us out to bear glad tidings.

"Son of man stand upon thy feet"—not wait continually to be pushed by the mechanics of some spectacular movement. The dry bones of a lopsided Christianity content to be busy with a system of dilletante, fastidious self-culture must be breathed upon by the Holy Spirit until they live and move, a mighty army, instinct with Divine power and fire to witness and be set in motion in a Crusade of love and pity for the lost.

Oh, let us conserve the ground gained by the Crusade! It is better not to know this perfect will of God, and after knowing it, to turn back to the old line of least resistance. We plead for an awakened Church to rise and combat the inertia—a foe originating from the enemy of souls to prevent the most effective weapon the Church has for defeating Satan, namely, winning souls for Christ. Hear the old veteran of the Gospel of the Grace of God, calling aloud to strive together for the faith of the Gospel. There must be no let-up. Great souls with lofty vision have left their mark because they continued. Daniel continued. As Paul says, "Having obtained the help of God, I continue". "These all continued in prayer." Hold on, stand fast, "Do the work of an evangelist, preach the Word." "Be instant in season and out of season."

The Bishops' Crusade was born from a sense of the deplorable needs of the Church. "It takes a high-souled man to lead the masses to a cleaner sty." Thank God for the vision that inspired it. Let it not fade away into the light of common day. It must be continued—that is, the follow-up work. The Crusade has done more than most of us realize. If nothing more, it has taught the supremacy of the spiritual. We realize again that to rebuild a broken order it is "not by might, nor by power, but by My Spirit".

Evangelism has come to stay. The Commission on Evangelism is the most important in the whole Church. We must give them unstinted support. Let every Church see to it that it has an Evangelistic Committee—the picked men and women spiritually of the Church. Then by God's grace let pastor and people learn to do personal work by first surrendering to Christ and claiming the promise of the Holy Spirit, and then to study books on personal work. This is not something super-imposed; it is the normal fruitage of the presence of the Holy Spirit in a life. The evidence of the Spirit's presence is a desire to speak of and for Christ. "He shall take of Mine and shall show it unto you." And He is given "To them that obey Him". The sin of a self-satisfied Church, sodden with apathy, grown dull with respectability, must be confessed and put away. And then, claiming the enduement of the Spirit, the hunger for souls, the vision of a lost world, and the compassionate

love of Christ, will constrain the Church to be about her work of seeking and saving the lost, and of keeping everlastingly at it with the Gospel. After the earthquake, the wind and fire—they were outward—came the still small voice—that was inward. We have had impressive outward visions of the power of the Spirit, moving eighty-six out of eighty-seven dioceses of our great Church to launch forth into the deep for souls. Now we trust the still small voice of God's Spirit, experienced inwardly, will move to action our clergy and laity, until, as of old, we shall see multitudes added to the Lord.

May we close with a renewed expression of appreciation to the Diocese of East Carolina in giving their Bishop to the Church for six months for the inspiring work of the Crusade. Few realize what a Herculean task it has been, making a demand on his strength to the point of imperiling his health. Thanks to his splendid leadership and the work of his associates, we believe no piece of work undertaken by the Church has been done so thoroughly and so economically and with more Apostolic zeal and simplicity. The way is blazed. The call is urgent. The vision is before us. We cannot turn back. The Lord Jesus is calling, and the cry must be: Full steam ahead. "Lift up your eyes and look on the fields." Poor of soul is he who is not moved to respond, and the danger of the curse of Neroz is his."

"Oft when the word is on me to deliver,
Lifts the illusion and the truth lies bare.
Desert or throng, the city or the river,
Melts in a lucid paradise of air.
Only like stars I see the souls thereunder,
Bound who should conquer, slaves who should be free,
Hearing their one hope with an empty wonder,
Sadly contented in a show of things.
Then with a rush the intolerable craving
Shivers throughout me like a trumpet call
Oh, to save these, perish for their saving,
Die for their life, be offered for them all!"

Pembroke W. Reed.

A LAY SERMON TO THE GIRL GRADUATE

This is the time of year when papers are filled with most interesting and attractive reading concerning the "sweet girl graduate". It is the time and season we all love best, a season of flowers, fans, young women looking their sweetest and prettiest—the season when strict college rules are suspended and the young, light-hearted misses feel free as birds. They skip and flutter about in light gauzy gowns, bright and gleeful, the pale cheek of the student, no longer transparent in its ethereal beauty, but flushed and rosy, as the purple current rushes healthfully through the system, painting the cheek, giving life and elasticity to limb, making her the charms and pride of our Southland—the beautiful "sweet girl graduate".

* * *

This is the happiest day of her life, the day of her triumph, the hour when years of toil in the school room end, and she is free. As she stands on the platform before an audience of friends and admirers, under the light of blazing jets, flowers banked in tiers at her feet, she is queenly in her beauty and triumphant in her glory. The diploma which she holds in her hand is the evidence, the history of work well done and is her ticket of admission to the royal association of educated women.

* * *

When the lights go out blooms and blossoms are gathered, and she leaves the hall proud and happy. Out under the starlight her heated brow is cooled, her excited brain is quieted and there is a slight reaction, a tinge of disappointment—the glare and glory, the subtle strains of music, the sensuous fragrance of flowers no longer excite and charm, and as she plucks a withered leaf and crumbles it in her hand, somehow she is despondent, disappointed. Her triumph was too short—in a few minutes she has outlived the anticipation of years.

* * *

Off yonder in some country home, at the hour when she stood in her beauty and glory reading her graduating essay, two aged people sit in the old farm house watching the clock, holding a program of the exercises in progress, counting the minutes, estimating the exact moment when their child shall claim and receive graduating honors. The old people are nervous and excited, they smile as they gaze at the name of their child, and tears of love fill their eyes. They can hardly sleep, they are happy. They forget sacrifices made to enable their daughter to obtain that of which they were deprived. They are glad that they economized and saved so that she might have the advantages of education.

When she returns to that home, how will she show appreciation for the great love which enabled her to become the accomplished woman? There are many ways. Her arm about the neck of the father, a kiss on the wrinkled brow, words of tenderness and thankfulness, aiding the mother in her household affairs, kindness and gentleness with the younger children, helping them with their studies and using education and cultivation in making that home bright and happy—these are some of the ways.

* * *

Possibly while educating and improving the mind she also gave the heart some cultivation, in the usual mild school girl form, a sort of just for fun way of exercising the love faculties in anticipation of the more serious and inevitable form which she expects sooner or later. As she has lived through the period which Byron describes as "the bread and butter time of life", her experience will enable her to size up the value of the man who proposes to walk at her side during the balance of her days.

* * *

But suppose, for instance, when she arrives at her home railway station with big trunk, a load of framed art gems the work of her magic hand, gowned in the latest fashion of fabric daintily fitted; and suppose she sees that fond old father in his plain homespun, the one mule wagon, everything so different from the fresh up-to-date fashionable boarding school which she has left behind; how does she feel? How will she act when right there, at that stateion, in the presence of the fond old father and neighbors whom she has known from babyhood, and in the presence of the patient mule that she used to ride from the field at the close of long summer days when she was a little barefooted, light-hearted, prattling child—right there she will display strength of character and her future life will be made or marred.

A warm, loving embrace of father, friendly greetings of neighbors and a pat on the neck and kind word for the mule, will show that she is not only the sweet girl graduate, but a woman, one and altogether lovely, more to be desired than pearls and rubies.

* * *

Leaving the school is beginning life. The young graduate has it in her power to mould such a life, that Solomon's description will apply:

"Many daughters have done virtuously, but thou excellest them all. Her own works praise her in the gate."

The schools of our country send out graduates equipped for high aims and splendid futures. There are beautiful lives all over our country, graduates who have gone out from our schools, and as the years go by and one by one they pass away, they will leave a rich heritage and their works will follow them.

Alfred B. Williams.

CHRISTIANITY vs. MODERN LIBERALISM

By the Reverend J. Gresham Machen, D. D.

of Princeton Theological Seminary

I WILL give you a few verses from the First Epistle to the Corinthians, fifteenth chapter, beginning with the first verse:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

"By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that He was buried, and that He rose again the third day according to the scriptures:

"And that He was seen of Cephas, then of the twelve;

"After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that He was seen of James; then of all the apostles.

"And last of all He was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God.

"But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me.

"Therefore whether it were I or they, so we preach, and so ye believed."

I shall not try to settle the religious issue of the day, but try to be bold enough to present that issue as briefly and clearly as I can, that you may be aided in settling it for yourself.

But presenting the issue sharply and clearly is by no means a popular business at present. There are many people at the present time who, as Dr. Francis L. Patton has aptly put it, prefer to fight their intellectual battles in what may be called a condition of "low visibility".

Presenting the issue sharply is regarded by them as an impious proceeding. May it not discourage contributions to mission boards? May it not prevent Church consolidation and cause a poor showing in Church statistics?

But for my part I am glad to tell you that my sympathies are with those men, whether conservatives or radicals, who have a passion for light. The type of religion which delights in the pious sound of traditional phrases regardless of their meaning and shrinks from controversial matters, will never stand amid the shocks of life.

Liberalism a Misnomer.

When you get beneath the traditional phraseology used everywhere today to the real underlying issue, you discover that that great redemptive religion called Christianity is being attacked within the Church by a totally different type of religious thought and life, which is only the more opposed to Christianity because it is making use of traditional Christian phraseology. That modern non-redemptive religion which is attacking Christianity at its root is called by various names. It is called Modernism. It is called Liberalism.

All such names are unsatisfactory; the latter in particular is question-begging, because the movement is regarded as liberal only by its friends. To those opposed to it it seems to involve a narrow attention to certain facts, and a closing of the eyes to others that are equally vital.

But by whatever name the movement may be called, the root of the movement is found in Naturalism, and by that I mean the denial of any entrance of the creative power of God, as sharply distinguished from His works in nature, at the beginning of Christianity.

When I use the term "Naturalism" it is in a different way from that in which it is used by the philosophers, but in that non-philosophic sense it expresses fairly well what is really at the root of that which is called by a degradation of the original noble term, "liberal religion".

The Importance of Doctrine.

What then are the teachings of modern Naturalism as over against the teachings of Christianity? At the beginning of the discussion we are met with an objection which goes to the very roots of the matter. People will tell us that teachings are unimportant. They will tell us that even if the teachings of modern naturalistic Liberalism are entirely different from the teachings of Christianity, yet the two may turn out to be fundamentally the same, because teachings and doctrines are unimportant. All creeds they tell us are equally good for they all spring from Christian experience.

Well now, my friends, whether the objection is well founded or not, we ought to observe exactly what the objection means. I will tell you what it means, it means that we are falling back into a fundamental skepticism, because if all creeds are equally true, then since the creeds are contradictory one to another, it follows with inexorable logic that all are equally false, or at least equally uncertain. To say that all creeds are equally true is the same as to say that all creeds are equally false or equally uncertain; and when you say that creeds make little difference provided there be a unitary Christian experience, you are falling back into agnosticism which fifty or seventy-five years ago was regarded as the deadliest enemy of the Christian Church. That enemy has not been made a friend, but has been made only more dangerous, by being received within our walls.

Christianity they will tell us is a life and not a doctrine. Now that seems to be a devout and pious utterance, but it is radically false all the same, and to see that it is false you do not need even to be a Christian, you need have just common sense and common honesty. For when you say that Christianity is this or that, you are making an assertion in the sphere of history. You are not saying what you think ought to be true, but what you think actually is a fact. When people say that Christianity is a this or that—some have ventured the absurd assertion that Christianity is democracy—when you say Christianity is this or that, you are making an assertion in the sphere of history. It is just like saying that the Roman Empire under Nero was a free domocracy. It is possible that the Roman Empire under Nero might have been a great deal better if it had been a free democracy, but the question is whether as a matter of fact it was a free democracy or not. So when you say that Christianity is a life, not a doctrine, you are making an assertion in the sphere of history, because Christianity is an historical phenomenon exactly like the Roman Empire, like the kingdom of Prussia or the United States of America.

What Does the Charter Say?

Now before you can determine whether Christianity is this or that, you have to go back to the beginning of the Christian movement. At the beginning of the life of every corporation is the incorporation paper, commonly called the charter, and in this paper are set forth the objects of the corporation. It is conceivable that other objects may be more desirable than those set forth in the incorporation paper, but if the directors use the name and resources of that particular corporation to pursue these other objects, they are going **ultra vires** of the corporation. It is the same fundamentally with Christianity. It is conceivable that after further investigation we may have fresh views about it. It is conceivable that the founders of the Christian movement were wrong, and that we in the twentieth century can better their program. It is conceivable that they had no right to legislate for all subsequent generations. That is a matter for us to determine in the light of the evidence, but at any rate the founders of the Christian movement did have an inalienable right to legislate for all generations that should choose to bear this name of Christian.

Therefore, if you would honestly determine what can bear the name Christian, you have to go back to the beginnings of the Christian movement. Now the beginnings of the movement constitute a fairly definite historical phenomenon; there is a certain agreement as to what Christianity at its inception was, possible even between Chris-

tians and non-Christians, because we have certain sources of information which are admitted to come from the first Christian generation, like the passage we read today—sources which give us definite information about the beginnings of Christianity.

The Christian movement began a few days after the death of Jesus of Nazareth. I can see no good historical justification for calling anything that existed before the death of Jesus of Nazareth, Christianity. At any rate, to be cautious, I will say that if Christianity existed before that time it existed only in a preliminary stage. Evidently after the death of Jesus of Nazareth there was a strange new beginning among His disciples, and that new beginning began the movement which caused the spread of the Christian religion out into the world.

Now, what was the character of the movement at its beginning? For one thing, it was not merely a life as distinguished from a doctrine. Do not misunderstand me. It certainly was a strange new kind of life; anybody who came into contact with those early Christians recognized that they were living an entirely different sort of life from the people around them. It is perfectly clear that the first Christians were living a new type of life, a life of strange purity and strange unselfishness.

(To Be Continued.)

THE COLONIAL CHURCH IN VIRGINIA

A BOOK REVIEW

By the Reverend Joseph B. Dunn, D. D.

THIS volume consists of a history of the Church in the Colony up to the time of the Indian Massacre in 1622, and a series of biographical sketches of the first six Bishops of Virginia.

The initial chapters are printed from the manuscript of an unfinished history of the Virginia Church, a work which Dr. Goodwin had undertaken at the solicitation of many friends. We think there can be no question that had he been able to finish this work, it would have immediately taken front rank as an authoritative interpretation of the early period as well as of the later stages of the Church's part in the making of our nation.

The story of those first days as told by Dr. Goodwin could hardly hope to be more than a judicious editing of a mass of material which has long been the happy hunting-ground of historical critics. We believe that we have studied all that material. The testimony contained therein is as conflicting as that which might be heard in an Old Bailey trial, when a gang leader was on trial for the killing of a rival gangster. The case has been tried a hundred times; and will be settled about the same time that the commission appointed to decide the question of Hamlet's mental condition, makes its final report.

Captain John Smith is still the storm-center. He has been exalted as a sort of Hercules, or Jack the Giant Killer, by one jury; while another jury has branded him as a lying braggart, and a sycophant. Personally, we believe the truth to lie somewhat between these two estimates. To us he seems to have been a somewhat vulgar product of his age; a soldier of fortune who knew his trade as a soldier, faithful to his salt and the only man fitted to cope with the Indians; but withal hopelessly out of place and a constant irritant to the other leaders who could tolerate neither the authority nor comradeship of a man who was not a gentleman by birth.

The first fifty years of the Colony constitute a chapter in English history which will some day find a chronicler whose epic prose will furnish a means of recording the events of the most interesting era in English history. Here in Virginia England learned her first lessons in Empire. Those who came brought with them a charter which confirmed for them and for their successors "all the rights of free-born Englishmen". They were not a band of disgruntled exiles, but the soul of England in quest of high adventure. Their purpose was to build a better, broader England here. The best that was in England, either came or fostered the adventure. Those who came dimly sensed the knowledge that they were laying the foundations of the world's temple of liberty. Their program was written by the fingers of freedom. That university that was to have been built on land already cleared and cultivated for its erection, was to be for the sons of the adventurers, and for the training of Indian youths, who, when they should come of age and had been taught the responsibilities of liberty under law, should have conferred upon them "all the rights and privileges of English citizenship".

The rough pioneers who explored the rivers of Virginia in a long boat whose sail was made of the garments stripped from their bodies, stood amid the thwarts of their frail craft every morning at dawn, and chanted the psalter from the Church's service; while wandering savages peered through the rushes on the bank and listened to the strange war-song of the white man.

All the forces of nature seemed arrayed against them. Every ship that came by the Southern route brought in another visitation of yellow-fever; while a plague of rats destroyed the corn in their store-house as fast as it was gathered by barter or pillage from the Indians..

The almost insane jealousies among the leaders of this band of isolated and sorely tried adventurers, were the result of over-wrought nerves and desperate conditions; but the church-bell called to daily service, and the minister of Christ was ever busy in his work of calming the ugly passions of men. The prayer said morning and evening by the Captain of the Watch at Jamestown, is one of the great prayers in the liturgies of Christendom.

All this and much more is what Dr. Goodwin tells us in a narrative which has no need anywhere to make use of a superlative. The story as it comes from his pen is as self-restrained as the recital of a chapter in his family history by a reserved and cultured gentleman.

Chapter VI in Dr. Goodwin's book is a somewhat discursive summary of the inner life of the Church from the time of the surrender of the Company's Charter down to the Revolution. This chapter in our opinion is the best thing that has yet been written on the Colonial Church.

The sketches of the first six Bishops are as clear-cut as cameos, and are models of good taste and accurate delineation.

The list of the Colonial clergy appended to this volume contains a mass of biographical data extremely valuable and nowhere else available.

The volume deserves an honored place in the library of every man who is interested in the sources of our nation's life and ideals.

*The Colonial Church in Virginia, by the Rev. Edward Lewis Goodwin, D. D. Morehouse Publishing Co., Milwaukee.

"God, who speaks to man on every side,
Sending His voices from the outer world
Glorious in stars, and winds, and flowers, and waves,
And from the inner world of things unseen,
In hopes, and thoughts, and deep assurances—
Not seldom ceases outward speech awhile,
That the inner, isled in calm, may clearer sound."

—MacDonald.

"Nay, never falter, no great deed is done
By falterers who ask for certainty.
No good is certain but the steadfast mind,
The undivided will to seek the good;
'Tis that compels the elements and wings
A human music from the indifferent air.
The greatest gift a hero leaves his race
Is to have been a hero."

CHRISTIANITY AND THE COMMUNITY

"The Kingdom Come, Thy Will be done on earth"

COMMENTS ON CHILD TRAINING.

By Mary Evelyn Brydon, M. D.

Article XXII.—Christ's Commandments:

Last week I asked you to try to consider the difference between moral and Christian people. Did you do this? I hope you did, for if so you found plenty of food for thought.

It is well to start the study of a thing from the definition of it. Hence we go to Webster, and find as the gist of his long definition, that a moral man is one who conforms in his conduct to a sense of justice, of virtue and of right and wrong. You see nothing is said in the definition about Jesus Christ. On the contrary, according to the same authority, a Christian is one "who believes, or professes, or is assumed to believe, in Jesus Christ, and the truth as taught by Him—especially one whose inward and outward life is conformed to the doctrines of Christ". It is apparent here that one may be a "moral" person without being a Christian, but it is equally apparent that a person cannot be a Christian without also being a moral person.

Look keenly at your training of your own children. Which do you emphasize more, the moral virtues or the Christian virtues? Are you tending to substitute good citizenship, the Mosaic interpretation of the Ten Commandments, sportsmanship, fair-play, patriotism, etc., for Christ? Let me hasten to say that these virtues are absolutely essential in your teaching of your children, and you will find that I shall stress them vigorously when I take up the social and moral training of the child. But these moral virtues, essential as they are, do not and cannot take the place of Christ's teachings. The application of His teachings will eventually demonstrate these things in our lives, but these things without Him can not take His place in your children's. Get this straight.

Let us now see how our dear Lord interpreted the teaching of the Ten Commandments for us. After we have seen what interpretation He put upon the old Mosaic teachings we shall summarize them and endeavor to answer our own question as to the difference between a moral man and a Christian man.

I have already endeavored to show that each of the Ten Commandments has a specific teaching for you to use in the training of your children. I gave you one word for each Commandment, and, as you have not protested against these I assume that you have given at least a tentative assent to each word chosen to represent the Commandment under discussion. Continuing to use these chosen words, I shall try with the assistance of my kind advisors, to find Christ's interpretation for each, and I hope that we shall all find mutual benefit in this study.

Our Lord's favorite method of approach to such interpretations of the Old Testament as He discussed were often prefaced by "It hath been said by them of old time"—"but I say unto you". He knew that His hearers were well versed in the Mosaic teachings. He made no attempt to breaking down what they had already learned, but rather to interpret and strengthen it. This is a good pedagogical point for us mothers to take to heart in teaching our children; build the new instructions upon the old teachings. So we will take each Commandment in order and try to find out what He taught in regard to it.

The First Commandment—Belief.

Christ used the word "Believe" over and over again. He added to belief in God, "Believe also in Me". This is definite and you can't get away from that. You must therefore teach your child to believe in Jesus Christ. Get yourself a Red-Letter "Testament" and mark every word Jesus said about Himself. Then teach all He said to your child. You will also find that He interpreted the idea of God and Himself as the "Father and Son". It was our dear Lord Himself who taught us that we might go to God as we would to our earthly father and ask for everything that we needed to make us happy. But don't forget that He added that such asking should all be done "in His Name". We must go to the Father by way of the Son.

Teach your child therefore to go naturally to God as to a Father. Ask in his own words for his little wants. Let no thought of fear ever enter his little mind. Just the thought that his Father loves him, that He will always take care of him if he will open his little heart to Him, and that all his requests must be in the name of his Saviour who still lives to make intercession for him.

Therefore from the First Commandment if you want your child to be a moral man or woman when he grows up, teach him to believe in God; if you want him to be a Christian, teach him to believe in God as his Father and in Jesus Christ as God's Son and his own Saviour.

The Second Commandment—Worship.

By His example, both as a child and later as an adult, our Lord taught us that we must go to our place of worship to worship God. He showed us the place of prayer in the daily life and the necessity of being alone when we made most of our petitions to Him. But doubtless so did all the other good Jews of His time. What did Jesus add to the Second Commandment? In my opinion what He added was, Trust. Go into the temple and worship God as you were taught by Moses; ask for what you need to make you happy, for as your Father, God wants you to be happy. "You were taught," He probably said, "to join in the public prayers in the Synagogue, here is another prayer for you (the Lord's Prayer) to use when you pray." If you worship and pray and then **believe** that God will answer your prayers, you will receive what you asked for, if your all-wise Father thinks it will be best for you. But you must trust God to give it to you.

Like the Pharisees of old we still demand a sign. Teach your child to trust God without demanding a sign. Do you trust Him? Or do you ask and then say " know He will never hear **me**", "I don't deserve it, therefore, He never will", "I asked Him, but—". As long as there are any "buts" there is no trust. We are told to trust as a little child. Watch your child. Does he worry about where the next meal is to come from Does he come to you and ask anxiously, "Mother, where shall I sleep tonight", or, "Shall I have any clothes to put on tomorrow"? Never! Your child has implicit trust in you. He knows without thinking about it, that these things will be forthcoming at the proper time. He runs in and out of your house unconcernedly, he climbs to the top of the tallest tree, he walks serenely along the edge of the house gutter three stories in the air, and knows no fear. His mind is serene and at peace; he feels that he will be taken care of. Are there not angels in Heaven beholding the face of the Father whose special duty is to care for the children? Somehow the child knows this; he is fearless—until some ignorant and superstitious adult comes along and puts craven fear into his heart.

So study the child's mind and learn yourself to trust your Heavenly Father just as your little child trusts you. Then teach your growing child to trust Him also.

From the Second Commandment if you want your child to be merely a moral man teach him the worship of God; but if you want him to be a Christian teach him in addition to worship (prayer and praise) to trust to God for his care, for guidance and direction, and for all matters pertaining to his life.

THE AIMS OF THE DEPARTMENT OF SOCIAL SERVICE.

Report of the Rev. Charles N. Lathrop, Secretary, to the National Conference at Des Moines, May 11, 1927.

(Concluded From Last Week.)

I have tried to work out very sketchily the inherent implication to us in our social life of one great doctrine of our Religion. **Of course, they result immediately in activities.** The reason why the Apostles became active as missionaries was not primarily because our Lord told them to be missionaries. It was because they were so utterly in love with Him that they looked at Him and in Him looked at their human brothers as He looked at them. "If any man would come after me, let him take up his Cross and follow me." So it is psychologically impossible for us to feel deeply the relationship to Him without following Him. Following Him means acting, doing things that imply a Cross. This works out into every department of life and creates the attitude of the Christian.

But, how am I going to get all this into the life of the

Church?—to get the clergy and the people of the local parishes to accept this wider view of their Christian responsibility?

There is my problem. How am I going to meet it? I have to convert people, I have to convert leaders. The work must develop from the parish. It must grow from the local group. My problem is about what our Lord had to meet. And I have about adopted His methods.

First, we have to teach through activities. We have to supply projects that teach. For instance, the social activities of the community are not only methods of doing good. They are also means by which the person doing the good learns—or ought to learn—the problems—the injustices—the needs—of the community, and gets more and more an intelligent conviction of his responsibility in a community as a Christian.

We meet in this connection what I call the ameliorative activities. This is social work in community organizations. It is not new, it has always existed in the Church. The Charity Organization of the Church once upon a time expressed what is now done in community welfare organizations. There has been in the last generation a revolution in the methods of expression. Social Work in community activities is the re-crystallization after a revolution. Through these activities the Church must now make its expression in charity interests. Case work is the last step it seems to me. The people of the parish must accept their duties in relating themselves to these organizations and to recognize their responsibility to all community problems. These activities are a necessary result in life of the inherent social implications of doctrines, dogmas and creeds. It must be remembered, however, that they are only part. They are not the whole expression. They are, however, an important part, and must be done if the people of the Church are to live a Christian life.

The second project is the problem of the local jail. We have been suggesting this project for a number of years and we are beginning to get some activity in various parts of the country.

We have in our county jails 600,000 men, according to the census of 1923. In the lock-ups of the city, town and village there are probably 900,000 more.

The local jail as a reformative institution has a greater opportunity than any other state institution. To this jail comes every person charged with crime. Every young man, the first time he has ever been in jail, ever been accused by the state, lands in the city or county jail. He hears the steel doors clang and realizes that for the first time in his life he has lost his liberty. Certainly at this juncture the state, the Church, every reformative organization of the community ought to bring its influence to bear, to re-establish this young man in his proper social life. He needs help and he knows it.

Apparently, however, nobody else knows it. When he hears the steel door slam behind him, he wakens to the realization that he has a dozen, more or less, companions. He has been thrown into a gangway, which is the walk between cells (three or four on either side), all together holding some twelve or fourteen men. The cells are placed inside a building so that there is a wide space between the cell-block and the wall where the windows are. Consequently the gangway where he is has no natural light. It is lighted always by artificial light. It has no immediate outlet of fresh air. The group is apt to be the off-scouring of the city streets. They have nothing to do except to sit on the floor and play cards and swap stories; and the boy for the first time put in jail, day and night, day after day with no one else excepting this group to meet and talk to, naturally develops a feeling of loyalty to these men in the same position with him. They make a solid group. All the rest of the world is cut away. All that is left for him is the group of men in his gangway. And the companionship is not for a few hours; it is for day after day, with no direct sunlight, with no outside fresh air, with nothing to do, with no exercise, often for months at a time. Can any system be more fitted to make a criminal class? And we remember that over a million people every year are held in our lock-ups and county jails, and carry away what they learn there.

The department intends to press this project as aggressively as it can.

The third project is the county poor house. There are some 2,000 institutions of this kind in the counties of the United States, There are some 86,000 inmates. In the last year three studies have been published on these poor houses. They have covered all the states of the union and from them you can find out the conditions of the poor houses in the state where you come from. The department will send these three books gratis to any member of a social service department who will write for them. They will give you the information that you need in your own diocese for your own work. They are The American Poor House and Its Inmates, by Harry C. Evans; Paupers in Almshouses, U. S. Census Bureau, and The Cost of American Almshouses, Estelle M. Stewart, U. S. Department of Labor.

I commend these three projects:

(1) The community social work and activities in the town in which the parish is placed.

(2) The local jail.

(3) The poor farm.

The department urges the coöperation of the Diocesan departments in presenting to the parishes these three projects. Of course, realizing that the one fitting best the conditions is the one that they should choose. We need, however, continually to remember that the project itself, while important, is always a means to an end. It is the means by which persons doing the good learns, or ought to learn the problems, the injustices, the needs of his community and gets more and more an intelligent conviction of his responsibility in his community as a Christian. One of the cankers at the heart of much Christian living is the effort to surround oneself with people at least as comfortable and well to do and to know nothing of our brothers and sisters who are less fortunate through poverty, sickness or sin. It is part of the Christian life to suffer in helpful sympathy with those who are troubled.

When the mass of Christian people will undertake this part of the Christian life, they will go further and use their efforts to correct the social maladjustments that result in this suffering.

THE CHURCH AND THE YOUNG PEOPLE'S WORK

Edited by the Reverend Karl Morgan Block, D. D.

SUGGESTIVE PROGRAMS.

FROM the Diocese of Southern Virginia come the two following programs which show the versatility of the Young People in accomplishing the elemental need of variety to create and sustain interest. Both of these programs, I am advised, originated among the Young People themselves, with the help of one of their councilors. The "Ask Me Another" craze suggests the use of an old-fashioned Bible bee, the second program.

The programs follow:

"Hymns."

After opening the League, etc., by President, the meeting is turned over to the Chairman of Group in charge of Program for the day. The program is:

Creed.

Bible Reading: Read "Venite" in Morning Prayer, which is part of Ninety-Fifth Psalm.

Hymns: (Different members of group give little talks or papers—not over two minutes each—on hymns assigned. A few verses of the hymn are sung by whole League after talk on it. A large card with name and number of hymn is held by the person talking. Play over only first line of each hymn before singing, except the last hymn, when play over whole verse.)

No. 538—"Stand Up, Stand Up for Jesus"—Verses 1 and 4.

No. 489—"Blessed be the Tie That Binds"—Verses 1 and 5.

No. 217—"Rock of Ages Cleft for Me"—Verses 1 and 3.

No. 560—"Golden Harps Are Sounding"—Verses 1 and 3.

No. 139—"Just As I Am"—Verses 1, 2 and 6.

No. 476—"From Greenland's Icy Mountains"—Verses 1 and 4.

No. 25—"All Praise to Thee, My God, This Night"—Verses 1, 2 and 7.

Benediction.

"The Ageless Hymns of the Living Church," published by the New York Sunday School Commission, No. 416 Lafayette Avenue, New York City, twenty cents a copy, was the book used for this program. The chapters were cut out, marked, and put in folders, or folder for each hymn.

Bible Bee.

No. 1. What was Abraham's name before it was changed? Abram.
No. 2. For how much was Joseph sold by his brethren? Twenty pieces of silver.
No. 3. What captain of Israel chose his army by watching the manner in which they drank at a stream? Gideon.
No. 4. What prophet was fed by ravens in the wilderness? Elijah.
No. 5. Who wrote Revelation? St. John.
No. 6. Who baptized Christ? John, the Baptist.
No. 7. What man was hanged on a gallows he built for another? Haman.
No. 8. Who was the other man? Mordecai.
No. 9. How were the Children of Israel ruled before they had kings? By Judges.
No. 10. Who was first king of Israel? Saul.
No. 11. Who succeeded Elijah? Elisha.
No. 12. What great Syrian captain did Elisha cure of leprosy? Naaman.
No. 13. What three men were translated? Enoch, Elijah and Christ.
No. 14. Trace the genealogy of Joseph from Abraham? Abraham, Isaac, Jacob, Joseph.
No. 15. Who was the first murderer? Cain.
No. 16. Who was the first Negro? Ham.
No. 17. How many plagues were put upon Egypt? Ten.
No. 18. Which was the worst one? The last one.
No. 19. What famous queen came to see Solomon and all his glory? Queen of Sheba.
No. 20. Who was the oldest man spoken of in the Bible? Methuselah.
No. 21. How old was he? Nine hundred and scixty-nine years.
No. 22. What Roman Governor gave up Jesus to be Crucified? Pontius Pilate.
No. 23. How many times is the word "Lord" found in the Bible? One thousand, eight hundred and fifty-three.
No. 24. What is the shortest verse in the Bible? "Jesus wept."
No. 25. What is the last word found in the Bible? "Amen."
No. 26. In what book are the Ten Commandments first mentioned? Exodus.
No. 27. What became of Judas Iscariot? He hanged himself.
No. 28. Who was the wisest man? Solomon.
No. 29. How many chapters are there in the Bible? One thousand, one hundred and eighty-nine.
No. 30. How old was Job when he died? One hundred and forty years.
No. 31. Who betrayed Samson? Delilah.
No. 32. How many books in the Bible? Sixty-six.
No. 33. What is the first one? Genesis.
No. 34. How many books in the New Testament? Twenty-seven.
No. 35. What is the last book in the Bible? Revelation.
No. 36. How many books in the Old Testament? Thirty-nine.
No. 37. How many gospels are there? Four.
No. 38. Name the Four Gospels? St. Matthew, St. Mark, St. Luke, St. John.
No. 39. Who wrote most of the Psalms? David.
No. 40. Name the first five books of the Bible? Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
No. 41. Name the last five books of the Bible? First, Second and Third John, Jude and Revelation.
No. 42. What group of words is used most in the Bible? "And it came to pass."
No. 43 Did Noah send out the raven or the dove first? The raven.
No. 44. Who was the strongest man? Samson.
No. 45. What is the longest book in the Bible? Psalms.
No. 46. What is the shortest book in the Bible? Second Epistle of John.
No. 47. What man was accidentally hanged on a tree? Absalom.
No. 48. What is the last book in the Old Testament? Malachi.
No. 49. Are the Psalms in the Old or New Testament? Old Testament.
No. 50. Are the Acts of the Apostles in the Old or New Testament? New.
No. 51. Where was Christ born? In Bethlehem.
No. 52. Of what nationality was Christ? Jewish.
No. 53. To what country was Christ taken as a baby? Egypt.
No. 54. In what town did he live as a boy? Nazareth.
No. 55. To what feast did He go at Jerusalem when He was twelve years old? The feast of the Passover.
No. 56. Who betrayed Christ with a kiss? Judas Iscariot.
No. 57. Was St. Paul always a Christian? No.
No. 58. Who was John the Baptist's mother? Elizabeth.
No. 59. Who was John the Baptist's father? Zacharias.
No. 60. Who was Christ's Mother? Mary.
No. 61. In whose tomb was Christ buried? Joseph of Arimathaea.
No. 62. Who helped Christ carry His Cross? Simon of Cyrene.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

THE THIRTY-NINE ARTICLES.

Mr. Editor:

The statement has been made by Mr. Marsilliot, in The Chronicle of February, 1926, and repeated in his answer to Bishop Gailor, in The Chronicle for May, 1927, that "the Resolution passed by the General Convention (of 1925) provides that at its next session Article X (of the Constitution) shall be so amended as to exclude the Thirty-nine Articles of Religion from the Prayer Book".

I submit—and I am very glad to believe—that this statement of Mr. Marsilliot is not accurate. No resolution specifically and directly providing for an amendment to Article X of the Constitution of this Church was introduced or adopted by the General Convention of 1925. The resolution offered by Dr. Morehouse, and which was adopted, reads as follows: "Resolved, The House of Bishop concurring, That the Thirty-nine Articles, together with their titlepage be omitted from the Book of Common Prayer, and that reference to the Thirty-nine Articles in the Table of Contents be omitted, and that the proposed changes be made known to the several dioceses in order that they may be adopted by the next General Convention in accordance with the provisions or Article X of the Constitution."[1] This resolution, passed by the House of Deputies, was concurred in by the House of Bishops.[2]

I submit that in order to make the foregoing Resolution effective, provision should have been made in the language of the Resolution for amending Article X of the Constitution in accordance with the proposed change. But this was not done. Consequently—and for this many of us, I am sure, will be devoutly thankful—consequently, no final action in this matter can be taken by the Convention of 1928; inasmuch as no specific amendment to the Costitution has as yet been offered. Should such amendment be offered in the Convention of 1928, final action could not be taken before 1931.

Article X of the Constitution, as it now stands, reads as follows: "The Book of Common Prayer and Administration of the Sacraments and other rites and ceremonies of the Church, together with the Psalter . . . . . and Articles of Religion, as now established or hereafter amended by the authority of this Church, shall be in use in all the dioceses and missionary districts of this Church." My point, Mr. Editor, is that the action contemplated by Dr. Morehouse's resolution is incomplete and therefore inadequate, inasmuch as the question is not simply that of removing the Articles of Religion from the Prayer Book, but of altering the fundamental and organic law of this Church. To enact legislation for the purpose of removing the Articles from the Prayer Book without at the same time providing for a corresponding amendment of Article X of the Constitution, would be a futile proceeding, and could only land us in a legislative muddle. It is evident that Churchmen have not as yet deliberately faced the issues which are here involved. I repeat that it ought to be clearly understood that **final action** in reference to the Articles of Religion **cannot be taken by the approaching**

[1]Journal of the Gen'l Convention of 1925, p. 384.
[2]Ibid., p. 422.

General Convention of 1928.

Now, turning to another phase of this question as to the status of the Thirty-nine Articles. It is a matter of record that they were established by this Church, acting through her Bishops, clergy and laity, in the General Convention of 1801. They have ever since that time been recognized, and are still recognized by the Constitution, as we have seen, in Article X. It is true, no doubt, that their status and authority does not entirely depend upon whether or not they are printed in the Prayer Book. But the practical question must be faced: If not printed in the Prayer Book, where are they to be printed? That brings up the further and final question, which is really at the root of this whole matter: Are the Thirty-nine Articles to remain established as a part of the teaching of this Church, or are they to be disestablished and flung into the discard? There is no doubt that this latter is the purpose of many who are advocating this change.

But to return to the question of where, if not in their present and time-honored place, are the Articles of Religion to be printed in time to come? As a part of the Constitution? That would hardly be a practicable solution. It would seem both unsuitable and awkward to print a rather lengthy set of articles (of religion) as part of another set of articles (of organic ecclesiastical law). Moreover, it would probably mean an alteration in the title-page of the Constitution and Canons. The dignity of the Articles of Religion, as an expression of the doctrinal teaching of this Church can only be secured by linking them up, as at present, with the Prayer Book, or with the Constitution. Which of these two methods is the preferable one? There can be no question whatever that the method now in use, and which, so far as I am aware, has always been in use in every branch of the Anglican Communion, is by far the most satisfactory: namely, that of setting forth the Articles as a part of, or as an appendix to; at any rate, of printing them within the covers of the Book of Common Prayer. Only thus can they be "known and read of all men". Do we wish, by printing them in the Journal of General Convention, in connection with the Constitution and Canons, to restrict their perusal mainly or chiefly to a privileged few, the members, namely, of the General Convention? Are they unprofitable for the clergy and laity in general? Mr. Editor, it comes to this: Are the Articles of Religion worth while, or are they not? Are we ready to abandon them, or do we wish to retain them as a part of our Anglican inheritance? Hastily and lightheartedly to pass a piece of ill-considered legislation, such as I believe this Resolution to be, means failure to face what is in reality a most serious issue.

Some, at least, of our Church people have borne witness to the value of the Articles of Religion to themselves personally. For myself, may I say that, not having been brought up in the Communion of this Church of ours, I was greatly helped on my way thither by reading their sober and well-considered statements of doctrine. They gave me assurance that on passing from the Communion of the Reformed Church in America to that of our own Church, I should not be abandoning principles which I held, and still hold dear—the principles, namely, of the Protestant Reformation. I believe that there are others who have had an experience similar to my own. If, by our historic Orders of the Ministry, we have points of contact and of understanding with Roman as well as with Eastern Catholicism, it seems to some of us as a matter of no less importance that through our Articles of Religion we have points of contact and of sympathy with Protestant Christendom. Let us beware how we cut asunder these latter bonds of understanding and of sympathy. I am sure that the effect of such a proceeding would be to hinder rather than to help the cause of Christian unity. We should be narrowing and impoverishing our Church; we might, indeed, be imperiling the allegiance of many of her most earnest and sincere members. Brethren and Fathers in the Lord, let us not act in this matter "unadvisedly or lightly". Rather, let us reconsider this whole question "reverently, . . . advisedly, soberly and in the fear of God".

WILLIAM S. BISHOP.

Washington, D. C.

THE CHURCH'S TIMID HESITATING MESSAGE.

Mr. Editor:

After a perusal of the able and convincing pamphlet of Hon. C. L. Marsilliot—"Shall the Protestant Episcopal Church Be Betrayed"?—the thoughtful reader is forced to the conclusion that within our Church there are two opposing and utterly irreconcilable forces. Our house is divided against itself. How long can it thus continue?

On the one side are those whose minds are so constituted that they forever turn their eyes longingly toward the great Roman Catholic communion, approving of almost all they see there save, perhaps, the authority of the Pope. Though virtuous and pious in their personal characters, they are hopelessly hostile and bitter toward the intellectual and spiritual atmosphere of the Protestant Reformation, and all that it stands for. Their path leads backward toward medievalism and an extreme elevation of the priestly influence—the end of which is inevitably priestcraft, superstition and stagnation. In our judgment, the Southern Churchman was right when it stated editorially last winter that a disagreeably large proportion of the clergy belong to this school of thought, or feel kindly toward it. We regret this deeply.

On the other hand are the great mass of the laity and a respectable number of clergy, who regard the Reformation as one of the great spiritual and intellectual landmarks of history, a second Pentecost. Now, bearing in mind the great gulf that separates the two schools of thought, and that the rift between them threatens to split our Church in two, is it not almost ludicrous (were it not so serious) to reflect that the Conference on Faith and Order, soon to meet at Lausanne, is intended to lay plans for the ultimate reunion of Christendom? The Episcopal Church, which has been instrumental in calling the Conference, is itself in danger of a new schism. The picture is a remarkable one.

Postponing thoughts upon these lines, we seek to show some of the dangers that menace our beloved communion on account of the efforts of those who have no sympathy with her true genius and Protestant spirit. It is possible to view the subject from several angles. Let us take but one. I refer to the present attitude and spirit of our Church toward the great non-Christian world at large. The Church's attitude is now, and for a considerable time has been, that of a timid, hesitating, apologetic Church, lacking a vigorous message, weak in both preaching, prayer, and faith, trying to attract new members by short services, fine music, and pleasant social gatherings. I shall speak now of but one of these three weaknesses, namely, that of preaching.

The Church's weakness is abundantly evident in her message to the world as contained in her preaching. For years, the pulpit of the Episcopal Church has lacked old-fashioned apostolic earnestness and fire, as well as scholarship and learning and a knowledge of the Bible. The spirit of Saint Peter's Pentecostal sermon that won 3,000 souls for the infant Church, of Saint Paul's indictment of world wickedness as shown in the opening chapter of Romans, of St. Jude's burning denunciation of ungodly men—these things are alien to a large part of the sermons that emanate from many Episcopal pulpits today. Instead of trying to save souls, there has been substituted the foolish judgment to come, or of another world, or of the worth of an individual soul. Much is said of the brotherhood of man, of organized charity, of the raising of money; and the world is often given to understand that the Gospel of Jesus Christ is, after all, an easy Gospel, and that the world itself is a pretty good world that has no great need of salvation.

The price we have paid for this sort of thing has been the loss of untold thousands of the vigorous, earnest, intellectual minds of the world, men who possess the true Protestant spirit of inquiry and progress, coupled with that profound reverence for the majesty of the maker of this world that has generally characterized the deepest and most earnest side of Protestantism. Is it any wonder that when a Church has become possessed of such a spirit, that Church is found trying to repeal the manly and outspoken confession of faith embodied in our Thirty-Nine Articles?

Now, what would be the effect upon the Church's life of a further step toward medievalism, and away from the great awakening of the Sixteenth Century? Would it not tend toward a still more marked belittling of the sermon, and toward a still more extravagant emphasis upon sacerdotalism? If you doubt this, think how small a place the sermon now possesses in most of the so-called "extreme" or "advanced" parishes, even though certain priests in such parishes may be fine preachers. The "mass" is everything in importance; the sermon quite secondary. The Pentecostal "gift of tongues" is no longer the thing of first importance. I use the expression "gift of tongues" to mean the gift of a mighty and living voice, the voice of those who are filled with the majesty of the thought that inspired the prophet Elijah in his declaration—"as the Lord God of Israel liveth before whom I stand"—no flattery, no shuffling, no apologies. The Bishops' Crusade has given us a fine suggestion of the new life that would come with such an awakening. God grant it may grow a hundred-fold. It may be the beginning of a better day.

But, if the Church would seek the path toward spiritual decay and death, let her follow the treacherous and deadly lead set by the New Orleans Convention when it lightly adopted the motion to strike out the Thirty-nine Articles from the Prayer Book, and thus turn her back upon the confession of her Protestant faith and spirit, which de-

clares with Saint Paul that "faith cometh by hearing", and then asks, "How shall they hear without a preacher"?

WILLIAM ALLMAND ROBERTSON.

East Orange, N. J., May 31, 1927.

STRANGE DOCTRINES.

Mr. Editor:

Those who read sermons in our Church papers and statements in the daily press, and hear views of theology (?) expressed by ordained teachers in our Church are often amazed. They are also grieved. These are strange doctrines.

I have received recently several sermons by a popular preacher in one of our largest churches. I give a few quotations:

"We are still talking like that, and we will go on talking until we leave miracles and supernatural nonsense, and accept Jesus as a man..." "I will be perfectly frank and admit that I say the Apostles' Creed only because I am expected to say it. It certainly does not mean what I believe. It is a lovely, quaint old hymn; but it is entirely inadequate to my modern feeling and yours." Again: "When I read the Sermon on the Mount I know that is my creed." As if that were all that the Christ had said! Is it not rather the code of conduct of Christians with themselves and others?

Another quotation: "And what is God? God is the beauty that I yearn for and yet have not found. Somewhere in this infinite universe, all that I love and all that loves me is gathered into some royal and supreme selfhood. Jesus saw distinctly into the heart of the mystery of the Universe and called it Father! . . . . He was smiling through (through human insults, etc.) up to the understanding central Selfhood to that ineffable beauty He called Father!"

Again. The instance of the earnest-minded young man, running to Him with the pressing question, "Good Master, what shall I do that I may inherit eternal life"? Here is what the preacher says: "The winsomeness, the fun in the heart of Jesus broke through as the young man knelt down. He laughed at him for kneeling down. . . . And then suddenly, gaily, teasing him. . . . ." Then: "Why do you call me good? Now young man, do not make the mistake of saying I am God. I am not God." Not here; and nowhere else did Christ say that.

Compare St. John 20:26-29. Here the Christ not only accepted the brief creed of St. Thomas, but He commended it.

Also St. John 8:58, 59; and Hebrews 1:6.

One more extract. In preaching on the narrative of the great Supper—so full of pathos over the fate of those who shall not "taste of my supper"—"The fun, of course, begins to dance through the story when we realize what is the Master's thought!"

And all this from one who thus violates the vows taken twice when ordained to the ministry in the Protestant Episcopal Church! but continues in such ministry! Surely this is an age of iconoclasm. God grant it may be a passing age.

J. W. WARE.

Orange, Va.

DIOCESAN COUNCILS AND CONVENTIONS

WEST VIRGINIA.

The fiftieth annual council of the Diocese of West Virginia assembled in Trinity Church, Morgantown, Wednesday, May 18. It opened with the service of Holy Communion, in which the celebrants were Bishops Gravatt and Strider. The council sermon was preached by the Rev. Paca Kennedy, D. D., Professor in the Theological Seminary, Alexandria, Virginia. Dr. Kennedy stressed the modern tendency to magnify the humanity of Christ at the expense of His divinity, mentioned a number of recent lives of Jesus, representative of separate viewpoints and stated that the only way to deal justly with His claims was to take in equal consideration both His humanity and divinity. Bishop Gravatt, after presenting his Diary, gave an account of the growth and development of the Church in West Virginia, of the difficulties that had to be overcome and how largely it was, due to the devotion and vision of its first Bishop, Bishop Peterkin, the fiftieth anniversary of whose election to the episcopate he suggested should be fittingly observed. A committee was appointed for that purpose. Bishop Strider gave a summary of his official acts and a comparison by decades of the work and growth of mission points in this diocese, showing how they justified themselves in every way.

The Rev. J. C. Ambler, Grafton, was elected Registrar of the Diocese. The council instituted a standing committee of five on evangelism. At the service on Wednesday night the sermon was preached by the Rev. Richard W. Trapnell, Wilmington, Delaware. His subject was Personal Evangelism.

On Thursday reports were read from the different committees and boards. Miss Etta Ambler was given opportunity to address the council concerning her work and also Mr. Harnick, of the Near East Relief. The application of St. Luke's, Welch, and St. John's, Gerry, to be admitted as McDowell parish was granted. The following were elected to the Standing Committee: the Rev. Messrs. C. H. Goodwin, J. L. Oldham, A. B. Mitchell; Mr. Forrest Brown, Judge F. Beckwith and Mr. C. A. Miller. Delegates elected to the Provincial Synod were: the Rev. Messrs. Horace Brown, J. H. A. Bomberger, W. P. Chrisman, J. S. Alfriend; Messrs. R. L. Bland, C. A. Miller, J. M. White and W. C. Gardiner.

The council appropriated $500 to be used at the discretion of the rector of Trinity Church, Morgantown, the Rev. W. G. Geherie, in relation to student work at the University of West Virginia, Morgantown.

Mr. S. G. Cargill was elected Executive Secretary of the diocese for the ensuing year.

At the final service Thursday night an address was given by Dr. John E. Winters, of the Psychology Department of the University on the Needs of a Transient Age.

C. G. C.

NORTH DAKOTA.

Rural Work was stressed at the forty-third annual convocation of the Church in North Dakota, held in Fargo. Conferences on this subject were led by the Rev. H. W. Foreman, National Secretary for Rural Work.

On May 16 all convocation business was cleared away and the rest of the time, until the eighteenth, was used in conferences on religious education, foreign-born work, field service and rural work. Miss Frances H. Withers, Mr. Percy J. Knapp, and the Rev. Harwood Sturtevant of Racine, Wis., conducted the conference periods.

The Bishop was the celebrant at the opening service on Sunday, May 15. The officers of convocation were re-elected, except the Rev. T. A. Simpson, of Valley City, was elected registrar.

H. R. H.

MINNESOTA.

"Our Church was never in better condition than it is now," was the statement of the Rt. Rev. John Gardner Murray, D. D., Presiding Bishop of the Church, while guest during the seventieth annual council of the diocese held in St. Paul's Church, Minneapolis, May 24 and 25. "I am looking forward to a great revival which I expect will, in the near future, bring many new members into the Church, and which will bring back former members to this fold. Professing members will become practicing members," further asserted the Presiding Bishop. These remarks were made in commenting upon the splendid report made by the Diocesan Commission on Evangelism in regard to the Bishops' Crusade held in the Diocese of Minnesota. This report was one of the high lights of the convention.

Nearly three hundred clerical and lay delegates were present to greet the Presiding Bishop of the Church and to honor the Bishop of the Diocese, the Rt. Rev. Frank Arthur McElwain, D. D., on the double occasion of the fifteenth anniversary of his consecration as a bishop and the tenth anniversary of his election as Bishop of Minnesota. At a dinner attended by more than six hundred persons on the evening of the first day of the convention held in honor of both the Presiding Bishop and the Bishop of the Diocese, Bishop McElwain was presented with a pastoral staff by the clergy of the diocese.

In commenting upon the budget quota of $38,700 assigned to the diocese by the National Council, Bishop McElwain, in his annual address, pleaded for a closing of the gap between the actual payments of approximately $30,000, and the full amount assigned, stating that the task is not too great a one for the resources of the diocese.

A new field department is being organized and plans were laid before the delegates for a year-round program of education in regard to the Church's Program. Previously the heads of the various departments of the Bishop and Directorate have had the responsibility of the Church's Program, but now, with the new field department, headed by the Rev. A. E. Knickerbocker, one of the Associate Secretaries of the field department of the National Council and representative of the Sixth Province on the National Council, great things are

expected.

The Rev. Walter B. Keiter was re-elected secretary, and Mr. John C. Wade treasurer of the diocese.

The entire Standing Committee was reelected. Mr. James A. Latta of Minneapolis, for many years a member of the Standing Committee, died during the past year, and his place was filled by the Bishop in the appointment of Mr. B. F. Beardsley, who was re-elected.

Delegates to the Provincial Synod elected were the Rev. Messrs. A. E. Knickerbocker, P. E. Osgood, D. D., F. D. Butler, Frank Zoubek and G. C. Menefee, and Messrs. C. J. Gutgesell, C. B. Lyon, R. A. Moore, M. C. Lightner, C. A. Rasmussen and C. M. Morse.

Summer Schools and Conferences

SEWANEE SUMMER TRAINING SCHOOL.

The Sewanee Summer Training School for Church Workers will be held at Sewanee, Tennessee, from July 26 to August 24, the first two weeks to be given to the Young People's Division, and the last two to the Adult Division and the School of the Prophets.

Bishop Juhan, of Florida, known as the "Young People's Bishop", will be in charge of the Young People's Division, with the Rev. Melville Johnson and Mrs. W. J. Cranston as chief counsellors. There will be an unusually strong faculty of young people's workers.

The Adult Division will be directed by Bishop Green, of Mississippi. The deans of departments are as follows: Dr Homer W. Starr, Social Service; Dr. W. J. Loaring Clark, Missions; Dr. Gardiner L. Tucker, Religious Education; Mrs. John R. Wheeler, Women's Organizations. Thirty-seven courses will be offered, under an able faculty which includes Dr. Burton Scott Easton and Dr. Charles H. Boynton, of the General Theological Seminary; Dr. John W. Wood and Miss Laura Boyer, of the National Department of Missions; Mr. Leon G. Palmer, General Secretary of the Brotherhood of St. Andrew; Dr. Chas. L. Wells, Dean of the Sewanee Theological School; the Rev. Harold Holt, of Ohio, and the Rev. H. H. Lumpkin, of Wisconsin.

The School of the Prophets will be under Bishop Penick, Coadjutor of North Carolina.

Full program and information may be had on application to Miss Emma Twiggs, Executive Secretary, 531 North Twentieth Street, Birmingham, Alabama.

THE CORNELL CONFERENCE.

The Church Regional Conference on Rural Church and Social Work will hold its fourth annual session at Ithaca, N. Y., from July 11 to 23, inclusive. This conference is an extension of that held annually at Madison, Wisconsin, and is fostered by the National Department for Rural Work.

The purpose of this conference is educational, for clergy actually engaged in rural work, and those whose work is so strangely placed as to have rural possibilities.

The time and place of this conference are arranged to include attendance at the School for Town and Country Ministers conducted by the Agricultural Department of Cornell University, for which an excellent faculty of experts in rural study has been assembled.

The conference group will room and dine together to promote fellowship and exchange of ideas, to make possible a program of daily devotions, and to reduce expenses. The Rev. Herbert Hawkins, of the Order of the Holy Cross, on furlough from Liberia, will be the conference chaplain.

No registration fee is required: one registration includes both the Cornell School and the Church Regional Conference.

The Rev. C. R. Allison, of Warsaw, N. Y., is conference director, and the Rev. William J. Vincent is registrar, to whom all inquiries should be addressed.

RACINE SCHOOL OF RELIGION.

The Racine School of Religion will begin its third year on July 12 and end on August 2, 1927. In the summer of 1926 men and women came for the purpose of studying theology. Within the group there were wide differences of conviction and custom in religious thinking and living. Seventeen dioceses were represented within the membership of twenty-five, and almost as many schools of thought as dioceses, but this is normal in the Episcopal Church, and in no way prevented a strong feeling of fellowship.

The School does not exhibit a stiffly academic atmosphere nor a rigorously conventional one. The students come for the purpose of work, and the three weeks are well spent. In addition to the intellectual and spiritual opportunities, the Racine Campus is a perfect place in mid-summer, and it could be considered as sort of a vacation.

A vital part of the School is the intimate personal contact with the faculty. There is always a time and a place for personal interviews, for recreation and friendly conversation. Every day is full of activity without a too exhaustive program. One has the happy privilege of choice for the whole afternoon, and the student body chooses plenty of time for serious reading and study, in response to its inspiring leaders.

Leaflets giving detailed information of the School, the facilities at Taylor Hall, and the recreational feature, can be secured by applying to Mrs. George Biller, Taylor Hall, Racine, Wisconsin.

THE WELLESLEY CONFERENCE AND SCHOOL.

The Conference for Church Work and Summer School for Church Music, will be held June 27-July 7, 1927.

Through the courtesy of the President and Authorities, the Conference and School will again occupy the buildings of Wellesley College, Wellesley, Mass.

The Conference for Church Work, established on a permanent basis in 1910, is intended for instruction and training in the spirit and method of Church Work, and every department has been given a place on the program. Among the courses and conferences listed are those on Church History, Personal Religion, Young People's Work, The Bible, Missions and Church Extension, Religious Education and Social Service.

The School for Church Music will include classes on Anthem Studies, Plainsong, Choir Training and Hymns For the Church.

The President of the Corporation is the Rt. Rev. James DeW. Perry, D. D; Director in Residence, the Rt. Rev. Charles L. Slattery, D. D.; Chaplain, the Rev. George L. Richardson, D. D.; Dean of the Faculty, the Rev. Charles H. Boynton, Ph. D., D. D.; Dean of the Music School, Thompson Stone; Advisor in the Young People's Fellowship, the Rev. Nathanael B. Groton.

For information regarding registration, etc., write to Mrs. Grace H. Caddoo, 37 Gleason St., Dorchester, Mass.

Important Meeting of the House of Bishops

The House of Bishops, meeting in New York City on June 1 and 2, with sixty-nine present, eight more than necessary for a quorum, accepted the resignations of Bishop Lawrence of Massachusetts, Bishop Thurston of Oklahoma, and Bishop Thomas of Wyoming. The House elected as Missionary Bishop of the District of Oklahoma, the Rev. Thomas Casady, now rector of All Saints' Church, Omaha, Neb. The Rev. Percy H. Silver, D. D., rector of the Church of the Incarnation, New York City, was elected Missionary Bishop of Wyoming. Bishop Slattery, as coadjutor succeeds Bishop Lawrence. Bishop Thurston resigns on account of ill health; Bishop Thomas is to become chairman of the Board of Overseers of the Philadelphia Divinity School.

The session began with a celebration of the Holy Communion in the Cathedral of St. John the Divine. The bishops were guests of Bishop Manning for lunch. The business sessions of the House were held in the Synod House, on Wednesday. On Thursday, the bishops moved down to Calvary Church.

The House unanimously adopted a statement on China, recommended by the special committee on foreign missions:

"Regarding conditions in China, the committee feels it is impossible to make any statement other than to record its conviction that there should be no thought of lessening our work in China when the way shall be opened for its full resumption, and to express its gratitude to God for the splendid fidelity and bravery manifested by our clergy and lay workers and by the native Christians. Your committee has full faith that the Church's work in China will be continued with unabated zeal and increased efficiency if and when a stable government shall be established."

On Mexico, the committee reported the following, upon which similar action was taken: "The committee recommends that this House records and expresses its high appreciation of the distinguished and effective service rendered by the Bishop of Mexico during the troubled conditions prevailing in that Republic."

A request was received for the election of a white missionary bishop for Tohoku, Japan, but action was deferred.

Bishop Hall presented a report on the status of resigned bishops who later accept a cure, which was ordered printed for the use of the members of the House, and will receive further consideration.

A resolution was adopted expressing

"to the Bishops of Mississippi, Louisiana and Arkansas, and through them to their clergy and people, our deep sympathy with them in the disaster that is falling upon them in the great flood. We have full confidence that the people in the Church will in addition to their gifts to all sufferers in the flood, make liberal contributions toward the upbuilding of the work which has been damaged or destroyed".

The House also expressed to the Bishop of East Carolina "its profound and grateful appreciation of his most valuable service as chairman of the National Commission on Evangelism. His deep spirit of consecration, his spiritual wisdom, his loving personality, have contributed greatly to the success of the Bishops' Crusade. We expressly hope that he will continue to serve the National Commission as its chairman until the next General Convention, and that steps will be taken to continue the Crusade and make the Commission on Evangelism a permanent and integral part of the Church organization".

The House acted favorably on a recommendation that the work in Santo Domingo be transferred from the jurisdiction of the Bishop of Porto Rico to that of the Bishop of Haiti.

Three of the eight bishops who have been consecrated since last General Convention, Bishop Stires of Long Island, Bishop Mitchell of Arizona, and Bishop Coadjutor Helfenstein of Maryland, were present and were welcomed by Bishop Murray, who told that he hoped they either had or would attain "the wisdom of Solomon, the patience of Job, and the charity of St. John".

Bishop Darst, Chairman of the National Commission on Evangelism, informed the House of Bishops that it would be impossible for him to accept the proposition which had been made by the Commission that he continue actively in charge of the follow-up campaign of the Bishops' Crusade during a period of four years. Bishop Darst said that he was inclined at first to give favorable consideration to the plan, but that after consulting with members of the House of Bishops and with the leaders among the clergy and laity of his diocese, he found that the work of his diocese absolutely precluded the possibility of his separating himself from it for so long a period. The Bishop has consented, however, to continue actively in charge until the meeting of the next General Convention in October, 1928, and following that, to give as much of his time and counsel as he finds possible. The Executive Committee of the Commission in the meantime will endeavor to work out their plans in accordance with this decision.

Church Intelligence

Religious Activities in China.

Bishop Graves, writing on May 2 from Shanghai, says:

"I confirmed a class of fifteen yesterday at St. Paul's. Owing to the troubles, they are not able to carry on their services in the new church and so have gone back to their old quarters in Shantung Road temporarily. It was a good service and the church was full. I always appreciate the work of the English Church Missionary Society when I confirm a class at this church. The congregation, you will remember, was originally CMS and was transferred to us. You can see the traces of the thorough work that was done in the way the rector, the Rev. H. Y. Yao, preaches and the way the congregation follows the Lessons and Epistle and Gospel in their Bibles. I suppose people at home can hardly realize that in the midst of these terrible times a Bishop can confirm and celebrate Holy Communion for a congregation of Christian Chinese. It is a great encouragement even to us out here to have worship go on and the life of the Church continue in spite of all that has happened.

"On the St. John's Compound there are various religious activities which are exceptional. Every Sunday a parade service of the British troops is held in the assembly room at St. John's. Both the Devons and the Bedford-Hertfordshire regiments attend and there are between four and five hundred men. The Roman Catholics of the Devons have a service each Sunday at nine and the non-Conformists of the two regiments have a service at the same place at a later hour.

"Our six o'clock Sunday evening service at St. John's is very much larger than usual because of the people from Hankow and Anking, and we have a choir of men and ladies from up river and from our own mission which adds greatly to the heartiness of the service.

"I am in constant touch by mail with the Chinese at Nanking, Yangchow, Zangzok, Wusih and Soochow. Where the clergy have been able to stay or have returned, services go on much as usual, and in the other places the catechists do what they can to keep things going. Nothing has encouraged me more than the way in which our Chinese have shouldered responsibilities."

Flood Conditions In Louisiana.

A recent thanksgiving mass meeting for escape from the flood, in Alexandria, La., brought Romanists, Jews, Baptists, Presbyterians, Methodists, Episcopalians, B'Nai Brith, Ku Klux and K. of C., side by side on one platform. The Rev. W. S. Slack, rector of St. James' Church, writes:

"Oldtimers may recall overflows of the '50's, '60's and '70's, later generations those of the '80's, '90's and nearer times, but never in the history of Louisiana as a state has there been such widespread devastation as will be recorded as having taken place in 1927.

"Not a single parish on the west bank of the Mississippi or on either side of the Ouachita, Red or Atchafalaya, but has felt its fatal embrace and if prophecies fail not, this year will see the termination of all efforts to raise sugar on a large scale in the "Sugar Bowl" of the U. S. A. While cane will be raised in small quantities throughout the South, for syrup, as a sugar crop this flood has written "finis", and the cultivation of cane on a large scale will be as much a thing of the past as is that of indigo which formed one of the chief products of the earlier settlers of the State.

"What will take the place of sugar remains to be seen, but the breaking up of the old baronial estates on which in ante-bellum and post-bellum times the planter reigned almost a feudal lord will be soon only a recollection to be embalmed in history and legend. If it be followed by the influx of a thrifty class of men and women who will 'stick to the farm' and be content, as were our immigrant ancestors to live by, on and through, the farm, success will be in store for us, and the richest lands in these United States will soon be in flower as the rose.

"The times of transition will be hard, but there is in store for us an inevitable return to the lands, if we are to survive as a nation. With such broad expanse of territory as is ours, we cannot remain an urban people. The fields must be cultivated, the people must live on the lands, and the future will be bright for us when we realize it fully. This flood may prove a blessing in disguise if the nation awakes to its responsibility and undertakes the curbing of the mighty power of 'The Father of Waters'. It is an engineering scheme and we have the men and the money. We now need to apply the brains and the effort, and by God's help success will crown our efforts."

The Du Bose School.

Du Bose Memorial Training School, Monteagle, Tenn., has just received from the will of J. D. and S. B. Patten, of Cleveland, Tenn., two thousand dollars toward the endowment of the school.

The students work among the mountain people of Tennessee, going to communities where there is no church or organization holding services. They would like to get, if possible, a little portable organ, "that could be moved about on one shoulder."

New Dean at St. Stephen's College.

Upon nomination of the president and faculty, the trustees of St. Stephen's College have appointed as dean of the college, to succeed Dean Edwin C. Upton, retired, Professor Lyford Paterson Edwards, Ph. D., of the Department of Social Sciences. After taking honors in Classics at McGill University, Dr. Edwards went to Chicago, where he was graduated in 1908 from the Western Theological Seminary. He was ordained by Bishop Anderson and for several years was rector of St. Matthew's Church, Evanston, Ill. He was made Master of Arts and Doctor of Philosophy by the University of Chicago and became a member of the faculty of Rice Institute, Houston, Texas, whence he came to St. Stephen's College in 1919.

At the same time the faculty elected as its chairman for the coming year Lucius Rogers Shero, Ph. D., Hoffmann Professor of Greek. He is the son of that Dr. Shero who was for some time president of Racine College and is an honor graduate of Oxford University. He has been at Annandale for seven years.

The college has announced the promotion of Associate Professor Joseph Edward Harry, Ph. D., to be Professor of Classics.

John T. Krumpelmann, Ph. D., has been elected Associate Professor of Germanic Language and Literature, to come into residence in September. Dr. Krumpelmann is now Associate Professor of the same subject in the University of North Carolina. He is a Master of Tulane University and a Doctor of Harvard University, in which institution he held a traveling fellowship in 1924-25. He is the author of "Bayard Taylor: Interpreter of Germany to America".

The entire faculty at St. Stephen's remains intact for the coming academic year.

The Rev. Charles Clingman Declines Coadjutorship, Diocese of Lexington.

The Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, Alabama, who was elected Bishop-Coadjutor of the Diocese of Lexington, at the special council, held May 10, at Trinity Church, Covington (the Rev. J. D. Gibson, rector), has caused great disappointment throughout the diocese by declining the Coadjutorship. Mr. Clingman felt that the call to stay in Birmingham was more urgent and imperative.

Bishop Burton, Bishop of Lexington, has met with reluctant acquiescence in his request that no further action be taken in matter until regular annual council which meets on February 14, 1928, at the parish of the Rev. Wm. S. Blackshear, St. John's, Versailles, Kentucky.

I. C. W.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

Mission at Ocean View.

Mr. E. C. Mercer, the lay evangelist, conducted a series of meetings at Ocean View, from May 15 to May 29. These meetings were under the auspices of the five churches of Ocean View, Baptist, Methodist, Presbyterian, Christian and Episcopal. The meetings which were held in a large tent were well attended, as many as one thousand being present at some. The Rev. John Gass, of Charleston, West Virginia, was with Mr. Mercer for one week and his sermons were well received.

These meetings are held each year and this is the first time that the speakers have been Episcopalians.

G.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. Geo. Tucker, D. D., Coadjutor.

Diocesan Convention, Young People's Service League.

The fourth annual convention of the Young People's Service League of the diocese was held in St. James' Church, Richmond, the Rev. G. Freeland Peter, D. D., rector, on May 20 and 21.

The convention began with a reception in St. James' Parish House on Friday evening, and addresses were made by Mr. Harry Hodges, of St. James Y. P. S. L., and Bishop Brown. The closing service was a Corporate Celebration of the Holy Communion on Sunday morning and a special service with the Rev. Dr. Peter as the preacher.

The business of the convention was transacted at the meetings on Saturday, consisting of reports of officers, a round table discussion of problems of the Service League, and inspiring address by the Rev. Newton Middleton, rector of the Church of the Good Shepherd, Norfolk. Officers elected were: Mr. Martin Mason, President, Clarendon, Va.; Miss Mary Nichols, Alexandria; Mr. Asa Fuchs, Charlottesville, and Mr. Thomas Reed, Richmond, as Vice-Presidents; Miss Natalie Saunders, Richmond, Secretary, and Miss Crystal Brown, Charlottesville, Treasurer.

"Walker" Church Tablet Unveiled.

On Wednesday afternoon, June 1, at Grace Church, Cismont, a tablet was unveiled, marking the foundation stones of the old "Walker" Church, whose records date from 1742. The occasion was made the annual pilgrimage of Virginia Colonial Dames and members of the organization from various sections of the State attended the exercises. The Rev. G. MacL. Brydon, historiographer of the diocese, was the principal speaker, his subject being the influence of the Colonial Church in Virginia.

The tablet, on a native boulder, contains the following inscription:

Here Was the Doorway of the Colonial Church, Given By the Walkers and Served By the Maurys For Their Kinsfolk and Friends. The Builders of Old Albemarle. Erected By The Blue Ridge Committee of the Colonial Dames of America in the State of Virginia 1927.

The old church, and the present-day parish, received its name from Dr. Thomas Walker, first explorer of Kentucky and friend and aide of Washington, who lived in the parish, and whose family gave the land upon which the church stands. The best known rectors of the Colonial period were the Rev. James Maury, and his son, the Rev. Matthew Maury, descendants of a Huguenot family, who held the charge between them from 1754 to 1808. In addition to their pastoral work, they kept a classical school, one of the most famous in Virginia in its day, in which Thomas Jefferson, and many others who became leading men in Virginia, received their early training. Commodore Matthew Fontaine Maury, "The Pathfinder of the Seas" was the grandson of one and the nephew of the other of these ministers.

The Bishops' Crusade in Christchurch Parish.

A successful Crusade Mission was held in Christchurch Parish, Middlesex County, the Rev. A. Campbell Tucker, rector, the week of May 3, by the Rev. R. Cary Montague. Mr. Montague spoke in the afternoon and again in the evening, alternating the services between Christ Church and Epiphany, Urbanna. Mr. Montague also spoke at four schools in the parish, and held a children's service in Epiphany Friday afternoon.

The question box was used with inteest, many questions being asked at each service.

Mr. Montague also spoke to the boys of Christchurch School several times during his stay in the parish.

Epiphany Church.

The Rev. R. Cary Montague, City Missionary of Richmond, will have charge of the services at Epiphany Church, Barton Heights, Richmond, during the summer, and until a rector is secured. The Rev. J. H. Gibboney, who recently resigned the rectorship of Epiphany, has purchased a home in Wytheville, and will take up his residence there in the near future.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

Summer Appointments.

Bishop Jett is making arrangements for the supplying of vacant churches this summer by students of Virginia Seminary.

Mr. J. J. Ambler, Jr., will take St. John's, Waynesboro, and the Church of the Good Shepherd at Folly Mills.

Mr. Lloyd W. Clark will supply the churches at Buena Vista, Glasgow and Natural Bridge Station.

Mr. John A. Winslow will assist Dean H. H. Young in the Associate Missions field; having his headquarters at Dante.

Church Unity at Wytheville.

The Young People's Society of St. John's Church, Wytheville, the Rev. Devall L. Gwathmey, rector, exchanged visits during the month of May with the Christian Endeavor Society of the Presbyterian Church.

St. John's recently contributed a pulpit and twenty pews toward the furnishing of the new building at Christ Church, Pearisburg.

The Rev. James A. Figg, of Christiansburg, conducted a mission during the week of May 30 to June 3, at St. Peter's-in-the-Mountains, near Callaway in Frank County, where Miss Caryetta L. Davis is the missionary in charge.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Conference of The College of Preachers.

The third annual Conference of the College of Preachers, Washington Cathedral, will be held from June 13 to June 18, inclusive, on Mt. St. Alban. Clergymen, representing many states, will be in attendance, though enrollment is necessarily limited on account of limited quarters. Accommodations for out-of-town students are provided in Whitby Hall and St. Alban's School for Boys. All services in connection with the conference will be held in Bethlehem Chapel, except compline, which will be in the little sanctuary. Conferences, lectures and group discussions will be held in Whitby Hall, unless otherwise announced. This conference, the third of its kind, is in a sense preparatory to the permanent organization of the College of Preachers of Washington Cathedral, which will be, it is expected, a sort of post-graduate school for the training and equipping of preachers. When it becomes possible to erect the necessary buildings, the work will be permanent, and active all through the year with a resident head. For the present, sessions must be held after the close of the Cathedral schools in order that accommodations may be had for the clergymen attending from out of town.

A spiritual healing service for the sick and afflicted will be held each Sunday night at eight o'clock in St. Paul's Church, Twenty-Third Street. The clergyman in charge will be the Rev. William Thomas Reynolds and the services will be similar to those conducted in Washington by Mr. Hickson, several years ago.

M. M. W.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

Bequest To Missions.

The Domestic and Foreign Missionary Society of the Church was bequeathed the sum of $3,153 in the will of Miss Eleanor M. Kroesen, of Baltimore, who died May 2. Of this legacy, the will stated, the amount of $2,517 was bequeathed in accordance with the request of Miss Kroesen's sister, Miss Rose Kroesen, out of the money that the testatrix received from her sister's estate.

M.

Commission on Evangelism.

Bishop Murray has reappointed the members of the Diocesan Commission on Evangelism and instructed them to proceed with renewed zeal in outlining forward work now to be undertaken. Over twenty-five parochial missions have been held in the diocese to date, and there are over fifteen more scheduled for the summer and fall months.

G.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Closing Exercises of Schools and Diocesan Organizations.

This is the season for closing exercises of schools, and also of various diocesan organizations whose operations are suspended in the summer time. Commencement at the Cathedral Schools, and the end of the season for the Woman's Auxiliary, belong in this category. Not all the life of the diocese, however, becomes dormant in summer; in certain respects the summer is the most active period of the year.

St. Paul's School Commencement.

This was commencement week at the Cathedral School of St. Paul, Garden City. Next week the girls' school, St. Mary's, have their commencement.

On Sunday, May 29, at the morning service in the Cathedral of the Incarnation, the Very Rev. Dean Sargent preached the baccalaureate sermon to the graduating class of St. Paul's School.

Wednesday was commencement day. After a brief service in the school chapel, the exercises were held in the gymnasium. Dean Sargent announced the honors. Bishop Stires made the address and presented the diplomas to the graduating class, which numbered thirteen.

Woman's Auxiliary Out-of-Town Meeting.

The annual out-of-town meeting of the Long Island Branch of the Woman's Auxiliary was held Tuesday, May 31, at the Church of the Resurrection, Richmond Hill. The Rt. Rev. Ernest M. Stires, D. D. celebrated Holy Communion, assisted by the Very Rev. G. P. T. Sargent, Dean of the Cathedral, and the Rev. Arthur R. Cummings, rector of the church. The Bishop also preached.

In the afternoon the Rev. Mr. Murakami, of Japan, made an appeal for his work, which touched the hearts of all present. Dean Sargent followed with a strong plea for the missionary work of the Church.

Two hundred and fifty people received the Holy Communion; over four hundred and fifty were present before the day ended.

The morning offering will be given to the "Corporate Gift" of the Woman's Auxiliary, and the afternoon's to Mr. Murakami for his work. Both were good amounts.

The English Church Army.

On Tuesday, May 31, nine members of the English Church Army visited All Saints' Church, Richmond Hill. They arrived at noon and, after luncheon, and a short service in the church, men went to a prominent street corner for an out-door service. After dinner at six o'clock they proceeded to several other points and held similar services. They returned to the church at eight o'clock, and held an interesting service. Several of the men spoke, one giving a short account of the history and development of the Army; another giving a talk on Personal Religion, while Captain Kamm delivered a sermon which touched the hearts of all who heard him. The nine men spent the night in All Saints' Parish House. There was a celebration of the Holy Communion at seven o'clock on Wednesday. The out-door services were interesting. The procession was led by the Rev. Henry W. Armstrong, priest-in-charge of All Saints, and the American flag and the Union Jack were carried by the Army.

Ground Broken for New Church.

The Ven. Archdeacon Duffield broke ground recently for a new building for St. John's Mission, Springfield Gardens. The choirs of Grace Church, Jamaica, and of St. Gabriel's, Hollis, were present, with the rectors of those parishes and other clergy. This mission was begun in 1925, and is in charge of the Rev. W. Gordon Craig. The building now to be erected will later be a parish house, but the assembly hall will for the time being answer for a church.

C. H. W.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop.
Rt. Rev. T. I. Reese, D. D. Coadjutor.

Death of a Prominent Churchman.

"The Big Four" was not a railroad system, but the four great-hearted men who undertook as the executive committee, heading up a small army of other devoted Churchmen, to properly arrange for the entertainment of the General Convention and associated organizations of the Tpiscopal Church in Cincinnati in 1910. Of this group two survive. Col. William Cooper Proctor is in such a vigorous condition that he recently headed Cincinnati's successful community chest campaign in which two millions was raised. Mr. W. S. Rowe, still a leader in financial affairs, is President of the First National Bank. Mr. Clifford B. Wright, also a financier, passed away several years ago. The leader of the four, Mr. W. Kesley Schoepf, died May 6, after a brief illness, the culmination of a period of failing health, which he had borne bravely and uncomplainingly.

Mr. Schoepf was a man to whom the Church owes much. He was a born organizer. Son of an eminent soldier he was one to whom duty was supreme. Those who remember the Convention of 1910 will recall the generous scale upon which the hospitality was planned. Mr. Schoepf, with his own hands and brain worked on every detail. His personal power, his kindliness, his generosity, and his great grasp of detail as well as principles were everywhere in evidence.

Bishop Vincent, twenty years Mr. Schoepf's senior, and to whom he had been such a help, had the burial service assisted by the Rev. A. N. Slayton, rector of Calvary Church, Clifton. A gathering of men of affairs from all the largest Eastern cities and from that Western metropolis, Chicago, was present to do him honor.

As former head of the great united street railways of the city, he was remembered with real affection by the men who had worked under his leadership, and who had come to know him better as years passed.

The great tragedy of the passing of this great man is that he had plans for the service of his beloved city which would have meant much in terms of human betterment, but which he was destined never to carry out.

C. G. R.

SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop.
Rt. Rev. J. D. Wing, D. D., Coadjutor.

Altar and Sanctuary Dedicated at Trinity Church, Miami.

On May 22, an altar and sanctuary, gifts to the Church by the children of Mrs. Julia Frances Rand, were dedicated by Bishop Cameron Mann, assisted by the rector, the Rev. Robert T. Phillips, D. D., in connection with the confirmation service, at which twenty persons were presented, including a granddaughter of Mrs. Rand.

The altar and the entire sanctuary are of Italian marble, exquisitely carved, their striking beauty being simplicity and strength of line.

Six silver candlesticks and a cross, of fifteenth century workmanship, the gift of Alfred T. Barton, were also consecrated.

Bishop Mann has gone North, to stay several months. His address will be, until further notice, The Church Missions House, 281 Fourth Avenue, New York City.

During his absence from the diocese, Bishop Wing will be the Ecclesiastical Authority.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Devoted Churchwoman Dies.

With the death of Miss Mary Wagner Haccaw, of Savannah, on May 7, the Church lost one of the most consecrated workers in the Diocese. For nearly a half century she had devoted her life to the education of children, teaching in the public schools of Savannah.

For a long time Miss Maccaw was a member of Christ Church and began a Churchwoman's Sewing Guild in the souther nsection of the city. This movement grew and Miss Maccaw was asked by Bishop Beckwith in 1890 to organize this sewing class into a mission. Slowly, but surely, this mission grew,

(Continued on page 22.)

Family Department

June.

1. Wednesday.
5. Whitsunday.
8, 10, 11, Ember Days.
11. Saturday. S. Barnabas.
12. Trinity Sunday.
19 First Sunday after Trinity.
24. Friday, Nativity of S. John Baptist.
26. Second Sunday after Trinity.
29. Wednesday. S. Peter.
30. Thursday.

Collect for St. Barnabas the Apostle.

O Lord God Almighty, Who didst endue Thy Holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honor and glory; through Jesus Christ Our Lord. Amen.

Collect for Trinity Sunday.

Almighty and everlasting God, Who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship The Unity; We beseech Thee that Thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without and. Amen.

Prayer.

God of all nations,
We pray for all the peoples of the earth,
For those who are consumed in mutual hatred and bitterness,
For those who make bloody war upon their neighbors,
For those who tyrannously oppress,
For those who groan under cruelty and subjection.
We pray Thee for all those who bear rule and responsibility,
For child races and dying races,
For outcast tribes, the backward and downtrodden,
For the ignorant, wretched, and enslaved.
We beseech Thee to teach mankind to live together in peace,
No man exploiting the weak, no man hating the strong,
Each race working out its own destiny,
Unfettered, self-respecting, fearless.
Teach us to be worthy of freedom,
Free from social wrong, free from individual oppression and contempt,
Pure of heart and hand, despising none, defrauding none,
Giving to all men in all the dealings of life
The honor we owe to those who are our children,
Whatever their color, their race, or their caste.

—(From a Book of Prayer for use in an Indian College.)

THE PARABLES OF SAFED THE SAGE.

The Parable of the Sins I Have Saved.

There came unto me a man who desired my Advice, and he did not come Any Too Soon. And I said unto him, Thou hast acted Unwisely.

And he said, I am afraid that what thou sayest is true. Tell me wherein has, along with the others, always made my Fault Lieth. And I told him the best I could.

And he said, I verily believe thou art right. I will amend my ways.

Then we talked of other things, and he spake as one who was free from Care. And when he left me, he seemed Happy.

And I got to thinking it over, and I said, I did not Rub It in enough. I should have been More Severe.

And I sat down and wrote him an Epistle, and said unto him, Forget not that thou hast much whereof to Repent, and I told him again Two or Three things.

Now I had other letters to Mail, and it chanced when I picked them up that I overlooked that one. And I returned to mine house, and saw it still unmailed. And I said, let me look again at that Letter.

And when I read it over, I said, How will that sound when he readeth it, and peradventure handeth it across the Table to his Wife?

And I said, Verily, it was of the Lord and not of mine own wisdom that this Letter had not gone out in the Mail.

And I tore it across, and then again across, and threw it into the Fire.

And I said, I have rarely repented of a harsh word that I left unspoken or a harsh letter that I did not mail.

And when I next met that man, he said unto me, I thank thee for what thou didst say, and I thank thee yet more for what thou mightest have said that would have been true, but which I was in the Mood to Resent. And because thou wast kind to me, and hurt me no more than was Necessary, behold I have resolved to be a Better Man.

And I went unto my home, and I said, O my God, I have much to thank Thee for, but just now I thank Thee for the times when I stopped just short of Making a Fool of Myself. For surely it is no Credit to me that having done that man a Good Turn I did not Ruin it all by Overdoing it.—Exchange.

What Christ Taught.

For centuries Christendom has debated as to who Christ was. It is about time that it considered more carefully what Christ taught. This morning we begin a series of sermons under the general topics of "What Christ Taught," and for one specific subject we take the Parable of the Pearl of Great Price, found in St. Matthew 13:45-46.

This is an unique chapter of parables described as being told by Christ from a most unconventional pulpit, namely from a boat, while the congregation sat on the shore. But then Christ was always simple, and unconventional and His choice of illustrations was the same —such as would at once find a response in the hearts of the people. How homely were His similes at this time to explain His teaching. A sower planting his seed; a grain of mustard seed springing up into a big plant by the road side; a bit of leaven for the dough; a treasure hid in the field (no banks in those days); a merchantman finding his ideal pearl; the landing of the fishing net—these formed the basis of His sermon on that wonderful day.

Of these the Pearl of Great Price has a great appeal, for it enshrines a great thought. Christ's message to humanity was the kingdom of God, and He was always seeking for examples out of common life to bring home its meaning to His hearers. So in this parable He is seeking goodly pearls, who when He had found one pearl of great price went and sold all that He had and bought it.

While the Holy Land had no pearl fishery, yet pearls were highly prized in Galilee and the people were as familiar with them and talked of them as we do of diamonds. In fact, the pearl was the most highly valued gem of the Orient and lustrous pearls were greatly in demand. Happy and envied was the person who possessed a valuable pearl. Christ, therefore, when He likened the Kingdom of God to a Pearl of Great Price, and spoke of a merchant who sold all that he had to buy it, was giving a graphic illustration that the Kingdom of God was the most desirable thing in human life and that it is worth the sacrifice of everything else to possess it. Indeed after twenty centuries it is interesting to note that humanity is coming to recognize this. The Kingdom is now the dominant note of our modern Christian life and preaching.

What do we mean by the Kingdom Christ gave us? The simplest definition is in the Lord's Prayer when He prayed that God's will would be done on earth, as it was in heaven. Whenever God's will is being done, there is the Kingdom, and so far as we are concerned in this life, earth is the place where this will is to be carried out. Last Sunday we thought for a moment of what this would mean in the elimination of wrong doing from our civilization and the bringing about of a decent order of society. Today we are to be more concerned with the Kingdom from the personal rather than its social aspect.

Considering the Kingdom from one angle as within, what is the teaching of the Pearl of Great Price? It is that the doing of God's will is the most important thing in life and that we must sacrifice everything that would keep His will from having its fullest play. What this may mean can best be illustrated from the nature of the pearl itself. It owes its origin to the fact that some little grain of sand or other element, or a little boring worm gets within the shell and sets up an irritation. The oyster, in self defense, immediately sets out to render this intruding occupant harmless. This it does by secreting the beautiful fluid which we call nacre and which hardens into a lustrous color. Layer after layer is applied until in time the beautiful pearl is formed.

We must be pearl makers ourselves. Life has its many errors, trials, disappointments, sorrows, temptations and sins. Every time these come into our life they present a tendency. Every time they present a tendency, to withdraw life from its main course and to thwart God's will. But the Kingdom is the pearl of great price which we must build up in ourselves. So we must each be pearl makers, every intruder of every sort must be met at once with a reaction. If we allow lodgment in our lives without proper insulation, it will cause us trouble. So we must make pearls of all our difficulties. We must take each one of them and apply to them a pearly dress transforming them from sordid to beautiful realities until all the traits of your characters are beautiful pearls.

But not only must we be pearl makers for ourselves, but we can be pearl

makers for others—we can show them how they, too, can transform their lives and cover all their shortcomings with the nacre of Christian love until they are pearls of great price. Then, when each of us makes our character a pearl and we help our neighbor to do the same, the Kingdom of God will be come.

And indeed if we can do this, if we can transform our characters into pearls—the world will seek to buy. No one can really look on a good character without an inward desire to imitate. No one can look at the pearl which Christ made of His character without wanting to purchase it. But the price does not come low. The merchantman sold all that he had. It will take many sacrifices for us to make pearls from our lives, but the result is worth while.

In conclusion there is a story of a pearl of great price which has its lesson. One lovely pearl it is said lies buried beneath the waters of a canal at Venice. This wonderful pearl was found in the sixteenth century by a certain Venetian Jew pearl trader. On it he set a value so high that nobody was willing to buy it. Finally he invited all the gem dealers in Venice to meet him on the Rialto. Then he offered them this glorious gem. The dealers, thinking he would lower the price, refused to buy. Then to their horror the Jew turned and threw the pearl into the Grand canal.

God, however, does not throw the Kingdom away, but it can only be purchased at a price. Nor does God lower this price, for His price is the complete giving of ourselves to Him and to His service. Then, when His price is paid, it is He Himself who in us covers all that is amiss in life with the lustrous nacre of Himself and builds up in us the Pearl of Great Price, the Kingdom of God.—Dean Edwin S. Lane.

For the Southern Churchman.

Communion.

Anna Hamilton Wood.

The little boy who slipped away from me
Upon the Unknown Road so quietly,
Has not gone far, for lo! I have him still
In every young birch tree upon the hill,
And every flower. When the meadow grass
Dips in the wind his happy footsteps pass!
He looks at me through every baby's eyes,
And music brings him close in sweet disguise.
I hear his laughter when the stars swing low,
And sunshine is the smile I used to know.
My little boy and I can never part—
He hides (as once before) against my heart!

Adolescent Unbelief.

I have had a most interesting letter from a girl who had been advised to write to me by her clergyman. She writes, she says, to tell me about her "religious, or as I fear you will regard them, irreligious beliefs". She goes on to say, rather pathetically as it seems to me—"I am sure I am not naturally irreligious. I want to know and to love God. I should be only too glad if I could come to a true faith. But I simply cannot believe the things I am taught. The unreality of it all revolts me. The stuffy stodginess of what passes for religion, here in the town where I live, does not attract me. I fear you will be shocked." I wrote back to say that I was so far from being shocked that I was delighted with her letter. I was, I said, rather surprised that she sould be suffering from adolescent unbelief so early—she is some years younger than most young people suffering in this way—but that her evident keenness, and her vivid interest in religion, were the best possible preparation for getting that most precious of all possessions, **a religion of one's own.** Now, as religious unsettlement is very widespread today (as it has been, I suspect, in every age in which young people have been encouraged to think at all), it may be worth while to look into the whole question. What is this adolescent unbelief? And how is it best treated?

Obviously no one is born with a ready-made religion of his own. Yet religion is the most intensely personal of all things. You may wear another person's cast-off clothes; you can never wear another person's second-hand religion. Does this mean that it is no good offering religious instruction to, and inculcating religious habits in, young people? I believe this absurd view was actually entertained by some extreme Calvinists in past generations, though fortunately innate commensense and natural parental love were generally too strong for a faulty religious system. But, without running to such extremes, I am sure we need to recognize the fundamental difference between the second-hand religion which can only say, "Lord, we have heard with our ears, and our fathers have told us, what Thou hast done in their time of old", and the vivid first-hand religion which can say, "Now we believe; not because any man hath told us. For we ourserves have heard Him and know."

We should not merely recognize this difference: we should impress it upon our young people. If any one is allowed to grow up utterly without religion, there is a terrible danger lest he lose the power to know or to care about spiritual things. And even if he is converted in later life he will have a thousand bad habits to overcome, and a thousand good habits of the religious life to acquire. Of course, the enthusiasm of his conversion may carry the convert through all this tremendous work. But he will be heavily handicapped. The reason why so many notable converts at Missions and Revivals, fall away so soon afterwards is that they are not put into the way of acquiring settled habits of religion.

So young people should be trained in religious habits and practices, but warned that all this is at best but a religion of discipline, a second-hand religion; and that they must look forward to the time when vital religious experience will yield for them a religion of their own. Some young people pass from the one to the other naturally and with little trouble or distress. Some suffer grievously from those religious growing pains which I have called adolescent unbelief. But if they are really in earnest they come, sooner or later, to the knowledge of the truth.

Searching Out Christians.

An English Missionary in Japan writes that an important piece of work is the searching out of Christians who have drifted away from the Church.

"One of the problems of the Japanese Church is the number of lapsed Christians. Every Church has on its register a list of communicants and then, to its sorrow, a list of people who have not been heard of for three years or more. In many cases these names have been sent to the Church from other places, but the people have not presented themselves, and the addresses being often insufficient, the people cannot be traced. Often they have not completely lost their faith; if, after considerable difficulty, one succeeds in finding them, they confess that they are soul-hungry, and they can be brought back to the Church.

"In ninety-nine cases out of a hundred the cause of this slipping away from the Church life is undoubtedly insufficient instruction in the Faith. Distance from Church, shortage of Church workers, or some other cause has led to their receiving little preparation for Baptism and Confirmation, and often no teaching afterwards. They have not realized the Church as the Body of Christ and, therefore, think little of their responsibility as members of the Church. Insufficient teaching about the Sacraments has resulted in their not feeling the necessity of receiving Christ's Life in the Holy Communion, so when they move to a new place they have no Christian friends, there is nothing to draw them to Church."

Within Themselves.

Candace was one of those always-look-on-the-dark-side creatures. Her small son, Leon, was drawing pictures on his tablet, by her side.

"Leon has ability," she sighed. "But of course, the poor child will never have the opportunity to develop it, now that we've lost everything."

"Such talk!" Aunt Martha scolded.

Candace said nothing, but looked curious.

"My dear," her aunt expostulated, "opportunity lies **within ourselves.** The child is lucky to have to develop the ability himself, instead of having everything done for him. Too much pampering often ruins one."

"Oh,' Caudice looked surprised, "I—never thought of our misfortune in that light. Perhaps it may prove a benefit to Leon."

"Well, it isn't anything to fret about," Aunt Martha laughed. "And, Candace, never talk anything but encouragement to a child. Never! If the young, pliable mind hears only, 'He can't,' in time he will be an 'I can't,' regardless of ability."

"Sure, Mother," Leon piped up, "when you tell me I can do a thing, I always do it!"

"See?" smiled Aunt Martha. "That's the best proof in the world!"

"And I wonder why it took me so long to see it," said Candace. "I remember going to hear a great violinist one night. As soon as he started to play, he found that his violin had been stolen and a cheap one substituted. 'I will show you,' he told the audience, 'that the music is not all in the violin.' And he played, oh, how he played! It was marvelous! The violinist was desperately poor, but he became one of the greatest musicians of his day. Well, I guess I've been pretty blind, and to think I had forgotten that incident! I'll turn over a new leaf."

And she did. Could any of the rest of us who have the look-on-the-dark-side spirit be persuaded to turn over a new leaf, I wonder?—Helen Gregg Green.

For the Young Folks

For the Southern Churchman.

Perceptiveness.

Ruth M. Wickers.

The sun was sinking in the west,
The coluds had drifted by,
The Master sought a place to rest
Upon the mountain high.

Galilee Lake lay smooth and clear,
The fishers all were in,
But the Master's eye, it held a tear
For the world with its load of sin.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Jesus the Son of God.

M. L. G.

One day, many years ago, two gentlemen were talking about the Bible, especially the books that tell the life of Jesus. "I don't believe a word of it," said one. The other answered that he did not, either, but to tell the truth, he knew very little of it, for he had never been interested enough to study it for himself. So they agreed to wait a year. The gentleman who knew so little was to make a thorough study of the Gospels, then they were to write together a book that would show to the world how impossible and untrue it all was.

The man began his study, and soon he grew so absorbed that he forgot for what purpose he had undertaken it. The wonderful story of Jesus unfolded itself to his eager mind, and he who began his reading an unbeliever, ended it an earnest disciple of his divine Master. He did write a book; wrote it that others might see Jesus as Lord and God, as he had come to do. That book is Ben-Hur.

So to any heart and mind that comes to Jesus not too much clouded with doubt and sin, the Best Friend manifests Himself. He never rebuked people for believing too much, not even when Thomas, with all doubt gone, cried out, "My Lord and my God". For this is the glorious truth He has shown us by His blessed Life and Death, His Resurrection, His Ascension, His Living Presence now in the soul of each of His followers—that He who is Friend is Lord, and that the Brother of men is their God.

The Panther's Eyes.

"And," said grandfather slowly, "I found myself looking straight into the green eyes of a panther."

Jack and Tom shuddered, but they were anxious for more.

"Right on this very spot?" asked Billy, scarcely believing it.

That was how grandfather's story had started. The boys were lamenting because there were no woods in this part of the country. It didn't seem possible that there ever had been woods in Ohio, although history told them that not so many years ago, as time runs, the whole state was covered with dark forests as far as the eye could reach. Of course, they were right across the river from Kentucky—the dark and bloody ground of its Indian name. But motor cars were speeding to and fro, street cars rumbled along, and those days seemed very remote indeed.

"Grandfather," Jack had asked, "do you remember when there were woods here?"

"Do I?" thought grandfather aloud. "Why, I remember—"

That was the signal for a story and the three boys dropped on the floor to listen.

"I remember," said grandfather, "when I was a very small boy, our farmhouse stood on the only cleared spot along the river. Of course, I mean near by. You could go through the woods and find other farms, but it was a long, dark trip at night, that few cared to take.

"It happened late one afternoon that my mother had a call to go to one of the farms up the river to nurse a neighbor, as we had to call those on the farms about, who had been taken very ill. My father was away at the nearest town, selling the farm products, but was expected home before dark. Mother hated to leave us. I was just ten, and my little sister Beth was only four. But the call was urgent and neighbors who could nurse were few and my mother was a splendid nurse. Of course, little boys in those days had to take a great many responsibilities that would not be expected of boys now, and I seemed much older than Jack here. So mother went away, cautioning me to stay at the house until my father came home.

We had a quiet, pleasant time, I doing the chores about the house, and little Beth trotting after me. It was soon dusk and almost time for father, when I heard a terrible howling and moaning out at the far fence. In those days a howling noise was something to shudder at, for there were still a few wild animals about."

"Right here in Ohio?" marveled Tom, looking as if he almost wished those days back again.

"Yes, indeed. Not the bears and wolves of an earlier time, but a few panthers and wildcats still roamed the woods. But I knew better than to think that this was a panther, so close to the house. No, it was Sport, my good shepherd dog, who had got his paw under a fence post while he was trying to crawl through after a rabbit. I was in a fix! Sport was almost my best friend, and I couldn't let him suffer. But mother had said not to leave the house."

The boys nodded their sympathy with this worried little boy of long ago.

"Sport's howls grew worse, and they actually seemed to be calling, 'Little master, why don't you help me'? and I could resist no longer. I set Beth in her little rocker, gave her an apple, and told her not to move. Then I ran out to the far fence.

"I was glad I had come, for Sport looked up with such glad, trusting eyes, that I could not have failed him. But the rail was heavy and to drag it off his foot without twisting the poor foot was very hard. So I took longer than I knew, and it was dark when I hurried to the house, Sport hobbling after me. And when I went tearing in, calling, 'Here I am, Beth', I found an empty rocking chair. My little sister was gone."

The boys gave a great sigh of terror. Instead of the cozy modern bungalow with its polished floors and comfortable rugs, they found themselves standing inside a barren farm cottage, staring at a little rough hewn rocker empty. The darkness dropped about them and far off an eerie cry rang through the still black woods.

"I was beside myself with terror and shame. Of course, Beth was too little to mind. She had decided to hunt me and help Sport too, and she had wandered off perhaps into the black woods, a baby alone, looking for the big brother who had always taken care of her. Of course, I had only one idea, to find her.

"I tied Sport securely to the porch rail, for I did not want to have him hamper me by following on his lame foot. I was to wish that he had come with me, before that terrible night ended, but I was glad later that he had not, he would certainly have met his death."

"Oh, grandpa," gasped Jack. "What happened?"

"There were little shoe tracks in the mud near the house and to my horror they pointed out to the woods. I could only see them dimly, for I had lighted the lamp to make sure that Beth was not about the house and its light gave a feeble brightness for a few steps. Then I plunged out into the dark alone.

" 'Beth, oh, Beth,' I called, and again, 'Beth, oh, Beth! Beth!'

"Stumbling, calling and crying as I ran, I suddenly stopped short. I heard a baby crying. It was a queer sound, and not like Beth—the strange moan of it sent shivers over my body, but, of course, I thought it was Beth, and I ran on, determined to find her and stop her frightened sobbing.

"The wail came again and again. It seemed nearer. Finally, I thought that I was upon it. And then, as suddenly as it had begun, it stopped. And I saw two green eyes glowing before me."

At this point Tom became so overcome that he had to climb up on grandfather's lap, and even Billy and Jack were not too proud to come quite close to his chair.

"As soon as the crying had stopped I knew what it was. The story had long been told through the countryside that panthers cried like human babies and many a farmer had searched thinking that he heard a lost child, only to find traces of a panther in the morning. And here was I, a little boy, with a panther's green eyes glowing right in front of me.

"I would have turned and run and probably lost my life, for a panther is a coward, but it will attack if you run away from it. But against a tree trunk I saw a little red calico dress. And a little voice said, 'Brother, oh, brother', and there was Beth. She had stopped crying to listen to the other baby, she told me, and all by accident I had found her.

"In a moment I had her caught against me and had whispered to her not to move. Then I stood with my back to the tree looking straight into those green eyes before me. For we had all heard that if you look straight at an animal, it cannot attack you, unless it finds you from the rear. And with the tree behind me, I had only to stand and outface the beast and we were safe.

"I do not know what gave me courage, unless it was the faith and trust of little Beth who felt that everything would be all right now that brother had

come. I prayed a little to myself, and felt better. And then, still gazing into those green eyes, I began to call."

"But didn't he spring then?" asked Jack, worriedly.

"No; I had thought that a sudden shout might startle him into leaping on us, so I began with just a low sing-song. Then it grew louder and louder, until I was chanting in a high voice, 'Pap', that's what I called father, 'Oh, pap! pap! oh, pap'! Over and over and over in the same high sing-song voice.

"I grew very tired and hoarse, and my back ached against the tree and the arm that held little Beth became numb and sore. But finally I lost all sense of time. Then something happened. The green eyes left me. The beast sprang—but away from us. A man running through the bushes had frightened the panther away. It was my father, and the next thing I knew, I was lying in my own trundle bed with father and mother bending above me.

"Father had returned and had gone to hunt me, and heard my call in time to save us both. And they were so glad to see us alive that they did not scold me for failing in my duty. My own conscience and my suffering had done that."

Billy gave a great sigh.

"And that all happened right here where we live, and to you, grandpa?"

Grandpa chuckled.

"It all happened right here," he answered. "But not to me. Word for word, it is the story that my own grandpa told to me many times over when I was a little boy. But I remember the woods, although the panthers were gone when I roamed them, and I lived in the same house and I saw my Aunt Elizabeth's little chair that had stood empty when my grandfather came in that night. So it is all true, and how would you like those days back again, Tom?"

The boys looked out at the hurrying motor cars and paved streets and shivered a little. It was all so different now from the great woods which covered the land. And yet—it must have been exciting in those brave old far-off days.—Junior World.

The Lady and the Pie, or Know Thyself.

By Hannah More.

(The lines following are published at the request of the President of the Southern Churchman Company.)

A worthy squire of sober life,
Had a conceited, boasting wife;
Of him she daily made complaint;
Herself she thought a very saint.
She loved to load mankind with blame,
And on their errors build her fame.
Her favorite subject of dispute
Was Eve, and the forbidden fruit.
"Had I been Eve", she often cried,
"Man had not fall'n, nor woman died;
I still had kept the orders given,
Nor for an apple lost my balance:
To gratify my curious mind,
I ne'er had ruined all mankind;
Nor from a vain desire to know,
Entailed on all my race such woe".
The Squire replied, "I fear 'tis true,
The same ill spirit lives in you:
Tempted alike, I dare believe,
You would have disobeyed, like Eve".
The lady stormed, and still denied
Both curiosity and pride.

The Squire, some future day at dinner,
Resolved to try this boastful sinner;
He grieved such vanity possessed her,
And thus in serious terms addressed her.

"Madam, the usual splendid feast
With which our wedding-day is graced,
With you I must not share today,
For business summons me away.
Of all the dainties I've prepared,
I beg not any may be spared:
Indulge in every costly dish;
Enjoy, 'tis what I really wish;
Only observe one prohibition,
Nor think it a severe condition:
On one small dish, which covered stands,
You must not dare to lay your hands.
Go—disobey not, on your life,
Or henceforth you're no more my wife."

The treat was served, the squire was gone,
The murm'ring lady dined alone:
She saw whate'er could grace a feast,
Or charm the eye, or please the taste;
But while she ranged from this to that,
From ven'son haunch to turtle fat,
On one small dish she changed to light,
By a deep cover hid from sight:
"Oh, here it is—yet not for me!
I must not taste, nay, dare not see.
Why place it there; or why forbid
That I so much as lift the lid?
Prohibited of this to eat,
I care not for the sumptuous treat.
I wonder if 'tis fowl or fish;
To know what's there I merely wish.
I'll look—O no, I lose forever,
If I'm betrayed, my husband's favor.
I own I think it vastly hard,
Nay, tyranny, to be debarred.
John, you may go—the wine's decanted;
I'll ring, or call you, when you're wanted."
Now left alone, she waits no longer,
Temptation presses more and stronger:
"I'll peep—the harm can ne'er be much,
For though I peep, I will not touch;
Why I'm forbid to lift this cover
One glance will tell, and then 'tis over.
My husband's absent, so is John.
My peeping never can be known.'
Trembling, she yielded to her wish,
And raised the cover from the dish:
She starts—for lo, an open pie,
From which six living sparrows fly.
She calls, she screams with wild surprise,
"Haste, John, and catch these birds", she cries;
John hears not, but to crown her shame,
In at her call her husband came.
Sternly he frowned, as thus he spoke;
"Thus is your vowed allegiance broke!
Self-ign'rance led you to believe
You did not share the sin of Eve.
Like hers, how blest was your condition;
Like heaven's, how small my prohibition!
Yet you, though fed with every dainty,
Sat pining in the midst of plenty.
This dish, thus singled from the rest,
Of your obedience was the test;
Your mind, unbroke by self-denial,
Could not sustain this slender trial.
Humility from hence be taught;
Learn candor to another's fault.
Go; know, I like Eve, from this sad dinner,
You're both a vain and curious sinner.'

Barter Money.

Betty Lou and Aunt Addie were going to the store. It was a very warm afternoon in August, and some people might have thought a trip to the store a dull thing. Not Betty Lou! She had helped collect the barter. Eleven dozen eggs and a two-pound rooster and a fat setting hen all were stowed neatly under the buggy seat. Old Dolly was hitched at the back gate. Aunt Addie got her palm leaf fan and her umbrella, and Betty Lou scrambled excitedly into her pink-sprigged, starchy calico dress and her fresh sunbonnet. "Now!" she said. "We're ready!"

They were nearly to the gate when Aunt Addie remembered that she hadn't locked the smokehouse door. Back she went, Betty Lou squirming with impatience inside her starched dress. She unhitched Dolly and got in, holding the reins to be ready. Aunt Addie was nearly to the gate again when back she went to water the young chickens. "O dear!" said Betty Lou, despairing. But the third time Aunt Addie got to the gate she came on through. She got into the buggy. She settled herself with care. She opened her umbrella, and then she said, puffing slightly: "Now, get up, Dolly!"

She let Betty Lou drive. They jogged along the country road. Betty Lou was sure there was no other road on earth so sweet. In the first place, it didn't run straight ahead, but was a winding, beckoning, follow-me kind of road, bordered with honeysuckle and Black-eyed Susans that always reminded Betty Lou of gypsies, brown and barefoot and laughing. There were trees, too, that joined hands in places over the road, so that driving under was like playing London bridge.

It was a long way to the store, four miles. And though now and then Aunt Addie complained of the heat and the dust, Betty Lou was full of bliss. One dozen of the eggs were hers to trade for what she liked, because each day she went to the loft and the haystack and all the out-of-the-way places to get the eggs for Aunt Addie. Eggs were twenty-three cents a dozen. Betty Lou debated how to spend it. A pink hair ribbon would be nice. Or a set of jacks and a ball, and all-day suckers. Her mind floated in a delicious, dreamy way, unwilling to decide yet which thing to buy. Out of the drowsiness Aunt Addie spoke. "Yonder's Hedda," she said. "She's out on the porch today." Betty Lou leaned out across Aunt Addie and waved her hand and called: "Hedda! Hedda! Hello!" A little hand fluttered from the porch.

"She's better!" said Betty Lou excitedly. "'Cause it's the first time they've let her sit out on the porch!" Hedda was nine, and Betty Lou was only seven, but you would have thought it was the other way round if you had seen them. For Betty Lou was plump and rosy and big and strong, and Hedda was small and white and thin and weak. She had had measles and then whooping cough. And though the whooping cough finally went away, the cough remained and Hedda went from bad to worse all summer. Betty Lou's small round face grew solemn while she thought about it.

The store smelled like peppermint and tobacco and coal oil and new shoes. While Aunt Addie bargained for her things, Betty Lou saw everything there was to be seen. "Now it's your time, Betty Lou," said Aunt Addie at last. Betty Lou's mind by then was made up. She bought three oranges. That was a dime. Then she bought a box of wax coloring pencils and a little drawing book. That was another dime. "And three all-day suckers," said Betty Lou, pointing to the lemon-colored ones. That was three cents more. Twenty-three cents in all. She politely offered a sucker to Aunt Addie, but she didn't care for suckers. So Betty Lou sucked blissfully all the way to Hedda's house, using two of them. The third one she gave to Hedda, along with the oranges and the drawing book and crayons.

When Hedda saw what Betty Lou had brought her, her thin little face lighted up like a candle and a tinge of color crept into her cheeks. She smiled up at Betty Lou, and that smile was worth to Betty Lou at least half a dozen bright pink hair ribbons and any number of balls and jacks, it made her so happy. —Christian Observer.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week on which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

PIPE ORGANS.

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SUMMER GUESTS TAKEN ON A BEAUTIFUL estate ten miles from Washington. Located on State roads. Rates $10 and $12 per week. Special rates to families. Address Mrs. C. B. Glagett, Landover, Maryland.

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FOR CHILDREN FOUR TO EIGHT years old for six weeks, beginning June 9. On York River, Williamsburg, Va. References exchanged. Address Esther Thomas, Williamsburg, Va.

SITUATION WANTED.

MIDDLE-AGED LADY, GRADUATE OF Normal School, desires position. Has moderate speed as stenographer. Address R-2, care of Southern Churchman.

REFINED, EDUCATED YOUNG LADY desires position as practical nurse in country neighborhood, or assistant housekeeper. Best references. Address "J-2", care of Southern Churchman.

A TEACHER OF EXPERIENCE, NORMAL professional certificate, desires position, public or private school, for the coming session. Address "X", care of Southern Churchman.

HELP WANTED

WANTED, WOMAN OF REFINEMENT to act as nurse and governess; to go away for summer, leaving July 1st. Write Mrs. W. F. Rust, 1180 Marrayhill Ave., Pittsburgh, Pa.

Deaths

BOYDEN: Entered into the rest of Paradise on May 17, 1927, at the home of her sister, Mrs. John L. Boyden, at Glendale, Maryland, FRANCES MERIWETHER BOYDEN, daughter of the late Rev. E. Boyden and Mary S. Boyden, of Albemarle County, Va.

"Well done, thou good and faithful servant, enter into the joy of thy Lord."

MARYE: Died, at the home of her daughter Mrs. Barbour Thompson, in Atlanta, Ga., Sunday, May 29, 1927, aged ninety-one years, CAROLINE HOMASSEL MARYE, wife of the late Colonel Morton Marye. Interment in "Hollywood", Richmond, Va., May 31.

"The song of triumph has begun."

CHURCH INTELLIGENCE

(Continued from Page 17.)

and in 1920 became the parish of Saint Michael and All Angel's, which now has a membership of one hundred and sixty-five. Recently the parish has put on a drive for a new church, the realization of the dream of Miss Maccaw. Over $12,000 has been raised towards this new edifice.

Since the beginning of the mission in 1890, Miss Maccaw has been a devoted worker, both in the Church School and the Church. She was the President of the local Chapter of the Daughters of the King at the time of her death. All secular matters in her life were secondary to the upbuilding of the Church.

The funeral services were held at Christ Church, Savannah, the Rev. Henry Bell Hodgins, the rector of Saint Milchael and All Angel's, officiating.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

Meeting of the Woman's Auxiliary.

The thirty-seventh annual meeting of the Florida Branch of the Woman's Auxiliary met in the St. George Hotel, St. Augustine.

Immediately after the communion service of the diocesan council, in which the Auxiliary and the Daughters of the King were asked to participate, the women of the Auxiliary and other visiting Churchwomen, listened to the president's address and to the reports of the various district presidents, department chairmen and special committees as well as the several diocesan officers.

The president, Miss Margaret G. Weed, opened the meeting with appropriate prayers and the roll call showed a total of some one hundred and ten women in attendance.

Owing to the fact that the Bishop of the Diocese had included the women of the Auxiliary in his annual address to the council, he only made a short talk to the separate session of the women. In closing his address the Bishop voiced his great appreciation for the financial support they had given to the diocese during the past year. Final action was taken on the Constitution and By-Laws; these were presented by Mrs. J. D. Holmes, of Jacksonville. Three slight amendments to the document tentatively adopted last year were made and the Constitution and By-Laws were ratified unanimously. An amendment of interest is the provision that hereafter the annual report of the Woman's Auxiliary shall be published as a part of the Diocesan Journal, same being Bishop Juhan's suggestion.

This constitution provides for an election of diocesan officers at the meeting immediately following the triennial conventions of the National Auxiliary, hence there was no election at this time.

C.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Joint Meeting of Clericus and S. S. Institute.

A meeting of the Wheeling Clericus and the Ohio Valley Sunday-School Institute was held May 24, at St. Paul's Church, Steubenville, Ohio. At the election of officers of the Institute the Rev. William Sidener was elected President, the Rev. J. H. A. Bomberger, Vice-President; the Rev. C. W. Sydnor, Secretary-Treasurer. After the reading of reports from the different Sunday Schools in West Virginia and Ohio, comprising the Institute, there were addresses by Miss Virginia Zimmerman, Executive Secretary of Religious Education, Diocese of Ohio and the Rev. J. H. A. Bomberger, rector St. Matthew's Church, Wheeling, W. Va.

Knights Templar Attend Service: An outstanding event in the parish life of St. Matthias, Grafton, was the recent attendance at service of the Knights Templar and the address to them by Bishop Gravatt, of which order he is Grand Prelate of West Virginia.

St. Matthew's, Wheeling: The new rector of this church, the Rev. J. H. A. Bomberger, has formed a Young People's League, which has increased to sixty-five members and much enthusiasm is shown.

St. Paul's, Weston: The Knights Templar of St. John's Commandery of Weston visited St. Paul's Church, Weston, Easter Sunday. The sermon was preached by the rector, the Rev. J. S. Alfriend.

The Rev. F. C. Roberts, of Chester, is again holding services, after having undergone an operation in a Pittsburgh Hospital.

The Rev. C. H. Goodwin, of Zion Church, Charles Town, has returned home greatly improved in health after a three months' leave of absence, part of which he spent in Arkansas.

C. G. C.

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Katherine S. Seabrook.

Two little hands to work for Jesus,
One little mouth to sing is Praise;
Two little feet to run His errands,
One little heart to love always.

Two little eyes to see His beauty
In the Sunset of the skies;
Two little ears to hear the story
Of His precious sacrifice.

One little life to live for Jesus,
One little soul for Him to mould;
And the radiance of His Glory,
To reflect from pole to pole.

KILLS THEM QUICK!

A Personal Letter to Readers of The "Southern Churchman"

Dear Friends:—

I have some very important and valuable news for you, something I am satisfied is going to please you very much and will be greatly appreciated by you.

Do you know we have a common enemy, an unscrupulous enemy, who is constantly working night and day destroying our property? We owe it to ourselves and to each other to unite in fighting and destroying this enemy completely. This enemy is small, it is true, but O, how MITEY"! He lives on the fat of the land and his name is M-I-T-E.

Any one who has ever raised poultry knows what an unpleasant task it is to grease, powder or dip the poultry to rid them of Mites and Lice.

I have discovered what I believe to be the simplest, easiest and surest way to quickly destroy every one of these vermin and keep the chickens free from them at all times.

By adding one or two small tablets to the fowls' drinking water each day, you can quickly destroy every one of these Mites and Lice on your chickens. Every one who has ever had to fight the Mites can realize and appreciate what a Godsend this is to the poultry raiser. Guaranteed harmless to chickens, young or old, as well as all other domestic fowls and animals. It will not make the eggs or meat taste differently.

In order to prove to your entire satisfaction that I have the best preparation for quickly getting rid of all Mites and Chicken Lice on your poultry in a very few days, without any hard work, I am going to give you an opportunity to secure TWO regular full size ONE DOLLAR packages of my famous MINERAL TABLETS FREE OF CHARGE.

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A flock of poultry infested with Mites or Lice will never be worth their keep and the task of getting rid of these vermin heretofore has been anything but pleasant. Now, by the use of my wonderful tablets, all of this disagreeable work is done away with.

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After you have used these wonderful tablets I will appreciate it if you will tell all your friends and neighbors about them and the wonderful work they have accomplished for you. I am anxious to get these tablets into the hands of every poultry raiser in the country and that is why I am offering TWO regular full size ONE DOLLAR PACKAGES FREE with an order for one $1.00 package, provided you send me your order within one week from date you receive this offer. Just mail me your order this very day with one dollar and get in now on this Great Special Introductory Offer before it is too late.

I also give you my permission to let as many of your friends in on this special offer as you see fit, they may give you their order, and for every one dollar you send me for Mineral Tablets I will send THREE regular full size one dollar packages. I will fill all orders promptly and send same postpaid. It is understood each party receiving two free packages is to hand one free package to a friend or neighbor who keeps poultry and has not yet had an opportunity to try out this wonderful discovery.

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Personal Notes

The Rev. T. M. Pennell, Jr., has accepted a call to St. Matthew's Church, Charleston, W. Va., and enters upon his new duties July 1.

The Rev. Benjamin B. Lovett, D. D., has accepted a call to become rector of Memorial Church, Baltimore. Since 1923 Dr. Lovett has been the assistant at Emmanuel Church, Baltimore.

The Rev. George Lorenzo Grambs has accepted the call to be assistant at St. Stephen's Church, Washington, D. C. His address is 3017 Fourteenth St., N. W.

The Rev. Ralph E. Gentle, formerly of Sunbury, Pa., has accepted a call to be rector of St. Francis' Parish, Rutherfordton, N. C.

The Rev. C. G. Richardson, of Tampa, Fla., has accepted a call to Grace Church, Gainesville, Ga.

The Rev. Ambrose H. Beavin, formerly of Baltimore, Md., has accepted the rectorship of St. Paul's Church, Winter Haven, Fla.

The Rev. S. Janney Hutton, formerly chaplain of Virginia Episcopal School, Lynchburg, Va., has become headmaster of St. Paul's School, Mt. Washington, Baltimore. New address, Rogers Avenue, Mt. Washington.

The Rev. Gordon T. Jones has entered upon his duties as curate of St. Stephen's Church, Jersey City, N. J.

The Rev. Wilfred L. Greenwood, rector of Ascension Church, Brooklyn, N. Y., has accepted the call to Grace Church, Windsor, Conn., effective July 18.

The Rev. Charles H. McCurdy, formerly of Birmingham, Mich., will have temporary charge of the missions at Romeo and Dryden, with address at Romeo.

The Rev. Shepard W. Wells, of Queenstown, Md., has accepted a call to be rector of Trinity Church, Swedesboro, N. J.

The Rev. Allen Jacobs, rector of St. John's Church, Logan, Utah, has accepted the call to be Dean of Trinity Cathedral, Reno, Nev., effective July 1.

The Rev. Harold C. Zeis, formerly of Grace Church, Sandusky, Ohio, has accepted a call to St. Luke's Church, Cleveland, Ohio.

The Rev. O. G. Olsen, of the Diocese of Newark, has accepted a call to Grace Church, Ravenswood, and St. John's, Ripley, W. Va.

ORDINATIONS.

On Thursday, May 26, Mr. Thomas Richey was ordained to the diaconate by the Rt. Rev. Philip Cook, D. D., Bishop of Delaware, in St. John's Church, Wilmington, Delaware. Mr. Richey was presented by his father, the Rev. Dr. Alban Richey, and the sermon was preached by the Rev. Francis H. Richey. Mr. Richey will serve as assistant to his father at St. John's Church, Wilmington.

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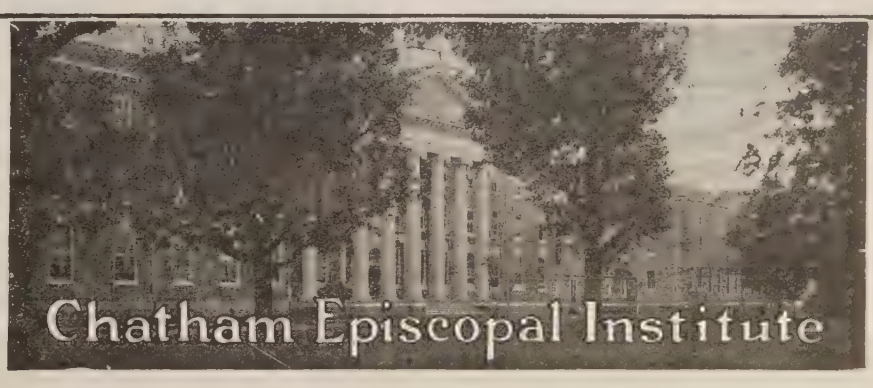
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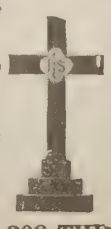
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Thoughts For the Thoughtful

You should not expect to gain without sacrifice that which cost Christ all His life.

"Thy will be done" is the keynote to which every prayer must be tuned. —Fenelon.

Not until we expect more of ourselves than we do of others can we really influence them.

"Through all the depths of sin and loss,
Sinks the plummet of Thy Cross."

We should cross no man's path without hailing him, and if he needs, giving him supplies.—Henry Ward Beecher.

To get a man's money for the Church and not the man is a decided spiritual failure.—Rev. Wm. Porkess.

We are all one family, and the nearer we are to Christ on earth, the nearer we are to those who are with Him in the Church above.—Bishop B. D. Tucker.

Do you expect that religion is so cheap that without giving time you can find fellowship with God? You cannot; this pearl is worth everything.—Andrew Murray.

Absolute submission to one whose power and love we can absolutely trust is not servitude, but freedom of the highest kind—freedom from worry and care.

As a face is made beautiful by the soul's shining through it, so the world is beautiful by the shining through of a loving God. Happy the man who has eyes to see the shining.

Scientists tell us that there is a place up in space above the earth where a stone weighing a ton would weigh nothing. The attraction from other bodies at that height would overcome the attraction of the earth, and you could hold this immense stone on your finger. There is a place high up in the spiritual realm where our burdens become light. The closer we are to God, the lighter our sorrows are; the closer we are to earth, the heavier they rest upon us.—Exchange.

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EDITORIALS

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TRIFLES

I.

Sorrow and pain and fear are decreed, wisely, as parts of every mature human person. Without them we could not mature. They accompany our birth into the world and departure from it. As no ground can be fertile lacking moisture, our lives destitute of tears would be barren and unfruitful. If we could imagine man or woman never knowing cause for weeping or sighing, anguish or bitterness, feeling no sorrows and unacquainted with grief, we would have a creature hideously incomplete, colorless, flavorless, inevitably useless because unable to understand the burdens and cares of others or to comprehend the spirit or the significances of the New Testament.

As the scars of the veteran soldier attest incontestably his valor and his value to his cause, so the scars of many wounds on our souls and hearts should testify for us that we have been warriors unflagging and unafraid, active and courageous in the eternal battle of right against wrong, the ceaseless struggle for fulfillment of the purposes of God, universal fidelity to His commands and the betterment of mankind. The more we try to do the more the failures and disappointments we must endure, the more obstacles and disheartening delays we must encounter. It is for all of us to choose always whether we shall fight faithfully under the banner of the Lord of Hosts, true to the duties, temporal and spiritual, involved in assuming full shares in the working of the Divine plan—duties which are our primal responsibilities, highest privileges and richest inheritance. We may so serve and dare, or we may desert shamefully to the common enemy, or, fearing wounds and shrinking from labor, skulk pitifully to the rear, disgraced and craven under the All Seeing Eye.

It is as much part of the duty of the loyal soldier to guard himself from unnecessary and useless injury as to forget himself when the facing of danger is necessary. Wounds received in righteous combat are honorable, certificates of nobility. Those self-inflicted or taken in wanton or purposeless strife, as are so many of our sorest wounds, merit only contempt. It is the unhappy truth that the vast majority of the hurts from which we suffer most cruelly are self-inflicted and kept bleeding and torturing, sapping our spiritual, mental and physical vitalities, by our own deliberate folly, our refusal to apply the ever-healing ointment of generous forgiveness, self-sacrifice and magnanimity. Most of the world's tragedy, known and hidden, is cultivated and nourished from trifles and could be avoided and prevented by obedience to the teachings of the Saviour and the commands of God, which are sublime common sense, given us by Infinite and Omnipotent Authority, but applicable to every homely and daily incident and circumstance of our lives.

Death is unpreventable, but the sting and desolation of it for the soul going forth and the souls left lingering here are alleviated and sweetened when the memories fading with the failing breath and those remaining with the living are tender and beautiful, soothing as soft harmonies of music, undisturbed by harsh echoes of ugly discords developed from trifles or by the throbbing of the scars of unnecessary wounds. Misfortunes, great and small, come to all of us, the best and worst of us. All of us are alike prone to exaggerate and amplify the little troubles, to aggravate and embitter the heavier by filling our minds with hosts of attendant trifles, unworthy of serious consideration. Yet death and actual disaster are but small parts of the miseries from which many, perhaps most, of us suffer.

The supreme proof of moral courage is ability and readiness to be sternly honest with ourselves. When we develop that capacity we may be astonished to realize how many of the things, occurrences and affairs over which we fret and worry and afflict ourselves with agonies are trivial and trifling. We let our tempers flare and reasons be dethroned, make ourselves ridiculous and repulsive. A casual blunder, oversight or neglect by wife or husband, a lapse by a child, an employee or servant, none of them involving permanent ruin, a mislaid book or newspaper, a badly cooked or delayed meal, an ill-fitting garment, a misplaced tool, a forgotten errand, bring torrents of wrath bursting forth and the loud voice of lamentation. Words are said and things done to bite and burn and be brooded on long after the occasion is forgotten. A delayed letter, defeat of a favored candidate or party, or—far more intensely resented—victory or success for somebody disliked; a moment of rudeness, probably from a person likewise unbalanced by a trifle, a social slight or failure, none of real consequence—these and a thousand other like trifles are made deep wounds, leaving on us inglorious scars and giving us provocation for inflicting wounds, frequently on the innocent and inoffensive. The soldier who murders or maltreats his prisoners or the non-combatants is denounced justly as a savage, violating rules of civilized warfare. Yet, with trifles as pretexts, we wound and bruise those whose happiness and peace are entrusted to our keeping and who can not escape us; and call ourselves civilized and, some of us, Christians. Analysis of the bitterest family wrangles and quarrels, of the fiercest strifes among men and women, often shows absurd beginnings, long tragedies of heartache and hate, pain, estrangements, even murder and prison, rooted in what should be comedy, argument and contentions on trifles without import, not at all concerning the furious disputants.

So many wounds must be taken and scars borne by those who strive to be and to do and therefore must suffer. Certainly the part of wisdom for all of us is to pray earnestly and labor devoutly that we may avoid the crime and escape the penalties of horribly magnifying trifles to tragedies. Do not some of the most rigidly righteous and boastfully sober of us, in our dealing with the trifles of life, incur for ourselves the contempt and abhorrence expressed in Proverbs for the degraded drunkard who has woe and wounds without cause and by inflicting them on others invite even more detestation?

A. B. W.

AUTHENTICITY OF THE BIBLE

By the Late Bishop McIlwaine

ARTICLE III.

WE proceed to the second century. Here we meet with Turtullian, a native of Carthage, born about the year 150, within fifty years of the last of the Apostles, and renowned in his day as a learned, vigorous, and voluminous writer in the defense of Christianity. His works abound in quotations of the most direct kind, and with long extracts from all the books of the New Testament, except four of the minor epistles, which, as he nowhere professes to give a formal catalogue, he may easily be supposed to have passed upquoted, without entertaining any opinion unfavorable to their authenticity. Turtullian's quotations occupy nearly thirty folio pages. "There are more and larger quotations of the small volume of the New Testament in this one Christian author, than of all the works of Cicero and in all the writers of all characters for several ages."

The same is true with regard to Irenaeus and Clement of Alexandria, both writers of the second century. In what spirit these early Christians regarded the authority of the New Testament books, may be judged from the manner of their quotations. Irenaeus writes: "As the blessed Paul says in the epistle to the Ephesians, 5:30, 'For we are members of his body, of his flesh, and of his bones'." And so Clement, "The blessed Paul in the first epistle to the Corinthians, 'Brethren, be not children in understanding'."

It deserves to be specially noticed, that in this early age, the book of Revelation is expressly ascribed to St. John. The testimony of Irenaeus to this effect is so full and strong, that it may justly be considered as putting its authenticity entirely beyond reasonable dispute.

There is abundant evidence that, in the second century, the books of the New Testament were open to all, and well known to the world. In Tertullian's Apology, addressed to the Roman presidents, he challenges an inspection of the Scriptures. "Look into the words of God, our Scriptures, which we ourselves do not conceal, and many accidents bring into the way of those who are not of our religion." In this appeal he calls the attention of the heathen rulers to the epistles and gospels, as constituting the "words of God, our Scriptures".

There is good reason to believe that in the time of Tertullian, the very autographs of original letters of the apostles were in the possession of those churches to which they had been especially directed. "If," says this ancient writer, "you be willing to exercise your curiosity profitably in the business of your salvation, visit the apostolical churches, in which the very chairs of the apostles still preside; in which their very authentic letters are recited, sounding forth the voice and representing the countenance of each one of them. Is Achaia near you? You have Corinth. If you are not far from Macedonia, you have Philippi, you have Thessalonica," etc. If Tertullian did mean that the original manuscripts, but only authentic copies of the epistles to the Corinthians, Philippians, etc., were to be seen by application to those churches, why send inquirers thither? Could an authentic copy of the epistles to the Philippians be seen nowhere but at Philippi? or of that to the Corinthians, nowhere but at Corinth?

The quotations from the New Testament, in the writings of the second century are so numerous, that were the sacred volume lost, a large part of it might be collected from them alone. Passing by the testimonies of Melite, Bishop of Sardis, who wrote a commentary on the book of Revelation, and that of Hegesippus, converted from Judaism, and of Tatian, who composed a harmony of the gospels, all born about the time of the death of St. John, we come to Justin Martyr, born about ten years prior to that event. Before his conversion from heathenism, he studied philosophy in the schools of the Stoics, Peripatetics, Pythagoreans, and Platonics. After becoming a Christian, he occupied a high standing in learned writing and holy living. His remaining works contain numerous quotations from, as well as allusions to, the four gospels, which he uniformly represents as containing "the genuine and authentic accounts of Jesus Christ and of His doctrine". The same is true in relation in regard to the Acts of the Apostles and the greater part of the epistles. The book of Revelation is expressly said by Justin to have been written by John, one of the apostles of Christ". Having lived before the death of that apostle, he had the best opportunity of knowing.

We finish the second century with Papias, Bishop of Hieropolis in Asia, whom Irenaeus speaks of as a hearer of John, and a disciple of Polycarp, a pupil of John the Apostle. How he obtained his information will appear from the only fragment of his writings remaining. It is found in Eusebius. "If at any time I met with one who had conversed with the elders, I inquired after the sayings of the elders; what Andrew or what Peter said; or what Philip, Thomas, or James, had said; what John or Matthew, or what any of the other disciples of the Lord were wont to say." Thus we have a witness who lived near enough to the beginning to inquire of those who had conversed with the apostles, if not to listen to St. John himself. Too little remains of his writings to furnish many testimonies, especially as he had it not in view to confirm the authenticity of any part of the Scripture; but still he gives a very valuable testimony to the gospels of Matthew and Mark, and the first epistle of Peter and John. He alludes to the Acts and the book of Revelation.

Thus we have ascended to the apostolic age. But we may reach still higher. We have in our possession the well-authenticated writings of five of the individuals and fathers in the primitive Church, who, because they were contemporary with the apostles, are called apostolical fathers. Three of them, Barnabas, Clement and Hermes, are mentioned by name in the New Testament; the fourth, Polycarp, was an immediate disciple of St. John; the fifth, Ignatius, enjoyed the privilege of frequent intercourse with the apostles. There is scarcely a book of the New Testament which one of these writers has not either quoted or alluded to. Though what is extant of their works is very little, it contains more than two hundred and twenty quotations, or allusions to the writings of our sacred volume, in which they are uniformly treated with the reverence belonging to inspired books, and entitled, "The Sacred Scriptures", "The Oracles of the Lord". Their testimony having been given incidentaly, without any view to its being testimony, does not apply to all the books. They had no design of enumerating for posterity, or for their contemporaries, the books of the Scripture. There was no controversy on that subject in their age. It would have seemed a needless waste of words had they attempted to decide a question which no one asked. It is very natural therefore that considering the brevity of their remaining works and the incidental character of their quotations, that some of the shorter writings of the New Testament should not be alluded to; while the fact that by one or another almost every book is quoted or alluded to, and that the whole number of quotations or allusions is upward of two hundred and twenty, accompanied with every mark of reverence and submission, is a most impressive proof that the authenticity and inspired authority of the New Testament books was then notorious and unquestioned among Christians.

Thus we have ascended the line of testimony into the presence of the apostles. Our evidence has been collected from only a few of the many witnesses that might have been cited. It has been derived from writers of different times, and and of countries widely separated—from philosophers, rhetoricians, and divines, all men of acuteness and learning in their days, all concurring in their testimony that the books of the New Testament were equally known in distant regions, and received as authentic by men and Churches that had no intercourse with one another. The argument is now reduced to this. The apostles and disciples of Christ are known to have left some writings. That those writings have been lost, none can give a reason for believing. It is not pretended that any other volume than that of the New Testament contains them. The books contained in this volume were considered to be the writings of the apostles, by the whole Christian Church, as far back as those who were their contemporaries and companions, being continually quoted and alluded to as such. It was impossible that such witnesses should be deceived. Contemporaries and companions must have known whether they were quoting the genuine works of the apostles, or only forgeries pretending to their names. Our evidence, therefore, is complete. What I have presented exceeds, above measure, the evidence for the authenticity of any other ancient book. Should the fiftieth part of it be required for the proof of the authenticity of any book of ancient Grecian or Roman origin, it could not abide the trial.

(To be continued.)

CHRISTIANITY vs. MODERN LIBERALISM

By the Reverend J. Gresham Machen, D. D.

of Princeton Theological Seminary

II.

BUT how was that type of life produced? I will tell you the way modern leaders of the Church would have expected it to be produced. They would have expected the first Christian missionaries to go forward and say: "We have been in contact with a wonderful person, namely, Jesus of Nazareth, and our lives have been changed by that contact. We call upon you, our hearers, to submit yourselves to the contagion through us with the life of Jesus of Nazareth."

That is just what people are saying today. That is what modern men would have expected the first Christian missionaries to say, but as a matter of historical fact they said nothing of the kind. They produced a new type of life not by exhortation, not by the contagion of personal influence, but by the proclamation of a piece of news; they produced it by the account of something that had recently happened.

That seemed a strange thing to the people of those days—to change men's lives not by telling them to be good, but by giving them an account of things that had happened. It seems strange today, it is what Paul called the foolishness of the message. It seemed to be an absolutely foolish way of trying to change the lives of men, but to the historian it is perfectly plain that that is the way they went at it.

Do you want me to tell you what the first Christian movement was in Jerusalem? They did not say, "Submit yourselves to the spell of Jesus Christ and be children of God the way Jesus was the Son of God", but they said, "Christ died for our sins according to the Scriptures; He was buried; He has been raised on the third day according to the Scriptures". It was an account of things that had happened and an account of the meaning of the happenings, and when you get those historical facts with the meaning of the facts you have Christian doctrine. Christ died—that is history. Christ died for our sins—that is doctrine. We have that at the very basis of all Christian work; it was there in Christianity in the first century, and today Christianity, as then, is founded upon the account of something that happened.

What I mean can be summed up in the first chapter of Acts—the eighth verse—"Ye shall be my witnesses in Jerusalem, in all Judea, and Samaria, and unto the uttermost part of the earth".

Now it is a complete misinterpretation of these words if you say that the witness is merely to what Christ has done for you in your own souls. That is not the way the words are meant. Paramount is the witness to the plain historical fact of the resurrection of Christ. If there is some skeptic here, I do not need to argue with him about the historical value of the book of Acts, or whether Jesus really spoke these words, because all historians, whether Christians or not, ought to admit that it is a good summary of what the Christian movement at its very beginning was; it was a campaign of witnessing, an account of historical facts; Christ died; He was buried; He has been raised.

The Christian Worker a Christian Witness.

Well then, if the Christian worker is fundamentally a witness, it is important, despite modern impressions about it, that the Christian worker should tell the truth. When a witness gets up on the witness stand it makes little difference what the cut of his coat is, or whether his sentences are nicely turned; the important thing is that he should tell the truth, the whole truth and nothing but the truth. That is the important thing for the Christian preacher and Christian worker today. Do not misunderstand me. It is a sad thing if you tell the truth with your lips and if your life belies your message, because then the more true the message the greater your sin, for you are bringing despite upon the truth. On the other hand, it is a sad thing when a man uses the gifts God has given him in order to proclaim things which are false. Therefore, the first thing is that we should tell the story which is at the basis of Christianity and tell it straight, and full, and plain.

It does make a vast deal of difference what our teachings are, and it is the fundamental business of the Christian Church today to set forth the teaching of Christianity truly and plainly in opposition to the teachings of the modern rivals of Christianity. And the chief modern rival of Christianity is not Mohammedanism or Buddhism, but naturalistic Liberalism, which is almost dominant in our large ecclesiastical bodies today.

What then, briefly, are the teachings of Christianity over against the teachings of Liberalism? We have just said that Christianity is an account of something that happened, not something that always was true, but something that happened about 1900 years ago, **when God saved man through the atoning death of the Lord Jesus Christ.**

But before you can understand that gospel, that account of something that happened, you must know first something of God, and second something about man. These are the two great presuppositions of the gospel message, and it is these presuppositions, as well as the gospel message, to which modern Liberalism is diametrically opposed.

It is opposed to Christianity in its view of God and in its attitude toward God. Now in the Christian view of God there are many elements, but one element is absolutely fundamental, and gives consistency to all the rest. It is the awful transcendence of God, the awful separateness of God; and it is that element in the Christian presentation of God upon which despite is being cast everywhere in the modern liberal Church, because it regards God as fundamentally just another name for the great process of nature as it is. We find ourselves in the midst of a vast process, and to that vast process is applied the name of God. That is what people mean by the immanence of God.

Now do not misunderstand me. God according to the Christian view is immanent in the world. God is everywhere—"closer to us than breathing", but immanent in the world not because He is identified with the world but because He is the Creator of it and upholds the things which He has made. The fundamental thing in the Christian notion of God is the sharp distinction between all created things and the Creator who is the explanation of all mysteries.

It is strange that men can call that a new vision of God which obscures the distinction between God and man, and involves God even in the sin of the world! How men can call such a view of God a new revelation is strange, because pantheism as it is called, is just as old as the hills, and has always been with us to blight the religious life of man. Modern Liberalism even when not consistently pantheistic, is at any rate pantheizing since it seeks to obliterate the sharp distinction between God and man, and involves God in the sin of mankind. Very different is the holy and living God of the Bible and of Christian faith!

Liberalism Denies Sin!

In the second place, modern Liberalism differs from Christianity in its view of man. It differs because it obliterates the distinction between man and God in the way I have said, but it differs in a more fundamental manner still. At the very basis of modern Liberalism in the Church is a loss of the consciousness of sin. You can examine the religious literature of the present day, the Sunday-school lesson helps and the sermons, and you will find that the characteristic thought through the whole of them is a profound satisfaction with human goodness. The modern preacher has no words too strong to express his scorn of the Christian view of the awfulness of sin.

A few months ago I stopped in a distant city and went to what seemed to be the leading church. It was the day when the new Sunday-school teachers were inducted into their office; and the preacher preached a sermon about Christian education and told his people, especially those who were to train the young, that formerly there had been a terrible view that children were lost in sin and needed a Redeemer. And he got a laugh from his congregation by quoting the old theologians about the awfulness of sin under which all men were born in this world and the need of redemption in order to escape the righteous judgment of God. He said, "People really used to believe that all children were born in sin and needed the Saviour, Jesus, but we have learned in these days that it is our duty as Christian teachers merely by the teaching of Jesus to draw out the good that is already in them".

The question arose in my mind why he quoted the theologians, why he indulged simply in the vulgar ridicule of when he wanted to cast ridicule upon the doctrine of the

retributive justice of God; because he could have raised a better laugh if he had quoted the words of Jesus!

Jesus said more awful things about the terribleness of sin and the retributive justice of God than any man, and it is exceedingly strange how men at the present time who claim to have Jesus as Master (they speak of Him always as "the Master", but they do not speak of Him as Lord or Saviour), who claim to have Jesus as their authority in the sphere of religion, will proceed in the same breath to cast despite upon the things which are at the very center of His teaching, and at the very center of Christianity, as is the awfulness of the guilt of sin.

Do you want me to tell you what the fundamental fault with the Church today is? It is this—the modern preacher, whether in the Sunday-school class, or in the home or in the pulpit, is feverishly engaged in an absolutely impossible task. He is engaged in calling the "righteous" to repentance, in trying to bring men into the Church, and at the same time permit them to retain their pride in their own goodness. Even our Lord did not succeed in calling the righteous to repentance, and probably we shall be no more successful than He. At the very basis of Christian preaching is the mystery of the consciousness of sin and that is produced by the Holy Spirit, and when a man comes under the conviction of sin his whole attitude is changed.

These are the two presuppositions of the Christian message—the Christian view of the awful holiness of God and the Christian view of the terrible guilt of sin. God could only bring sinful man into His presence through the atoning death of Jesus Christ our Lord, but the account of that gospel is found in the Bible and with regard to the Bible modern Liberalism differs fundamentally from Christianity.

(To be continued.)

HOW ARE WE SAVED?

A PRESBYTERIAN elder was introducing his Jewish friend to a Presbyterian minister. After saying some very handsome things about his friend, he exclaimed: "If he does not go to Heaven, I do not expect to get there!"

Perhaps the Presbyterian elder was only indulging in a bit of pleasantry to please his Jewish friend. But the incident leaves one wondering whether the elder had thought through the way of salvation and whether he had considered the part which Jesus Christ has in our salvation. The words of Peter, a Hebrew of the Hebrews, come to me: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

There have been for a good many centuries three views of salvation. First of all, there are those who teach that we are saved by character. In other words, we save ourselves. A few years ago a church advertised its creed every Saturday morning in a daily paper, which I see and the first article in that creed was salvation by character. The theologians call this view Pelagianism, because it was expounded by a man named Pelagius about fifteen hundred years ago.

This view seems to be growing in popularity. Many of the books which are being written on Religious Education seem to hold it. There is no place left for regeneration or for the redemptive work of Christ. We are all born the children of God and all that we need is development and nurture. The late Rev. Dr. Samuel M. Smith suggested once that those who hold this view would probably want to revise the first question of the Shorter Catechism, so as to make it read: "What is the chief end of God? God's chief end is to glorify man and develop him forever."

Christianity has the highest ideals for character to be found in all the world, but it teaches that character is the result of salvation and not the cause of it. Those who hold to the view of salvation by character have no place for the atoning death of Jesus Christ on the cross. Did the Presbyterian elder hold this view?

In the second place, there are many who believe that salvation is effected by the cooperation of God and man. This view is known as Semi-Pelagianism. It seems to be a correct view at first glance, but when we go a little deeper we see that it is a mistaken view. The Bible represents the unregenerate man as dead in trespasses and sins. The dead have no power to cooperate, until God gives them that power. Jesus stood at the grave of Lazarus and with a loud voice called to him to come forth. But he had no power to come forth, until it was given to him from God. Those who are born again "are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God". And God's way of salvation is through Jesus Christ.

The third view is that salvation is by grace. In other words, eternal life is the gift of God. The Bible teaches us that salvation and everything connected with it from beginning to end is a gracious gift from God.

When we try to start at the beginning of our salvation we cannot find it. The beginning was away back somewhere in the eternity of the past. In Ephesians we are told that we were chosen in Christ before the foundation of the World. Let us start back as far as we can and see how everything connected with our salvation is a gift from God.

First of all, He gave His only begotten Son. I do not suppose that any mortal man will ever understand the full meaning of that statement. His Son, Jesus Christ, loved us and lived for us and died for us. He bore our sins in His own body on the tree. The iniquity of us all was laid upon Him. By His stripes we are healed. All the theories put together do not exhaust the meaning of the atonement. By His life and by His death Jesus Christ took away everything that would separate between us and the Father. He wrought out a complete plan of salvation. He is the way and the only way back to God.

Our Heavenly Father gives the Holy Spirit to them that ask Him. Thus the Holy Spirit is a gift from God, and it is the Holy Spirit who applies to our hearts the redemption purchased by Christ. Without the work of the Holy Spirit there is no salvation for unless we are born of the Spirit we cannot enter the Kingdom of God. When you begin to study the work of the Holy Spirit you soon discover that the Holy Spirit does nearly everything for the Christian.

The Bible teaches that repentance is a gift from God. In the eleventh chapter of Acts we are told that, when the Apostles heard of the conversion of Cornelius, they rejoiced because God had granted repentance to the Gentiles.

Regeneration is a gift. It is a work of the Holy Spirit.

Faith is a gift. When Peter made his great confession, Jesus said: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In Ephesians the Apostle Paul says: "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God."

The power to confess Christ is a gift. In first Corinthians we are told that no man can say that Jesus is Lord, but by the Holy Spirit.

Power to live the Christian life is a gift. We are strengthened with might by His Spirit. It is He that worketh in us both to will and to do of His good pleasure.

The Apostle Paul sums it all up when he says: "But the gift of God is eternal life through Jesus Christ Our Lord."

From time to time we meet some man who claims to be a self-made man. He began as a very poor boy and has become very rich and he has made it all himself. There is some doubt as to whether there is such a thing as a self-made man in this world. It is perfectly clear that there will be no self-made saints in heaven. We will not hear any boasting there. The redeemed will give all the glory to God. We are saved by grace.

If we know the way of salvation, and what it has cost Jesus Christ, we will not lightly assure one who has definitely rejected Jesus Christ that he is going to be saved. "There is none other name under heaven given among men, whereby we must be saved."

WALTER L. LINGLE.

In the Presbyterian of The South.

"Many people say they are interested in religion but not in going to Church, which is very odd. For people interested in books are invariably interested in going to libraries and book-shops; people interested in pictures are always interested in going to art galleries; people interested in music constantly frequent symphony halls. I wonder if such people are really interested in religion."—Dean Hodges.

There is nothing makes us better sympathizers with poor humanity than a failing or two of our own.—R. Le Gallienne.

BISHOP MANNING'S CONVENTION ADDRESS

GRACE be unto you and peace, from God our Father and from the Lord Jesus Christ" into whose Church and fellowship we have been called, whose Gospel we are commanded to preach, and in whose divine power we believe and trust.

The past year in our diocese has been marked by a great volume of active work not, we trust, wholly unfruitful in the sight of Him who is "the Head over all things to the Church", and in whose Name all our work is done. . .

Evangelistic Work in Motor Car by Church Army.

I am happy to say that during this summer members of the Church Army, whose inspiring evangelistic work is known to many of you, will travel through the outlying parts of our diocese in a diocesan missionary van preaching and holding services in the towns and villages, by the road side, or wherever opportunity offers. The van, which has been given by a generous Church-woman of our diocese, will operate on both sides of the river and I ask for these true missionaries, wherever they go, the prayers, the cooperation, and the warmest welcome of our clergy and people. . . Thirty Church Army Crusaders will go out to their summer campaigns, one detachment going to Rhode Island and two detachments to the Diocese of Long Island. It is most generous of the English Church Army to send these tried and trained workers over to us. Contributions will, I am sure, be made gladly to defray their expenses and I am hoping that their presence among us will inspire and call forth a Church Army movement of our own here in our own Church.

The Cathedral, Its Progress and Its Meaning.

In reference to the Cathedral I need only speak briefly; the evidence of its progress you can see for yourselves. . . There are three facts in regard to the Cathedral which account for the unequalled appeal which it makes to people of every sort and which we should constantly emphasize and keep in view:

First—The completed Cathedral will stand as a witness for God and for His Son Christ our Lord, the power of which is already felt throughout our land and which will strengthen the whole cause of religion.

Second—Although it is the Cathedral of this diocese, as every one understands, it is in a unique sense a House of Prayer for all People, and a mighty influence for human fellowship and brotherhood. We had a striking illustration of this recently when men of different faiths spoke together from its pulpit in behalf of the Fund for the Relief of the Jews in Central Europe. That service in the Cathedral, though one among many others, has had a profound and far-reaching influence. I have had messages about it from many parts of this country and from Europe, and among them very beautiful and touching letters from Jewish Rabbis.

Third—The Cathedral will be one of the greatest expressions of art, and architecture the world has ever produced. I wonder if we fully realize that in helping to build the Cathedral of St. John the Divine we are taking part in one of the two or three greatest undertakings of its kind in the history of the world. . . .

The funds now paid in, or pledged, for the construction of the Cathedral, will complete the Nave, erect a part of the Women's Transept, and build the lower stage of the West Front up to the point of thirty-nine feet for which the contract is now let. It would be a misfortune for the work of construction to stop. To allow it to do so would considerably increase the ultimate building costs. I hope that those who realize what the Cathedral means to this city will not let the building operations cease. . .

World Conference on Faith and Order.

The other event to which I wish to refer is the assembling of the World Conference on Faith and Order at Lausanne in August of this year. It has been my privilege to be associated with this movement from its beginning. At the meeting of the General Convention in Cincinnati, in 1910, as the result of a speech made by Bishop Brent at one of the night meetings, and acting at the suggestion of that devoted layman, the late Robert H. Gardiner, to whom this movement owes its life and development far more than to any other, I offered the resolution which proposed the appointment of a Joint Committee of both Houses to consider and report upon the possibility of an effort by this Church to bring about a World Conference for the consideration of questions of Faith and Order. A day or two later I presented to the House the report of the Joint Committee which was unanimously adopted and as I returned from the platform Mr. J. Pierpont Morgan, sitting as the senior member of the New York deputation, informed me that he wished to give the sum of $100,000, to aid this undertaking which, with his consent, I immediately announced, the announcement being received with great enthusiasm. And now, after many years, the World Conference is to assemble, or rather a World Conference, for it will probably be the first of a series of such meetings. The purpose of the Conference is not to arrange terms of reunion between the different Communions. This, of course, it could not do. Only the Communions themselves, acting through their own governing councils, could take such action. The aim of the World Conference is the frank discussion of differences, in the spirit of love and brotherhood, with the hope that through such discussion misunderstandings may be removed, differing positions may be more clearly and justly understood, and the way may be opened for definite steps towards reunion. In what other way can differences be explained and removed, except through conference?

Certainly it should stir our souls to see the Christian Churches of the world, after centuries of estrangement, sending their representatives to meet not for controversy but for conference, to face their differences honestly but in the spirit of sympathy and love with the desire that our Lord's own prayer for the visible oneness of His followers may be fulfilled. The invitation includes all Christian Communions throughout the world, both Catholic and Protestant, which confess our Lord Jesus Christ as God and Saviour. Practically all the great Christian Communions of the world have identified themselves with this movement, with the exception of the Roman Catholic Church, which, though receiving the invitation in a friendly spirit, has not yet felt that it could take part in the Conference.

The all important thing in the Conference will be the spirit in which it shall meet. Only in the spirit and atmosphere of prayer can such a gathering hope to do its work. I call upon the clergy and people of this diocese to offer their earnest prayers for the World Conference. I hope that Christians of all names will send up their prayers for God's blessing on this undertaking. I see no reason why any Church should refrain from participation in this movement. No Church will compromise its principles or endanger its faith by conferring with others, and this meeting is limited strictly to conference and mutual explanation of positions with the hope of creating better understanding. But if the Roman Catholic Church decides that it cannot send representatives, I hope that great Communion may still have part with us by offering up its prayers for the Conference along with ours. What an influence it would have upon the world if during the time of this Conference prayer for Christian reunion and for God's guidance for all those seeking it, should be publicly offered in St. Peter's, Rome; in Canterbury and York, in the Cathedrals of St. Patrick and St. John the Divine in this city, and the Churches which they represent at the altars of all the Churches of the East and in every Protestant Church, at the same time. And why should such prayers not be offered by all of us? Whatever their differences, Christians can lift up their prayers together that these differences may be healed. The prayer for the World Conference which we publish and circulate is, in fact, one that is used in all Roman Catholic Churches, and it is one in which Christians of every name can unite:

> "O Lord Jesus Christ, Who saidst unto Thine Apostles 'Peace I leave with you, my peace I give unto you'; regard not our sins but the faith of Thy Church and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest with the Father and the Holy Ghost, God forever and ever. Amen."

If that simple prayer publicly offered for the World Conference should now go up from every Cathedral and Church in Christendom, the very offering of this common petition would draw us all nearer to God, and to each other, and who can say what great movement of the spirit such united prayer would bring. Surely all Christians, Catholic and Protestant, may be asked to pray that this Conference, looking towards reunion, may be guided by the Holy Spirit and that the Church may be brought to that peace and unity which is in accordance with God's will. We know

how the life of the Church is enfeebled and her message is weakened by our present differences and divisions. The practical losses and evils of these divisions in the Church are great, but the spiritual losses resulting from them are far greater. The faith of the whole Church is weakened and impaired by them. Confused by the controversies of the Churches men fail to hear the Divine message of the Church. In the battle against evil, against the anti-Christian forces which are at work in the intellectual world, against the frank return to the old paganism which we see in our modern life, we need the power of a united Christian testimony. The divisions among Christians are giving woeful advantage to the forces of evil and unbelief.

The question which the world is now asking is no secondary or minor one; it is the question whether Christianity is from above, whether Jesus Christ reigns on the Throne of God and still lives among us, whether He is in truth the world's Redeemer and Lord. It is this question which demands the answer of a united testimony. What we all need is truer fellowship with Christ. It is lack of holiness in the lives of Christians which is the chief obstacle to the unity of the Church. If all of us were fully converted to Christ the way to unity would not be hard to find.

The fact that we need to realize is that we are already one in Christ. Whatever our differences, we Christians are all brothers, and therein lies the sin of our divisions. We are one in the life that joins us to Christ, and more fully than we realize we are one also in faith. We all believe in One Lord Jesus Christ, "Who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man". Roman Catholics and Anglicans, Protestants and Easterns, we are all one in this. We all believe in the Lord Christ, we all pray to Him, and trust in His divine power. We all lift up our prayers and praises to Him in words which have been used by Christians through the whole life of the Church on earth, and which are echoed not only in our Creed, but in every act and utterance of our worship, "Thou only, O Christ, with the Holy Ghost, art Most High in the glory of God the Father".

And this is the Christian Gospel. To this our own Prayer Book bears witness on every page. The Christian Religion is belief in, and fellowship with, Christ our Divine Lord. From this all else that we believe follows. Holding this common faith in Christ it must be possible for us, with God's help, to find the way to visible fellowship and unity.

Effects of Bishops' Crusade and Its Call Especially to the Clergy.

In conclusion let me say this to all of you, and especially to my brethren of the clergy. We have all had much in mind this year the Bishops' Crusade and I believe that it has been of true help to many of us. It was a call to all of us back to humble and personal faith in Christ, and it was a call that we needed to hear. There has not been in our preaching the fire, from above that came down upon the Church at Pentecost. We have not been hearing enough in our pulpits of the power of Jesus Christ to save men from sin. We have not been hearing enough of our need to repent, and to seek the Divine forgiveness for our worldliness and folly, our self conceit, our spiritual indifference and negligence, and our deliberate sin. We have been thinking of the Gospel as if it were something needful for others, but not needful for ourselves. There has been among us a lack of humility, and of a sense of our own spiritual need, and where these are absent Christ cannot come. It was this which the Bishops' Crusade was intended to bring home to us, and which I trust many of us have felt. What the Church needs today is to be brought face to face with Jesus Christ. The lives of those men and women in the New Testament were not changed by faith in the Sermon on the Mount; they were changed by faith in Jesus Christ the Son of God. And that faith alone has power to change the world and to draw us from sin and self sufficiency.

I trust that the impulse of that Crusade has been felt in some degree by all of us and that it will show itself in renewed faith, in more real prayer, more helpful lives, and more faithful preaching of Jesus Christ in every parish and mission in our diocese.

"HE WOULD NOT GO IN"

By Philip Mauro

The Parable of **The Prodigal Son** (Luke 15) is the best known of all the parables of Christ; and it is surpassingly wonderful from every point of view. But in order to grasp its main lesson, and to appreciate its great climax, it is needful to observe that it was addressed directly to the Pharisees and Scribes, and that it was the Lord's answer to their indignant complaint, "This man receiveth sinners and eateth with them" (v. 2). Thereupon, "He spake this parable **to them**".

Christ's willingness to associate with sinners had from the first excited the astonishment and indignation of the Pharisees. Early in His ministry they had asked His disciples, "Why eateth your Master with publicans and sinners"? and from the standpoint of their doctrine it was a most natural question (Matt. 9:11).

Now, to get the force of the parable it must be noticed that the elder son in the parable asks substantially this very question. For, as he drew near the house, and heard the sound of the music and rejoicings inside, "he called one of the servants, and asked **what these things meant**" (v. 26). Therefore we should give close attention to the verses that follow (twenty-seven to the end of the parable), because they give us **the Divine explanation** of what was such a sore puzzle to the Pharisees.

The servant replied: "Thy brother is come; and thy father hath killed the fatted calf, because he hath **received him** safe and sound." We call attention to the fact that this reply mentions both the points of the complaint the Pharisees had made—**receiving** sinners, and **eating** with them.

These few words contain a surpassingly wonderful revelation. They tell us, and in a way that carries conviction of its truth, that God's joy, in which all heaven shares, is over the recovery of **one sinner**, more than over ninety and nine just persons (such as the Pharisees esteemed themselves to be) who need no repentance.

But it is not of this truth, great as it is, that we wish now to speak. Our present purpose is to call attention to several remarkable features in the concluding verses of the parable, where its climax is found.

The situation is this: the son who is inside the house, enjoying the feasting and merry-making (of which indeed he is the cause) is the one who had declared **his badness** and unworthiness; whereas the son who is **without** is he who loudly proclaimed his goodness and worthiness. Let it be noted that he was outside **by his own will and choice**; for the door was open to him also, and a share in the festivity was freely offered to him. But he **chose** to remain outside and to find fault with what his father had done. "He was angry and **would not** go in." So his behavior corresponded perfectly with that of the Pharisees, and with that of all men to the present day who feel no need of God's salvation, and therefore refuse to enter into the Kingdom of God by Christ, Who is "the Door".

The elder son complained because his father had not bestowed upon him the means whereby he might make merry with his own associates. The father did not, indeed, bring the joy outside to where that son was; but **he came out himself and entreated him to enter.** Likewise God does not bring heaven's joys outside to men who turn away from Him and complain of His way of saving sinners; but He comes out to them, in the Person of Christ, and by His servants, beseeching all men everywhere to come in and partake of the gospel feast (Isaiah 25:6; Luke 14: 15-24).

"To the Jew First.

We believe there is a special application of this part of the parable to the Jewish people. They had been a chosen people, "nigh unto God", even as the elder son had remained with his father; whereas the Gentiles had gone "far off", like the younger son. But now the publicans and sinners and Gentiles too, were entering into the Kingdom; whereas the leaders and the mass of the nation rejected the Saviour Whom, in fulfilment of His promise, God had sent to them. They were "angry and **would not go in**". Nevertheless, like the father in the parable, God continues until now **entreating them to enter.**

A Story That Is Left Unfinished.

This brings us to one of the most striking features of the parable, namely, that **it does not tell how the matter**

ended. It leaves us wondering whether or not that elder son yielded to his father's entreaties, and to the persuasion of the sounds of music and festivity that came from within, or whether he hardened his heart, and—to his own loss—persisted in his refusal to enter. How did it end? This is an interesting question indeed, though we cannot find the answer. But it suggests a far more important question for such of our readers as are yet in the outside place, who know not what David speaks of as "the blessedness of the man whose iniquity is forgiven, and whose sin is covered" (Psalm 32:1). If you, dear reader, are one of these, the momentous question is, **how will the story end with you when the last chapter shall have been written?** See the door of God's mercy which has been kept wide open until now **for you!** and behold Jesus Christ, the Lamb of God, slain and risen again that all things might be made ready for your salvation and your eternal joy in the Father's House! Hearken also to the sounds from within of the music and the rejoicings which have already "begun" and will never end! And above all, listen to the loving entreaties of the God of all grace, Who is urging you, even by the lines you are now reading, "to come in".

For, however the story may end in your case, be sure of this, that at this critical moment you are precisely in the position of that son who "**would not go in**".

Book Reviews

THE SEVEN FINALITIES OF FAITH: By A. Z. Conrad, Ph. D., D. D. The Sunday School Times Company, Philadelphia.

Dr. Conrad has uncovered the bed-rock foundations of Christian faith.

We strongly recommend this book, especially to any who may be shaken by the modern assault on the old faith. While perfectly conversant with the position of the liberal school of theology and in full light of modern contentions, he shows with compelling logic not only the futility of its aims, but its dire results in practice. Amid the groping darkness of the modernist he sets forth in bold relief the seven finalities of faith shining, if anything, with increased lustre and surer light. God is, God created, God spake, God came, God redeemed, God is here, God is coming again. The book is constructive and positive as he says he aims to be. It exalts Christ. The chapter on evolution is especially good. He holds that you cannot "accept the Bible and at the same time accept Organic Evolution. They are mutually contradictory." And he tells us he spent ten years in the study of evolution. With regard to prehistoric man he quotes Chesterton as saying: "All this guess work has nothing to do with anybody—we are not willing to have passed off on us a lot of irrational rubbish." He well points out that "the Church of the Lord Jesus Christ can never successfully advance half rationalistic and half evangelical. He quotes Dr. C. K. Anderson asking: "Can the Christian Church make the great change of belief which the acceptance of Modernism would involve and remain the Christian Church?" He answers in the negative. There is much food for thought in his chapter on socializing Christianity. Religious education is tending toward socialism and being substituted for regeneration, and then for Christian education. The effort to democratize God would leave Him as valueless to the world as a totem pole.

The book is very readable, captivating in style and a real contribution to the cause of Christ today. We hope it will have a wide sale.

P. W. R.

A UNIQUE BOOK.

There has recently been published by The Standard Press, Louisville, Ky., a rather unique book of three hundred and eighty-four pages, entitled "Wings". It is compiled and edited by Dr. Gordon Hurlbutt. The undertaking has been costly to him, necessitating an outlay of $6,000; $1,800 of this amount, in money prizes of varying sums, was offered for the three hundred best stories of actual experiences in the lives of ministers, limiting the length of the story to five hundred words. The competition was thrown open to all denominations in this country and in Canada. Nine judges were appointed to examine the best of the many received, up to the number of three hundred. The result has been the securing of quite a list of prominent contributors. Dr. Hurlbutt has succeeded in bringing out a book that should prove of great value to minister, to home, and to lay Christian worker alike. In the arrangement of the data he has further demonstrated unusual ability. The following eight clergymen of the Episcopal Communion are among the prize authors: the Rev. Messrs. Percy T. Fenn, Syracuse, N. Y.; Thomas LeRoy Parker, Iona, Mich.; William Porkess, Wilkinsburg, Pa.; Capers C. Satterlee, Clemson, S. C.; James Archibold Mitchell, Baltimore, Md.; Edward M. Mellichampe, Sewanee, Tenn.; William Sterling Claiborne, Sewanee, Tenn.; and A. C. D. Noe, Erwin, N. C.

W. P.

Work Among Negros

The Commission on Work Among Negroes in its report to the Department of Religious Education of the Province of Sewanee, says in part:

"The white people of the Church are largely unaware of the isolation of those of the colored race and ignorant of the many advantages that the white people have of which the colored people are deprived. The leaders in every department of work and those who are most intelligent and the best informed are largely white. All white people have constant contact with this element and are unconsciously benefited thereby. From much of this the colored man is cut off. He thus works at a very serious disadvantage. As far as possible it would seem only fair to give him a more even chance in doing his share of the work.

"We admit the colored delegates to our Diocesan Conventions and then they go off and manage their own affairs as separately as if they were different dioceses. They organize their own departments, carry on their work independently and report the aggregate to the conventions. Except for a few suffragan bishops and a few other rare instances, they are not represented in the General Conventions, in any Executive Council, on any important committee, or in any of the departments, national, provincial or diocesan, so far as we know. This is perhaps largely inevitable.

"It is generally accepted, in our province at least, that for racial friendship there must be a certain degree of racial separation. But there need not be here mutual ignorance of the wants, ambitions, plans, ideas and necessities of the two parts of the whole.

"The colored work is an important part of the whole work of the Church. It cannot succeed if the only point of contact is once a year at the Diocesan Convention, while for the other three hundred and sixty odd days we think of that work as being as foreign as Africa. The white people (and this includes practically all that lead, instruct and plan) should learn the ideas of the colored people directly from them. The colored people should have, as nearly as possible, the same chance to learn all about the Church's activities that the white people have.

"Your Commission beg leave to add certain other suggestions. (The suggestions referred to were revised and were presented in the form of resolutions in the Commission's report of August 5, 1926, a year later as follows):

"Resolved, That with regard to Work Among Negroes the Department of Religious Education of the Province of Sewanee makes the following recommendations, partly for the general work and partly for the particular work of Religious Education.

"First, That our colored brethren be urged to cultivate and practice greater responsibility for supporting their own Church work as a necessary condition of their own healthy growth, a result that should follow naturally from their increasing prosperity and the best means of ensuring their own self-respect.

"Second, That our white brethren be urged to assume a greater responsibility for their own colored brethren who live and labor with them here in the South, sharing with them our increased and increasing prosperity and ceasing to think of this part of our work as being the responsibility of the rest of the National Church, or, as the common phrase is 'of the North' since the rest of our country has its own serious problem of the foreign-born, from which we in the South are largely free.

"Third, That our people, and especially the clergy, try to realize that the Church is not an association of congregations, but is for all the people within any given field and that our work should therefore reach out to the members of all races in the departments of missions, social service, and religious education.

"Fourth, That our white brethren should do all in their

power to encourage the churches for colored people where such are established and where no such churches are established, should do everything possible to extend religious privileges to the otherwise shepherdless colored people.

"Fifth, That our white brethren, laity as well as clergy, should try to maintain Sunday Schools for our colored people where there are not sufficient facilities provided by the colored people themselves.

"Sixth, That since the colored people are cut off from many of the sources of information which are open to the white people, the colored people should ask the authorities and leaders in the several departments of our work to give them the benefit of their knowledge and guidance, and that these advantages should be freely extended when they are desird.

"Seventh, That when feasible and agreeable to all concerned, some method should be adopted whereby our colored brethren should have some representation in the official bodies that conduct the various parts of our common work so that information shall come in from all sides and flow out again to every member of the Church.

GEO. W. LAY,
Chairman of the Commission.

ST. JOHN'S KETCHIKAN, THE FIRST PARISH IN ALASKA

St. John's Church, Ketchikan, Alaska, is the only parish in our Northern Territory. It has been under the Board of Missions since its establishment until September 1, 1926, when it became a self-supporting parish.

Incidentally, this thriving young parish is the only church of any denomination in the vast Territory of Alaska which broadcasts its services. The services are broadcast over Station KGBU, two hundred and twenty-nine meters, each Sunday. Letters of appreciation of the sermons and music have been received from such distant places as Orlando, Florida; Troy, New York; Nome, Alaska.

The Rev. Henry R. Sanborn is responsible for the splendid healthy growth of his church. Under the direction of his Bishop, the Rt. Rev. P. T. Rowe, D. D., he has, in one year, changed St. John's from a pitiful, rundown mission church to a thriving, bustling parish. The Yates Hospital has been made over into the Parish Hall of St. John's, which as become a civic center for Ketchikan. Each Friday night a dancing party is given for the high-school children of the city. Tuesdays the Business and Professional Women's Club has its dinners, business and social sessions. Their club rooms are in the parish hall. This organization was fostered in Ketchikan by Mr. Sanborn. Thursdays the Camp Fire Girls have their meetings, while the choir practices in the church. This choir consists of twenty trained adult voices and must be heard on the air to be properly appreciated.

A very industrious Guild has purchased new vestments for the entire choir, purchased a piano for the parish hall, installed an electric range in their kitchen, attractively furnished their big rooms in the parish hall, purchased all new altar equipment, and it is the Guild which prepares and serves the dinners for the Business and Professional Women's Club.

During the past year, the entire Church plant, consisting of a good-sized church, large rectory, and parish hall, which was formerly a memorial hospital, has been completely renovated and rebuilt. The plant is on one of the most valuable pieces of property in Ketchikan, being located in the heart of the business district.

The Rev. Henry R. Sanborn has recently been appointed Archdeacon for all of Southern Alaska and is actively engaged in assisting Bishop Rowe in establishing new Church activities throughout the district.

A new mission church, St. Elizabeth's, of the same size as the mother church, St. John's, is being built in Ketchikan for the natives. Both a rectory and parish hall are also being constructed for these ardent Christians.

St. Elizabeth's has its own native vestry and elects one of its members to sit on the parish vestry. The native vestry and some of the mission's most active workers are to be seen in the accompanying photograph.

Mr. Mather is in charge of St. Elizabeth's, the sacraments being administered by the Rev. H. R. Sanborn.

On Sunday, May 29, 1927, the Rt. Rev. Peter Trimble Rowe, D. D., Bishop of Alaska, ordained to the diaconate Paul James Mather. Mr. Mather, a Tsimpshean Indian, is the first native of Southeastern Alaska to be ordained as deacon in the Episcopal Church. He was born on August 11, 1878, at old Metlakatla, a village composed of two thousand Indians, situated near Port Simpson in Northern British Columbia.

With his father and the Father Duncan colony, he moved to new Metlakatla on Annette Island, Alaska. This town is situated fifteen miles from the City of Ketchikan.

Baptized into the Church by a priest of the Church of England, he has always maintained a close identification with it. He was later confirmed by Bishop Rowe, who recently ordained him.

His preparation for the diaconate has



Banquet For Bishop Rowe, Archdeacon Sanborn, and Native Vestry of St. Elizabeth's Mission. Given By Mr. Mather Following His Ordination.

been done under the direction and guidance of the Rev. H. R. Sanborn, rector of St. John's Church.

St. John's claims two distinctions: that of becoming the first parish in Alaska, and the fact that it presented the first native Alaskan for Holy Orders in the Episcopal Church.

Church Intelligence

The Council of the Brazilian Church

The twenty-ninth annual council of the Brazilian Episcopal Church opened Wednesday morning, April 27, in Trinity Church, Porto Alegre. The council began with the service of Holy Communion, the Rt. Rev. William M. M. Thomas, D. D., Suffragan Bishop of Southern Brazil, being the celebrant, and the sermon being preached by the Rev. Timotheo da Silva. The keynote of the sermon was the need of more and better Christian education for the people of Brazil. Immediately after this service the council was called to order by Bishop Thomas, who presided at all of the meetings. The business sessions of the council closed Saturday with the meeting devoted to the Sunday Schools, but the council was not formally dispersed until after the service on Sunday morning, May 1.



The Rev. H. R. Sanborn.

While nothing of a particularly radical character was accomplished, many matters of vital importance to the future of the Brazilian Church were discussed. Ideas were exchanged on many subjects and while unanimity of opinion was not looked for, there was evident throughout a spirit of unity of purpose. Revised statutes for the incorporation of the National Church were offered by the committee on that work. After long and thorough discussion they were adopted. Steps were taken also for the assumption, by the Missionary Society of the Brazilian Church, of the evangelistic work among the large Japanese Colony in the interior of the State of Sao Paulo. Already a devoted Japanese clergyman is working among these people; but it is felt that this work should be enlarged and sustained by the National Church.

On the night of the first day of the Council there was a large and enthusiastic meeting of the Woman's Auxiliary. The various reports read that night showed that the women of Brazil are not behind in their work for God's Kingdom among their own.

Probably the two most important resolutions of the council were those which dealt with the Prayer Book and the establishment of a hospital. For several years it has been impossible to procure Prayer Books in Portuguese, the last edition having been exhausted some time ago. The Committee on Prayer Book Revision was instructed to have published within the next year a new edition in which only the language will be changed. In certain parts the Portuguese needs correction, and it is this task which has been entrusted to a committee composed of the best Portuguese scholars in the Church. The publication of this new Prayer Book will meet a keenly felt need.

For several years the sense of the need of an Evangelical Hospital has been growing. Inasmuch as practically all the unfortuantes in this land must become mendicants, all—Brazilians and Americans—feel very sorely the great need of having a hospital which shall be charitable after the manner of Christ and scientific along the lines of modern medical methods. A fund for this purpose has been started and is slowly growing, but still is too inadequate for such an undertaking. The council urged that all the churches work for the enlargement of this fund—so that in the near future the hospital may become a reality.

At the closing service of the council on "Council Sunday" two deacons, the Rev. Rodolpho Centeno Rasmussen and the Rev. Henry D. Gasson, were ordained to the priesthood by Bishop Thomas. The sermon on this occasion, preached by the Rev. Nemesio De Almeida, was one of the most striking utterances of the council.

The progress of God's Kingdom does not come because of what goes on in council meetings; men's lives are seldom changed and never set on fire by the resolutions there adopted.

Somehow councils must always deal with organization and externals. The twenty-ninth council of the Brazilian Episcopal Church was no exception. It would have bored some men to the point of tears. But to those who took part in it, it meant infinitely more than the drawing up of statutes or the printing of a Prayer Book. For they had come from far-off places—some a day's journey, "others" a week's—places isolated and away from the stream of the world; come to exchange whatever experience one more year's struggle for Christ had taught them; and gone back to their work in the knowledge that they were not alone.

In just one unfortunate way was this council unique. The seat of the last of the pioneers was vacant. Since the last council Bishop Kinsolving and Dr. Morris have had to withdraw. It was these two men who years ago came out to a land unknown, and founded the Brazil Mission. And the history of its progress is the story and vindication of their life and faith and sacrifice. And to us who remain they have left a heritage and a responsibility. As the Rev. Nemesio De Almeida said in his ordination sermon: "The last of the pioneers has gone. It is now up to us to say whether or not the future of the Brazilian Church shall be written in the spirit which they had learned from Christ, and which they have left here among us all."

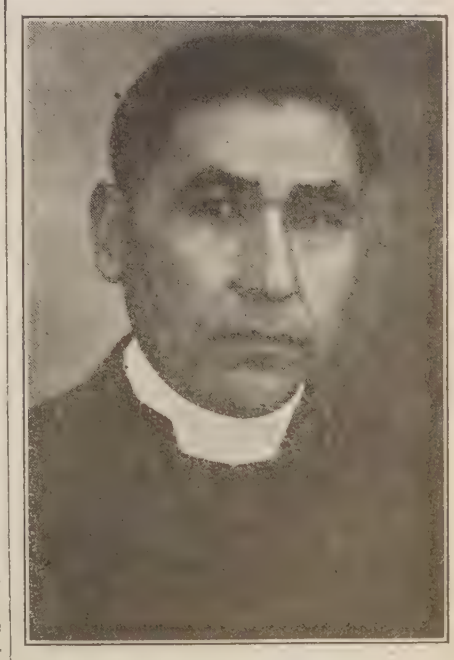
Fiftieth Anniversary of the Lenten Offering.

A total of $546,642 for the 1927 Lenten Offering was announced at the service in Philadelphia, June 5, marking the fiftieth anniversary since the first Lenten Offering was taken.

Reports were read, either by diocesan representatives or by Miss Withers, from every home diocese and district except Southern Virginia, and from every district overseas except China, Japan and Brazil. Mexico, $705, and Liberia, $500, were among the striking reports. Pennsylvania was well in the lead with $79,000. The total is roughly an eleven per cent increase over last year.

The Academy of Music was filled for the inspiring service, and as a large proportion of the congregation were children, their voices in the many hymns were delightful. An altar-like table on the stage held a cross and two jars of peonies of a splendid Whitsuntide red.

On the stage were twelve or more bishops, a number of clergy, and several choirs, aided by the Fireman's Band in the orchestra pit. Dr. Patton's Negro singers from Fort Valley and Lawrenceville were a credit to themselves and their schools. Members of the Pennsylvania Brotherhood of St. Andrew served as ushers. Bishop Garland welcomed the gathering to the diocese in which the offering was originated by John Marston. Bishop Murray made the principal address, emphasizing the personal responsibility of us all to carry forward what had been begun and carried on so well. Bishop Overs brought to mind the little Liberian children who



The Rev. P. J. Mather.

earned their offerings by shooing the birds all day long off the rice fields, and told many stories illustrating not only the need, but the great possibilities of the total offering.

After his address the total was announced, and the service ended with prayers, a benediction and hymn.

Credit is due the local committee for much hard work in arranging the event.

The bishops, members of the National Council, and other visitors were entertained at tea at Bishop Garland's house, late in the afternoon.

Commencement at The Virginia Seminary.

The one hundred and fourth commencement of the Theological Seminary in Virginia, was held at the Seminary, near Alexandria, June 7, 8 and 9. This commencement also marked the twenty-fifth anniversary of Dean Berryman Green's connection with the institution.

A large class was graduated, many of them receiving the degree of B. D., which means a man must maintain an average of eighty-five and write an appropriate thesis. The Seminary also awarded the honorary degree of Doctor of Divinity to three of its alumni who have had conspicuous records in the Church.

The opening service was held Wednesday night in the chapel, with the annual missionary address delivered by Dr. John W. Wood of the Department of Missions. It was a masterly summing up of the history and meaning of the movements that are making such drastic happenings in China. The service was in charge of the Rev. R. A. Magill, a returned missionary to China.

The commencement exercises were presided over by the Rt. Rev. William Cabell Brown, D. D., Bishop of Virginia, and President of the Board of Trustees. The address to the graduating class was delivered by the Rt. Rev. Thomas Campbell Darst, D. D., who dwelt on the problems immediately facing the Church, and the discouragements which would be encountered, but could be overcome in the ministry.

At the Alumni Luncheon, the subject of the various speakers was, of course, Dean Green. The toastmaster was the Rt. Rev. Ernest Milmore Stires, D. D., Bishop of Long Island, who attended the Seminary with Dr. Green. He called on Bishop Jett, Dr. W. Russell Bowie, Bishop Wing and the Rev. C. W. Sheerin. Bishop Jett was a fellow student with Dean Green and the others represented former pupils of varying years during Dean Green's time at the Seminary. It was brought out that over four hundred men had gone into the ministry during the twenty-five years, and forty had gone to the mission field, and fifteen had become bishops. The Dean in a characteristically modest speech replied to the tributes. He was presented with a purse by the Maryland clergy.

At the ordination service on Friday, six men were made deacons and three advanced to the priesthood. The sermon was preached by Bishop Stires, who also ordained his own son, Ernest Van R. Stires, to the diaconate. Bishop Tucker of Southern Virginia and Bishop St. George Tucker also took part in the service, which was in charge of Bishop Brown of Virginia.

The graduating class with their dioceses was as follows: Gilbert Appelhof, Michigan; Laurance Brent, Virginia; T. M. Burleson, South Dakota; S. B. Capers, West Texas; W. T. Capers, West Texas; H. V. Clary, Washington; J. L. Cole, Vermont; K. H. K. Den, Anking; W. H. Folk, Upper South Carolina; D. C. George, Southern Virginia; G. H. Harris, Atlanta; R. S. Hubbard, Massachusetts; E. H. Jones, West Texas; H. J. Lewis, East Carolina; G. Y. L. Lieo, Hankow; F. F. Lynch, Maryland; J. P. H. Mason, Virginia; E. M. Pennell, West Virginia; M. M. Perkins, Washington; R. J. Plumb, Connecticut; W. L. Ribble, Southern Virginia; E. Van R. Stires, Long Island; F. P. Thornton, Southern Virginia; Paul Ueda, Tokyo; M. L. Wanner, Pennsylvania; H. A. Woolfall, Washington.

The degree of Doctor of Divinity was awarded to the following: The Rev. Flournoy Bouldin, professor at the Bishop Payne Divinity School, Petersburg, Va.; the Rev. Joseph Courtney Jones, rector of Emmanuel Church, Webster Groves, Missouri; the Rt. Rev. John Durham Wing, Jr., Bishop Coadjutor of Southern Florida.

Deacons ordained: Gilbert Appelhof, Laurance Brent, David C. George, John P. H. Mason, Ernest VanR. Stires, Foxhall P. Thornton.

Priests ordained: Carter H. Harrison, Columbia, Va.; William H. Laird, Richmond, Va.; Harold D. W. Peters, Northumberland County, Va.

S.

A Good Statement.

No records broken this year up to June 1, but nothing to be ashamed of.

The total to June 1 last year, $1,102,814.30.

The total to June 1 this year $1,038,500.34.

Decrease, $64,313.96.

Last year forty-four dioceses and districts had paid the full proportion of their budget quotas to date, this year forty-two are on the honor column.

With this good start let us make special efforts to educate our people as to the necessity of taking care of their Church obligations during the summer. Some parish treasurers need a reminder also.

A good summer to you all.

LEWIS B. FRANKLIN,
Treasurer.

China News.

A cable received from Bishop Graves states:

That the following missionaries sailed on June 4 for the United States, via Europe:

Miss J. K. Cook of Shanghai, Mr. E. P. Miller and family of Hankow, Mr. and Mrs. Lawrence Shultz and family of Shanghai.

That the following have been transferred to Manila for work in the Philippine Islands:

Miss M. E. S. Dawson of Hankow, Mother Anita Mary of Hankow, Miss B. M. Beard of Anking, Miss Lila S. Stroman of Anking.

That the following have gone to the Philippine Islands for the summer. They will probably stay at Baguio:

Mrs. D. T. Huntington and children and Miss M. K. Monteiro of Anking.

That the following sailed from Shanghai on June 4 on the Empress of Canada, due in Van couver June 19:

Dr. and Mrs. L. B. Ridgely of Hankow, Miss Henrietta Gardiner (volunteer work) of Hankow, Deaconess Edith Hart of Hankow, the Rev. A. C. Lichtenberger and family of Hankow, Deaconess E. W. Riebe of Hankow, Miss H. F. Gosline of Hankow, Miss Theodora Young of Shanghai.

A recent cable from Bishop Roots states:

That Boone University and St. Hilda's School were occupied for one day by soldiers, but are now vacated. The Bishop reports the damage small.

That the Church General Hospital is caring for Chinese soldiers wounded in the fighting in the Province of Honan. The Rockefeller Foundation through its resident vice-president in China, Mr. Roger S. Greene, has kindly provided the salary of an additional physician for six months in order to assist in this emergency.

That great political uneasiness exists in the Hankow area, but that officials are friendly.

A cable to the Foreign Department of the Young Men's Christian Association, dated June 2 and signed by Bishop Roots and A. M. Guttery, the Association Secretary in Hankow, requests:

That an appeal be made at once to the American Red Cross for aid in dealing with the emergency situation created by the fighting in Honan. Eight thousand wounded soldiers are reported in Hankow. A very large number arriving daily—existing agencies overwhelmed.

In recent letters, both Bishop Graves and Bishop Roots have spoken with gratitude of the fine way in which the Chinese clergy and lay workers are carrying on Church work wherever they are permitted by local authorities so to do.

It was a great pleasure to send to the Bishops in China the following cable based upon a statement considered and approved by the House of Bishops at its meeting in New York on June 1:

"House of Bishops June 1 recorded conviction should be no thought lessening work China when way is opened for full resumption; express gratitude to God for splendid fidelity and bravery manifested by clergy, lay workers and native Christians; has full faith Church's work China will be continued with unabated zeal and increased efficiency if and when stable government established."

JOHN W. WOOD.

Berkeley Divinity School.

The seventy-first commencement exercises of Berkeley Divinity School, located in Middletown, Conn., were held on Tuesday and Wednesday, June 7 and 8. Henry Goddard Leach, Editor of the Forum and Chairman of the Berkeley Associates, delivered the main address on Wednesday morning in the chapel, at which time Bishop Chauncey B. Brewster presented the diplomas to the graduating class. Honorary degrees were also conferred at this time.

The Rt. Rev. William Walter Webb, Bishop of Milwaukee and alumnus of the class of 1885, preached at the alumni service held on Tuesday afternoon, immediately preceding which the senior class reception was held on the lawn. The Very Rev. Howard Chandler Robbins, Dean of the Cathedral of St. John the Divine, New York City, delivered the chief address at the Berkeley Dinner, held that evening. There were also speeches by the visiting alumni, included among whom were Bishop Edward H. Coley of the Central New York Diocese, the Rev. Frederick C. Grant of the Berkeley faculty, who is to become Dean of the Western Seminary in Chicago; Burton Mansfield, Chancellor of the Diocese, the Rev. John N. Lewis of Waterbury, a trustee of Berkeley; Frederick P. Goddard, member of the graduating class; Henry Goodard Leach and the Rev. William Palmer Ladd,

Dean of Berkeley. The Rt. Rev. Chauncey B. Brewster, D. D., Bishop of Connecticut, presided.

The contemplated removal of Berkeley Divinity School from the site it has occupied for nearly three-quarters of a century in Middletown, to New Haven, where its students may enjoy the additional advantages of proximity to the libraries, museums and courses of study at Yale University were outlined in a report given on Tuesday morning by Presley N. Guthrie, Jr., of Greenwich, on behalf of the committee in charge of this important step in the history of the school. Dean William Palmer Ladd, D. D., also spoke at this meeting. The annual meeting of the associate alumni preceded this report.

In the graduating class are: Seward Henry Bean, Grand Rapids, Mich.; George Lakin Fitzgerald, Milford, Mass.; Phillips Brooks Franklin, Pittsfield, Mass.; Frederick Percy Goddard, Seymour, Conn.; Leonard Octavius Melville, Hartford, Conn., and John Andrew Totman, Dorchester, Mass. Mr. Bean has been awarded the John Henry Watson Fellowship and will spend a year in graduate study at Cambridge University, England. Mr. Fitzgerald will do work in the Diocese of Rhode Island; Mr. Franklin in the Diocese of Western Massachusetts; Mr. Goddard has volunteered for mission work in Texas, and Mr. Melville will be rector of Church of Our Saviour, Plainville, Conn.

Warning.

A man calling himself a Russian priest, by the name of Rev. Anthony J. Romzra, claiming to have, or to have had, parishes in Cleveland, Columbus, Ohio, and Greenburg, Pa., is begging money from our clergy.

We are informed by the Russian ecclesiastical authority that this man is not in good standing, and we hereby warn our clergy against him.

He carries Russian documents, of which we know the history, and also some authentic documents from some of our own gullible clergy.

THOMAS BURGESS,
Secretary, Foreign-Born Americans Division.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

Honor to a Country Parson.

One of the most interesting occurrences in the recent Council of Southwestern Virginia, held in Covington, was a testimonial of the love and esteem in which the Rev. Frank Mezick is held by his fellow members of the Council. Having taken charge of Nelson Parish, Nelson County, in September 1902, Mr. Mezick is about to complete a quarter-century of service as the beloved rector of that parish, which includes Trinity Church near Arrington, Grace Church at Massies Mill and Christ Church at Norwood.

During the session of council a resolution was offered by the Rev. G. Otis Meade and adopted by a rising vote, describing Mr. Mezick's faithful, effective service, the high place he holds as a member of his diocese, as the shepherd of his flock and as a citizen of his community.

Following this the Rev. Carleton Barnwell expressing most fittingly the feeling of Mr. Mezick's many friends in the Council, presented him with a purse of gold. To all of this Mr. Mezick made a touching response.

In this connection it is interesting to note that the Sunday School at Grace Church, Massies Mill, which some time ago was discontinued, has been reopened, with bright prospects for the future. Mr. James C. Bentz is the Superintendent, and Mr. R. A. Mahone is Secretary and Treasurer.

Reduced Railway Rates to Summer School at Sweet Briar.

Practically all of the railroads which will be used by members of the Virginia Summer School of Religious Education, to be held at Sweet Briar, Va., June 20 to July 2, are cooperating with the officials of the school by granting reduced rates (fare and a half for the round trip) from points in the States of Virginia and North Carolina and from Washington, D. C. In order to take advantage of these rates, however, it is necessary for the individuals, in purchasing tickets, to present identification coupons furnished by some one of the three "Registration Officers"—the Rev. W. E. Cox, 2110 Grove Avenue, Richmond, for the Diocese of Virginia; the Rev. E. R. Carter, D. D., 415 High Street, Petersburg, for Southern Virginia, and Mr. Thomas A. Scott, Box 1068, Roanoke, for Southwestern Virginia, and all points outside the State of Virginia.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Attendance at Summer Schools.

The Department of Religious Education of the Executive Council of the Diocese of Washington has arranged, at a recent meeting, to assist financially such teachers in the Church Schools of the Diocese as desire to attend the Church Summer Schools in nearby places. This arrangement will be carried out by the cooperation of the rectors, Sunday-school Superintendents, diocesan officers and Mr. William C. Beck, treasurer of the Department of Religious Education.

Summer Schools accessible to Washington are the Peninsula Summer School at Ocean City, Md.; the Sweetbriar Conference, Sweetbriar College, Va.; the Blue Mountain Conference, Hood College, Frederick, Md., and the Lawrenceville Conference for Colored Church Workers at St. Paul's School, Lawrenceville, Va.

Graduation Exercises.

Mt. St. Alban has been a busy place during the last few weeks, with graduation and its attendant activities of the two Cathedral schools, the National Cathedral School for Girls and St. Alban's School for Boys.

A feature of unusual interest in connection with the Girls' School was the annual flag raising ceremony, when Miss Alice Straton of Memphis, Tenn., was declared the winner of the school flag used during her senior year and won by reason of her high scholarship average during the year. Miss Tillie Todd De Van of New York was awarded the Thomas Hyde prize and also declared Bishop's Scholar, because she has been on the honor roll for five years, a distinction only by two other girsl in the history of the school. The address of the occasion was delivered by Major General Charles P. Summerall, chief of staff of the United States Army, who also presented the flag.

Earlier in the same day, final exercises in connection with graduation took place in St. Alban's School for Boys, and prizes were awarded. A high general average had been attained by the boys, while a few were, as usual, outstanding in their excellence. The Thomas Hyde Medal for the best all-round boy by the vote of the faculty was awarded to George Churchill Francis, while Thomas Grevill won six special awards as follows: Form prize, Charles C. Glover, medal for excellence in mathematics; first prize in prize-speaking contest, Walden Myer, language medal, the medal for English and the Satterlee medal for general high average.

Christ Church Troop.

Boy Scout Troop No. 3, Washington, D. C., better known as Christ Church Troop has become indeed a distinguished troop and was the recipient on Friday evening, June 10, of many honors and distinctions. The winner of the President's cup earlier in the year, and winner of the year championship of the District of Columbia, this troop stands out in an unusual way, because nearly all of its good work has been accomplished in one year. At the meeting Friday evening, in Christ Church Parish Hall, attended by many parents and friends and the Scout Commission of the District, the championship pennant was awarded and attached to the Scout Flag and the silver cup given by the Evening Star, was presented by Mr. Noyes of the Star. Gifts of appreciation were given also by the boys and their parents to Lieutenant Balke, the troop leader, who has done splendid work in bringing the troop to its present state of efficiency. Troop 3 was also assigned to a special post of honor when doing duty in connection with the parade and celebration of Colonel Lindbergh's arrival on Saturday. The troop was also assigned to duty on Sunday afternoon, June 12, in connection with the Flag Day exercises to be held on the steps of the capitol building. Troop 3, which meets always in Christ Church Parish Hall, has been encouraged and aided to its present state of honor by the rector of the church, the Rev. E. Pinkney Wroth, and its success is a source of gratification to the entire parish.

M. M. W.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. Geo. Tucker, D. D., Coadjutor.

"Home-Coming Day" at "King Carter's" Church.

Sunday, June 26, will be observed as "Home Coming Day" at Christ Church (King Carter's), Lancaster County (one mile from Irvington, the Rev. L. R. Combs, rector.

Morning service with confirmation will be held at eleven o'clock; lunch at one, followed by afternoon service at 2:30. A cordial invitation is extended to all to attend these services.

E. C. P.

The Rev. W. Geiger Irwin, who for several weeks has had under consideration a call from St. Andrew's Church, Richmond, to become its rector, has announced his acceptance. Mr. Irwin came

to St. Andrew's as assistant to the late Rev. J. Francis Ribble, D. D., and was given special charge of the Men's Bible Class, the Brotherhood of St. Andrew, the work among boys and St. Andrew's Mission.

Mr. Irwin is a native of Baltimore, Md., where he received his early education. He entered the Virginia Theological Seminary in 1913 and was graduated in 1916, when he was ordained by Bishop John G. Murray. His first charge was St. Peter's Church, Ellicott City, Maryland, a suburb of Baltimore.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

Girls' Friendly Society Rally.

It was evident from the reports and the displays at the District Girls' Friendly Society Rally held on May 14, in Fargo, that the organization is working splendidly in the five fields of service. The officers were reelected. The Fargo Branch won the District Banner.

A beautiful window was dedicated in Grace Church, Jamestown, by Bishop Tyler, Sunday, May 22. It is a memorial to the late Hon. Benjamin S. Russell, Senior Warden of Grace Church, and a man prominent in the early history of the Church in North Dakota. The Rev. N. E. Elsworth is rector of Grace Church.

H. R. H.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop
Rt. Rev. A. S Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Rector Installed in The Armenian Church.

The Rev. Bedros Hagopian on Trinity Sunday was installed as rector of the Armenian Church of St. Gregory the Illuminator, in New York. It will be recalled that after his graduation from the General Theological Seminary in 1926, he was elected rector of this parish, probably the strongest Armenian congregation in the country, and was sent to Jerusalem for a year's study in the Armenian Seminary, his ordination taking place in Jerusalem last March.

The ceremony of installation, conducted by Archbishop Tirayre, was long and impressive. The liturgy was beautifully sung by a choir of young men and women. Mr. Hagopian, after an introductory address in English, preached in Armenian. The church was filled, the great majority being men. Canon Jones, representing the Bishop of New York, Dr. Emhardt and Dr. Lau were among a number of clergy present, all of whom were later entertained at dinner.

The Armenians have had this church building since 1920, before which time, as its architecture shows, it was a "meeting-house", the former platform now a chancel, the high altar and its many candles facing square pews and a gallery. Pinned to the inner door of the church is a pathetic list of missing Armenians about whom information is sought by relatives and friends abroad.

Memorial Windows.

The school for boys at Pawling, Dr. Frederick L. Gamage, Headmaster, has recently erected a memorial chapel and now is to receive a gift of a four-light sanctuary window. The subject is the Sermon on the Mount, and the Six Acts of Mercy, the design of which has been created by James H. Hogan, of the Powells' (Whitefriars), London, England.

The children's corner in the Church of the Ascension, Mount Vernon, the Rev. M. L. Brown, rector, is to be further enriched by the placing of a Nativity window in memory of a young man whose life was given in the World War. It is to be unveiled on All Saints' Day, and is being made by Powell's of Whitefriars.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

A Progressive Parish.

Upwards of three hundred homes of Episcopalians in the southeastern section of South Philadelphia, were closed Sunday, June 12, from early morning until late at night, during which period the congregation of St. John's Church, commemorated the fifteenth anniversary of the Rev. H. Cresson McHenry's rectorship of the parish.

Fifteen years ago Bishop Rhinelander, then head of the diocese, was preparing to shut the doors of St. John's. The neighborhood changed and the influx of many non-English speaking families, it was reported, left no field of work for the church.

Mr. McHenry, who, then as now, is General Secretary of the Philadelphia City Mission, asked to be given an opportunity to prove there was a work. On Trinity Sunday of 1912 he began services with a congregation of seven. Today the parish has a communicant enrollment of more than eight hundred and a Sunday School of more than four hundred, virtually all living in the neighborhood of the church. For more than three years it has been a self-supporting congregation. In addition to meeting its own financial requirements the congregation and Sunday School have given many thousands of dollars to missionary work outside of the parish, including the Japanese Earthquake Relief Fund; the Divinity School fund for $1,000,000; the $3,500,000 campaign for diocesan missions and institutions and the Lenten Offering for General Missions. The congregation is now preparing to erect a commodious parish house. Through the efforts of the rector a mission has been started further to the south and is under the parochial care of Mr. McHenry.

As it was Trinity Sunday the parishioners set the day aside to commemorate their rector's fifteenth anniversary and his leadership in the development of the parish. There was a special service in the morning; a parish dinner, Sunday-school anniversary services in the afternoon followed by a parish supper and in the evening Bishop Garland was the preacher and administered the rite of Confirmation to a class presented by the rector.

Brotherhood Meeting.

An enthusiastic and largely attended meeting of the Diocesan Assembly of the Brotherhood of St. Andrew was held at Calvary Church, Conshohocken, on Saturday afternoon and evening, June 4. Past-President Robert Read presided over the Junior Assembly, and President Percival H. Granger over the Senior Assembly. Leon C. Palmer, General Secretary of the Brotherhood, addressed the Juniors on "Four Square Manhood" taking as his text St. Luke 2:52, and presenting the ideal of well-balanced physical, mental, social and religious development as illustrated in our Lord's youth. After the Junior Conference, Evensong was said, with an address by the Rev. Stanley West, Chaplain of the Assembly.

After a delightful supper, served by the ladies of the parish, Mr. Franklin Spencer Edmonds, former General Secretary of the Brotherhood, spoke on the subject "Putting First Things First".

Special attention was called to Camp Bonsall with its four successive camping periods for boys between June 28 and September 5, by H. O. Merrill, director of the choir camp, and to the Week-End Conference for Brotherhood men at Camp Bonsall on July 9 and 10, by Charles Cain, Executive Secretary of the Brotherhood, who stated that Captain Casey of the Church Army would be a guest of the Brotherhood at this gathering.

The Rev. Edward M. Jefferys, rector of St. Peter's Church, Philadelphia, has been elected President of the Standing Committee of the Diocese of Pennsylvania, to succeed to the vacancy created in that office through the death of the Rev. James DeWolf Perry, who for forty years was a member of the Standing Committee and for twenty-seven of those years its President. Dr. Jefferys has been a member of the Standing Committee for twenty years and is the Senior Presbyter member.

R. R. W.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Ordination of Bishop Stires' Son.

The affectionate interest of the people of this diocese followed their bishop, the Rt. Rev. Ernest M. Stires, D. D., to Alexandria, Va., this week, when he went to ordain his son, Ernest VanRensselaer Stires. The ordination took place in the same chapel where Bishop Stires himself was ordained deacon. Young Mr. Stires is one of four students of this year's class to whom the degree of Bachelor of Divinity was awarded upon graduation. He will undertake work in his father's diocese, in one of the numerous recently created centers of population in the rapidly growing Borough of Queens.

The House of St. Giles the Cripple held the annual spring party at the convalescents' home in Garden City, last week. Many of the children took part in an interesting program, and a number of visitors was present.

The work of St. Giles' is two-fold. The Hospital in Brooklyn is a fine institution for the care of orthopaedic cases, and its facilities are the best possible. Its capacity is about fifty. Many patients are treated without charge, and few pay as much as the actual per capita cost. In Garden City is a fine home and school for convalescent cases, with a capacity of forty-five or six. The buildings are new, fire-proof, and excellently planned. The endowment has reached almost a half million dollars. The institution enjoys the support of many people of the diocese, and many others as well.

St. Gabriel's Parish House, Hollis, was

opened Wednesday night, June 8. A large gathering of parishioners marked the occasion. The building is the first unit of a projected group of substantial and beautiful buildings for this growing parish. It is a large stone building, entirely fire-proof in construction, erected at a cost of about $70,000 beside furnishings. The assembly room will seat about four hundred, and below it is a basement of similar size, suitable for Boy Scouts, dinners, gymnasium use, etc. There are also attractive smaller meeting rooms for women's societies, and parish clubs. The Rev. Clifford W. French is rector.

C. H. W.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Memorial Windows Consecrated.

On Whitsunday, in the Church of the Ascension, Montgomery, a group of three windows in the chancel, were consecrated. The windows are of remarkable beauty, and together tell the story of the Ascension. They were executed by the George Hardy Payne Studios, of Paterson, New Jersey, and are authentically copied from the twelfth century windows of the Cathedral in Poiteres, France.

The windows are a gift to this church, which has recently been completed, by Mrs. Anna Randolph Willcox, of Jacksonville, Fla., and are memorials to her mother and sister, Mrs. Sarah Nicolson Randolph, and Mrs. Mary Randolph Cobbs, respectively. The Rev. Peerce N. McDonald is rector of this church.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Convocation of West Tennessee.

Historic St. Matthew's Church, Covington, was the host the week of June 4 of the convocation of West Tennessee. Practically all of the parishes and missions were in attendance. There was much interest manifested and favorable reports of the various activities of the Church were made.

An excellent sermon was preached by Dr. Charles F. Blaisdell, of Memphis, the dean of the West Tennessee convocation, Monday evening, the Evening Prayer being read by the Rev. Alfred Loring-Clark, of Memphis.

A summary of the history of the Church from the Day of Pentecost to the present day was given by the dean of St. Mary's Cathedral, of Memphis, which was instructive as well as interesting, as was the address of the Rev. Charles Noyes Tyndell, rector of St. Luke's, Memphis, on the Book of Common Prayer and the customs of the Church.

The evening session was devoted principally to a discussion of the work of the various women's organizations.

Mrs. William Marsh, of Memphis, president of the Woman's Auxiliary of West Tennessee, and Mrs. John R. Wheeler, of Nashville, delivered interesting addresses. A satisfactory condition and gratifying growth was shown in the various women's departments by reports submitted by their representatives.

Archdeacon B. F. Root's report showed that all of the church properties are in fine condition and much has been accomplished in the work among the small missions of the Church.

The convocation adjourned Tuesday night to meet in Memphis next October.

The Annual Pilgrimage to St. John's Church, near Columbia, which every year draws hundreds of Church people from all parts of Middle Tennessee, was made Sunday, June 5.

St. John's Church is the second oldest Episcopal Church in the State.

Bishop Thomas F. Gailor celebrated Communion and preached, after which there was a short memorial service at the grave of the Rt. Rev. James Otey, the first bishop of Tennessee, who is buried in the church yard.

B. C.

NEWARK.

Rt. Rev. R. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor

Lych Gate Dedicated.

There was dedicated on Sunday, June 5, a carved oak Lych Gate to commemorate the ten years of continual service of the Rev. Dr. Henry B. Bryan, D. D., as rector of Grace Church (Van Vorst), Jersey City, and also to commemorate the eightieth anniversary of the organization of the parish.

The Lych Gate is gothic in style, and was designed by Mr. Charles R. Lamb, and executed by the J. and R. Lamb Studios, New York City.

Memorial Window.

There is now being placed in Calvary Church, Summit, the Rev. Walter O. Kinsolving, rector, a three-light window in memory of Heyward Hall McAllister. This completes the windows on the southside of the aisle. The work was executed by James Powell and Sons (Whitefriars), Ltd., London, England.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

Presentation of Lenten Offering.

The ninth annual service for the presentation of the Lenten offerings of the Church Schools in York and Lancaster Counties, was held in St. James' Church, Lancaster, the Rev. Clifford G. Twombly, D. D., rector, on Sunday, May 22. The singing was led by a vested choir of over two hundred voices. The speakers were the Rev. John K. Shyrock, principal of St. Paul's High School for Boys, Anking, China, and Bishop Darlington, who presented the banners to the two schools having the highest per capita offering. The banner for schools having over one hundred scholars was presented to St. John's Church School, York, the Rev. Paul S. Atkins, rector, whose offering was $851.15, with a per capita of $3.61. St. John's Church has held the banner seven times during the nine years. For the past two years it has been in possession of St. James' Church School, Lancaster. The banner for schools having less than one hundred enrollment went for the ninth time to All Saints' Church, Paradise, the Rev. Frederick M. Barton, rector, whose offering was $95.54 and per capita $6.63. The total offering presented at the service was $2,757.65. The two winning schools were each permitted to select a delegate to represent the diocese at the celebration of the fiftieth anniversary of the founding of the Lenten offering, in Philadelphia, June 5.

Shippensburg Episcopal Home for the Aged was formally opened in connection with the spring meeting of the Woman's Auxiliary of the Archdeaconry of Harrisburg, on Tuesday, May 17. The trustees have temporarily rented the unused rectory of St. Andrew's Shippensburg, which adjoins the church building. The prayer of dedication was said by the Rev. George D. Graeff, of Chambersburg, who has charge of St. Andrew's, Shippensburg. The home opened with an endowment of $20,000, given by Mrs. Phillips, of Shippensburg, and Mr. Athertown, of Philipsburg.

New Parish Houses: Work has been started on the new parish house for St. John's, Marietta, the Rev. Charles E. Borghaus, rector. Trinity Parish, Shamokin, is building a commodious new parish house. Not including the equipment it will cost about $40,000. The rector is the Ven. P. H. Ashetон-Martin.

A. A. H.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor.

Saint Andrew's Parish, Jackson, Active in Flood Relief Work.

The same splendid spirit that always guides and governs Saint Andrew's women into paths of kind deeds, has again manifested itself in the flood relief work, that has been effectively done in this parish.

At the first cry of distress from the flooded district of Mississippi, Saint Andrew's Relief Group was organized at the call of the rector, the Rev. Walter B. Capers, D. D. With an efficient force of officers it went promptly to work; making, collecting, and distributing clothes and other articles as emergency arose.

The first call for help from the organization was the immediate need of garments for children and infants. The fact that on one ship bringing its cargo of several hundred persons from Greenville to Vicksburg, six infants first saw the light of day; and the further fact that thousands of mothers were driven from their homes without having opportunity to make provision for even a change of clothing for themselves and children indicates the imperative need of the hour. In response Saint Andrew's Relief Group gathered materials and made several hundred garments for infants and children.

By this time the refugees were huddled by the thousands on the levees and exposed to the rain and cold night winds. Then came the call for covering and dozens of blankets and other coverings were gathered from the parish, packed and forwarded quickly by the Relief Group workers. Then dresses for the women, clothing for the men and boys, and finally household linen was the next necessity that must be furnished. In response the women, with the cooperation of the men of the parish, were quick to answer the call.

The fact that for the past week the Saint Andrew's Group has received no call for assistance from the flooded area is a happy omen that the flood has assuaged and the waters in this section are receding.

K. P.

Family Department

June.

1. Wednesday.
5. Whitsunday.
8. 10, 11, Ember Days.
11. Saturday. S. Barnabas.
12. Trinity Sunday.
19 First Sunday after Trinity.
24. Friday, Nativity of S. John Baptist.
26. Second Sunday after Trinity.
29. Wednesday. S. Peter.
30. Thursday.

Collect for First Sunday After Trinity.

O God, the strength of all those who put their trust in Thee: Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee both in will and deed; through Jesus Christ Our Lord. Amen.

Collect for St. John Baptist's Day.

Almighty God, by Whose providence Thy servant, John Baptist, was wonderfully born, and sent to prepare the way of Thy Son, Our Saviour, by preaching repentance; Make us so to follow his doctrine and holy life that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

The Cargoes Of My Years.

Harold V. Smedberg.

O spreading billows of Time's dep'ning sea,
That ever seek to catch me and submerge,
What freights of dread or glory bring thou me
Upon thy strong and onward-sweeping surge?
Riches, perchance; or fame with brazen horn
To trumpet to the nations of my worth?
A throne, mayhap, with purple to be worn
Among the loved and mighty of the earth?

It may be, argosies of shame and death
Float to me, slow and silent, on the tide;
That gnawing pain and desp'rate, hard won breath
Will be my flotsam in the years that bide.
Nay, answer not! I keep my courage bright,
And hold my soul in close converse with Him,
Who joyed and suffered; rose to realms of light;
Yet left for Man the Light that naught can dim.

Oncoming years! Whate'er you carry me
To bless or ban, upon Time's pulsing breast,
Let me take humbly, gallantly,
Sure that what my God sends is always best.
Whatever comes, let me not drift afar
From Him, who saved all by His holy blood;
But—be my cargo scaffold, staff or star—
Years, bring me nearer to my loving God!

Communion with God An Assurance of Immortality.

I stood on a hillside a few evenings ago, head uncovered, looking toward the West. What a wonderful sunset! Such gorgeous colors, magnificent, dazzling, majestic, inspiring! I was filled with a sense of the might and power and grandeur of the Lord God Almighty". I was lifted up, awed.

A continuous chirping in a nearby hedge broke the spell that had come over me. A pair of brown wrens were building their "love nest" in the angles of a green-bramble. The tender, spring foliage and pretty blossoms of the trailing arbutus formed lovely patterns among the brown leaves with which the ground was thickly covered, while wood violets bloomed profusely along the edge of the thicket, making the border for a carpet more lovely than any that covers the floors of the habitations of man.

I sat down upon the ground and reclined upon my right elbow. The sun was just disappearing beyond the western horizon. Twilight and approaching darkness, and quiet over all! The stars began to shine. A sense of God, of communion with God, of sweet fellowship, filled my soul.

"Closer is He than breathing,
And nearer than hands and feet."

There came into my mind the questions Emerson asks: "Why does the horizon hold me fast, with my joy and grief, in this center? Why hear I the same sense from countless different voices, and read one never quite expressed fact in endless picture-language? . . . . Every sensible object—animal, rock, river, air, nay space and time—subsists not for itself, nor finally to a material end—but as a picture-language to tell another story of beings and duties. . . . There is no comet, rock, stratum fossil, fish, quadruped, spider, or fungus that "does not speak in this "picture-language" to those who "have ears to hear".

Many find comfort in cataloguing arguments to prove the immortality of the soul. Communion with God through the picture language all about and through meditation is the greatest of all arguments, and the one argument that all may know and understand, for faith in a hereafter. Certainly the reading of the Bible and prayer are necessary. But these fail if they do not bring sense of communion and fellowship with God; and it is this experience, this assurance, that removes all doubts and makes perfect our faith in a hereafter.

The following is taken from the pages of my scrapbook marked Easter Clippings:

"For the religious man there is one argument for immortality that must always come first. It rests upon the reality of the communion which he enjoys here upon earth with the living God. That experience, so rich in its joy and strength, so self-evidencing, so proof against the changes of the years, is in itself a pledge of its own continuance. It is eternal life in the present. A bond such as the religious man knows does not look as if it could ever be broken. A vision such as he has seen will not be blotted out by the shadow of death.

"Such a man has eternity in his heart. He is conscious of powers which demand for their exercise something more than the earthly sense, and with the growing experience of that real life, which gives him his measure of reality, there comes a growing appeal for the life beyond death. This is his chief evidence; other arguments confirm it, but without this all other arguments are inconclusive.

"That is why so many of the most convinced believers in immortality are little concerned with the evidences of survival which are brought forward by Sir Oliver Lodge and others. They consider these matters a legitimate field for purely scientific research. But they are not generally interested in survival by itself. Indeed, there are conditions under which a religious man would not desire to survive. The one thing which he seeks is the continuance under new conditions and in a nobler fashion of the communion with God, which is his secret here. . . . He only knows that love such as he has is deathless, and the God, in whom he has trusted, is not the God of the dead but of the living."—Southern Christian Advocate.

From Experience.

All of us like to hear from the man who has "been there". Let any one in a group bring into the general conversation about a distant land the fact that he has been there, and instantly attention turns to him. For surely he knows. He has had a first-hand experience. So it is in our exploration of Bible truth. As Sir William Ramsay has said, "The man who really knows is the man who has discovered truth for himself, and not the man who has been taught results". If we know what truth we know because we have gone to its source in the Word of God to find it, our message will come to our Sunday-school class or our congregation with the same ringing note of certitude that brings us to full attention when Paul declares, "I know whom I have believed".—S. S. Times.

The Meaning of the Bishops' Crusade.

The Crusade was not intended or expected to consist only of the services provided in the original plan. These were intended to be only the beginning of a spiritual effort, which should continue for months or years and reach every soul in the Church and all others who might in any way be influenced. As I understand it, the motive which suggested the Crusade was to emphasize the need of, and to result in, an Evangelical revival in the Church, and by the Church, and of course, such a result could not be expected to be attained in so brief a time as was allotted to the Crusade. That could do no more possibly than open the door, and arouse the attention of priests and people. It could only originate a movement which should continue and should give increasing strength to our awakened consciousness of duty and to stir us all up into a conviction that the Church was not doing its duty to the world. The deplorable condition of the people of our country, with respect to religion, where so many millions are not connected with any religious communion, and when so vast a number of children are growing up in a pagan atmosphere, and the tragic condition of the whole world, is a tremendous and

appealing challenge to the Church. In what sense can we say that this is a Christian country? In what sense can we speak of the nations which are ordinarily so described, as contributing "Christendom"? Millions are living as pagans; many, I hope, manifesting at any rate the virtues of paganism; many also the views of paganism.

Is it not also true that in our Church, with its million or more communicants, there are entirely too many who regard but lightly their privileges and are indifferent to their responsibilities as Christians? There is scarcely a parish which has not on its roll the names of communicants who are largely strangers to the Church's worship and work, to whom prayer and personal religion are, if practiced at all, merely casual incidents in their lives, to whom God is a far distant stranger, a notion of the head and not a blessed Companion and Friend. These facts constitute our problem and challenge us to a greater degree of devotion and high endeavor to preach and live the Gospel of our Blessed Lord. To meet the challenge will require more than a passing period of activity. It will require constant energy and industry; constant prayer and intercession on the part of both priest and godly laymen.

But the first requirement will be to deepen and enrich our own spiritual lives by living more with God and gaining thereby the greater power which can only come from a growing and deepening Christian life. We cannot teach what we do not know. We cannot inspire others with a spirit which we do not possess. The measure of every man's power is the measure of his own character—the sincerity and reality of his own spiritual experience. We cannot lead others to God unless we ourselves know and walk in the way that leads to Him. And once again, we are all, especially we of the ministry, subject to the deadening effects of too superficial a familiarity with the outward forms and exercises of religion. Poverty of religious opportunities is hardly more conducive to insensibility than too great an abundance of opportunities participated in without spiritual earnestness. May I say to you, my brethren of the clergy, that you and I need to exercise more diligence in the study of God's Word, more thoughtful reading to keep our minds and hearts nurtured and growing in truth and wisdom; more prayer and meditation; more quiet and silence in communion with God. And this, not merely that we may save our own souls, but that we may be finer instruments for the Spirit to use in His Ministry of life and salvation. I desire to impress this with special emphasis upon my younger brethren. Our souls become dry and dessicated and our ministrations lifeless and unimpressive unless we are constantly refreshed at the fountain of the Water of life.

But, this is all equally true of you, my lay brethren. Each one of you is a priest unto God. You all constitute a royal priesthood. Some of you are alive to the duty of Evangelism. I pray God's blessing upon you in your renewed consecration. The real power of the Church is in its laity. They constitute its great body. Their spiritual life constitutes the spiritual momentum of the Church. Compare the six thousand of the clergy with the million or more of lay communicants. How can so small a number of priests accomplish the results which require the energy and spiritual force of such a body of men and women, living with God, and consecrated to His service? And so, I say to you, "See ye to it that you go forth to the conflict clad in the whole armour of God, with the breastplate of righteousness, the shield of faith, and the sword of the Spirit, which is the Word of God". Do valiant service for your Lord in season and out of season, as He gives you ability and opportunity. Let us all in lowliness of mind, in the spirit of love, and with undaunted faith be content to serve for Christ's sake in the armageddon of truth against falsehood, of righteousness against unrighteousness, of unity and peace against division and strife. In this conflict are our brethren for whom Christ died, being mislead and deceived, debauched and corrupted, and their souls lost in worldliness and sin.—From The Convention Address of Bishop F. F. Reese.

Calvary.

Friendless and faint, with martyred steps and slow,
Faint for the flesh, but for the spirit free,
Stung by the mob that came to see the show,
The Master toiled along to Calvary;
We jibed Him, as He went, with hound-glee,
Till His dim eyes for us did overflow,
We cursed His vengeless hands thrice wretchedly—
And this was nineteen hundred years ago.

But after nineteen hundred years the shame
Still clings, and we have not made good the loss
That outraged faith has entered in His name.
Ah, when shall come love's courage to be strong!
Tell me, O Lord—tell me, O Lord, how long
Are we to keep Christ writhing on the Cross!

(From "The Radiant Tree", by Edwin Arlington Robinson.)

The Spirit of Christ.

It was to be one of the marks of the New Covenant that each of its members should walk in personal communion with God. "They shall teach no more every man his neighbour, Know the Lord: for they shall all know me, from the least to the greatest of them, saith the Lord; for I will forgive their iniquity." The personal fellowship with and knowledge of God through the Holy Spirit was to be the fruit of the pardon of sin. The Spirit of God's own Son, sent into our hearts to do each moment a work as Divine as the work of the Son in redeeming us, to displace our material life and replace it by the life of Christ in power, to make the Son of God divinely and consciously present with us always—this was what the Father had promised as the distinctive blessing of the New Testament. The fellowship of God as the Three in One was now to be **within us**; the Spirit revealing the Son in us, and through Him the Father.

In the Old Testament we are told of the Spirit of God coming upon men and working on them in special times and ways, working from above and without, inwards. In the New Testament we find the Holy Spirit entering and dwelling within them, working from within, outwards and upwards.

Where God is to dwell, He must have a habitation. He had to create a body before He could breathe the spirit of life into Adam. So in Israel the tabernacle and the temple had to be built and completed before God could come down and take possession. And even so is a new heart given and a new spirit put within us, as the indispensable condition of the indwelling of God's own Spirit. We find this distinction in David's prayer: "Create in me a clean heart, O God! and **renew a right spirit** within me"; then, "Take not **Thy Holy Spirit** from me". The same truth is indicated in the words, "That which is born of **the Spirit is spirit**": there we find the Divine Spirit begetting, and the new spirit begotten by Him. So the two are also distinguished, **"God's Spirit** beareth witness with our spirits that we are the children of God". Our spirit is the renewed regenerate spirit; dwelling in this, and yet to be distinguished from it, is God's Holy Spirit, witnessing in, with, and through it.

"It is the Spirit that quickeneth"; in these words and the corresponding ones of Paul, "the Spirit giveth life", we find the nearest approach to what may be called a definition of the Spirit. (Comp. I. Cor. xv. 45: "a life-giving Spirit.") The Spirit always acts, in the first place, whether in nature or grace, as a Life-giving principle. It is of the deepest importance to keep firm hold on this truth. His work in the believer, of Sealing, Sanctifying, Enlightening, and Strengthening, is all rooted in this: it is as He is known and honored, as place is given to Him, as He is waited on as the Inner Life of the soul, that His other gracious workings can be experienced. These are but the outgrowth of the Life; it is in the power of the Life within that they can be enjoyed. "It is the Spirit that quickeneth."

The dispensation of the Spirit is the dispensation of the inner life. In the dispensation of the Word, or the Son, beginning as it did with the creation of man in God's image, continued as it was through all the preparatory stages down to Christ's appearing in the flesh, all was more external and preparatory. There were at times special and mighty workings of the Spirit; but the indwelling was unknown; man had not yet become a habitation of God in the Spirit. Through the Incarnation this was now to be attained. The eternal life was to become the very life of man, hiding itself within his very being and consciousness, and clothing itself in the forms of a human will and life. Just as it is through the Spirit that God is what he is; just as in the Father and the Son, the Spirit is the principle in which their personality has its root and consciousness, so this Spirit of the Divine life is now to be **in us**, in the deepest sense of the word, the principle of our life, the root of our personality, too, the very life of our being and consciousness. He is to be one with us in the absoluteness of a Divine immanence, dwelling in us, even as the Father in the Son, and the Son in the Father.—Andrew Murray, in "The Spirit of Christ".

For the Southern Churchman.

Divine Paradox.

Julia Walcott Cockcroft,

From otherwhere, the whence I came,
Brought I not so much as name,
And witherwhere, I hence shall go,
As little take; yet this I know:
I leave in perpetuity—
What comes, and goes, alone—with me.

For the Young Folks

God's Thoughts.

God has a thought of the maple,
You may read that thought in the tree,
Would you know His thought of the granite?
Then look at the granite and see.
His thought for the spring grass
Is told by the cool green sod.
The rose unfolding its petals,
Discloses the mind of God.
His thought of the butterfly
Is writ on the insect's wings.
The word He spoke to the sky-lark
You hear when it soars and sings.
We think that we are more than birds,
More than the tree and the sod,
Yet say, are we living our lives
As close to the thought of God?

—Selected.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

A Life For Jesus.

M. L. G.

A poor old man, sick and crippled, said to the writer the other day, "I have been following Satan for many years; now I'm trying to learn to follow Jesus".

Now that poor man's heart is a rich treasure in the sight of his Lord. All the wealth of the world cannot equal it. It will outlast the stars, and grow through eternity in the likeness of the Master, more and more glorious.

Yet there was a sadness in what he said; and the sadness came from the knowledge that though he may give so rich a gift to Jesus, there is another he may not give—the gift of his life.

What may not Jesus do with a life! Long years of faithful service, the witness of daily living so that men take knowledge that one has been with Jesus, the souls turned to righteousness through unconscious influence, the nobility of great thoughts, the strength of great purpose, the fragrance of a soul possessed by His Holy Spirit—these things mark the life given early to His keeping. Such an one I knew, whose spirit burned brighter as his body grew old. He did not have to learn to follow Jesus then, for that path was well-worn, and the easiest for him as his feet grew weary with the long journey home.

And such a gift is yours, children, yours to give to Jesus now, as it never will be later. Let Him have all—the young days and the old. There are some things old people cannot do for Him. He needs you all, and none are too young for His service.

Buttons.

Tommy Hudson was one of six children. He had two sisters and three brothers. Tommy's mother made it a rule that the boys should sew on their own buttons when they came off. Tommy knew just how full his mother's hands were and just how hard she had to work. He tried not to grumble, but he did hate to sew on buttons.

One afternoon when he was coming home from school a button came off of his coat. It was a big button and had two holes in it. Tommy did not think it would be such very hard work to sew on that button. But somehow he forgot to make a knot in his thread and it slipped right through. That made him vexed, and he gave the thread a jerk when he drew it through the button again. There was a snap and the thread broke. He had to make another knot and start again. He wanted to throw the button on the floor.

"I wish buttons had never been made," he growled to himself.

He spoke so loud that his young uncle, who was reading, heard him and laughed. "What would you do without buttons, Tommy?" he asked. "Cheer up! I know just how you feel, though, and just what a job sewing on buttons seems at first. I had to sew on my buttons when I was in the army. I hated it until I got used to it. Now I never think anything about finding fault when a button comes off. I just sew it on."

Tommy's eyes brightened. He was very proud of his uncle and of the medal his uncle sometimes wore. Somehow it comforted him to think that soldiers had to sew on their buttons as well as he did. He unsnarled his thread and began to whistle. This time the button went on without any trouble.

He had just finished fastening his thread when his mother came into the room. She smiled when she saw what he was doing. "Tommy, do you know they are going to have a button-sewing contest at the church social tonight?" she asked. "The men and boys are going to see who can sew on the most buttons in five minutes. Dr. Slade says if a boy wins he will give him a new jackknife."

Tommy drew a quick breath. He wanted that knife. His own knife was an old one that had belonged to one of his older brothers. It had lost one blade and part of its other blade. "I'm going to try hard to win," he told his mother. "I'm ashamed of my old knife."

"You can try, anyway," said his mother encouragingly. "You have sewed on your own buttons so well lately you ought to be able to sew pretty fast."

Tommy went to the social that evening with his heart making funny little jumps whenever he thought of the button-sewing contest. The buttons proved to be of all shapes and sizes. There were great big coat buttons with accommodatingly large holes, and there were tiny little buttons so small Tommy wondered how he was going to hold onto them. All the buttons were divided as equally as possible, and each boy was given a strip of stiff cloth, a paper of needles and some thread.

Tommy went to work in the most business-like way in the world. One of the little girls whispered to one of the other little girls that Tommy could sew as well as any girl. Tommy heard, and his ears got a little red, but he sewed on and never turned his head or giggled even a little bit or tried to see how far the other boys had gotten with their buttons. Pretty soon all the little girls were jumping up and down with excitement and calling to their friends to hurry and win.

How the people laughed as the needles flew! But Tommy was too busy to laugh. He sewed on the small buttons first. Some of them had four holes. He wanted to look up and see how the others were doing, but he did not dare to spare the time. Once his thread caught, but he straightened it out as quickly and gently as possible. It would never do to have it knot or break. The little buttons bothered him the most. But they bothered the others, too. Some of the boys dropped them and had to stop and pick them up. Tommy managed to get them all sewed on without dropping any. The big buttons were almost exactly like those on his coat. His fingers fairly flew when he came to these. He knew just how to thrust the needle through the big holes. He sewed on the last button just as a little bell tinkled.

"Time is up," called the judge. "Tommy Hudson wins. He has sewed every button on."

"He shall have the prize," declared Dr. Slade, and he laid in Tommy's hands a brand new jackknife with two shining blades. "You certainly know how to sew on buttons, Tommy," he added.

"I—I wouldn't if I hadn't had to sew on buttons at home," said Tommy happily.

His hand closed over the new knife. He did not know when he had felt so happy. There were worse things in the world than buttons.—Christian Observer.

For the Southern Churchman.

Kindness Always Pays.

Emily M. Woolfork.

A little valley—a wooden bridge—the quiet trees all around—a little gray form slipping through the leaves.

Tomasia was a squirrel who had a home in a tall tree. She had learned to know some ladies who lived near, because they were always kind and fed her nuts. So jealous she was that she fought all the other squirrels who were named Faith, Michigan, Erie and Sally.

One day it was windy and cold, and Tomasia would not come down. She liked to lie safely in her nest and let the wind rock her to sleep. The nest was just across the little valley and when her friends called she always came. When she reached the stream she crossed on some wood and leaves and then a large rock and up the bank. She would eat some of the nuts and some she buried, always putting a leaf over where the nut was buried.

Sally and Erie lived in an old stump. They liked to be nearer the ground. There were two old stumps in the valley and whenever Sally heard the ladies coming she always climbed on one of the stumps and waited for her nuts. She grew very gentle and in winter had a thick warm coat, because these squirrels lived within sight of cold Lake Michigan and they often were in deep snow.

There was only one thing that made Tomasia really unhappy. She was afraid of three pigeons that sometimes went down in the valley looking for food. They would never have hurt her but Tomasia did not know this, because when they spread their wings it made a whirring sound and not having wings herself she could not understand it.

The squirrels like Christmas, so Nature when she sends the snow, leaves the beautiful scarlet berries and the thorn apples and snow berries, so that Tomasia and Sally and all of the furred

creatures may have their Christmas in the woods made bright.

The pleasure that these little creatures have given these ladies has fully repaid their kindness, and now Tomasia has several babies and as they grow larger her friends hope that she will let them see her family.

Silver.

Slowly, silently, now the moon
Walks the night in her silver shoon;
This way, and that, she peers, and sees
Silver fruit upon silver trees;
One by one the casements catch
Her beams beneath the silvery thatch;
Couched in his kennel, like a dog,
With paws of silver sleeps the dog;
From their shadowy cote the white breasts peep
Of doves in a silver-feathered sleep;
A harvest mouse goes scampering by,
With silver claws, and silver eye;
And moveless fish in the water gleam,
By silver reeds in a silver stream.

—Walter de La Mare.

When John Had To Decide.

"Mother," said John Roberts, one Friday morning as he started off to school, "I've never asked Billy Dobson out here to spend a Saturday, and he wants to come so bad. May I ask him?"

"What sort of a boy is he?" asked the mother.

"Well, he seems to be a good hearted chap," answered John, a little nervously, remembering some of the things he didn't like about Billy; "but he looks kind of neglected, and I know he wants to come the worst kind."

John's mother smiled. She knew he was to be trusted, so she said: "Certainly, dear; bring him out if his mother is willing."

"His mother is dead," said John, choking over the words as he thought of their meaning.

And then John's mother stooped and kissed his hair as she said: "Be sure to bring Billy with you tonight, if they will let him come."

That was how Billy came to be at Oak Ridge, for that was the name of John's home. Friday night John's father played games with them, and his mother read them a story. When she went up to show Billy his room she had made everything ready for him as carefully as if he had been her own boy.

Saturday morning the boys were raking the leaves in the yard when they broke the rake, and John's mother said they could go to the store and get another one.

John telephoned to the store, and the man told them that the rake would cost thirty-five cents; but his mother didn't have the change, so she gave him a dollar to get the rake.

When they got to the store the man found he had made a mistake and the price of the rake was twenty-five cents instead of thirty-five.

"What are you going to do with the other ten cents?" Billy asked eagerly, and John replied shortly: "Take it home. What do you think?"

"I wouldn't," said Billy; "you bet I wouldn't. Your mother thinks the rake cost thirty-five cents, and she wouldn't care, and besides, she won't ask anything about it."

For answer John laughed good-naturedly in order to keep from saying anything rude to Billy, and then turned to go home.

"Aw, come on, kid; I want some candy," said Billy, beginning to whine.

But John kept on his way.

Then Billy tried a new game. He went up to the storekeeper and said: "Give me ten cents worth of stick candy."

The storekeeper gave it to him, and when Billy got the bag he stuck a piece of candy into his mouth at once and said: "John's got the money to pay for it."

John looked up and heard what Billy had said and saw what he had done. He knew that if he asked his mother for the ten cents she would gladly give it to him, and he also knew that she would not ask about it anyway; but John was honorable to the very core of his being. He knew that Billy was his guest and that he was partly responsible for Billy's doing on that account, and he didn't want the storekeeper to take the candy back and so lose what Billy had eaten. Just for a minute then he remembered that, no matter how kind his mother might be about the matter, the money he carried was not his own; so he said to the merchant: "I am sorry that Billy ordered the candy, Mr. White, for I have no money of my own with me; but if you will charge it to me, I will pay you out of my next week's allowance."

"Certainly, John," said the merchant; "I am very glad to do it for you."

Billy was listening and thinking all of this time, and when they were safely outside of the store he said: "John, I'm ashamed of myself, and I'll bring you that money to school on Monday," and he did.

Billy wanted to be as trustworthy as John was, and that is one way that a friend can help a friend.—Boys and Girls.

The Fairy's Robe.

There was a fairy, wise and good,
Once on a time, as I've heard say,
Who took the bits of happiness
That foolish folks had thrown away
And wove them in a wondrous loom,
Till she had made a Robe of Joy,
Whose shining folds were never dimmed,
And which no time could e'er destroy.
Then all the people cried: "Alack!
Lend us, we pray, this wondrous dress,
That we may say that we have known
At least a borrowed happiness."
The fairy smiled. "Go, look," she said,
"Along your path and you will find
That, though a few stray joys I took,
Yet plenty still remain behind!"

—Priscilla Leonard.

Patient Indians.

The Bishop of Mexico writes:

"One carries away from every visit to the Nopala field an impression of the worth-whileness of our work among courteous, kindly and sympathetic people, who live under conditions which would be regarded as a decided hardship by our friends in the States. Sunday afternoon, we visited the Springs in Nopala. Any one not conversant with conditions on the tableland of Mexico can not realize the hardship and difficulties entailed by the lack of water during the dry season.

"At Nopala, we saw patient Indians, sitting for hours on the edge of the deep spring, waiting for the few drops of water to trickle in over the stones from time to time. As the depth of the water would warrant it, they would let down cocoa cans on strings and pull up perhaps a gill or half a gill of water at a time. After half a day's labor, the patient drawer of water is rewarded by a bucket of water which he carries away to some far distant point in the mountains. Mrs. Salinas told us that the Indians sit by the sides of the Spring all through the night in order to have water for the day. However, the rainy season is near at hand, and soon the Springs will flow once more in abundance.

"On our way home we passed through a lovely shower which was quickly lapped up by the parched earth. In a few months the tableland will be green and there will be more comfort for these faithful Indians, who so richly deserve it."

Meanings of Our State Names.

Alabama, Indian; "here we rest".

Arizona, Aztec; "silver bearing".

Arkansas, "Kansas", the Indian name for "smoky water", with the French prefix "arc", bow or bend in the principal river.

California (caliente forno), Spanish for "hot furnace", in allusion to the climate.

Colorado, Spanish: meaning "colored", from the red color of the Colorado River.

Connecticut, Indian: "long river".

Delaware, named in honor of Lord Delaware.

Florida, named by Ponce de Leon, who discovered it in 1512, on Easter Day, the Spanish Pascua de Flores, or "Feast of Flowers".

Georgia, in honor of George II of England.

Idaho, Indian: meaning unknown.

Illinois, from the Indian "illini", men, and the French suffix "ois", together signifying "tribe of men".

Indiana. Indian land.

Iowa, Indian: "beautiful land".

Kansas, Indian: "smoky water".

Kentucky, Indian: for "at the head of the river"; or "the dark and bloody ground".

Louisiana, for Louis XIV of France.

Maine, from the province of Maine, in France.

Maryland, for Henrietta Maria, queen of Charles I of England.

My Little House.

I want to have a little house,
With sunlight on the floor,
A chimney with a rosy hearth,
And lilacs by the door;
With windows looking east and west,
And a crooked apple tree,
And room beside a garden fence
For hollyhocks to be.

Oh, all my life I've wandered 'round,
But the heart is quick at knowing
I stroof and its own little garden
Where flowers are growing;
And when I find that little house,
At noon, or dusk, or dawn,
I'll walk right in and light the fire,
And ut the kettle on.

A Christian as he grows older must grow more humble. A servant of Christ, as he serves must hide himself more and more, speak less of what he has done in service; obliterate himself. When it was necessary for the great apostle to speak of himself, he always did it with humility. "I labored more abundantly than they all," he writes, and adds, "yet not I but the grace of God which was with me." Seeking in ministry the praise from the side of men, the applause of others, or to become great in the eyes of others, is a deadly thing. God grant us all "to be clothed with humility".—A. C. Gabelein.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Deaths

DABNEY: MISS LEILA JACQUELI DABNEY, age 74 years, died at her home at Sewanee, Tenn., on May 28, 1927. Miss Dabney was born in Hinds County, Mississippi, but for the past thirty-five years had made her home at Sewanee. The funeral services were held in All Saints' Chapel and interment was made in the Sewanee Cemetery on May 29. Miss Dabney is survived by her sister, Mrs. Ida Armstrong, of Birmingham, Alabama. Only thirteen days before Miss Dabney's death her other sister, Mrs. Sarah Dabney Eggleston, passed away here.

HAMILTON: Died at Haddon Field, N. J., May 28, 1927, GERTRUDE GRAY HAMILTON, aged eighty-six years, daughter of the late Jane Glassell Care and John Bowie Gray, and granddaughter of Lucy Robb and John Gray, of "Travelers Rest", Stafford County, Va.

"I have fought the good fight, I have finished my course,
I have kept the faith."

Personal Notes

The Rev. John Whiting Crowell, of the Diocese of Long Island, has accepted appointment as special assistant to the Vicar of St. Luke's Chapel, Trinity Parish, Manhattan.

The Rev. Bernard Iddings Bell, D. D., President of St. Stephen's College will sail for England on June 22. He will return to Annandale on August 7. All communications should be addressed to his Secretary at the College. He will be the preacher at All Saints', Margaret Street, London, on the morning of July 3, and at St. Augustine's, Kilburn, London, in the evening of the same day.

The Rev. C. G. Richardson has taken charge of the work at Gainesville, Ga. succeeding the Rev. Harry Cobey now at Albany, Ga.

The Rev. J. Letcher Showell has resigned the charge of St. James, Northam Parish, Goochland County, Virginia, and has accepted the charge of Trinity Parish, Charles County, Maryland, Diocese of Washington, with address at Hughesville, Md. He entered upon his new work on June 10.

The Rev. Jacob Probst, rector of Trinity Church (East New York), Brooklyn, received the degree of Doctor in Divinity from St. Stephen's College at the commencement on June 15.

The Rev. Frank Parker, assistant at St. Philip's Cathedral, Atlanta, has accepted the work at Washington and Greensboro, with residence at Greensboro, Ga.

The Rev. F. W. Norris, D. D., who is still a patient in St. John's Hospital, Brooklyn, was able to be present in his church, St. Matthew's, Brooklyn, at the principal service on Whitsunday, which was the twenty-seventh anniversary of his rectorship.

The Rev. Grant Knauff has taken charge of St. Andrew's Church, Carbondale, Ill., and associated work in the Diocese of Springfield.

The University of the South awarded the degree of Doctor of Civil Law to Mr. Lewis B. Franklin on June 14.

ORDINATIONS.

The Rev. Russell S. Carleton was ordained to the priesthood in St. Mark's Church, Starke, Florida, on Thursday, May 26, by the Rt. Rev. Frank A. Juhan, D. D., Bishop of Florida. Mr. Carleton was presented by the Rev. Wm. S. Stoney and the sermon was preached by Bishop Juhan. Mr. Carleton is in charge of St. Mark's Church, Starke, and Christ Church, Cedar Key, Florida.

On Ascension Day, May 26, 1927, in Christ Church, St. Paul, Minnesota, Bishop McElwain advanced the Rev. Frank C. Greene to the priesthood. The Rev. W. S. Howard presented the ordinand and preached the sermon.

The Rev. Garrett Reiff Stearly was ordained to the Priesthood by Bishop Stearly on the morning of Ascension Day, at Trinity Cathedral, Newark, N. J. He was presented by the Very Rev. Arthur Dumper, D. D., who also read the Epistle, while Bishop Lines read the Gospel and joined in the Laying on of Hands. The sermon was preached by the Rev. Samuel Shoemaker, of Calvary Church, New YoYrk City. Mr. Stearly served as assistant at St. Stephen's Church, ersey City, during the past year, and upon May 1 became a member of the staff of Calvary Church, New York.

On May 17, 1927, Mr. Walter C. Klein was ordained to the diaconate by Bishop Talbot, of Bethlehem. Bishop Sterrett celebrated the Holy Communion, Prof. Gavin preached the sermon on "Service", and the Rev. Alex. Pflaum said the Litany. Mr. Klein is a graduate of Lehigh and Columbia Universities. At this coming commencement he will receive a Ph. D from Columbia and the degree of S. T. B. from the General Theological Seminary.

On Tuesday, May 17, in St. Paul's Church, Arapahoe, Nebraska, Mr. Harry E. Nelson was ordained deacon by the Rt. Rev. George Allen Beecher, D. D., Bishop of Western Nebraska. The candidate was presented by the Rev. William D. Morrow, D. C. L., and the sermon preached by the Rev. John J. Lanier, D. D., rector of St. Thomas' Church, Norton, Kansas. Bishop Beecher was the celebrant, assisted by the Very Rev. Francis R. Lee. The Rev. James N. MacKenzie read the Epistle and the Gospel was read by Mr. Nelson. The other clergy taking part in the service were the Rev. J. C. Ferrier, and the Ven. Samuel E. Wells.

Mr. Nelson will continue as deacon in charge of St. Paul's Mission, Arapahoe, Nebraska. He was formerly a Universalist minister.

On May 8, 1927, in St. Mary's Church, St. Paul, Minn., Bishop McElwain advanced the Rev. Paul R. Palmer to the priesthood. The ordained was presented by the Rev. Frank Zoubek, and the Rev. C. W. Sprouse preached the sermon.

On Tuesday, May 31, in St. Paul's Church Brooklyn, N. Y., the Rev. Howard Irving Johnson, deacon of the Diocese of Quincy, was ordained priest by the Rt. Rev. Edward Fawcett, D. D., Bishop of Quincy, acting by permission of the Bishop of Long Island. The Rev. Andrew C. Wilson, former rector of St. Paul's, presented the candidate, and the Rev. Granville M. Williams, S. S. J. E., present rector, preached the ser-

mon. There was a large congregation present. The Rev. Mr. Johnson, who has been a member of this parish for several years, and has served in the parish as deacon for two years, will continue his ministry here for a few months. He has been appointed to duty in St. Alban's Church, Quincy, Ill., but will not be needed there until the autumn.

Mr. Johnson's preparation for Holy Orders has been out of the usual course. Being already in business when his vacation came to him, he undertook his studies while still engaged in business, and after several years' study under the direction of his rector and of the Rev. Professor Gavin of the General Theological Seminary, he was ordained deacon by Bishop Fawcett two years ago. His advancement to the priesthood brings much satisfaction to many friends as well as to the candidate himself.

On May 19, at St. John's Church, Youngstown, Ohio, the Rev. Russell Ensell Francis was ordained to the priesthood by the Rt. Rev. Warren Lincoln Rogers, Bishop Coadjutor of the Diocese of Ohio. The presenter was the Rev. L. W. S. Stryker; and the preacher the Rev. Canon Jno. R. Stalker. Twenty-six clergymen were present, representing the Mahoning Valley Region.

In Trinity Church, Toledo, on May 31, the Rev. Ray Alvin Evans was ordained to the priesthood by the Rt. Rev. Warren Lincoln Rogers, Bishop Coadjutor of the Diocese of Ohio. The Rev. E. F. Talmadge presented the candidate and the sermon was preoched by the Rev. Canon ohn R. Stalker. Eighteen clergymen were present, representing the Toledo Region.

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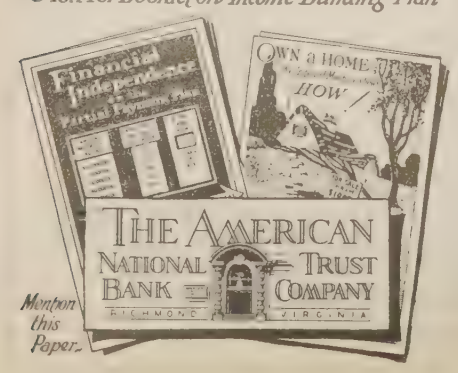
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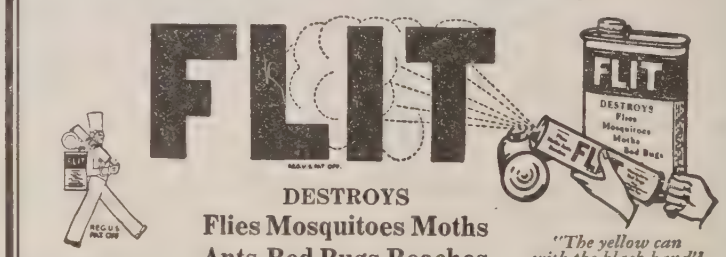
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On a mock-orange spray a mocking-bird swings,
Swings at the dawning of day;
In abandon of joy he cheerily sings,
Sings all my gloom-thoughts away.

Through the desolate night I have mournfully wept,
Wept as I numbered my woes;
And hearkened the storm-wind that savagely swept,
Swept away hope of repose.

Where was the bird in the darkness of night,
Night that was scourged by the gale?
With heart unafraid, he waited for light,
thgiLha memebhrdluopuopuopuopu
Light that he knew would not fail.

And now at the dawning he merrily swings,
Swings on his mock-orange spray;
Forgetting the tempest, he jubilant sings,
Sings all my gloom-thoughts away.

For darkness is over, and bright banners stream,
Stream to the zenith of blue:
In the morning of joy my grief seems a dream,
Dream that will never come true.

O rare mocking-bird, there's a spirit of light
Enshrined in your delicate frame;
Sing on—sing forever—to endless delight,
O mocking-bird, Joy is your name!

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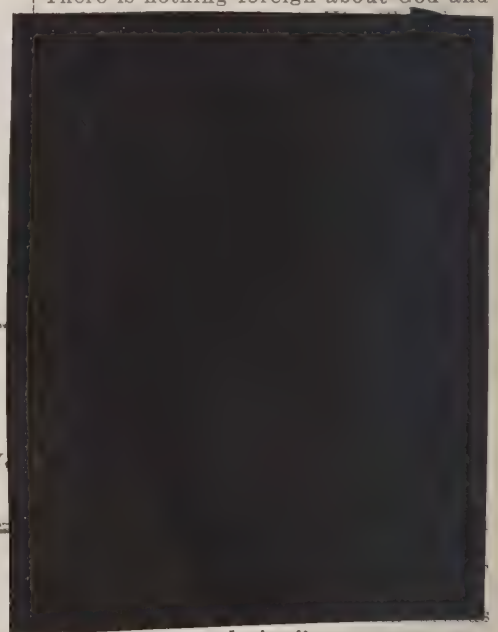
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Thoughts For the Thoughtful

A slave boy in Arrica became the first African bishop, Bishop Crowther (consecrated in 1864, died in 1891). His son is now an archdeacon and at the age of eighty-two travels up and down the country preaching and giving guidance to many churches in the great Niger-Delta.—London Diocesan Magazine.

When I shall wake in that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns
I shall be satisfied.
—Bonar.

We are beginning to cease to talk about foreign missions, and to realize there is but one mission, as there is one world, and one God and Father of us all; one Church and one great adventure here at home and overseas. There is nothing foreign about God and



a pure desire."

That search is not after a lost treasure, nor does it imply ignorance of where its object is to be found. We seek that which we know and which we may be assured of finding. Therefore there need be no tremors of uncertainty in our quest and the blessedness of the search is as real as, though different from, the blessedness of the possession which ends it.—Alexander Maclaren.

"The Word was made flesh and dwelt among us." No lesser gospel than this will ever satisfy the craving of the human spirit for knowledge of and union with that which is its source and goal. Christ was neither philosopher nor scientist, but the revealer of the character of that which was from the beginning, is now, and ever shall be, world without end. And His alone is the hand that can lift us to participation in that eternal blessedness for which we are constituted and for which in our darkness we unquenchably yearn.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 92. RICHMOND, VA., JUNE 25, 1927. No. 25.

LOOKING BACKWARD

The Churchman in a recent issue accuses The Southern Churchman, under its new management, of looking backward. We do not deny it. Every true evangelical in the service of Holy Communion looks four ways: back to the Cross; ahead to the Crown; up to the Throne, and around to all Christians. Our one desire is to be looking off unto Jesus, the Author and Perfecter of our faith. But what we ask is the outlook of the Modernist Quo Vadis.

Our consideration is to concern itself with the underlying causes of the present revolt against the Government of God. Perhaps to many the theological strife in the Church seems like a matter of private opinion and interpretation, and, like Gallio, they care for none of these things. But life, liberty and the pursuit of happiness are involved in the question of the authenticity and integrity of the Bible. People in the Mississippi Valley have been working like Trojans to bolster up the levees that stood between their homes and the destroying flood. Loosen the underpinning, tamper with the foundational truth of the Inspired Word of God, and you have let loose a destroying flood of unbelief and wickedness. Mr. Spurgeon said the inspiration of Scripture is the Thermopile of Christendom.

Theology is said to be the queen of sciences. No man can be indifferent to it if he cares for the maintenance of peace and happiness, and standards of justice and righteousness. The Church of God was once rent by strife over a diphthong, a small thing, surely; but the underlying question was whether the Holy Ghost proceeded from the Father only, or the Father and the Son. A small point, you say; yes, but look at the results as shown in the Eastern Church denying the truth of this double procession and remaining in a fossilized state through the ages, unblessed by revivals or any visitation of the Holy Spirit.

Analysis of causes must not overlook the seeming remote causes. Matters of belief on vital questions determine the course of practical every-day life. What is it, then, we ask, which is plunging the world deeper and deeper into chaos and misery, and the slough of immorality? Let us mount the watch tower like Habakuk. Watchman, what of the night?

Dr. James M. Gray has written an able essay on "Modernism, a Revolt Against Christianity and a Foe to Good Government". He shows conclusively that it is striking at our system of education. The Rev. John H. Hopkins, rector of the Church of the Redeemer, New York, says: "More than ninety per cent of the instructors in American Colleges are atheists." No wonder, then, that the American Association for the Advancement of Atheism has flourishing societies among the boys and girls of some of the schools, with clubs calling themselves the society of the godless or of the damned.

Modernism is striking at our system of religion as well as at our political system. We shall see this as we consider some recent happenings in this country. As to religion, a man is known by the company he keeps. What an exposure of camouflaged religion we have when ex-President Taft, a Unitarian, said: "Our religion is not growing because there are too many men in Christian pulpits preaching one doctrine. Dr. Ernest Gordon, in his great book, "The Leaven of the Sadducees", tells of Andover College, founded by rock-ribbed orthodox Christians with most rigid requirements, that would insure its continuance in the path of fidelity to the old faith, captured by the Modernists and merged with Harvard Divinity School, which is Unitarian.

During the upheaval caused by Dr. Stickney Grant's camouflaged unbelief in New York, Jews and Unitarians applauded his utterances. Bishop William M. Brown, our deposed Bishop, started on the Modernist road and is now thick with Bolshevist societies; and the International Labor Defense recently sang a song at one of their meetings. One verse ran as follows:

"Now, Bishop Brown, we welcome you, we need you in the van,
We are proud to call you brother, for you've done the best you can,
Since you left the cause of Christ to battle for the cause of man.
For the truth goes marching on.
Brotherhood and Revolution.
Brotherhood and Revolution, etc., etc.,
For the truth goes marching on."

The recent Church Congress has shocked us with utterances practically endorsing companionable marriages and sex promiscuity. Note this, and then consider that Judge Cooper says that seventy-five per cent of the crimes today are committed by youths under twenty-five. Also note the steady increase of suicides, especially child suicide.

Now is there any connection between this condition of things and the liberal thought of today, of which The Churchman is an exponent? To quote Dr. Horsch: "A newer ethics has resulted from a new theology. The rejection of the inspiration of Scripture has destroyed not only the foundation of the faith, **but of sound morality as well.** Modern thought based on the doctrine of divine immanence, however, not only accepts the view that all things have become holy, but we are told that all acts of men are holy as well. 'If God alone is and everything is God (or is the expression of an immanent God) vice is as divine as virture, sin has no meaning, and goodness no worth', says Alfred E. Garvie."

Dr. R. J. Campbell said in a sermon: "Sin itself is a quest for God, a blundering quest, but a quest for all that." Dr. A. C. Dixon, when preaching in London during the World War, charged the war to evolution. An interned German officer happened to be in the congregation. After service he asked for an interview, and said, with indignation: "You were right, but you did not tell us where we got it from"; referring to Darwin, who was English. How could Darkin ever be compared to John the Baptist when

he fomented a theory that was taken up by Nietzsche, who preached its correlate that might makes right, and this obsessed the minds of the war lords, and the world was plunged into war. Nietzsche died hopelessly insane, and the war took ten million lives.

Darrow defended the youthful murderers in Chicago on the ground that they had been reading Nietzsche, and thus their deed was a product of the evolutionary hypotheses. So Dr. Conrad well says: "Modernism is the monoxide gas of religion." So much of this insidious and deadly gas, in other words pusilanimous piffle, is furnished by some supposedly forward-looking Church periodicals that "a recent poll of prominent men of letters revealed the fact that only one or two out of a dozen had anything that could be called a definite Christian faith".

For the Southern Churchman to turn from teaching a theology that, as has been shown, has resulted so disastrously to the world, back to the paths of the old faith that produced men of the type of General Robert E. Lee, must indeed be tragic as far as Satan is concerned; but the harbinger of a day, bright with promise, and hailed with thanksgiving by all whose expectation is from God.

Yes, it is enough—modern theology is looking downward; it came from the bottomless pit which Apollyon presides over, and it is looking to the hole of the pit whence it emanated. As the Serpent in Genesis began with a question, and then in his degraded form makes a question mark as he moves upon his belly, so this father of lies has placed the question mark over everything today. Modern theology is looking toward Sodom, the city of destruction. Supporters of God's Word are looking for a "city which hath foundations, whose builder and maker is God".

The Southern Churchman has nailed its colors to the mast. We know whom we have believed. We know that His Word is settled forever in heaven. And we know that only by fidelity to His authoritative Word may we so pass the waves of this troublesome world and finally come to the land of evrlasting life, there to reign with God, world without end, through Jesus Christ our Lord.

R.

We are presenting this week a page entitled: "Aids to Devotion," in the hope that it may prove helpful. If it is desired, this may be continued; if not regularly, at least from time to time. The only way we can tell whether it is helpful is for you to say so. We would be glad to hear from those interested and also we will appreciate any suggestions as to how we may make The Southern Churchman more helpful and interesting. We can only say that any suggestion that would in any way invalidate or weaken the present doctrinal stand of this paper would be useless. At the present time we cannot illustrate the paper as we would like to; but we hope that all friends will assist us in enlarging the circulation, and thus enable us to improve it.

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AUTHENTICITY OF THE BIBLE

By the Late Bishop McIlvaine

IV.

BEFORE relinquishing this department of evidence, there are certain very important particulars which, though embraced in what has already been advanced, require a more special notice.

It is worthy of distinct remark, that when the books of the New Testament have been quoted or alluded to by those whose testimony has been adduced, they are treated with supreme regard, as possessing an authority belonging to no other books, and as conclusive in questions of religion. For example, Irenaeus, born about A. D. 97, calls them "Divine Oracles"; "Scriptures of the Lord". He says that the Gospel "was committed to writing, by the will of God, that it might be, for time to come, the foundation and pillar of our faith". "He fled to the gospels, which he believed no less than if Christ had been speaking to him; and to the writings of the apostles, whom he esteemed as the presbytery of the wwhole Christian Church." Origen, born about A. D. 184, says: "Christians believe Jesus to be the Son of God, in a sense not to be explained and made known to men, by any but by that Scripture alone, which is inspired by the Holy Ghost; that is, the evangelic and apostolic Scripture, as also that of the law and the prophets." Cyprian, Bishop of Carthage, born about the end of the second century, earnestly exhorts "all in general, but especially Christian ministers, in all doubtful matters to have recourse to the gospel and epistles of the apostles, as to the fountain where may be found the true doctrine of Christ". "The precepts of the gospel," he says, "are to be considered as the lessons of God to us; as the foundation of our hope, and the support of our faith."

The books of the New Testament were united at a very early period in a distinct volume. Not to mention, in evidence of this, that all the earliest writers, the gospels and epistles are spoken of as constituting a well-known collection of sacred authorities, divided into those two parts; we have Tertullian, born only fifty years after the death of St. John, calling the collection of the gospels an "Evangelical Instrument"; the whole volume, the "New Testament"; and the two parts, the "Gospels and Epistles".

The books of the New Testament were, at a very early period, publicly read and expounded in the congregations of Christians. Chrysostom, born about A. D. 347, testifies that "the gospels, when written, were not hid in a corner or buried in obscurity, but made known to all the world before, enemies as well as others, even as they are now". Irenaeus, about two hundred years earlier, says, that in his time, "all the Scriptures, both prophecies and gospels, are open and clear, and may be heard of all". Still earlier, we find Justin Martyr giving the Emperor an account of the Christian worship, in which it is written, "the memoirs of the Apostles or the writings of the prophets are read, according as the time allows; and when the reader is ended, the president makes a discourse, exhorting to the imitation of so excellent things". The custom here mentioned is evidently spoken of as notorious and universal. This was about the year 140. But a practice thus general and familiar could hardly have grown up in less than forty years before the writing of this last witness. Thus we reach the life of St. John, and may therefore consider it as satisfactorily proved, that at a period as early as the last year of St. John, the Scriptures of the New Testament were publicly read and expounded in the Churches of Christians. Such is the natural inference from many passages in the works of Augustine, of the fourth century. For example, "the canonical books of the Scripture being read everywhere, the miracles therein recorded are well-known to all people". "The epistles of Peter and Paul are daily recited to the people. And to what people? And to how many people? Listen to the Psalm, 'Their sound has gone out into all the earth'." Again, "The genuineness and integrity of the same Scriptures may be relied on, which have been spread all over the world, and which from the time of their publication were in the highest esteem, and have been carefully kept in the churches".

During the primitive ages of Christianity, commentaries were written upon the books of the New Testament; harmonies of them were formed, copies diligently compared, and translations made into different languages. In proof of these assertions, it is needless, after the citations already made, to call up testimony. It may be found abundantly in Paley's Evidences; where it is well said, that "no greater proof can be given of the esteem in which these ancient books were holden by the ancient Christians, or of the sense then entertained of their value and importance, than the industry bestowed upon them. Moreover, it shows that they were then considered as ancient books. Men do not write comments upon publications of their own times; therefore the testimonies cited under this

head afford an evidence which carries the evangelic writings much beyond the age of the testimonies themselves, and to that of their reputed authors". There is but a single example of a Christian writer during the three first centuries, composing comments upon any other books besides those in the New Testament. Clement of Alexandria is mentioned by Eusebius as having written short notes upon an Apocryphal book called the Revelation of St. Peter; but that he did not consider it as having authority, may be inferred from the fact mentioned by Usebius, that in his other works it was nowhere quoted.

From the view we have taken of the primitive testimony, it appears that the agreement of the ancient Church as to what were the authentic books of the New Testament is complete. Out of the twelve catalogues, the earliest of which was furnished by Origen, living within a hundred years of St. John, and all of which were drawn up either by solemn councils or distinguished heads of the Church, residing in various and widely remote parts of the world, out of twelve, seven, including the earliest, agree exactly with our New Testament list; three others differ only in the omission of the book of Revelation, for which they had a special reason for not implicating its authenticity; and in the two which remained the books omitted, and spoken of as doubtful in the estimation of some, were acknowledged and quoted as authentic by the framers of the catalogues. The fathers, in all their writings and of all ages and countries, appeal to the same Scriptures as infallible authority. The consent of the ancient church was therefore universal. So far as the argument for the divine revelation of the gospel is connected with the authenticity of any of the books, it was without exception. The books omitted in some writers and catalogues, have no essential reference to the great question whether Gospel of Christ is of divine revelation.

The agreement among the various sects of heretics in the earliest centuries, is as entire as that of the orthodox fathers. The authenticity of the books of the New Testament was acknowledged even by those to whose sectarian interests their authority was extremely detrimental. Instead of venturing to dispute their having been written by their reputed authors, they sought refuge in arbitrary interpretations of such passages as opposed their favorite views. Some among the Gnostics, for example, unable to escape the apostolic character of the sacred books, maintained the necessity of giving an allegorical turn to their declarations. And when, in the course of time, heretics did undertake to question the authenticity of some portions of the New Testament, their accusation was not based upon any historical or testimonial objections, but confined to some trifling and pretended internal cause of exception, which only their own conveniences could discover. Some of these later heretics, being opposed to the doctrine of the influences of the Holy Spirit, denied the Gospel of St. John, because it contains the promise of that Divine Teacher and Comforter. But with regard to those of an earlier date, Irenaeus of the second century writes: "So great is the certainty with regard to our gospels, that even the heretics themselves bear testimony in their favor; and all acknowledging them, each endeavors to establish from them his own opinions." Origen, on account as well as of his candor and acquaintance with the heresies of his time and as of the early age in which he lived, should be considered a competent witness on this head. He states that the heretics endeavored to impose upon people by alleging texts of the Scripture for their particular tenets, though they quoted them in a very unfair and mutilated manner; and that they appealed to them because they were the only writings whose authority was universally allowed. Testimony more impressive than this, to the apostolic authorship of the New Testament books, cannot be demanded.

The several heads of evidence which have now been made out in proof of the authenticity of the New Testament, cannot be pretended to with regard to any of those writings which are called Apocryphal Scriptures. To some who are aware that in the early ages of Christianity there existed a variety of apocryphal gospels and other compositions pretending to have been written by the apostles, it may be difficult to imagine by what rule the true works of the inspired writers were separated, without embarrassment and with sufficient confidence, from all mere pretenders to that high original. But it greatly enhances one's sense of the prodigious weight of evidence in support of the true Scriptures, to learn how broad and unquestionable was the distinction.

(To Be Continued.)

R A H A B

By W. H. Parker

Hebrews 11:31; James 2:25; Joshua 2 and 6.

SIGNIFICANT and emphatic are the statements of Scripture concerning "Rahab the Harlot". Five times she is identified by this name and she takes her place not only with the uttermost sinners of the Bible, but as one of the outstanding marvels of the grace of God. She is the only woman named among the illustrious heroes of faith in the eleventh chapter of Hebrews. Hers is the name of a degraded woman who by a simple and humble faith set in motion far-reaching consequences, being saved herself and bringing others with her.

We read, "Her house was upon the wall and she dwelt upon the wall". This was a vantage point from a worldly point of view and a good location for her sinful calling and no doubt it was so esteemed by those "with whom she had her conversation in times past, fulfilling the desires of the flesh and of the mind, and who were by nature the children of wrath even as she" (Eph. 2:3). But likewise, be it noted, impending judgment made the wall the most dangerous spot in doomed Jericho, for when on the seventh day there arose the mighty shout and the trumpets sound (Deut. 6:20 and Heb. 11:30) "the wall fell down flat". But not the harlot's house! Crashing ruin there was on both sides of her but her house "fell not", for by faith Rahab had "obtained a good report". A divinely drawn picture of the promise to the believer, "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee" (Ps. 91:7). Now it is worth-while to observe exactly what is written concerning the salvation of this woman. There is no manner of doubt about the spiritual meaning of Rahab's history. Joshua had said, "Rahab, the harlot, shall live", and his word being given, it is recorded that "Joshua saved Rahab alive and all that she had and she came to dwell in Israel unto this day". From the crumbling wall of the world's defenses and false security she was **"brought out"** and came to dwell in the place of peace and safety with the people of God. Sir William Robertson Nicoll has said: "The words of the Old Testament are strangely prepared to hold the glory of the New. The intense utterances on death and life scattered through the Old Testament have another meaning to those who have heard the Lord saying, 'he that believeth on me shall never die'." And so in the New Testament we find this narrative of Rahab illumined, new meanings uncovered, the whole story shining with gospel truth. For "all these things happened unto them for examples: and they are written for our admonition upon whom the ends of the ages are come" (1 Cor. 10:11).

"By faith the harlot Rahab perished not with the unbelieving" (Heb. 11:31). So first of all we have this amazing fact stated—Rahab did not perish because of faith and we have the same fact pictured for us in her fascinating story. We must bear in mind that Rahab was formerly just like the other people who lived in Jericho, she did not believe in Jehovah of Israel. She had gods of her own whom she worshipped, prayed to, trusted in and openly confessed. She was precisely like every one today who does not know God in Christ. "An alien from the commonwealth of Israel, and a stranger from the covenants of promise; having no hope and without God in the world, being afar off and not made nigh by the blood of Christ" (Eph. 2:12, 13). It was not her degrading calling that made her an "alien" and "afar off". She was born an "alien" and "afar off", like every one of us and she lived in a city where every one was an unbeliever and "afar off". In the third chapter of Hebrews we learn why unbelief is such a deadly thing. It hardens the heart, it causes men and women to depart from God and it shuts them out of His Rest, both here and hereafter. Unbelievers do not know God and neither did Rahab. But she had been hearing about Him, and what she heard caused her to transfer her confidence from her self from her false gods, from her friends, and from the massive wall on which she dwelt, to Jehovah of Israel whom she had never seen (not even an image of Him), but had only heard of. In speaking of it she said, they had heard in Jericho of Je-

hovah's mighty works and of His words. Faith came, it came the way faith always comes, "faith cometh by hearing and hearing by the Word of God". Jesus said, "take heed how ye hear". Rahab's friends and neighbors heard as well as she, but on they went, unheeding, straight to judgment. Whenever we hear the Word of God faith is on its way to us. "Faith cometh by hearing," "take heed how ye hear." Pride will block faith out, pride of intellect, pride of character, pride of achievement, "except ye become as little children ye shall in no wise enter in". It is a hard saying for many whose necks are stiffened in pride. Pride listens to God's Word patronizingly, critically, unbelievingly. It is so humiliating to ask for mercy. A protest is now being made in one of the prominent denominations by some who object to the expression in one of their prayers, "God be merciful to us miserable sinners and offenders". But why the objection? Rather let us say:

Depth of mercy, can there be
Mercy still reserved for me
Can my God His wrath forbear?
Me the chief of sinners spare?

Rahab heard, she believed herself to be in danger and faith impelled her to ask for mercy. It was the ever recurring mystery and miracle of the operation of the Holy Spirit on a soul dead in trespasses and sins.

Listen to her pray—"Jehovah, your God He is God in heaven above, and in earth beneath, now therefore I pray you, swear unto me by Jehovah and give me a true token that ye will save alive my father and my mother and my brethren and my sisters, and all that they have, and deliver our lives from death". Prayer is faith breathing and its first cry is for mercy. "The Most High delighteth in mercy." "The eye of Jehovah is upon them that fear Him that hope in His mercy." We can all be sure of two things. If we don't ask for mercy we won't get it and if we do ask for it in Jesus' Name, we will get it. Rahab got it and the man praying in the temple got it and the malefactor who died hard by the Saviour got it. Rahab besought mercy and "perished not". What a word—may it be so recorded of each one of us, "She perished not". Rahab's faith gave her a new conception of God, "I know Jehovah hath given you the land—Jehovah your God, He is God in heaven above and on earth beneath". A startling confession and admission from an outcast women who all her life had been bowing down to idols. And let me ask you, who taught her to pray for others? Where and how did she learn to do that? Surely not from her fallen nature, nor her false gods nor her foolish friends. The Spirit of God can teach a regenerated soul more in a moment of time than all the high-browed higher critics can learn in a million years.

"The Holy Ghost whom the Father will send in My Name, He shall teach you all things." "He shall bring all things. To your remembrance, whatsoever I have said unto you" (John 14:26). The Scripture speaks of the "obedience of faith". Rahab was told to do certain things. What was her answer. "According to your words so be it." But even better than that, she obeyed.

The Apostle James, writing under inspiration, says: "Seest thou how faith wrought with works, likewise was not Rahab justified by works?" (James 2). Faith cannot be justified by **words** ,but by works or obedience. Rahab's faith, and yours and mine, must stand the test, not of emotion or profession, but of obedience. Faith is always saying: "Not by works of righteousness which we have done, but according to His mercy saved us." Faith is a gift, by which God puts the motive power into us to obey Him.

Now Rahab's house on the wall had openings on both sides. One was a door into the street. The other was a window on the other side toward the open country. "Terror had fallen" on the city, but it was the fear of unbelief (not the godly fear that worketh repentance). They strove to oppose the God of Israel and fought against Him to the last (Josh. 24:11). The King sent word, "Bring out the men who have come into thy house". They did not know that Rahab had changed her allegiance and when she shut the door on the soldiers it was never opened again for any to go out (although happily some came in). "And it shall come to pass (said the messengers) that whosoever shall go out of the doors of thy house into the street his blood shall be upon his head". The doors opened into the city toward unbelief and, therefere, toward coming death and judgment. Nineteen days later the blow fell when the trumpets sounded. But Rahab's household was now one of faith. Long before this Jehovah had said of His own people, "I have severed you from other people, that ye should be mine" (Lev. 20:26). This household was separated, "None shall go out of the doors of the house into the street". What, then, shall be the way of escape?

The book of James, second chapter, tells us there was "another way". There was a window on the other side. Light came in there and fresh pure breezes from over Jordan. It looked toward the hills and the camp of the chosen people where Jehovah dwelt. In that direction lay safety but the window was not broad and easy like the door.

When Rahab had shut the door into the street she mounted quickly to the roof. She seemed to sense the coming day when it would be too late. "Before the messengers were lain down she came up unto them upon the roof" (Josh. 2:8). "Swear unto me by Jehovah and give me a true token—that ye will deliver our lives from death." The messengers answered, "Our lives for yours", as much as to say, if we live, you shall live; from now on there is a covenant of life between us and the token shall be a "scarlet line". "Then she let them down 'another way' by a 'scarlet line' through the window." "And the messengers said, "Behold when we come into the land thou shalt bind in the window the line of scarlet by which thou hast let us down. And thou shalt gather to thee in the house, thy father and thy mother and thy brethren and all thy father's household; and it shall be that whosoever shall go out of the doors of thy house into the street, his blood shall be on his head" (Josh. 2:18, 19). "And she said according to your words so be it, and she bound the scarlet line in the window." Faith accepted the "token" and obeyed the order.

For "three days" in the mountains hidden from view, lost to friend and foe, buried from sight and probably given up by their friends, the messengers lay unseen. But on the "third day" they "returned" to Joshua. Because they still lived Rahab's salvation was assured. It was a momentous event for the little flock. Their faith had not been in vain. Their redemption was drawing nigh.

The "Scarlet Token".

The little company gathered in Rahab's house on the wall of Jericho watched and waited. Bound in the window was the "true token" the "scarlet line" (Scarlet for sacrifice, the line for safety. Safety by sacrifice). They had the sure promise and they were still trusting. What a difference! Years later the Spirit of God describing a house such as this, before the great change came to it, used these words: "Her house is the way to hell, going down to the chambers of death" (Prov. 7:27). But where sin abounded, grace did much more abound" (Rom. 5:20). The house was now transformed. It had become a house of prayer and praise.

"By faith Rahab, the harlot, perished not with the unbelievers." What did the "scarlet token" signify? It was a token that Rahab and her household were now joined to Israel. No longer "aliens", no longer "afar off". It meant that every soul in the house on the wall with the scarlet token bound in the window was under the protection of Jehovah. That every one of them was accepted by the God of Israel in the **one** and **only** way He had appointed and ordained, the way of sacrifice.

The scarlet token symbolized the scarlet flow of sacrifice with acceptance and safety thereby. Years before in Egypt Jehovah had said, "The blood shall be to you for a token upon the houses where you are and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy" (Exodus 12:13).

Rahab and her household were now under the covenant of promise. "Without shedding of blood there is no remission" (Heb. 9:22). "But it is not possible that the blood of bulls and goats should take away sins." The scarlet token has given way to the true, "The blood of the everlasting covenant, for now once in the end of the ages hath Christ appeared to put away sin by the sacrifice of Himself" (Heb. 9:26).

"By his own blood He entered in once into the holy place having obtained eternal redemption for us" (Heb. 9:12).

His blood has answered for Rahab's sins, for Christ is "as a lamb slain from the foundation of the world" (Heb. 13:8). Is "the blood" of infinite value answering for your sins? Is your house of life sheltered by the scarlet token? If so, all is well, for "I say unto you he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life" (John 5:24).

"By faith the harlot Rahab perished not with the unbelievers" (Heb. 11:31).

CHRISTIANITY vs. MODERN LIBERALISM

By the Reverend J. Gresham Machen, D. D.
of Princeton Theological Seminary

III.

The Bible Absolutely Unique.

THE Christian view of the Bible of course makes the contents of the Bible absolutely unique. You might have all the ideas of the Bible in some other book, but you would have no Christianity; because Christianity is an account not merely of things that always were true, but an account of something that happened, and unless the thing really happened then we are still hopeless under the guilt of sin. It all depends upon the question whether, as a matter of fact, the eternal Son of God did take our sins upon Him and die instead of us on the cross.

According to the Christian view of the Bible it not only contains an account of something that happened, but contains a true account, and thus there is added to the Christian doctrine of revelation the Christian doctrine of the inspiration of the Word of God, and upon that doctrine despite is everywhere being cast today. Men are always talking about the "mechanical" view of inspiration, which makes the Biblical writers little more than stenographers. But as a matter of fact the Christian doctrine of inspiration does not deny **the human characteristics of the Biblical writers, nor display any lack of interest in the human means that these writers had for gathering their information, but it holds that by the Spirit of God these writers were preserved from the errors which are found in other books, and thus gave to us the only infallible rule of faith and practice.**

The Seat of Authority According to Liberalism.

But what does modern Liberalism substitute for the authority of the Bible? Sometimes a totally false impression is produced that it substitutes the authority of Jesus.

That is altogether false, because when asked what they consider the authority of Jesus, we discover that modern Liberalism rejects a great many of the recorded words of Jesus. It does not believe that Jesus ever spoke some of them, because in His recorded words in the gospels are some things most hateful to it. Modern Liberalism says that not everything recorded of Jesus in the Gospels was spoken by Jesus, and we must sort out the words which were spoken by Him and reject the rest.

But suppose we press it further. We shall discover that even in the reduced Jesus of modern liberal reconstruction there are some things abhorrent to the Liberal Church, and modern Liberals if pinned down to it will say that they do not believe everything Jesus said was true, but they will say they are still Christians, they are still His followers, because they still hold to the central life purpose of Jesus.

Well, what was the central life purpose of Jesus? According to the Gospel of Mark the central life purpose of Jesus is found in His atoning death. "The Son of man came not to be ministered unto, but to minister, and give His life a ransom for (instead of) many."

These words are of course abhorrent to the Liberal Church. But when you ask what the central life purpose of Jesus was, you will find you are in the mire dispute, and that they will accept as authoritative only a few of the sayings of Jesus, not because they are His sayings, but because they happen to agree with their own opinions. The real authority of the modern Liberal is not Jesus, but it is, as men say, "Christian experience".

But what do you mean by Christian experience? What do you mean by Christian experience as authority? Surely you do not mean merely a majority vote of the organized Church. Do you mean, then, individual experience? But this is endlessly diverse, and therefore what you will have substituted for the true authority of the Word of God, is no authority at all but the shifting emotions of sinful men.

But people say what a foolish thing it is to depend upon a book. **It all depends upon the book,** my friends. The Reformation of the sixteenth century was founded upon the authority of a Book! May that Book again set aflame the world, and may the present bondage give place again to the glorious freedom of the sons of God!

The Christian View of Christ.

When you come to the contents of the Bible everything points to the central figure—Jesus Christ. What is thought of Christ, first, by the modern Liberal Church and second, by Christian men?

At this point a further perplexity arises, for ask the modern Liberal preacher his view of Christ, and he will say with great conviction, "I believe in the deity of Christ, I believe that Jesus is God".

We hear much like that today. People say, "Why, after all, this great preacher is most orthodox because he believes in the deity of Christ, and those who are objecting to his presence as a leader in the Church, are mere uncharitable heresy hunters.

Do you not see, my friends, that, when they say Jesus is God, the value of that utterance depends upon what they mean by God? That little word "God" is not a bit more beautiful than any other English word. The value of it depends altogether upon what you mean by it, and when the modern liberal preacher says he believes Christ is God, he may mean God exists in all the world, God exists wherever life pulsates through humanity, and only appears fuller and plainer than any other place in the life of Jesus.

That is what is often meant, and of course that is very far from the Christian faith. Very often when he says Jesus is God, he means to use the term in this way: "We have given up," he says, "the old notion that there is a Creator and Ruler of the world. We know nothing about that—that is metaphysical. The word 'God' is useful merely as expressing the highest object of men's desires." So when they say Jesus is God they do not mean that Jesus is the supreme ruler of the world, but simply that Jesus, though a man like the rest of men, is the highest thing we know.

Such men are further removed from the Christian faith than Unitarians. Unitarians at least believe in God, wherever these men speak highly of Jesus, call Jesus God, only because they think low of God, not because they think high of Jesus.

In another way also such men are inferior to Unitarians, inferior in the plain matter of honesty. When they say, Jesus is God, the truthfulness of that utterance depends altogether upon the audience addressed. I do not mean to deny that such liberal preachers do believe in the very core of their hearts that Jesus is God, they certainly mean that. But the great trouble is, they know perfectly well those words are going to be taken by the simple-minded hearers whom they address in a way totally different from the way in which they mean it. They are offending therefore against the fundamental principles of truthfulness of language. The assertion, "I believe that Jesus is God", is truthful before an audience of theologically trained persons who understand the modern way of thinking about God, but if it be addressed to a simple minded people, then the language is untruthful and all the best motives in the world cannot possibly excuse it. Nothing can possibly excuse language which is not in accordance with facts.

Simplicity of the Cross.

Liberalism is different from Christianity also as to salvation. What is the way of salvation according to the Christian account? Two aspects are to be distinguished. In the first place, the basis is a very simple thing. Men talk about the theory of the atonement as though it were a subtle thing, but you can put it in words of one syllable. We deserve eternal death. The Lord Jesus Christ, because He loved us, died instead of us on the Cross.

That certainly is not incomprehensive. It is mysterious in its depth of grace, but it is a thing that a child can understand. Do you want me to tell you what is difficult? It is not the simple Bible presentation of the death of Christ, but the manifold modern effort to get rid of that simple presentation of the Cross in the interests of human pride.

The modern liberals pour out the vials of their scorn upon the Bible presentation of the Cross of Christ. They speak of it with disgust as involving a "trick" intended to placate an "alienated God". Thus they pour out their scorn upon a thing so holy that in the presence of it the Christian heart melts in gratitude too deep for words.

People talk about Christian experience. My friends,

where can Christian experience be found if not at the Cross of Christ, at that blessed place where a man knows that in a great mystery the guilt of his sin was taken by the Holy One, and borne instead of him on the Cross?

The very nerve of the Christian view of the Cross is that God Himself makes the sacrifice for our salvation. Where can love be found except at the Cross of Christ, the one who died, the just for the unjust? "For God so loved the world that He gave His only begotten Son." There, and there alone, is to be a found the love that is love indeed.

The New Birth.

This work of Christ is applied by the Holy Spirit of God in the new birth. You will hear very little about the new birth in modern preaching. Modern missionaries will tell you, you must give up the thought of winning individual converts in mission lands. For the new birth they are inclined to substitute "the social gospel". But at the very centre of Christianity are the words, "Ye must be born again".

Justification by Faith.

That is the work of the Spirit of God, the application of the work of Christ. But in applying the work of Christ the Spirit makes use of faith. People who have found salvation know what it means.

Liberals talk about faith in Jesus, but they mean simply admiration of Jesus. They talk about it as if the basis of the Christ life were "make Jesus Master in your life". The Y. M. C. A., in recent years, has put the declaration of purpose to live the Christ life as something being on a par with the reception of the salvation which is found in the Cross of Christ. I do not see but that that is the exact opposite of faith. That means that you are trusting in your own works. Faith means not that you **do** something, but that you **receive** first the gracious gift of God. When the Lord Jesus has died for you you accept it without work of your own. You accept the gracious thing He did. And then by God's help the good life follows.

Victory Assured.

Christianity is fighting a great battle today. It is one of three great crises in the history of the Christian Church. One came in the second century when Christianity was almost engulfed by paganism in the Church in the form of Gnosticism. There was another in the middle ages when legalism was almost dominant in the Church, similar to the modern legalism which appears in the Liberal Church. Christianity today is fighting a great battle, but I, for my part, am looking for ultimate victory. God will not desert His Church.

AIDS TO DEVOTION

PRAYER.

O Thou beloved and lovely One! What words
Can speak Thy worth? What words can ever tell
All that Thou art, since Thou art all in all?
Dear bleeding Lamb, blest fountain where I cleanse
My sin-stained soul! O river of my peace,
Rock of my rest, shelter from every storm,
Light of my darkness, joy of my distress,
Balm of my wounded spirit! Morning star
Of all my future! Crown of all my hopes!
O day spring from on high, whose early light,
Has beamed upon me, banishing my night
With dawn of Glory! Son of righteousness!
Rise, O for ever rise! For ever shine
Brighter and brighter! From all weeping eyes
Remove all tears, and over all Thy saints
And over earth and heaven; and o'er the bounds
Of utmost time, and o'er the boundless depths
Of all eternity, pour out the light,
The flood, the sea of glory—the full sea
Of all Thy glory inexhaustible,
Pour out forever and for evermore!
And o'er the earth renewed and azure heaven
Unshadowed, and the realms of endless peace,
Spread the high noontide of the hallowed day
Of God—the Sabbath of eternity!

—H. Grattan Guinness.

A POWERFUL PLEA FOR PRAYER FOR REVIVAL.

By Dr. R. A. Torrey.

"Wilt Thou not revive us again: that Thy people may rejoice in Thee?"—Psa. 85:6.

"It is time for Thee, Lord, to work: for they have made void Thy law."—Psa. 119:126.

One of the most insistent cries that goes up today from the heart of any one who loves the Lord Jesus Christ, and who is at the same time open-eyed as to the condition of affairs in the world today, is the cry of the Psalmist of old, "Wilt Thou not revive us again: that Thy people may rejoice in Thee"? The great need of the hour is revival—a true, God-sent revival; not a revival gotten up by man's machinery, but a revival sent down from God Himself in answer to the prayers of people who know and meet the conditions of prevailing prayer.

The condition of the churches throughout our land and other lands today would be appalling if we did not believe in a God who answers prayer—yes, if we did not know that God does answer prayer, and did not know from the Word of God itself and from the experience of the real Church throughout the centuries that God especially delights to answer prayer for revival.

As I travel from one end of this land to the other, and have opportunity to see for myself the condition of the churches; as I read the various religious periodicals of the various denominations; as I talk with men and women in positions of influence and power in the Church, my heart would be sick, yes, nigh unto despair, if I did not know God and did not know that He answers prayer. The gross error that is being taught by many professedly orthodox ministers; the absence of the real, living Gospel from the preaching of many who do not preach error, but who are certainly not preaching the truth in its simplicity, in its fulness, and in the power of the Holy Ghost; the unconcern of apparently the great mass of the membership of our churches regarding the lost at home and abroad; the rapidly growing compromise with the world on the part of a very large proportion of the membership of our churches, the neglect of real prayer and the openly avowed disbelief in prayer on the part of not a few; the inactivity in real soul-winning work on the part of an overwhelming majority of the members of our evangelical churches today, cannot but fill any intelligent and properly instructed Christian with a sorrow that almost breaks the heart.

But while the state of the churches is bad enough, that of the outside world would, of course, be far more discouraging, disheartening and overwhelming if one did not believe in a God who answers prayer. There is no time to go into details, nor do we need to, for the facts are well known, even though so many are deliberately shutting their eyes to them and loudly proclaiming their "optimism"—an optimism that has no basis in fact, but simply in the wishes of those who proclaim it. To mention only one of many things: Conditions in our universities, in our colleges, in our high schools and our grade schools, not merely the religious conditions, but the moral conditions, are terrible beyond expression. I could not put into print things that have come under my personal observation as to the slump, not only in the modesty, but in the moral decency, not only among our young men and boys, but among our young women and girls. These facts are brought to me wherever I go, East or West, North or South.

But shall we despair, or throw up our hands and say nothing can be done? No, not for one moment. God does answer prayer; that has been demonstrated time and time again, and time and time again throughout the centuries when conditions were in many ways as bad as they are today or worse. God has heard prayer, and He is just the same today. I know that God answers prayer for revival—deep, thorough, widespread, miracle-working revival, as well as I know that I exist. When Mr. Alexander and I started around the world in December, 1901, there were five thousand people who had covenanted to pray for us every day. When we reached Australia, ten thousand took it up and prayed for us every day. When we reached England, forty thousand people had taken it up, AND GOD HEARD. All the way around the world wonders were wrought, not merely through us, but through a large number of others whom God raised up in answer to prayer, and I believe He will do like things, or far greater things, again.

Pray, **pray, PRAY!** Pray definitely; pray intensely; pray persistently; meet the conditions of prevailing prayer and BE SURE YOU PRAY THROUGH.

Pray for Revival!

EMBLEMS OF THE HOLY SPIRIT.

Dr. Henry W. Frost.

The Spirit's nature and office are set forth by the following emblem:

1. Oil, 1 Sam. 16:13; Zech. 4:1-6.
2. Water, John 3:5; 7:38, 39.
3. Fire, Matt. 3:11; Acts 2:3.
4. Wind, John 3:8; Acts 2:2, 4.
5. Dove, Matt. 3:16.
6. Cloven tongues, Acts 2:1-4.
7. Seal, Eph. 1:13; 4:30.

A meditation upon these passages will be fruitful—consider the use of oil in lubricating making for smooth running and rasping noise of friction—its use on troubled waters to calm them and consider how all this is needed in the Church. It is more unction that will make the Church function. Think of the cleansing power of water and of the outflowing river of blessing from every spirit-filled Christian. Consider how fire is back of the manifold and gigantic mechanical power that makes present-day world hum with activity. Wind is a disseminator of life—carries pollen, makes for health, inscrutable, invincible, indispensable. The dove speaks of gentleness and purity. Finds no rest in world under judgment; comes back to Noah while the raven like our evil nature is content to dwell in a world of floating corpses. Cloven tongues, power for testimony and witnessing. The Seal, a mark of ownership, the pledge of our salvation, the title deed to abiding places above.

GOSPEL EFFORT IN DOCKS.

One of the sweetest sights of the day was a talk to about a dozen young men, five of whom definitely received Jesus as Saviour and Pilot of their life. This has been the sort of work which has been going on during these special visits to men off to China. Will you please join me in prayer; first for over eight hundred men who have desired the Gospel decision letter, etc.—a letter is just to hand from one dear young fellow who has been blessed by the Gospel decision letter. He writes to say that it has led him to decision for Christ. Then comes burning words from a young fellow eager to live for Christ; and the longing is expressed that he may become a missionary some day. I was interested to read his account of Army life; listen to a few extracts from his letter.

"I am glad that I have become a Christian. I always kneel down by my bed and say my prayers in the presence of my unsaved comrades. Boots are often thrown at me, but I just carry on, and when I have finished I pick up the boots and quietly return them to the owners. etc." Intercessors, what growth in Grace for a four-months babe in Christ. Please remember him in your prayers. I am keeping in very close touch with this newly-born happy soul who has begged me to help with prayer and correspondence.

Because you have prayed for the Lord's dear servant who sailed on the H. M. T. "K—. C—". I feel you should know that it has been my great joy to welcome him home at the termination of the voyage with the C—. Gds. I did enjoy the stories he related of answered prayer, and especially the thanksgiving prayer we had together in that very cabin which had been so often crowded with precious souls seeking blessing from God. Satan had been very busy during the outward voyage, he is a masterpiece in making mischief; but there are limitations to his satanic power, he walks on very dangerous ground when he defies and challenges the Lord of Hosts! May I here say to the Lord's own dear servants who may read these lines, that if your life and mine is welded to God we can trust Him absolutely to deliver us from enemies without and within. Forward Christian Comrade, with God's encouragement flooding every avenue of your being; you may be feeble, but yet armed with a fearless and confident faith which so honors God that he finds it a real delight to do wonders, first in, and then through you.—W. G. Clarke, Missioner, Southampton, England.

THE CHURCH AND THE YOUNG PEOPLE'S WORK

Edited by the Reverend Karl Morgan Block, D. D.

DIOCESE OF UPPER SOUTH CAROLINA YOUNG PEOPLE'S CONVENTION.

THE fourth annual Young People's Convention of the Diocese of Upper South Carolina was held at the Church of the Advent, Spartanburg, April 29 and 30. Outstanding features were the banquet served on Friday evening to two hundred and fifty young people and the Corporate Communion and Presentation Service at 11:30 A. M. on Saturday.

At the banquet the Bishop of the Diocese, the Rt. Rev. Kirkman G. Finlay, D. D., was toastmaster, and the program was one of serious interest lighted up with fun and humor.

The Corporate Communion and Presentation was a most impressive service. The schools entered the church with military precision, under their own banners. At the presentation these banners escorted the offerings to the chancel and were held at attention outside of the sanctuary while the offerings were presented at the altar by the Bishop. It was a service of solemn beauty and unique spiritual appeal.

The Offering.

The offering of the Church Schools marks an advance over any previous year. With the addition of a few delayed offerings, the amount will be more than $5,200—despite a year of great agricultural depression in a large part of the diocese.

Awards.

Fifteen Church Schools reached or passed the goals suggested for them and received certificates placing them upon the honor roll of the diocese. Beautiful banners were awarded as follows:

1. For the largest offering, Christ Church, Greenville; amount $1,216.14. (The Church of the Advent, Spartanburg, was a close second with $1,161.10.)

2. For the largest offering in the second division, schools with a membership of from fifty to one hundred, St. Thaddeus', Aiken; amount $201.82.

3. For the largest offering in the third division, schools with a membership less than fifty, St. Stephen's, Ridgeway; amount $273.42.

4. For the largest per capita offering, St. Stephen's, Ridgeway; amount $8.82.

5. For the largest percentage of attendance in proportion to distance traveled, St. Mark's, Chester; enrollment thirty-one, attendance twenty-four, distance fifty-five miles.

Scholarships.

The Bishop's Scholarship in the Young People's Camp for the largest per capita offering was won by St. Stephen's, Ridgeway, and the scholarship in the Valle Crucis Summer School, offered by Mrs. Alexander Long, for the largest percentage of teachers and officers in the convention in proportion to distance, was won by St. Mark's, Chester, with a record of eighty-nine per cent.

National Diploma.

A feature of the convention was the presentation to Miss Edith Main, of Spartanburg, of a diploma from the National Department of Religious Education in recognition of her successful completion of all the courses required for admission into the first class of the National Accredited Teachers' Association.

Program.

Speakers from within the Diocese, as well as outside, combined to present a program full of interest and bristling with ideas. Those from outside the diocese were Mrs. Frank N. Challen, Executive Secretary of the Young People's Service League of the Diocese of North Carolina, and Miss Charlotte E. Forsyth, Director of Religious Education of the Diocese of Pittsburgh. Mrs. Challen, as former Secretary of the Young People's Service League in Upper South Carolina was accorded a warm welcome, and Miss Forsyth was enthusiastically received on account of her

thorough knowledge, conspicuous ability and attractive personality.

THIRD ANNUAL CONFERENCE OF THE YOUNG PEOPLE'S SERVICE LEAGUE OF THE PROVINCE OF WASHINGTON.

The third annual conference of the Young People's Service League of the Province of Washington was held in Pittsburgh, May 13, 14 and 15 and delegates were present from the thirteen dioceses represented in the province. The conference began with registration in Trinity Church at five o'clock, supper at six, followed by a service in the church at 7:45 P. M., at which the Rev. Mr. F. Lauderburn, chairman of the Young People's Work in the Diocese of Pittsburgh, was the speaker. After this service the young people retired to the parish house, where the Young People's Service League of Trinity presented Booth Tarkington's play, "The Ghost Story", in a most creditable way. It was thoroughly enjoyed by all. The rest of the evening was spent by those present in getting acquainted with each other.

Between two hundred and fifty and three hundred young people were present. Saturday, the conference was transferred from Trinity to St. Andrew's in the East End of Pittsburgh. The opening address was made by the Rt. Rev. Alexander Mann, at which time he extended a most hearty welcome to the visiting delegates and expressed his great pleasure in having this, the third conference of Young People, in Pittsburgh. A short business meeting followed and then the Young People divided into groups for conference work. Dr. Meade led a group, his subject being "Objective in Young People's Work". The objectives were grouped under four headings: "Worship, Service, Study and Fellowship". Miss Wishart, of New York, led another group in "The Method of Discussion", while Dr. Ackley also of New York, led those who were officers and advisors of the Young People's Leagues in a conference on "The Requisites of Good Leadership". At eleven o'clock the groups assembled together and Dr. Ackley addressed the group, emphasizing the part Young People can play in the Church's Program. At twelve o'clock, members of the Young People's Service League of St. Andrew's conducted a noon-day service in the church, after which we returned to the parish house for lunch, which was served by the members of this League. Truly the spirit of good fellowship and hospitality were displayed at this time. After dinner summaries of the findings of the conference groups were reported and officers for year 1927-28 were elected. A new corps of officers were chosen: William Barlow and Anne Marsh, of Pittsburgh, being elected President and Secretary, respectively. The dioceses represented made reports of the progress of the Young People's Movement in their respective locations and Miss Smith reported the findings of the National Conference held in Racine, Michigan, in January, to which she was a provincial delegate. After the business was transacted, Miss Clarice Lambright, adult adviser of the Young People in the Diocese of New York, addressed the Young People, taking for her subject. "Our Problems". She has a most pleasing personality and is in deepest sympathy with the Young People's Movement, viewing the work of the Young People from every angle. Her address lasted an hour, but every one felt it far too short for the splendid things she uttered, and for the advice she offered in helping to solve some of the problems confronting the Young People. After this the Young People enjoyed a sight-seeing trip over the city, seeing all places of interest. At six-thirty the group assembled at the Rittenhouse Hotel where a banquet and social evening were enjoyed until 11:30 o'clock.

Sunday a Corporate Communion Service was held in the Church of the Ascension, after which one hundred and twenty-nine of the Young People sat down to breakfast in the parish house. At eleven o'clock the closing service took place in the same church. The Rev. H. Boyd Edwards preached a most inspiring sermon to the Young People.

It was a most delightful, interesting and instructive conference from the opening to the close and the spirit of good fellowship was very much in evidence. It was quite noticeable that the Young People were very anxious to be of more service in their own parishes from the numerous questions asked and in each case helpful information suggested.

The Provincial Conference in 1928 is to be in Wheeling and the adopted slogan, "See You In Wheeling", as a farewell to each other speaks loud enough for the genuine friendly spirit of the Pittsburgh Conference.

S. M.

"THE AWAKENING OF YOUTH."

At the fourth annual convention of the Young People's Service League, which came to a close on Sunday, May 22, the Rev. Newton Middleton, Church of the Good Shepherd, Norfolk, Va., gave the Young People a very inspiring address. He said we had heard a great deal about the Revolt of Youth, but why not change it and make it The Awakening of Youth. He took this for his subject. He said we have two forces today—Youth and Middle Age—in the Churches, for we have no more old people, and that the older people would lend their sympathies to youth, but he liked to believe that youth is eager to take its place. He stated that the older people should throw their responsibilities on youth and then let youth realize that it must "paddle its own canoe".

Youth is willing and eager to serve and handle the responsibility. He closed his thoughts with the wish that we should all be Josiahs and Sauls—To be strong and of a good courage.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

"CATHOLIC PROPAGANDA."

Mr. Editor:

In your issue of May 28, under the title "Catholic Propaganda", in connection with the teaching the Mass at Christ Church, Chattanooga, Tenn., the writer made this statement:

> "Obviously, the idea is to lead the people, by gradual process, to **call** the Holy Communion Mass, get them accustomed to the use of that term, and then the next step will be the substitution of the Roman Missal for our Protestant Episcopal Holy Communion."

This statement was based upon expressions heretofore emanating from the "Catholic" Party.

Now comes some documentary evidence which even the most enthusiastic "Catholic" cannot controvert.

I trust your subscribers will read attentively the following announcement, which appeared in the April number of the "Holy Cross Magazine", a publication issued by the monastic Order of the Holy Cross:

> "Father Anderson made a short visit to Holy Cross last month. He came to New York to read the page proofs of the new Breviary which will be in use in our Community in the future. The book which we have been using, 'The Day Office of the Church of England', is now out of print, and no more copies can be had. THE NEW BREVIARY IS THE PRESENT ROMAN BREVIARY DONE IN ENGLISH, WITH THE PRAYER BOOK VERSION OF THE PSALMS, AND IN MOST CASES THE AUTHORIZED TRANSLATION OF THE DIVINE SCRIPTURES. THE ROMAN BREVIARY IS THE FRUIT OF MANY YEARS OF PATIENT WORK BY THE MOST COMPETENT LITURGICAL SCHOLARS IN THE ROMAN COMMUNION. The Day Offices are simplified and a large number of Psalms are in use. Copies of this new Breviary will be ready for sale by Easter."

In other words, this monastic Order of the Holy Cross is printing, distributing and teaching the use in the Protestant Episcopal Church of a Breviary, or Prayer Book, which it says is the present Roman Catholic Breviary, or Prayer Book, translated into English.

Article X of the Constitution of the Protestant Episcopal Church in the United States of America specifically provides that **its** standard of worship **SHALL** be as set out in the Prayer Book authorized by its General Convention.

Notwithstanding this plain **Constitutional** enactment, and in open contempt, defiance and violation of its provisions, this monastic Order of the Holy Cross, composed of men who have received ordination **in this Church,** and who sol-

emnly swore to conform to its Doctrine, Discipline and Worship, has announced its purpose to print and use in this Church a Roman Catholic Prayer Book.

If this is what the bishops, clergy and laity of the Protestant Episcopal Church want, there is a very simple way to bring it about, and that will be to sit quietly by, see the Constitutional law of the Church boldly overridden and trampled upon, and supinely submit to the dictates of those who find their principal occupation in undermining its very foundations.

This is a plain, simple, unvarnished statement of the situation in which Protestant Episcopalians now find themselves.

The impression seems to have gone abroad in many quarters that, under the law of this Church, the laity have no right to insist that that law shall not be set at naught; but a reading of the Constitution and Canons will readily dispel that fallacy; and developments now point unerringly to the fact, that unless the laity rise in their might to defend that which is their rightful spiritual heritage, the Protestant Episcopal Church, as we and our fathers have known it, will soon be a thing of the past.

Which will it be?

It is strictly up to the laity of the Church.

C. L. MARSILLIOT.

Memphis, Tenn.

FOR THE RELIEF OF FLOOD SUFFERERS.

Mr. Editor:

The flood conditions in the Mississippi Delta have been greatly aggravated by a second rise which is now pouring through the gap at Mounds Landing. There is no prospect of relief from floood water before the early part of or the middle of July, so that planting operations will have to be abandoned in a large part of this territory. The water is still standing in certain parts of the city of Greenville and the other towns in the southern part of the Delta are still largely inundated. In Washington County, of which Greenville is the seat, the Red Cross is still feeding 43,000 of the 52,000 population, even after many people have left. The matter of feeding the people and caring for them in most instances will continue for at least twelve months on account of the almost absolute prostration of business and agriculture. The Church has suffered very severely in that capacity of its members to maintain the support of parish and missionary work. Much of the Church property has been injured. At Yazoo City, several thousand dollars will be required to restore the Church edifice which was flooded to the depth of two or more feet. The Church property in Greenville suffered less damage. Probably $1,500 will be sufficient for the restoration of St. James' property and the property of the Colored congregation of the Redeemer. At Mayersville, Rolling Fork and Hollandale there has also been a limited amount of damage not yet estimated, because of the flood waters in those places. The rector of St. James' Church of Greenville, desires to express his gratitude to all who have sent gifts for the relief of flood sufferers.

PHILIP DAVIDSON.
Rector, St. James Church.

Greenville, Miss.
June 11, 1927.

The Rev. Charles E. Woodson, of Vicksburg, Mississippi, requests those sending clothing for the flood sufferers to him, to send them care of Mr. Walter Jolly, Rolling Fork, Mississippi, so as to avoid reshipping them. The letters, of course, should be sent to his home address, 1115 Main Street, Vicksburg, Mississippi.

ENDORSEMENT.

Mr. Editor:

I was so impressed by a letter in The Southern Churchman of June 11 on The Thirty-Nine Articles, by William S. Bishop, of Washington, D. C., that I feel constrained to add my endorsement. I am not writing for publication, for I am too obscure a person to have any influence in such matters, but I come of a long line of Churchmen, and it seems to me that that idea destroys the most vital part of the Episcopal Church. I have been greatly disturbed over the plan of taking The Thirty-Nine Articles out of the Prayer Book ever since the proposal was made at the meeting of the General Convention in New Orleans, and I feel sure that thousands of other Churchmen and women feel the same way. Pardon my taking up your valuable time, but I could not help adding my hearty approval of Mr. Bishop's letter.

MRS. ALFRED C. PALMER.

Urbanna, Va.

Church Intelligence

Outgoing Missionaries Conference.

Almost every foreign field was represented in the fourth annual conference of outgoing missionaries held at the Church Missions House, June 11 to 14. This informal gathering is of definite value in the preparation of the outgoing missionaries, while the missionaries on furlough and the Missions House staff are mutually benefited by the chance to exchange points of view. The situation as a whole, the "call of the world", the missionaries' relation to native people and to fellow workers, special points about their methods and their physical, mental and spiritual equipment, were presented and discussed by returned workers. The functioning of the home departments of the Church and their relation to the missionary staff were outlined by executive secretaries.

The discussion about China was naturally of great interest as the returned China group was large. No new appointments for that country were present as no appointments are now being made, nor, unfortunately, were there any for Liberia. Miss Louise Hammond arrived from Nanking just in time for the final session and held the conference fairly breathless with an account of her experience in Nanking during the recent serious outbreak there. She spoke in high praise of the Chinese clergy and people. Miss Hammond is a distinguished person in her knowledge of Chinese art and music. She exhibited some Chinese paintings of New Testament scenes, and recited Chinese poems in the Chinese manner.

Another unusual contribution was a brief address by Mr. James L. Sibley, of the Education Commission representing seven mission boards, including our own, which has been studying Liberia with a view to raising the whole level of educational work in that country. His talk, though based on his Liberia experience, was applicable to almost any foreign field as he outlined the fourfold requirements of mission work, dealing with religion, education, home life and agriculture or industry, and the relation of central mission stations, training native leaders, to the out-stations where native leaders work among their own people.

Dean and Mrs. Fosbroke entertained the conference with a delightful garden party on the lawn of the General Seminary. Through the kind offices of the Episcopal Actors' Guild, members of the conference were the guests of Walter Hampden at his play, Caponsacchi.

School of Community Leadership.

The subject of Community Leadership was the topic stressed at the meeting of rural clergy and others, held at Manhattan, Kans., June 6-10.

The principal speaker for this occasion was Dr. C. J. Galpin, who is in charge of Farm Population and Rural Life Studies, Department of Agriculture, Washington, D. C. Dr. Galpin brought out in a striking way the mental outlook of the farmer, comparing him to a prince in charge of his principality. He also asserted that the country was a far better place in which to raise a family than the city, and that the children raised on farms had a better chance for health and success throughout life.

Notable speakers from the Presbyterian, Methodist and Baptist denominations, as well as Fr. Lucky, President of the Roman Catholic National Rural Life Conference, each told what their particular group was doing for the rural community.

Representatives of the clergy of the Episcopal Church were present from Nebraska, Texas, Oklahoma, Missouri and Kansas. Among these the speakers were as follows: Bishop Wise, of Kansas; Archdeacon Coles, of Salina; Dr. H. P. J. Selinger, of Western Nebraska, and Archdeacon Pierce, of North Texas.

Great credit is due the officials of the school, particularly Dr. F. D. Farrell, President of Kansas State Agricultural College, and Dr. Walter Burr, who attended to the program arrangements.

Archdeacon L. W. Smith was in charge of the Episcopal Group and Archdeacon Christian of Kansas, spiritual leader and host.

G. D. C.

The College of Preachers.

"You don't build a sermon; you move a sermon," Professor Charles S. Baldwin, of Columbia University, told clergymen from eighteen states and the District of Columbia at the third an-

nual summer conference of the College of Preachers held at the Washington Cathedral, June 13 to 18.

"The trouble with many sermons is in the body. They don't move smoothly from the introduction to the conclusion," said Professor Baldwin. "There are 1,000 approaches for a sermon, but only one principle. And that is to begin where they are and land them where you are."

Professor Baldwin's lectures were an interesting feature of this year's conference, which laid special emphasis on the technique of preaching. Other lecturers were the Rev. Professor W. C. Woods, Ph. D., of the Kent School, Conn., who spoke on "Evolution and the Incarnation", the Rev. Leonard Hodgson, M. A., of the General Theological Seminary, New York City, whose subject was "Preaching the Atonement", and the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, who had as his topic, "Follow Up the Bishops' Crusade".

The Rt. Rev. Philip M. Rhinelander, D. D., LL. D., D. C. L., former Bishop of Pennsylvania and canon of Washington Cathedral, was conference director. He was assisted by the Rev. William L. DeVries, D. D., Ph. D., chancellor of Washington Cathedral and assistant conference director, and the Rev. C. E. Buck, rector of Washington Parish, and conference registrar.

Thie gathering was the third in preparation for the permanent establishment of the College of Preachers at Washington Cathedral for the purpose of promoting the prophetic ministry of the Church by providing post-graduate training for younger clergy of special promise.

In addition to the lectures there were group discussions under the direction of older clergymen who attended the conference as leaders and guides. The problems of methods of various types of ministry were considered at these group gatherings. There also were sermons by rectors, attending the conference as students, at the Evening Prayer services in the Bethlehem Chapel of Washington Cathedral.

Laymen's Pilgrimage to Jamestown and Williamsburg.

The Brotherhood men of Richmond and Norfolk again led the Laymen's Pilgrimage to Jamestown and Williamsburg, June 11 and 12, one hundred and twenty-five laymen of the three dioceses in Virginia taking part. President Chandler of the College of William and Mary was the host. The Rev. W. A. R. Goodwin, of Old Bruton Parish, Williamsburg, conducted the preparation Saturday night and celebrated the Holy Communion at the Hunter Memorial Shrine at Jamestown Island Sunday morning, the conference being held at William and Mary College. This annual Pilgrimage has grown from twenty-four men in 1922 to its present proportions.

Mr. Richard P. Winston, of St. James' Chapter, Richmond, was unanimously elected State Chairman for the ensuing year. Mr. Winston appointed Mr. Delemater Davis, of Norfolk, and Mr. Frank C. Wood, of Richmond, sub-chairmen for Virginia and the District of Columbia.

St. Stephen's College.

Eighteen men, the largest class ever to be graduated from St. Stephen's College, Annandale-on-Hudson, received their Bachelor's degrees on commencement day, June 15. Of these four men are going into teaching, two into research graduate work, four into business, five into the ministry, one into law and two are uncertain about their careers. The honors man of the class is Mr. George A. Shrigley, who received an honors degree in the Department of English. Mr. Shrigley has also been head of the undergraduate self-governing body during this past year.

The exercises opened with the baccalaureate sermon on Sunday, June 12, delivered by the Rt. Rev. Samuel B. Booth, Bishop Coadjutor of Vermont. The class held its exercises on Monday morning, June 13, and that evening the College Dramatic Club presented three plays. On Tuesday, June 14, there were the commencement dance, the president's tea and reunion dinners of the fraternities and other groups. On Wednesday, June 15, the Alumni Association met at ten o'clock and the Corporation at eleven. The sixty-eighth annual convocation for the conferring of degrees and the awarding of prizes was held in the afternoon. The chief address was delivered by President Bernard Iddings Bell, of the College, on the subject, "What Constitutes a College Education"?

Bishop William T. Manning, in accordance with a resolution adopted unanimously at the last diocesan convention, has appointed a special committee of five laymen and five clergymen to devise ways and means for bringing about a larger interest within the diocese of New York in St. Stephen's College, Annandale. The rapid development in the educational world of this institution has far outstripped the interest and support of Church people and the committee has therefore come into existence. It consists of: The Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, Chairman; the Very Rev. Dr. Robbins, Dean of the Cathedral; the Rev. Dr. Ray, rector of the Little Church Around the Corner; the Dev. Dr. Milo Gates, Vicar of the Church of the Intercession; the Rev. Dr. Silver, rector of the Church of the Incarnation; and Messrs. Walter Jennings, Franklin D. Roosevelt, Robert Fulton Cutting, Robert S. Brewster, and John R. Walker, M. D.

Madison Summer School for Rural Clergy.

The Madison Summer School for Rural Clergy will open with a dinner at the University Y. M. C. A., 740 Langdon Street, June 27. Both clergy and women are invited to this dinner. The lectures will be held in Agricultural Hall and are open to both clergy and women.

The clergy will occupy two fraternity houses, Zeta Psi, at 1820 Summit Avenue, and Theta Xi, at 168 Prospect Street.

The clergy will register at Zeta Psi House and will be assigned rooms upon arrival. All mail for the clergy should be directed care of Zeta Psi House.

The women will live at Alpha Gamma Rho Fraternity House, 1726 Hoyt Street.

The services will be in charge of the Rev. Bertram Brown and will consist of daily celebrations of the Holy Communion for each group in its own Fraternity House, vespers at night and Corporate Communion in Grace Church on Sunday morning, July 3. The Rt. Rev. T. C. Darst, D. D., will be celebrant at the Corporate Communion and will preach at the late service.

The Rural Fellowship will hold its annual meeting at Zeta Psi House, Tuesday afternoon, July 5.

An exhibit of maps, charts, books, programs, etc., appertaining to Rural Work will be on view at Zeta Psi House. For this exhibit every one attending is asked to bring such material as may be of interest or benefit to those who may be present.

All registrations should be made through the Secretary for Rural Work, 281 Fourth Avenue, New York, New York.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Reorganization of the Executive Board.

Under the three year rotation system two clergymen and two laymen are automatically dropped from the membership of the Executive Board of this diocese at each session of the annual council. This year those whose terms expired were the Rev. Messrs. Carleton Barnwell of St. Paul's, Lynchburg, and Frank Mezick, of Nelson Parish, Arrington, and Messrs. John A. Muse, of Dante, and Kennon C. Whittle, of Martinsville. Elected to succeed these and to serve for three years were the Rev. Messrs. Thomas Moore Browne, of St. John's, Lynchburg, and John J. Gravatt, Jr., of Trinity, Staunton, and Col. Wm. M. Brodie, of Blacksburg, and Mr. C. Edwin Michael, of Roanoke.

At the meeting of the Executive Board on June 16 Bishop Jett announced his appointment of the personnel of the several departments for the coming conciliar year as follows: the first named being the chairman in each instance:

Field Department—Mr. R. L. Peirce, Mr. C. Edwin Michael, the Rev. Thos. M. Browne, the Rev. John J. Gravatt, Jr.

Religious Education—The Rev. Devall L. Gwathmey, the Rev. Churchill J. Gibson, D. D., Mr. C. F. Cocke, Col. W. M. Brodie.

Social Service—The Rev. Churchill J. Gibson, D. D., the Rev. Claudius F. Smith, Mr. W. C. Rierson, Mr. C. M. Hunter.

Finance—Mr. R. T. Watts, Jr., Mr. C. M. Hunter, the Rev. G. Otis Mead, the Rev. Thomas M. Browne, Mr. C. F. Cocke.

Publicity—The Rev. G. Otis Mead, the Rev. Thos. M. Browne, Mr. W. C. Rierson.

In the organization of the several departments there is provision for the election by the Board of associate members of departments who may or may not be members of the Executive Board: these persons being first selected by the chairmen of the respective departments and nominated to the Board by the Bishop. At this session of the Board associate members of two departments were elected as follows:

Publicity, the Rev. Messrs. J. Lewis Gibbs and Carleton Barnwell, and Mr. Thomas A. Scott; Religious Education, the Rev. Messrs. Alfred R. Berkeley and J. Manly Cobb; Mr. Thomas A. Scott and Mrs. Anna M. Davidson.

The Rev. Mr. Whittle Goes to Covington.

The Rev. Dennis Whittle, for the past four years rector of Luray Parish in the Diocese of Virginia, has accepted a call to the rectorship of Emmanuel Church, Covington, in the Diocese of Southwestern Virginia. He will also have charge of Grace Mission at Boys' Home, near Covington, and of the Union Church at Lowmoor.

Before accepting this call Mr. Whittle had planned a trip to England. He expects to take up the duties of his new parish on September 18.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Church School Commencement.

A service, unusual and full of interest was held at Christ Church, Georgetown, on Sunday morning, June 19, when the commencement exercises of the Church School took place. Adult members of the congregation were thus given an opportunity to see this important phase of the parish in action. Certificates, awards and prizes were given and a short service of the Church School Service League was held, when certificates and pins were awarded members who had accomplished during the year five acts of service in each of the fields. Short morning prayer, appropriate hymns and a short and telling talk to the children by the rector, the Rev. E. Pinkney Wroth, were other features of the service. Commencement exercises at this hour and in this way have been held at Christ Church for three years. with great success.

M. M. W.

NEWARK.

Rt. Rev. R. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

United Thank Offering Service.

The annual service of the Woman's Auxiliary of the Diocese of Newark was held at Christ Church, Hackensack, on Friday, May 20. The day opened with a celebration of the Holy Communion, Archdeacon Elmendorf being the celebrant. The Rev. Charles E. McAllister, Executive Secretary of the Diocese, preached the sermon. A box luncheon was served in the parish house following the service.

The afternoon was given over to addresses by Mrs. John Reilly, Jr., of New York, who spoke on "Mission Work in China from the Viewpoint of a Visitor"; the Rev. Paul Murakami, of Kohoku, who gave a splendid account of his work in Japan, and Bishop Lines.

The amount of the offering received at the morning service was $11,529.32, making a total of $24,988.66 for two-thirds of the triennium, as compared with $36,500 for the entire triennium preceding.

Annual Brotherhood of St. Andrew Meeting.

On Saturday, May 21, at St. Agnes, East Orange, the annual meeting of the Newark Diocesan Assembly, Junior and Senior Chapters of the Brotherhood of St. Andrew was held. After registration and an informal reception the annual election was held, which was followed by a conference on "The Business of the Master" and an examination for Juniors in charge of Mr. George Easdale, President.

At 5:30 P. M. a Church service for the Assembly was conducted by the Rev. A. R. McWilliams, Chaplain, which consisted of greetings from Bishop Lines, admission of new chapters and an address by the Rev. W. W. S. Hohenschill, of St. Agnes', East Orange.

Supper was served at 6:30, at which Bishop Stearly was the speaker. The feature of the evening service was a conference on "What Shall We Do Then"? led by Professor John Henry Frizzell, of Pennsylvania State College.

Meeting of The Field Department.

On Tuesday, May 24, the Field Department held its organization meeting at the Y. W. C. A. Prior to this meeting a number of the older members discussed the program of work for the coming year. The Department organized by reelecting Mr. Walter Kidde, Chairman, and Mr. Charles H. Van Nostrand, Secretary. Mr. Charles B. Johnes was unanimously elected Vice-Chairman of the Department. The Rev. Charles E. McAllister presented tentative plans for the campaign this coming fall, which were adopted. A report of the year's work was also presented.

It was unanimously agreed that the first task of the Department was to use every effort to secure the attendance of the parish chairman of every parish in the diocese at the Laymen's Conference at the Girls' Friendly Society Holiday House at Delaware, N. J., on September 17 and 18.

Resolutions were passed increasing the membership of the Department to fifty and providing for the appointment of an Executive Committee which will function between meetings of the entire Department.

Outdoor Meeting.

On Saturday afternoon, June 4, an interesting outdoor meeting was held for Church School teachers and officers at the Laura Augusta Home in Madison. The program included addresses by Mrs. Ruth White Colton of the National Child Welfare Association of New York City; Miss Frances Rose Edwards of the National Department of Religious Education, and Miss Mary T. Heward of the Diocesan Board of Religious Education. A most interesting feature of the meeting was an impromptu address by the Rev. George Baldwin, a missionary from Dupre, South Dakota. The Bishop Coadjutor was present and addressed a few words to those who had gathered together there for the occasion. Members of Trinity Church, Bayonne, presented a pageant entitled, "The Awaiting Church", after which refreshments were served. All those who attended felt that the program was most worth-while and helpful.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

The National Church League.

On June 10 in the parish house of Calvary Church, the Rev. Alexander G. Cummings, Secretary of the National Church League, spoke to the members of the West Tennessee Chapter of the N. C. L., his subject being "Organized Resistance to the Efforts of the Anglo-Catholic Party to Romanize the Protestant Episcopal Church". A special letter was sent to the members urging them to bring a guest to the meeting.

The officers of the West Tennessee Chapter of the League are as follows: James R. McDowell, president; C. G. Robinson, vice-president; Walter E. Atkinson, secretary.

St. Alban's Mission, New South Memphis, has shown a marked progress since last year, when the Rev. Alfred Loaring-Clark became minister-in-charge. A class of ten was recently confirmed. The church has been redecorated inside, and now plans are under way to build a parish house. This has been made one of the objects of the Diocesan Advance Work Program and already $1,000 has been raised. The congregations have trebled since last year and a children's vested choir has been organized.

The congregation of Grace Church, the Rev. Chas. T. Wright, D. D., rector, after considering several different locations upon which to build, has decided to remain in their present location and erect a larger parish house, which will care for the social service program being undertaken by the church.

The Rt. Rev. Thos. F. Gailor, D. D., has preached the baccalaureate sermon for the Medical School of the University of Tennessee, in the Cathedral on June 15. The Dean of the Cathedral will read the service and the full vested choir rendered a specially prepared musical program.

B. C.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

The Boys' School of St. Paul's, Baltimore.

The closing exercises of St. Paul's Boys' School were held at the school on Tuesday afternoon, June 14. The Rev. Dr. Arthur B. Kinsolving, President of the Board of Trustees, presided, and Dr. Wyllys Reade, actnng Headmaster, presented the prizes and awards.

Lafayette Parker Temple, of Baltimore, won the prize for Mathematics, Scholarship and Deportment, and the highest prize in the Fifth Form. Joseph Dean Tasker won the Fellowship prize and the Athletic prize. Lemuel C. Hastings won the English prize. Raymond Moore the Latin prize, and Richard Pembroke the prize for Sacred Studies. Other prize boys were Morgan Richards, Ralph Schley, Webster Johnson, William H. Atwell, and Donnell Wright Baker.

The address was made by the Rev. Dr. H. P. A. Abbott. Dr. Kinsolving announced that the Rev. S. Janney Hutton had accepted the headmastership of the School, and would have to assist him three of the present masters Messrs. Beverly and Harry P. Rhett, Mr. Robert Pearman and Mr. Louis Clark.

The school occupies a fine plot of ten acres on Rogers Avenue in the suburbs of Baltimore. There were sixty-five boys during the past session, the full capacity of the present school. Tribute was paid Mr. Edmund S. Ender, for the notable results of his musical instruction as evidenced in the choir of St. Paul's.

The Girls' Friendly Society of the diocese has presented to three of Maryland's rural clergymen scholarships to the Summer Conference at Chestertown. This is in line with the Church's study of the Rural Problem during the present season, and is for the purpose of stimulating interest among the clergy in the great opportunity presented by the rural parish.

The Holiday House of the Girls' Friendly Society of the diocese will open

for the season on July 2, and remain open until after Labor Day.

This camp is situated among forest trees on a bluff overlooking the Bush River. The G. F. S. invites those interested in Camp life to spend their vacations at Camp Kemah. The House Mother is Miss M. E. Christian, to whom applications should be sent. Address, until June 30, 417 North Charles Street, Baltimore, Md., and after this date, Sewell, Md.

The Rev. Geo. E. Zachary, assistant at St. Michael and All Angels' Church, Baltimore, was the preacher at the Hebrew Christian Alliance of America convention held in Baltimore.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Commencement Sermons.

It is rather unusual that all the commencement sermons in a college town should be preached by clergy of one faith in a given year, especially when none of the institutions are under the control of the Church. Yet this is what happened at Milledgeville, Ga., this year and it is the first time such a thing has ever occurred. The Rt. Rev. H. J. Mikell, D. D., Bishop of the Diocese of Atlanta, preached the sermon at the Georgia Military College; the Rt. Rev. F. F. Reese, D. D., Bishop of the Diocese of Georgia, preached the baccalaureate sermon at the Georgia State College for Women; and the Rev. F. Harriman Harding, rector of St. Stephen's Church, Milledgeville, made the address at the graduating exercises of the Peabody High School.

News Items of Interest.

Announcement of two legacies for the Appleton Church Home during the year was made by the Bishop at the recent meeting of Council. One of a thousand dollars by the will of Mr. William Harrold, of Macon, and another consisting of a considerable estate left by Mrs. T. R. Hudson, of Christ Church, Macon, as a memorial to her son, John F. Hudson.

The Rt. Rev. H. J. Mikell, D. D., sailed the middle of June, to be gone until the first part of September. He will spend most of the time in Spain. Bishop Mikell will attend the meeting of the Conference on Faith and Order, which will be held in August in Lausanne, in Switzerland. The Bishop is accompanied by Mrs. Mikell and their daughter, Miss Henrietta Mikell.

Colonel Z. D. Harrison, D. C. L., one of the lay delegates of St. Luke's Church, Atlanta, attended his sixty-fifth meeting of the Diocesan Council this year. He was a delegate for forty-five years before the Diocese of Georgia was divided. Colonel Harrison was the oldest delegate of continuous service at the last General Convention in New Orleans, and the House of Deputies stood when he entered as a mark of respect, said to be an honor never before accorded a delegate.

At the annual meeting of the Woman's Auxiliary among the interesting facts noted about its members were the following: That the Catechism of the United Thank Offering prepared by Mrs. Mallory Taylor, former United Thank Offering Custodian, Macon, Ga., had been repeatedly voted the most helpful U. T. O. leaflet published by the Church Missions House.

That the Corporate Gift Prayer written by Mrs. J. N. Talley, another former United Thank Offering Custodian, Macon, Ga., had been adopted for official use in the Province of Sewanee.

That Mrs. Charles C. Harrold, Chairman Appleton Church Home Aid Fund, is the only woman member of City Council of Macon, Ga.

All Saints' Church School, Atlanta, led the diocese in the various points of standardization during the past year, ranking one hundred per cent. Its Easter offering of $833 was the largest per capita amount and gave the school the Bishop's Banner. Mr. W. W. Davison is the superintendent.

The Church of Our Saviour, Atlanta, the Rev. William Joseph Cubbins, rector, has received recently a complete and beautiful set of Eucharistic vestments from Mr. A. E. McCann, senior warden; a sterling silver lavabo bowl from Mrs. J. A. Rasbury, a memorial; and a handsome hammered brass alms basin of excellent workmanship from Mr. and Mrs. H. S. Bartlett.

Christ Church, Macon, the Rev. Cyril E. Bentley, rector, under the will of Mrs. Gazalene M. Hardeman, has received a bequest of five hundred dollars which will be added to the permanent endowment fund of the parish. The same parish is much indebted to Mr. Arthur Boardman, who has endowed one of the rooms in the parish house in memory of his wife and also to Mr. Leon S. Dure, who has endowed a room, which is to be furnished at an early date.

F. H. H.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Commencement at the Gaudet Normal and Industrial School.

The commencement exercises of the Gaudet Normal and Industrial School, held on Friday afternoon, May 27, were attended by a large crowd of interested relatives and friends and board members. The Gaudet School is located on attractive grounds on Gentilly Road, and is maintained by the Episcopal Church, with the aid of the Community Chest of New Orleans, for the education of Negro boys and girls.

The Rev. Matthew Brewster, D. D., rector of St. Andrew's Church, New Orleans, and Vice-Chairman of the Board of Trustees of the School, was the principal speaker. Essays were read by the two members of the graduating class, who received high-school diplomas. Eighth Grade Certificates were awarded to the ten children completing that grade.

Chorals and other musical selections were admirably rendered by the children of the school, these selections including several spirituals sung in typical Negro style. Of particular interest was the demonstration in home nursing given by some of the older girls, showing the results of thorough training. A clever one act play was creditably performed. There was also an exhibit of needlework and dressmaking by the Domestic Arts Department, showing commendable progress in these classes.

Death of a Prominent Layman.

On May 20, 1927, there passed away Mr. Edwin Belknap, at the age of seventy-nine years, one of the most beloved and well-known Churchmen of the diocese. Although having reached advanced years, he was active up to a short time of his death and had attended Communion service on the previous Sunday. The funeral service was held in St. Paul's Church, of which he had been a devoted life-long member, on May 21. The service was conducted by the rector, the Rev. Charles L. Monroe, assisted by the Rt. Rev. Davis Sessums, D. D., Bishop of the Diocese, and his friend, the Rev. W. S. Slack, of Alexandria, La. Other clergymen in the chancel were the Rev. Messrs. R. S. Coupland, D. D., Matthew Brewster, D. D., and S. L. Vail. The Standing Committee of the diocese and the vestry of St. Paul's Church were in attendance and a large number of his friends were present. He had been a member of the vestry of St. Paul's Parish for forty-five years, twelve of which he served as junior warden. For over fifty years he taught in the Church School and as teacher of the Young Ladies' Bible Class, by his love and devotion, he endeared himself to its members. For many years he filled the position most capably of treasurer of the diocese and was also treasurer of the Children's Home. He was a devoted and active member of the Brotherhood of St. Andrew, conscientious in his endeavor to spread Christ's Kingdom among men.

WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner, D. D., Bishop.

Meeting of the Woman's Auxiliary.

The Rev. Louis G. Wood,, Field Secretary of the National Council, preached the sermon at the opening service of the Woman's Auxiliary, meeting at the same time as the annual convention of the diocese, in the Church of the Ascension, Hickory, May 17, 18 and 19. Missionaries present as guests of the meeting were Mrs. William Wyllie, of Santo Domingo, and Miss Mollie Townsend, of China, who made stirring addresses. Mrs. William Peterkin, widow of the late Bishop Peterkin, and President of the West Virginia Branch of the Auxiliary, brought the greetings of this Branch, and urged the completion of the Corporate Gift. Bishop Horner expressed appreciation of the work of the Auxiliary in the diocese, reminding them that the diocese needed this help increasingly in maintaining its missions and schools.

Officers' reports showed an increase in interests, in Corporate Communions, in study classes, in work and gifts. The budget adopted for the coming year shows a small increase over this year's gifts.

Resolutions were adopted expressing appreciation of the helpful work done by Mrs. T. W. Bickett, of Raleigh, during the Bishops' Crusade; also memorial resolutions in appreciation of the devoted service of the late Deaconess Ruth Wilds, of Grace Hospital. Officers for 1927-28 are: Mrs. F. W. Thomas, president; Mrs. Hugh Mease, Mrs. P. F. Patton, Mrs. R. T. Claywell, Mrs. Randolph Harper, Mrs. S. R. Guignard, District vice-presidents; Mrs. Howard Etheridge, secretary; Miss Martha Justice, treasurer; Mrs. J. W. C. Johnson,

educational secretary; Miss Elise Walker, supply secretary; Mrs. R. R. Harris, altar guild secretary; Mrs. R. T. Simpson, U. T. O. custodian.

Delegates to the provincial meeting are: Mrs. F. W. Thomas, Mrs. Jean S. Knight, Mrs. J. W. C. Johnson, Mrs. S. R. Guignard.

J.

Grace Church, Waynesville.

Interesting services in Grace Church were held on Sunday, May 22, to commemorate twelve years service of the rector, the Rev. Albert New.

During his ministry of twelve years, the development of the activities of the Church has been maintained quietly and unostentatiously, but, nevertheless, successfully.

Many improvements have been made in Church and Church property, a new organ installed, several memorials given, and a new parish house built to replace the one destroyed by fire.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

Church Buildings at State College.

When all the money pledged for St. Andrew's, State College, and the Community House, where the students can meet socially, is paid in by the end of 1927, there will be on hand something over $160,000. This is a generous contribution, and all of the five dioceses of the state have given liberally for this purpose. Twenty thousand dollars will be set aside for the support and repairs on the building when erected. That the dioceses have made no mistake in contracting for large buildings is shown by the fact that the State of Pennsylvania has just passed a bill and Governor Fisher has signed it, awarding four million dollars for new buildings and improvement. This is the largest appropriation ever given to State College or any college by this state, and should lead in a few years to more than double the present enrollment of students.

At the annual commencement held on June 10, Lafayette College, Easton, Pa., conferred the degree of Doctor in Divinity upon the Rt. Rev. James Henry Darlington, Ph. D., D. D., LL. D., D. C. Th.

A. A. H.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Summer Work In a Large Mission Field.

The Rev. H. R. Hole, rector and missionary in charge of the seven parishes and missions composing the northern field of the diocese, will have three assistants during the summer. Miss Ethel Elliot is the efficient year-round worker among the women, children, and young people of the mission congregations. Mr. Charles Hawtrey, a student at Nashotah House, is working out a scholarship provided by the National Division for Rural Work by actual experience in this field during his seminary vacation, in preparation for the rural ministry. The Rev. Dr. Frederick C. Grant, of Berkeley Divinity School, has accepted the appointment of assistant minister in Trinity Parish, Mackinac Island for July and August. Mr. Hole will be grateful to learn of any of the clergy who will be on vacation in Northern Michigan who would be willing to assist in one or more Sunday morning services in his principal parish at Cheboygan.

The Hillsdale Summer Conference will be held this year at Kalamazoo. Although the Hillsdale Conference will now draw only from the Diocese of Michigan, it is expected that the attendance will run well over two hundred. Outstanding on the faculty are the Rev. John R. Hart, Student Chaplain of the University of Pennsylvania; Miss Hazel Hardacre of the Y. W. C. A. staff, Detroit, and the Rev. Lester Bradner, Ph. D., Secretary for Religious Education for the Diocese of Rhode Island. The dates are June 26-July 6.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

The Annual Convention.

The fifty-fifth annual convention of the Diocese of Arkansas convened in St. Mary's Church, El Dorado, Tuesday and Wednesday, June 7 and 8.

The opening service was the Holy Communion and ordination service. Bishop Winchester was the celebrant, assisted by Suffragan Bishop Saphore.

The sermon was preached by the Rev. John T. Foster, rector of Trinity Church, Van Buren.

The Rev. David Jones, of Mena, and the Rev. Henry S. Hopkinson, of Hope, were ordained to the priesthood.

The canon providing for an executive secretary, with a central office, under the direction of the Executive Committee, was defeated on the ground that there was no money with which to pay an executive secretary and to keep an office. There are already three bishops in the diocese.

Whereas the diocese had an executive council of advice to the bishop before, now it is to have an executive council with seven departments.

One new canon that seemed to meet with the approval of the whole convention was concerning the selection of a Board of Trustees to have charge of all real estate and permanent funds of the diocese. This was much needed as the diocese has had great loss on account of neglect of care in looking after its property. It is composed of two clergymen and four laymen.

The board elected was the Rev. W. Postell Witsell and Rev. John M. Williamson, of Little Rock, and Messrs. Thomas J. Gregg, of Newport, M. Deloney of Little Rock, Morehead Wright of Little Rock, and A. N. Tucker of Helena.

One new canon, which was adopted after much opposition, and after having been voted down, and then called up for a reconsideration, is one concerning the annual meeting of the congregation and the election of vestries. The time for such action was changed from "after Easter" to the first week in January.

But the provision that stirred up the opposition concerned the election of vestries, in which it is required to elect one-third each year for three years; and each year a certain one-third shall be dropped for a period of one year at least.

In other words, the parish must keep one-third of its vestrymen for at least three years, whether they are failures as such or not; and it must do without the services of at least one-third of its select men for one year, no matter how much needed.

It was felt that such a law would work a hardship on smaller parishes. A proposition was offered as an amendment to substitute in place of that part of it concerning the dropping of men, "to rotate off each year the two men who had served longest" in parishes having from seven to nine vestrymen; and "rotate three off" in parishes having a larger number of vestrymen.

A new Church pension fund canon was also adopted.

The next meeting of the convention will be held in Christ Church, Little Rock.

The members of the Executive Committee are: The Rev. Messrs. Charles F. Collins, Hot Springs; C. C. Burke, Marianna; J. H. Boosey, Batesville; Samuel H. Rainey, El Dorado; W. Postell Witsell, Little Rock; Messrs. Thos. E. Wood, Little Rock; R. E. Lee, Pine Bluff; S. A. Pernot, Van Buren; G. A. Gibbs, Hot Springs; C. E. Ratcliffe, Little Rock; I. D. O'Neil, El Dorado; John D. Barlow, Hope.

The Standing Committee is: The Rev. Messrs. C. C. Burke, H. A. Stowell, C. F. Collins, J. H. Boosey; and Messrs. T. C. Treadway, R. E. Lee, H. J. Coomber.

The officers elected by the Woman's Auxiliary for the ensuing year are: Mrs. A. N. Tanner, president; Mrs. H. A. Stowell, vice-president; Mrs. Coolidge, secretary; Mrs. W. E. Collins, secretary; Mrs. W. G. McGrath, treasurer of the united offering.

R. R. C.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop.
Rt. Rev. T. I. Reese, D. D. Coadjutor.

Death of Prominent Churchman.

The oldest living officer of the War Between the States in Cincinnati passed away June 6, when Major Frank J. Jones, for many years senior warden of Christ Church, died at his home after a lengthy illness, aged eighty-nine years. Major Jones was active in many philanthropic movements. He was a prominent figure in the activities of the Diocese of Southern Ohio and one of its trustees.

Ninetieth Anniversary of St. Paul's, Greenville.

The Rev. Charles H. Lee of St. Simon's Island, Georgia, was the special preacher at the celebration of the ninetieth anniversary of St. Paul's, Greenville, of which he was rector for nine years. The Bishops of the Diocese and other visitors joined with the hospitable people of Greenville in an all-day celebration on June 9.

C. G. R.

It is a little thing to trust God as far as we can see Him, so far as the way lies open before us, but to trust Him when we are hedged in on every side and can see no way to escape, this is good and acceptable with God. This is the faith of Abraham our father.—John Wesley.

Family Department

June.

1. Wednesday.
5. Whitsunday.
8, 10, 11, Ember Days.
11. Saturday. S. Barnabas.
12. Trinity Sunday.
19 First Sunday after Trinity.
24. Friday, Nativity of S. John Baptist.
26. Second Sunday after Trinity.
29. Wednesday. S. Peter.
30. Thursday.

Collect for Second Sunday After Trinity.

O Lord, Who never failest to help and govern those whom Thou dost bring up in Thy stedfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy Holy Name; through Jesus Christ Our Lord. Amen.

Collect for St. Peter's Day.

O Almighty God, Who by Thy Son Jesus Christ, didst give to Thy Apostle St. Peter many excellent gifts, and commandest him earnestly to feed Thy flock; Make, we beseech Thee, all bishops and pastors diligently to preach Thy holy word and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ Our Lord. Amen.

Myrrh-Bearers.

Three women crept at break of day
Agrope along the shadowy way
Where Joseph's tomb and garden lay.

With blanche of woe each face was white
As the gray Orient's waxing light
Brought back upon their awe-struck sight

The sixth-day scene of anguish. Fast
The starkly standing cross they passed,
And, breathless, neared the gate at last.

Each on her throbbing bosom bore
A burden of such fragrant store
As never there had lain before.

Spices, the purest, richest, best,
That e'er the musky East possessed,
From Ind to Araby the Blest,

Had they with sorrow-riven hearts
Searched all Jerusalem's costliest marts
In quest of—nards whose pungent arts

Should the dead sepulchre imbue
With vital odors through and through:
'Twas all their love had leave to do!

So ministering as erst did these,
Go women forth by twos and threes
(Unmindful of their morning ease).

Through tragic darkness, murk and dim
Where'er they see the faintest rim
Of promise—all for the sake of Him.

Who rose from Joseph's tomb. They hold
It just such joy as those of old,
To tell the tale the Marys told.

Myrrh-bearers still—at home, abroad
What paths have holy women trod,
Burdened with votive gifts to God—

Rare gifts, whose chiefest worth was priced
By this one thought, that all sufficed!
Their spices had been bruised for Christ!

—Margaret J. Preston.

The Joy of Giving.

There are two things God expects the Christian to give. One is money; the other is service. Of the two, no one doubts that the latter is the more vital and essential. Christ sent out His disciples without purse or scrip. They went out poor in all those things which are counted as being of great value by the great mass of mankind, including even most Christians. Yet never did the Church grow more healthily than when these givers, poor in this world's goods, went forth in obedience to their Lord's command to proclaim the unsearchable riches of Christ. Preaching the Gospel, or devoting one's life to some specific Christian service, or laboring in the Lord's vineyard as do the self-sacrificing members of the Christian Church, who, besides being living witnesses for Christ in their various life callings, give such special service as they can for the upbuilding of the Kingdom of God—**these are the things that count.** Where that sort of giving reaches a high standard of devotion and consecration there is no power on earth that can withstand the Church's transforming influence as a spiritual leaven in the life of the world.

And there is no satisfaction or joy that can be compared with that which grows out of the service itself. It is a slander on the Christian religion to say, or assume, that there is no joy in such service. No matter what sacrifices of wealth or comfort it may require, the testimony of all who truly give themselves up to the service of Christ—whether as ministers of the Gospel, or as deacons and deaconesses in the ministry of mercy, or as active members who have the work of the Church at heart—is, that the reward which goes with such Christ-like services is something that overtops anything and everything the world has to offer. There is an inner necessity which drives the Christian into this service of love and makes him say with his Lord, when influence would draw him away from it, "Wist ye not that I must be about my Father's business"? His love for his Lord begets in him an undying love for the Lord's work. No sacrifices will keep him away from it. Apart from that work he would be of all men most miserable. One of the hardest crosses to bear is to be severed from the God-given task to which one has been devoted a whole life time, as many of the Lord's aged or enfeebled servants will testify. Talk about joy—he who would truly have that most precious of inner satisfactions must find it in Christian service. There is no other joy that is worthy of the name.

We are led to speak of this because of the seeming skepticism, on the part of many Christians even, as to whether the Church has anything to offer a man that is worthwhile, anything of a life task that will insure inner satisfaction and happiness. Such skepticism is doing much to keep men out of the Gospel ministry, and gifted men and women out of the ministry of mercy—while at the same time it has a chilling effect upon countless numbers of church members, who, like the people of Meroz, refuse to come up to the help of the Lord against the powers of evil. It is high time that such a deadly heresy were put under the ban of the condemnation it richly deserves. We can safely challenge any skeptic to measure the joy he extracts from a selfish and worldly life with that of millions who find their chief joy in giving what is best in them to some specific Christian service. Since when has it become true that men and women who live for selfish ends should get more out of life than those whose chief joy it is to live for others? "Why shed tears?" said the leader of a band of missionaries to India to a weeping congregation who had come to bid them farewell. "We are not going to a funeral. We are going to a wedding. We go to wed benighted souls to the Lord Jesus Christ." That spoke volumes. There is no love on earth that can be compared to such love for Christ and for those whom He sought to redeem. And there is no joy on earth that can be compared with the joy of Christian service. He who gives all he has for the service is sure to get the joy. Why should it be otherwise.—Lutheran.

Dorcas.

If I might guess, then guess I would:
Amid the gathering folk,
This gentle Dorcas one day stood
And heard what Jesus spoke.

She saw the woven, seamless coat—
Half envious for His sake:
"O happy hands," she said, "that wrought
That honored thing to make!"

Her eyes with longing tears grow dim;
She never can come nigh
To work one service poor for Him
For whom she glad would die!

But hark! he speaks a mighty word:
She hearkens now indeed!
"When did we see Thee naked, Lord,
And clothed Thee in Thy need?

"The King shall answer, inasmuch
As to my brothers ye
Did it—even to the least of such—
Ye did it unto me."

Home, home she went, and plied the loom,
And Jesus' poor arrayed.
She died—they wept about the room,
And showed the coats she made.

—George MacDonald.

Instruction Without Training.

One day a woman called upon a minister.

"I wish to talk to you about my son, John," she said.

The minister nodded. There was no surprise in his face.

"John is not behaving as he should." There was a sob in the woman's voice. "I suppose you read in the paper about that high school affair last week, and saw John's name mentioned. He will soon be eighteen now, and I feel that something must be done to start him right before it is too late."

"It is never too late to try to turn a lad's footsteps in the right direction," the minister said kindly.

"I can't understand about John," the mother went on. "He has been taught the right thing. You know he has been brought up right here in the church. He has always gone to Sunday School, and does yet, for that matter, but what he learns does not seem to impress him enough to make him do right. I don't blame the Sunday School entirely, but—." The woman hesitated to finish her criticism.

For an instant the minister gazed at the woman in silence. Then he spoke gently:

"Yes, Mrs. Blanks, John has had a great deal of moral instruction in our Sunday School. However, it has been in vain, as is the sowing of seed on a rock. I am going to speak plainly, Mrs. Blank. Along with this moral instruction, John needed something which he did not get. Ever since John was thirteen or fourteen years old he has spent much of his time idling in Wade's drug store. I have seen him there after school, evenings, and Sunday afternoons. He has grown up being a waster of time. Has he ever earned any of his spending money?"

"Oh, no," replied the mother. "It was never necessary for him to earn money. His father has always given him a generous allowance. However," she added slowly, "lately he has been having to have entirely too much."

"Still he is given the money?" questioned the minister, and when the mother nodded, he went on:

"—And so he grows up a waster of money also. What is always the result of idleness and extravagance? With all good intentions, you allowed John to spend his time amusing himself in any way he pleased, and spending money all too freely, expecting that he would grow up a good boy because he was told each Sunday at Sunday School that he should be. Do you really think, Mrs. Blank, that John's moral instruction has been at fault or has it been his moral training?"

There are many cases like John's. Can we expect the Church, in one day, to counteract by instruction, the impressions made by what the child lives through six days? Moral instruction acts as steel supports to moral training, but the training is an important factor if we are going to turn out the right kind of men and women. If a child hears one thing on Sunday and acts another all during the week, he will be vastly more impressed by what he lives than by what he is told. Let us then realize the importance of moral training. The churches would be almost powerless if it were not for the right kind of strong Christian homes back of them.—N. K. Carlisle.

A Message of Youth to Youth.

Here is the sixth annual wireless message sent out by the children of Wales to young people throughout the world:

"We, boys and girls of the principality of Wales and of Monmouthshire, greet with a cheer the boys and girls of every other country under the sun. Will you, millions of you, join in our prayer that God will bless the efforts of the good men and women of every race and people who are doing their best to settle the old quarrels without fighting? Then there will be no need for any of us, as we grow older, to show our pride for the country in which we were born by going out to hate and kill one another. Long live the League of Nations—the friend of every mother, the protector of every home, and the guardian angel of the youth of the world."

Faith sees no longer the stable floor,
The pavement of sapphire is there.
The clear light of Heaven streams out to the world,
And the angels of God are crowding the air,
And love still turns where the Godhead burns,
Hid in flesh from fleshly sight.

—G. Home.

For the Young Folks

A Prayer.

God, make my life a little light
Within the world to glow;
A little flame that burneth bright,
Wherever I may go.

God make my life a little flower
That giveth joy to all,
Content to bloom in native bower,
Although the place be small.

God make my life a little song
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.

God make my life a little staff
Whereon the weak may rest,
So that what health and strength I have
May serve my neighbors best.

God make my life a little hymn
Of tenderness and praise,
Of faith—that never waxeth dim,
In all his wondrous ways.

Matilda B. Edwards.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Fellowship of Jesus.

M. L. G.

When our dear Lord went back to the Father He left but a few friends to spread His Message. One had been faithless, and others had been afraid. They did not know how to go on. They could only go back to Jerusalem as He bade them, and wait His further help. We know how greatly the power of the Spirit came upon them, and how at once thousands were added to their number.

Since that great day of Pentecost the fellowship of Jesus' friends has never died out. It has lived through persecution and martyrdom. It has lived through worse things—evil in the Church itself, the love of place and power, the divisions that rend the Body of Christ, indifference, coldness and distrust. It has lived in our time, through war and bitter loss, and more bitter gain. There are those in all the world whose chief aim it is to be a friend of Jesus; and in them the world's hope lies.

It is a great thing to be of Jesus' company. It is in comparison a very small thing whether we are white, yellow or black; whether we are Episcopalians, Baptists or Quakers; whether we are learned or ignorant, rich or poor.

Let us prize our great heritage of the Gospel. Let us give our lives to the spreading of it. Let every man be our brother—either in the fellowship with us, or one to whom we make our Best Friend known.

The Lost Sweater.

"Look here, sis," called Jack Barlow to his sister, Mary Ellen. Mary Ellen came out on to the porch.

"See how well your doll's sweater fits Buster. Doesn't he look slick?"

"Oh, Jack," exclaimed his sister, "you oughtn't put it on him. He'll get it all dirty." But she smiled when she saw the pride and pleasure of the little dog, standing on his hind feet with his forepaws on his master's knee.

"No, Buster, won't soil it. He had a bath last night. See how white he is and how his brown spots shine. He's a fine-looking dog, he is," replied Jack, slapping the dog gleefully. Buster reached up and licked Jack's face and then rushed over to Mary Ellen jumped up and gave her cheek a dab with his tongue, circled round with an ecstatic bark, and then rose again to his hind feet and looked about importantly. The children laughed, and Buster seemed to grow more excited.

"Now, I'll take it off," said Jack, but as soon as the little garment was removed Buster caught it in his mouth, danced about and raced down the driveway with it.

"Here, here, come back, sir," called Jack; and Mary Ellen wrung her hands while the tears ran down her cheeks.

"He'll just ruin it," she exclaimed; "that lovely little sweater. Aunt Annie was so good to make it for me, and Alma looked so sweet in it. Oh, dear!"

Jack ran down the steps along the driveway, and the little dog kept just ahead of him, looking back with one ear lifted roguishly.

"Come back here," called Jack impatiently, almost reaching him and putting out his hand to take the sweater from him; but the naughty little fellow gave a short bark and ran out into the field. He dropped the sweater and ran away in a circle while Jack followed. Just as he was almost to the sweater Buster got it again and ran off, shaking it up and down, making the strings and tassels bob about. Mary Ellen joined in the chase, but Buster refused to come near, and ran far out into the field.

"Naughty dog," scolded Jack.

Clang! Clang! Clang!

"Oh, Jack, the school-bell!" sobbed Mary Ellen.

"We'll have to run or we'll be late. Here, give me your hand. We'll have to leave the sweater now, but he'll just drop it out there and we'll get it at noon. Don't cry, sis."

The two children ran swiftly down the road and reached their places in the line just as the last bell rang.

Mary Ellen wiped her tears away, but it was a sad-faced little girl who read and wrote and spelled all that long forenoon.

When noon came Mary Ellen sped down the road into the field, but, eagerly as she was, Jack was there ahead of her. Up and down the field, behind every little bush or tuft of grass, down by the brook, which babbled and sang through the meadow, the children went. But no little fawn-colored sweater trimmed with brown could be found; and no frisky little dog with expressive brown eyes came at their call.

Then mother called them in to dinner, and they told her of their loss.

"It is likely Buster will bring it to you by and by. You have been teaching him to fetch and carry, so now you will have a chance to see how well he has learned his lessons," she said.

The children went to school again and when they returned Buster lay curled in a round heart under a shrub on the lawn, but he did not bring it to them. Neither could they find it. though they looked long and earnestly

in every place where a mischievous dog might stow the little garment; but all in vain.

"I'll buy you another with the money in my bank," promised Jack; but Mary Ellen shook her head sadly.

"It was so pretty, and Aunt Alice made it for Alma. Another would not be half so good," she said.

For several days the children continued to look for the little sweater, but without success.

"Mary Ellen," called mother, one evening after school, "Eva Lake is taking care of baby, so I am going to visit the new family who have come to live in the house by the mill. You may come with me if you like. Daddy says that they have a dear little baby."

Mary Ellen ran for her hat and walked by her mother's side down the lane and across the field till they came to a small low cottage near the stream.

As the day was warm their hostess, Mrs. Jenkins, seated them on the piazza and they talked pleasantly till a little cry was heard.

"Excuse me, please," said Mrs. Jenkins, "while I get my baby. She is just waking from her nap."

In a few moments she returned with a fair-haired baby in her arms.

"O-oh-h!" exclaimed Mary Ellen softly, and mother turned and smiled at her little girl, whose eyes sparkled with excitement.

Mrs. Barlow held out her arms for the baby, who nestled into them as if she had found a friend.

"What a tiny thing she is!" exclaimed Mrs. Barlow. "Mary Ellen came to play with her."

"Yes, she is very small," replied Mrs. Jenkins, "and just after we moved here she did not seem well and looked so blue all the time. It is colder here than where we used to live, and I believe she was not warm enough, but I thought she was ill and I felt so discouraged. I used to carry her out into the sunshine, as it seemed to make her feel better, but she fretted a great deal and I did not know what to do for her. And then we found this dear little sweater hanging on a bush. I put it on her, and it fits as if it was made for her. She's worn it ever since and has seemed to feel better. I will have to get her some all-wool flannels."

"Oh, and may I help make 'em?" asked Mary Ellen eagerly.

"I haven't any cloth to make them out of yet. I will have to send for some," said the baby's mother.

"I have some little pieces left from my baby's clothes, and I will cut them out and Mary Ellen will bring them over when they are finished," said Mrs. Barlow, knowing how much Mary Ellen would like to work for the baby.

"To think, mother," exulted Mary Ellen as they walked homeward, "that Buster carried Alma's sweater to that darling baby, a real, live baby. Isn't it precious?"

"She is a darling," agreed mother. "We will fit the clothes on Alma, only we must make them larger so that the baby can wear them for some time to come. After a while she will grow like a little weed."

And Mary Ellen ran home as fast as she could to tell Jack what Buster had done.—Junior World.

"The Old Swiss Clock."

One time a Swiss clock learned a secret when it lost its burdens. As it hung upon the wall and ticked away, it complained to itself about its burdens. It did have two heavy weights which it held all day and all night. It said that it could strike the hours and mark the time of day so much better without the two weights.

So the owner removed the weights. The clock became still and silent. It could not strike the hour or mark the time of day any longer. People going to work or going to dinner looked at the clock, but they were disappointed. The children going to school looked into the big clock's face, but they were disappointed, too. The watchman who paced the streets in the long, lonely hours of the night listened for the cheery, truthful voice of the old clock to tell him the hour of the night, but he, too, was disappointed. One day a spider stretched his fly-net over the clock's face, and the old clock's heart began to rust out in loneliness.

It had no burdens to carry now through the busy days and long nights, but it was not happy. It had always enjoyed telling the truth with its hands and its tongue. Now busy men no longer depended on it. The school children forgot to look into its face. It was lonely and unhappy. Then it learned the secret—a secret that some of us don't know. It learned that busy people are the happy people. It learned that true lives are real joy-makers.—The Epworth Herald.

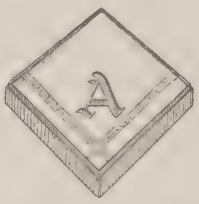
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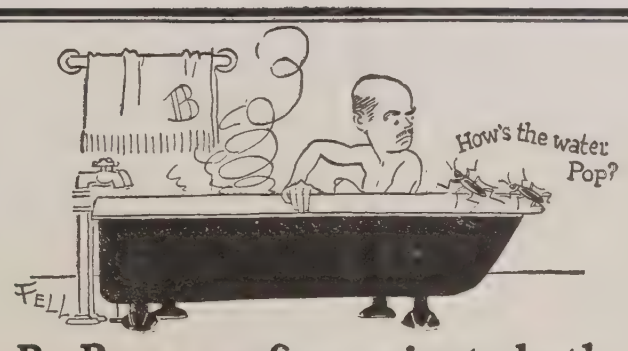
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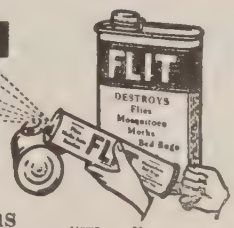
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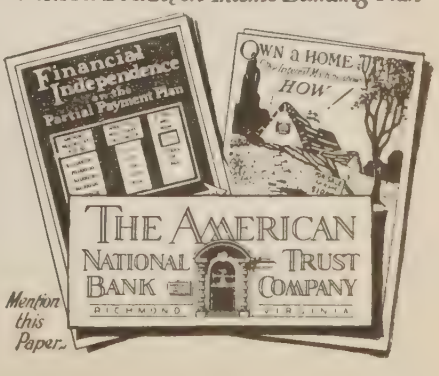
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Personal Notes

The Rev. Thos. F. Opie, rector of the Church of the Holy Comforter, Burlington, N. C., has been granted a three months' leave of absence and he and Mrs. Opie will spend July and August in England, Scotland several European countries, including Switzerland, where they will attend the World Conference on Faith and Order, which opens August 3, in Lausanne.

The Rev. Morris S. Eagle, rector of St. Luke's, Blackstone, Va., since 1923, has accepted a call to St. Bride's, Berkley, Norfolk, Va., to become effective August 1, 1927.

The Rev. H. P. Almon Abbott, D. D., rector of Grace and St. Peter's Church, Baltimore, Md., has taken charge for the summer of St. Andrew's-by-the-Sea, Hyannisport, Cape Cod, Mass. His address is Box 418, Hyannisport, Mass.

The Rev. Foxhall P. Thornton, recently ordained deacon at the Virginia Theological Seminary, is taking charge of the churches at Waverly, Burrowsville, Cabin Point and Claremont in Sussex, Prince George and Surry Counties.

The Rev. David George, recently ordained deacon, has been assigned to the churches at Chase City, Boydton, Clarksville and Kimona, all in Mecklenburg County, Diocese of Southern Virginia.

ORDINATIONS.

Bishop Garland officiated at a service of ordination in St. Stephen's Church, Philadelphia, the Rev. Dr. Carl E. Grammar, rector, on Monday morning, June 13, when four deacons were advanced to the priesthood and nine candidates for Holy Orders were made deacons.

Included in the latter are three men from the Parish of Holy Apostles in Philadelphia, one of whom will take service in the Alaska mission field, and the others, two brothers, will go as missionaries to the warmer district of Haiti. Melvin Leo Wanner, of the Chapel of the Mediator, West Philadelphia, one of Holy Apostles' parochial chapels, was ordained by Bishop Garland for the Alaska field. Paul G. Holly and Victor E. J. Holly, from the Chapel of St. Simon the Cyrenian, another of Holy Apostles' chapels, were ordained for Bishop Garland by Bishop Carson, of Haiti, for wok in that field. The Holly brothers are grandsons of the first Bishop of Haiti and graduates of the Philadelphia Divinity School.

The Rev. Dr. Grammer was the preacher at the ordination service. Those advanced to the priesthood by Bishop Garland and their presenters were:

The Rev. Francis Alexander Gray, now serving as an assistant at Old Trinity, Oxford, Philadelphia; the Rev. Waldemar Jansen, rector Old Trinity, presenter.

The Rev. Herbert White Jones, now in charge of St. Barnabas, Kensington; the Rev. N. V. P. Levis, rector Incarnation Broad and Jefferson, presenter.

The Rev. Wayne MacVeagh Waggenseller, who will join the clergy staff of St. Clement's; the Rev. Charles Townsend rector the Good Shepherd, Rosemont, presenter.

The Rev. Daniel Smith Wood, now serving as Curate at St. James the Less, Falls of Schuylkill; the Rev. Charles J. Harriman, rector St. James the Less, presenter.

Those ordained to the diaconate and their presenters were:

Joseph Rockhill Clair, now serving at Transfiguration Mission, South Philadelphia; the Rev. Dr. Grammer, rector St. Stephen's, presenter.

Charles E. Hopkin, who is to be assigned to service later; the Rev. Malcolm E. Peabody, rector St. Paul's, Chestnut Hill, presenter.

Robert C. Hubbs, now serving at St. Bartholomew's, New York City; the Rev. Gilbert Pember, rector St. Michael's, Germantown, presenter.

John William Irwin, now serving at National Council headquarters; the Rev. Charles Eder, rector Grace Church, Mt. Airy, presenter.

Joseph Daniel Stover, to work in West Virginia; the Rev. J. A. Winterstein, rector, Holy Trinity, West Chester, presenter.

Alan Henry Tongue, to work in Harrisburg Diocese; the Rev. Franklin Joiner, rector St. Clement's, presenter.

Mr. Wanner, who is to go to Alaska, was presented by the Rev. Granville Taylor, Vicar of the Chapel of the Mediator, and the Holly brothers were presented by the Rev. John R. Logan, Vicar of St. Simon the Cyrenian.

R. R. W.

On Tuesday, May 24, in St. Paul's Church, Lawrenceville, Va., the Rev. Joshia E. Elliot, was ordained to the priesthood by Bishop B. D. Tucker.

Archdeacon Russell presented the candidate and preached the sermon.

Mr. Elliott is in charge of the three churches in Mecklenburg County.

On June 10, at the Theological Seminary, Alexandria, Va., Mr. Foxhall Parker Thornton and Mr. David C. George were ordained to the diaconate by Bishop Tucker of Southern Virginia. The candidates were presented by the Rev. W. E. Rollins, D. D.

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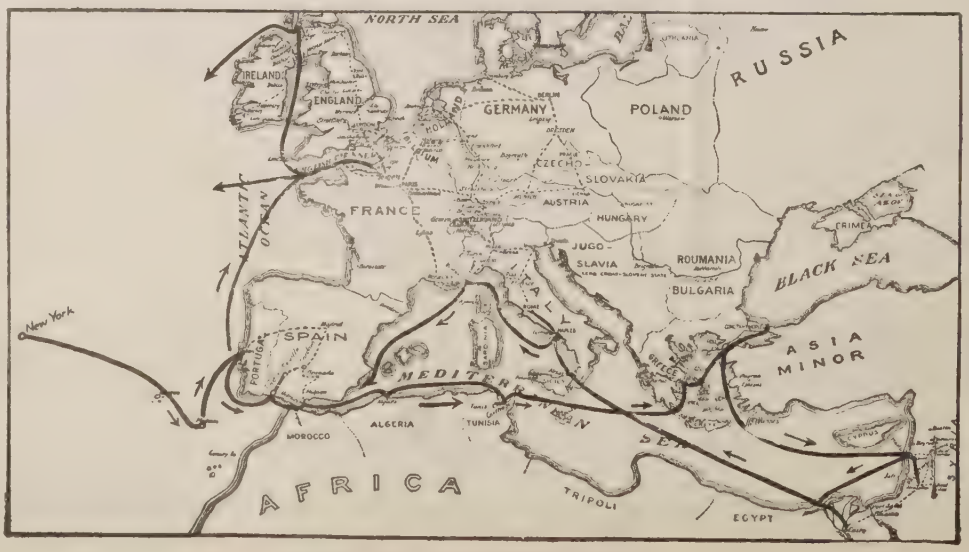
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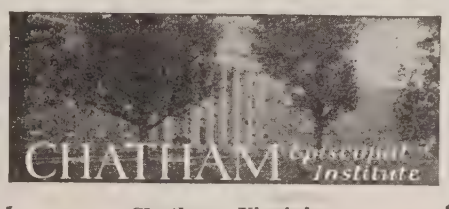
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Thy blood redeemed me in that awfful day

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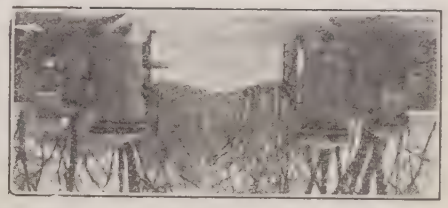
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Thoughts For the Thoughtful

"Life begins in wonder and ends in worship."

If the yoke you have taken upon you is not easy it is not of Christ.

"Who ever heard of a man who regretted having received Christ into his heart?"

"We cannot conquer a necessity, but we can yield to it in such a way as to be greater than if we could."

"What marks each one within the fold
Is faith that does not see;
And yet as if it did behold,
Trusts, unseen, Lord, to Thee."

Do today's duty, fight today's temptation; and do not distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.

One of the real dangers God's children need constantly to beware of is the placing of their own stipulations in conflict with His guidance.—Rev. Wm. Porkess.

"Wherever water flows or birds fly,
Wherever day and night meet in twilight,
Wherever the blue heaven is hung by
Clouds or sown with stars,
Wherever are outlets into celestial space,
There is beauty, plenteous as rain, shed for thee."

"When thou passest through the waters,"
Deep the waves may be and cold,
But Jehovah is our refuge,
And His promise is our fold;
For the Lord Himself hath said it,
He the faithful God and true:
"When thou comest to the waters
Thou shalt not go down but through."

"So many names, so many fames,
Have echoed through the earth;
So many deeds, so many creeds,
So much of change found birth;
But through the eons onward whirled,
Unaltered, undefiled,
Two figures dominate the world—
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—Ella Bentley Arthur.

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EDITORIALS

Vol. 92. RICHMOND, VA., JULY 2, 1927. No. 26.

MEMORIES

Recall your first distinct memory, acquired when you were a small child. It may be a little thing or a large, comedy or tragedy, good, bad or indifferent, but it lives in you and with you, however many years may have passed. The incident or event, sight or sound, born into your life with your earliest consciousness, will remain with you until your last consciousness. Muse, then, on the later happenings, what was told you, what you heard or read or saw, that has lingered with you. Occasional musing and delving into the past and the successive chapters of our lives, done wisely and with purpose, is good for all of us. When we so explore the multitudinous contents of our brains we are likely to be astonished and perplexed, even the most logical and methodical of us, by the incongruities and diversities, the apparent lack of orderly arrangement and reason, the scraps, fragments, trivialities we find. So much we gladly would discard stubbornly, so much we wish to retain is lost or mislaid. We are moved to wonder why this or that is stamped on our minds, maybe to spring to life at the oddest and most absurdly inopportune moments, while so much of importanee and real interest has slipped away into oblivion, or to be reclaimed with labor and difficulty. We may stumble trying to repeat the Ten Commandments, the pithiest of the Proverbs, the text of the most recent sermon, the national anthem, read and heard many times, and be perfect with a Mother Goose jingle, a verse of a silly or sentimental song, heard once, a stray newspaper paragraph, a sentence or scene in a forgotten book. We forget our own anniversaries and know precisely the date of the arrival of William the Norman into England, and can not tell why. We ponder and fret seeking the name of an intimate companion of five, ten, twenty years ago, while a casual acquaintance or person with whom we have been in contact but an hour are before us, fresh and vivid. How many of your mates at school or college a short or long while ago can you name? And of those you recall how many are recollected only by association with something unhappy, ugly or ridiculous?

Probably the majority of families of our busy and enterprising American people scatter from the homes. Brothers and sisters and close cousins, separated widely by distances and circumstances, become almost as strangers and, far too often, the tenderness and beauty and love that should hallow thoughts of home are lost, while the disagreeable and unpleasant things live.

Caprices of mind and memory are beyond explanation. Recognizing and considering them, we must be forced to realize anew the responsibilities and opportunities put upon us by the fact of living and of association with people. The counsel of Polonius to his son to give every man his ear but few his voice and no unproportioned thought his act is sound common sense for self protection. The warning that for every idle word men speak they must answer at the day of judgment and that by our words we shall be justified or condemned is a very solemn admonition to consider the strange operations of the human memory and to protect others from consequences of our own deliberate or careless sins and our follies.

Time is very merciful. It cures many of the wounds, softens and soothes much of the bitterness of life. Yet, innumerable memories planted by us in other minds and planted in our own defy time. Children are sent from homes carrying recollections which will not and can not be effaced of evil spoken or done, or ill temper, idle, hasty, unconsidered words and acts, exhibitions of vanity and selfishness which deform and discolor their lives, debate their ideals, make them useless and, therefore, unhappy, yield evil fruit to be transmitted to coming generations. The familiar illustration of the rock thrown in water and the circle of ripple spreading beyond our sight and knowledge may apply in any moment that we do or say something in anger or rashness or idleness. We can no more judge what will be remembered of us in the after years, even when our earthly accounts have been long closed, than we can understand why our minds hold so much we would obliterate if we could and lose so much we would keep. As in the homes, so in the schools, sometimes in the churches. Teacher or employer, schoolmate or fellow employee, pastor or member, do or say what will endure for good or ill and will justify or condemn here and in the hereafter.

We can not know now what hosts of souls may arise to accuse and denounce us because, directly or indirectly, we have stained and blighted them; or to invoke for us mercy and blessing because we have helped purify and awaken them. We may know, from our own self-searching, our knowledge of harm or good brought to us by the infinitely varied contents of the mental storehouse, never filled, in which we begin to accumulate so soon after the first infancy and continue to accumulate until the second childhood, if we live so long, something of what we have done and given for others.

Good and bad, tragic and comic, trivial and big, sweet and bitter, the memories live within us, are aroused to gladden or depress, to make us exult or be ashamed, to burn or heal. Surely, it is a very serious thought, to be gleaned from our own experiences, that we live each hour in the worst of all jeopardy—the peril of placing in some of the ever-receptive and receiving storehouses of memory all about us, from the child just beginning to understand to mature men and women, poisons to bring deadly consequences.

Alfred B. Williams.

THE PRECIOUS BLOOD OF JESUS CHRIST

WHAT IT IS AND WHAT IT DOES

By Canon F. E. Howitt

TWO ladies were sitting together in a street car. Said one: "I would go a long way to hear a sermon about the blood of Christ; I wonder why it is not preached more?"

"Yes," said the other, "we sing of it in hymns, but we don't hear of it from our pulpits."

Are we losing sight of the blood of Jesus Christ? Our eternal salvation depends upon it. "Without shedding of blood (there) is no remission (of sins)" (Heb. 9:22), and without such remission there can be no entrance for us into Heaven, for no sin can enter there. It is the blood of Jesus Christ alone that "cleanseth us from all sin" (1 John 1:7).

Few topics have such prominence given to them in the Bible as the blood. It is mentioned no less than four hundred and twenty-seven times. From Leviticus 17:11 we learn its divine significance: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

Peter tells us that the blood of Jesus Christ is 'precious", that is, worth a great price. It is of infinite and inestimable value. He says: "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot". Let us enquire therefore, why the blood of Christ is precious, and let us seek to answer the question in two ways.

First, it is precious because of what it is; and second, because of what it does.

What the Blood of Christ Is.

The blood of Jesus Christ is absolutely unique, and in five particulars:

1. **It is Sinless Blood.** It is the only sinless human blood this world has ever known. We were all conceived in sin and brought forth in iniquity (Psa. 51:5). Jesus was "conveived by the Holy Ghost" (Luke 1:35), and "born of the Virgin Mary". He alone among men was born without sin, nor did He ever sin. He was always "holy, harmless, undefiled, (and) separate from sinners" (Heb. 7:26). Therefore His blood is "available" as our atonement. He only could stand in the sinner's place, and bear the sinner's sins. And this is just what He has done. "For he (God the Father) hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 43:4-6).

Had Jesus been only a sinless man, and His blood, sinless blood, its shedding would have availed for but one other human being; but, thank God, it is more than sinless.

2. **It Is Divine Blood.** Paul in addressing the elders at Ephesus in Acts 20:28, speaks of "the church of God, which he hath purchased with his own blood". Therefore the blood of Jesus was the blood of God. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. 5:19). The blood shed on Calvary was the blood of Emmanuel, God with us. Therefore, the blood of Jesus is divine blood.

What does this imply? It means that Christ's blood has an infinite efficacy. The value of a sacrifice is the value of the victim offered. Therefore it is that in Hebrews 10:4 we read: "It is not possible that the blood of bulls and of goats should take away sins." Neither the blood of one, nor of a million of them, could remove even one man's sins. The Old Testament sacrifices were only typical sacrifices. But what value will you put upon God? God is infinite, and therefore the sacrifice of Jesus Christ, and the blood which He shed is blood of infinite value, is an infinite sacrifice. Hence it is sufficient to cover the sins of the whole world. Jesus Christ is "the Lamb of God, which taketh away the sin of the world" (John 1:29), and therefore His blood is of "infinite efficacy".

At the Parliament of Religions held in Chicago during the Columbian Exposition in 1893, among the speakers on that occasion Dr. Hale appeared for Unitarianism, Swami Viva Kananda for Hinduism, and Dr. Joseph Cook for the Christian faith. After all but the last had spoken, each telling the beauties of his religion, Dr. Cook arose. Advancing towards the audience he said: "I want to introduce Lady Macbeth." Then returning to Dr. Hale, he inquired, "Have you, sir, anything in your religion that can wash away her sin"? A cloud passed over Dr. Hale's face, but he ventured no reply. The same question was put to the Hindu, but there was no answer. Coming to the front of the platform with his arms extended, Dr. Cook said: "The blood of Jesus Christ His Son cleanseth from all sin" (1 John 1:7).

It is Incorruptible Blood. In Psalm 16:10, the writer speaks for Christ prophetically in this way: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." These words are applied directly to our Lord by Peter in Acts 2:31. What was true of the body of our Lord was equally true of the blood contained in it. It was incorruptible. Peter says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." Hence the blood of Jesus is not only sinless and therefore available; and divine, and so of infinite power; but also incorruptible, and therefore of "changeless efficacy".

It is Covenant Blood. At the institution of the Lord's Supper (Matt. 26:28) our Saviour made use of most significant words. As He took the cup, He gave thanks, and said: "This is my blood of the New Testament, which is shed for many for the remission of sins." The blood of Jesus, therefore, is the blood of the covenant.

What does this mean? That there was an everlasting covenant made between the Father and the Son, even before man came on the scene at all. This was entered into "before the foundation of the world" (Eph. 1:4), by which Jesus Christ undertook to become a man and to live man's life, and die in man's place and stead. And God the Father undertook to accept and forgive and save every returning sinner that came to him by Jesus Christ. The Holy Communion is the sign and symbol of that covenant to all who receive it believingly, to all who are trusting in the merits of the precious blood of Christ (Gal. 3:16-18; Heb. 9:11-28).

The terms of that covenant are given in Hebrews 10:16, 17, as cited from Jeremiah 31:33, 34: "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more". As we come to the Lord's Supper and receive that cup, how comforting it is to know that for true believers, His precious blood has secured eternal forgiveness, and that God, for Christ's sake, will remember their sins no more.

It was through realizing his part in the everlasting covenant that Evans Hopkins, one of the founders of the English Keswick Convention, found pardon and peace. Relating the circumstance, he says: "I was in great anxiety of soul. On Monday, February 20, I was reading in my room alone, at Swalland, the verse, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness', I said to God, 'Lord, I cannot see this. If it were written, "Thou art gracious and merciful to forgive", I could understand it; but how canst Thou be faithful and just to forgive? Faithful to whom? Just to whom? Now, Lord, show me'. I was longing for life and peace. Well, before I rose from my knees, the whole thing was made clear to me. I saw that there was a covenant, not between God and man, but between God and Christ; and if I was among those who confessed their sins, I was in the agreement, and then He was faithful to the Son, and just to the promise made to the Son, to forgive me then and there. I saw at once that I had pardon; and peace came into my soul."

Therefore, because the blood of Jesus is covenant blood, it is of "unshakeable reliability".

It is Glorified Blood. It is now in Heaven, and hence it is glorified blood.

In the Epistle to the Hebrews (9:11-14) it is written: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more, shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Just as the high priest of old entered once a year into the most holy place with the sacrificial blood and presented it to God, so Jesus Christ, our Great High Priest, has entered into Heaven with His own blood, and through the eternal Spirit has offered that blood to God the Father, and that blood has been accepted for the remission of our sins.

Jesus is pleading the merits of that blood today, and that blood itself is pleading. In Hebrews 10:19, 20, we read: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." So we have boldness to enter into the very holiest now by the blood of Jesus. In the twelfth chapter and the twenty-second verse it says, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to the blood of sprinkling, that speaketh better things than that of Abel."

So the blood is speaking on our behalf in Heaven. This is the ground of our hope. Have we claimed our part of it? Have we by faith appropriated the forgiveness that that blood has purchased for us? God is reconciled: God is at peace with us. Are we at peace with God? (2 Cor. 5:18-21).

What the Blood of Christ Does.

The blood of Jesus Christ is precious not only on account of what it is, but also because of what it does. What does it do? It does at least three things.

It Redeems From Sin's Penalty. What is the penalty of sin?

In Ezekiel 18:4, 20, we learn God's sentence upon sin. "The soul that sinneth, it shall die."

Again in Romans 6:22 Paul tells us: "The wages of sin is death."

Then once more in James 1:15 we are told that "sin, when it is finished, bringeth forth death".

Therefore, death, not only of the body but also of the soul, is the penalty of sin. Every sinner will have to bear that penalty unless he finds in Jesus his personal Saviour. Jesus Christ has borne that penalty for him. There is no necessity for him to bear it himself if only he will come to Christ and receive Him as Saviour (Matt. 11:28; John 5:40; 6:37).

Charles Simeon, the celebrated evangelical Churchman of Cambridge, England, whose life and preaching exercised such a profound influence for good upon the student body of the university there, while an undergraduate, came under deep conviction of sin, and found peace and salvation through reading Bishop Wilson on the "Lord's Supper". There he learned that the Jews of old knew what they did when they transferred their sins to the head of the sacrificial offering (Lev. 1:4). "May I transfer all my guilt to another?" he said. Then he saw that the offerings under the law were but types of the supreme offering of Christ on Calvary, and going at once to Jesus he claimed and found complete forgiveness for all his sins.

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain:

But Christ, the heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name
And richer blood than they.

My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.

Jesus came expressly to redeem us from the penalty of sin. Isaiah 53:5, 6 tells us: "He was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." In the tenth verse of the same chapter we read: "Thou shalt make his soul an offering for sin," and from verse twelve we learn that He has made that offering, that "he hath poured out his soul unto death". He gave His blood, His soul, His sinless life, His divine life as an atonement and sacrifice for our sinful lives. The debt is paid and we can have perfect, instant forgiveness if we come to the Lord Jesus Christ by faith.

It Saves From Sin's Power. In Revelation 1:5 praise is ascribed to Jesus Christ who loved us, and "loosed us from our sins". By his death He has set us free from sin. He has paid our penalty, met our claim, and Satan can no longer hold us, neither can the flesh, nor the world. All we have to do is to claim what Christ has already claimed for us by His precious blood-shedding. In Revelation 12:11 we read of the redeemed that they overcame Satan "by the blood of the Lamb". Romans 6:6 says: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

So there is perfect release for every one of us from the indwelling power of sin, if only we will claim it through the finished work of Jesus Christ, by the power of His precious shed blood. Verses 10 to 14: "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace." If we will only reckon ourselves by the death of Jesus to be then dead to sin, if, when temptation presents itself, we will look up and say, "Lord Jesus, enable me to reckon myself dead to this sin and alive unto God through Thee", we shall find that Jesus Christ will instantly make good His promise here, and release will instantly come.

There is a story told of a Frenchman who was drafted during the Napoleonic wars into the French army. He claimed that he was exempt from service, and when asked what was the ground of his exemption, he said: "I am dead. I was drafted before, and I procured a substitute, and my substitute went to battle and was killed; he died in my place, and hence I'm a dead man as far as conscription goes." The officer to whom he applied for relief from conscription would not listen to his plea. The man appealed to the emperor, and the emperor acknowledged the claim, saying: "Yes, judicially you are dead, and you can go to your home; you are perfectly free." He obtained that freedom because he claimed it through the work of another. We may do the same; we can claim redemption from the power of sin through the work of Jesus Christ, who died to redeem us from sin. What is His name, and what does it imply? "Thou shalt call his name Jesus." Why? "Because he shall save his people from their sins." And He will do it if we will only look to Him and trust Him and possess the possessions that we have in Him.

It Will Save From Sin's Presence. This will be when Jesus comes and takes us out of this world of sin to be with Himself forever. In Hebrews 9:28 we read: "Unto them that look for him shall he appear the second time without sin unto salvation," perfect, eternal, full, complete, salvation. When we reach that other life, that other world, there will be no more sin. The work of Jesus will then have been completed. He will have saved us absolutely from sin's penalty, from sin's power, from sin's presence, and that forever more. There is no other way by which we can ever enter Heaven save through the blood of the Lamb.

A poor, dying woman was being visited by a London city missionary. "You know," he said, "when you go on a journey you have to have a ticket to travel by. You are about to go on a journey. Have you a ticket to heaven?" Then he read to her Revelation 22:15. It is wonderful, as the Revised Version gives it: "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." This is indeed a ticket for heaven. Have we secured it by faith in the blood of the Lord Jesus Christ?

NO MONOPOLY OF THE CHRISTIAN HERITAGE

By the Reverend Canon G. Osborne Troop

"Other sheep I have which are not of this fold; them also I must bring, and they shall hear My Voice; and they shall become One Flock, One Shepherd."—St. John 10:16 (R. V.).

ANY serious treatment of the above subject must, in the nature of things, lead us into the realm of age-long controversy; but controversy need not be un-Christian. It may be conducted in a spirit of honest inquiry, sincerely desirous that the truth should prevail. In that spirit I would now lay before the minds of intellectual readers the slowly-formed convictions of a long ministry as to the one cure of "our unhappy divisions".

1. My court of final appeal is, from first to last, the supreme authority of the Word and Spirit of the Living God. Proceeding with reverential care from step to step, I shall endeavor to show that neither the Roman Catholic Church nor any other part of Christendom possesses a monopoly of the Christian heritage.

2. It is not sufficiently realized that all Christians have an equal right of access to God. There can be no possible monopoly of the Lord's Prayer. All children of God are invited and encouraged to cry, "Our Father". Even so, all penitent sinners have an equal right to the redemption that is in Christ Jesus. "He died for all." He "tasted death for every man". He is "the Saviour of all men", says St. Paul; and he is careful to add, "specially of them that believe". Nor is there any monopoly of the Holy Spirit. "The Spirit and the Bride say 'Come; whosoever will, let him take the water of life freely'."

3. Indeed, it becomes manifest that even the Church Universal has no monopoly of the Everlasting Gospel. The whole Church holds the Gospel only as a sacred trust for all Mankind, for the benefit of the whole race. How comprehensive is the command of our Risen Lord: "Go ye into all the world and preach the Gospel to every creature!"

4. No one can, with reason, deny that the Holy Bible belongs equally to all Christians; and, as before, the Church has no exclusive right to it. The Scriptures are committed to the whole body of believers; but only that they may be disseminated throughout the world.

5. No body of Christians enjoys a monopoly of Baptism. There is only "One Baptism". No one can possibly be baptized a Roman Catholic, an Anglican, a Presbyterian, or any other. He can only be baptized "In the name of the Father, and of the Son, and of the Holy Ghost"; and, in virtue of his baptism, he becomes not necessarily in the deepest sense a Christian, but a member of the whole Christian society, and entitled to share in its privileges and responsibilities. As St. Paul says of the ideal Baptism: "In one Spirit were we all baptized into one Body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit."

6. Wherever water is reverently used in the Name of the Blessed Trinity by any believer, ordained or unordained, there is a true Baptism, so far as its outward form is concerned, and, as such, it may not lawfully be repeated. Even the Roman Catholic Church recognizes the validity of baptism performed in emergency by a Roman Catholic nurse.

7. Any one who has been baptized in another Christian community and then desires, for example, to unite with the Church of England, is not again baptized, but is welcomed as already a member of the Christian Church. This rule, for the most part, prevails throughout Christendom, and is entirely in accordance with Scripture. Even the Roman Church, in receiving a Protestant, does not presume to rebaptize him. A form of baptism, indeed, is used, but with the saving clause, "If thou are not already baptized, I baptize thee". In Christian courtesy, I should add, that of course I am not forgetting the conscientious difficulties of the Baptist, who regards the adult believer as the only person to be baptized, and immersion as the only proper mode.

8. It should be carefully noted that Baptism, though appointed by Christ, and of equal dignity with the Lord's Supper, may, in emergency, be validly performed by any Christian, man or woman. It is not limited to the Christian ministry. This, again, is wholly Scriptural.

9. We proceed further to find that there is no justifiable monopoly of the Lord's Table. Its very title should warn us that it belongs to the Lord and not to us. Baptism and the Lord's Supper, equally with the Scriptures, are entrusted to all Christians, and are intended for the equal benefit of all who, out of mankind, become believers.

10. It is just at this point that confusion is introduced by unscriptural claims. The Lord's Table is, unhappily, the very storm-center of centuries of controversy, and involves the whole question of the vitality of the Ministry. By a sacerdotal and exclusive view of the theory of Apostolical Succession, the Roman Church unchurches the Church of England, and in its turn the Anglo-Catholic section of the Church of England unchurches all other Protestant communions. The Roman Catholic and the extreme Anglican agree that only those who are episcopally ordained can rightfully minister at the Lord's Table; but it should be reverently observed that the Lord Himself, Whose the Holy Table is, has made no such restriction. The Holy Spirit, the Lord of Pentecost, is Christ's sole Vice-Gerent upon earth, and the same Spirit is the fountain-head of the Christian ministry. "Where the Spirit of the Lord is, there is liberty," and there is also unity. The Spirit gives right both of ministration and of access in all that pertains to the Eucharistic Feast. "If any man have not the Spirit of Christ," says St. Paul, "he is none of His." What heart-searching words of these for all of us!

11. We have now reached the most difficult and delicate part of our discussion, but I am constrained to maintain, with humble confidence, that there is no monopoly within the Christian Church even of the Christian ministry; and, further, that there is absolutely no authority given in the Scriptures to a Christian sacrificial priesthood. The Christian Church is unique in this. We are all familiar with such a priesthood among the heathen peoples; and with the Jewish priesthood, especially appointed by God. The New Testament speaks of heathen priests and of priests of the Jewish Order; it brings before us the glorious Temple of Jerusalem, with its altar and sacrifices; but never so much as once is the Christian minister spoken of as a priest, nor is the Lord's Table spoken of as an altar. Indeed, the late Bishop Lightfoot reminds us that, "It is a significant fact that the first instance of the term 'priest' applied to a Christian minister occurs in a heathen writer". He is careful to add, "at least I have not found any example of this application earlier than Lucian".

12. The late Bishop Westcott, in reference to the sacred words of the Risen Lord, recorded by St. John, "Receive ye the Holy Ghost", makes this most weighty and unequivocal statement:

"The gift is conveyed once for all. No provision is laid down for its transmission. It is made part of the life of the whole society, flowing from the relation of the Body to the Risen Saviour. Thus the words are, I repeat, the charter of the Christian Church, and not simply the charter of the Christian Ministry. They complete what Christ had begun, and could only begin, before His Passion. He had given to His disciples the power of the keys to open the treasury of the Kingdom of Heaven, and dispense things new and old. He had given them power to bind and to loose, to fix and to unfix ordinances for the government of the new Society. And now, as Conqueror, He added the authority to deal with sins. In saying this, I do not touch upon the Divine necessity, by which the different persons and channels, through which the manifold graces of the Christian life are administered, were afterwards marked out. I wish only to insist upon the Apostolic mission of all Christians, which no subsequent delegation of specific duties can annul. . . . All Christians, as such, are indeed Apostles, envoys of their Risen Lord. To ministers and to people alike, while they are as yet undistinguished, He directs the words of sovereign power—in the announcement of His victory over death and sin—'Peace be unto you; as the Father hath sent Me, even so send I you. Receive ye the Holy Ghost; whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained'."

13. It is a fact too often overlooked that even our Lord Himself, while on earth, was not a priest, but, in His human nature, a layman. He was not of the priestly tribe, or, family of Aaron, but of the royal tribe of Judah. When He laid down His life for the sin of the world He was not sacrificed by a priest upon an altar. As the writer of the Epistle to the Hebrews tells us, "He suffered without the gate". No one took His life from Him; He laid it down

of Himself. The whole Roman Army would have been powerless to slay Him and He chose not to die. We are told in majestic language, that "He through the Eternal Spirit, offered Himself, without spot, to God". In well-known words, He was "Himself the Victim and Himself the Priest". By this sacrifice of Himself, once for all offered, He "put away sin" for ever; and, in virtue of this sacrifice, He also became "a priest for ever, after the Order of Melchizedek", but not after the Order of Aaron. Like each of us, He had, as Man, but one life, and, having died, it is impossible for Him to die again. "Death hath no more dominion over Him." Not even He, then, can repeat His sacrifice. How impossible is it, therefore, for any human priest to offer Him "for the living and the dead" in the so-called "Sacrifice of the Mass"!

14. Moreover, when our Redeemer instituted the Lord's Supper, He did not celebrate it as a priest at an altar, but as a layman at a table, in the course of the Feast of the Passover. Nor were the disciples fasting, for it was "while they were eating" that He gave them to eat of that Bread and to drink of that Cup. These simple considerations show conclusively that the Lord's Table can never properly be an altar, nor can he who ministers at it be a sacrificing priest.

15. We do not forget that the writer of the Epistle to the Hebrews says, "We have an altar"; but Lightfoot makes it unmistakably clear that the inspired writer is not speaking of the Lord's Table. The only Christian altar is the unique and terrible altar of the Cross; and that altar has for ever disappeared, and has left no successor. If an objector should appeal to the authority of "Catholic Tradition", our Lord's mighty words most solemnly remind us of those, who made "the Word of God of none effect by their tradition", vainly seeking to worship while teaching for their doctrines "the commandments of men".

16. Christ Himself is our Priest—our great High Priest, Confessor and Judge. We need no other. He is the one perfect Mediator through Whom every believer has free access to the Eternal Father. And, wonder of wonders, all believers share in Christ's royal priesthood. There is no special class of Christian priests recognized by God; but every single believer shares equally in his Saviour's priesthood. Christ is the Head of the Body, the Church, and as members of His Body we partake of His priesthood. Lightfoot, in his immortal essay on "The Christian Ministry", clearly states that "the most exalted office in the Church, the highest gift of the Spirit, conveyed no sacerdotal right which was not enjoyed by the humblest member of the Christian community". He further says: "It must be borne in mind that the minister's function is representative without being vicarial. He is a priest as the mouthpiece, the delegate of a priestly race. His acts are not his own, but the acts of the congregation. . . . "It may be a general rule," he goes on, "it may be under ordinary circumstances a practically universal law, that the highest acts of congregational worship shall be performed through the principal officers of the congregation. But an emergency may arise when the spirit and not the letter must decide. The Christian ideal will then interpose and interpret our duty. The higher ordinances of the universal priesthood will overrule all special limitations. The layman will assume functions which are otherwise restricted to the ordained minister." It may be added that Lightfoot quotes with approval Tertullian, who says: "Where there is no bench of clergy, you present the eucharistic offerings, and baptize, and are your own sole priest. For where three are gathered together, there is a Church, even though they be laymen."

17. If the above paragraph be accepted as true, and it is founded, be it remembered, strictly on the Scriptures, then the practical consequences for our own day are of priceless value. As the present Bishop of Durham has recently said: "Above the Papacy, above General Councils, above every conceivable ecclesiastical authority, we set the Word written". The authority of the Scriptures supersedes the unwarranted claims of an exclusive priesthood, and Christian unity is seen to embrace without distinction all believers. The devout Presbyterian, for instance, is as valid a priest as the devout Anglican or Romanist, and that without distinction of minister or layman. All Christians are reduced to a level as to their common priesthood, and the ministers become only duly authorized officers and leaders of the Christian community.

18. We can see at once of what inestimable value this neglected truth is to the scattered Christian communities, for example, in our own North West. The universal priesthood, once intelligently embraced, meets all possible emergencies; for where there are believers, however few, absence of the ordained ministry does not cut them off from their Christian worship or sacraments. The Spirit of Christ is with them, and they are perfectly justified in ministering to each other until such time as an ordained minister can be secured. The noble simplicity of the Gospel of Christ thus becomes the security of every believer and guarantees the supply of all his need. No conceivable emergency can possibly separate the believer from his Lord.

19. With my whole soul I believe the above statements to rest upon the supreme authority of the Scriptures, as upon the very Rock of Ages; and I am supported in this conviction by the vast learning and dispassionate conclusions of both Lightfoot and Westcott, whose memory the world of Christian scholarship delights to honor. Their printed words are the more weighty now that they have passed into the nearer Presence of the King of Glory. Into that wondrous Presence we may at any moment be called to follow them. Their reasoning is calm and balanced, as if at the very feet of Him Who said, in simple majesty, "I am the Truth". They bear strong testimony to the early development of the Historic Episcopate out of the New Testament ministry; but they unchurch no body of believers in the Son of God, nor do they discredit the orderly ministry of any Christian community.

20. In conclusion, it should, perhaps, be pointed out that the Prayer Book of the Anglican Church never calls the Lord's Table an altar, and that the Anglican "priest" holds the office of a New Testament presbyter or elder. In the familiar words of the judicious Hooker, the word "priest" in the Prayer Book is "presbyter writ short". While I am fully aware that what I have written is unlikely to receive any serious attention from ecclesiastical authorities, yet as a humble Christian and loyal presbyter of the Church of England, I venture to send it forth in the assurance that, in so far as it may be true, the God of Truth will not suffer it to perish. We may well take comfort from the words of the Lord Jesus: "Ye shall know the truth, and the truth shall make you free." "Every one that is of the truth heareth My voice." Furthermore, our Lord is soon coming back to gather in His own from the living and the dead that they may be with Him and with each other for ever. It is obvious that, in that glorious reunion of the faithful, there will be no possible place for division among them. We shall then, for all eternity, "dwell together in unity". Why should we not, as far as possible, anticipate that unity now?

ALL HEARTS CENTER ON LAUSANNE.

By The Rev. Thos. F. Opie, D. D.

The hearts and minds and the prayers of all Christians are now centering on the great World Conference on Faith and Order, which meets at Lausanne, Switzerland, August 3-21. This conference will be the first concerted effort at Christian unity on the part of all Christendom. Every branch of the Christian Church in all parts of the world, excepting the Roman Church, will be officially represented —and assuredly this Church will be represented in an unofficial and non-participating sense.

Bishop Charles Henry Brent, D. D., LL. D., of the Diocese of Western New York, chairman of the Commission on Faith and Order of the Episcopal Church, will be chairman of the conference. Five hundred delegates from nearly a hundred churches will be present. The official languages will be French, German and English and it is likely that each address will be made in all three languages, as well as printed and distributed in all three languages.

Some criticism has arisen over the announced themes to be discussed, but in the nature of the case, the conference cannot bind any representative or representatives to commit his branch of the Church to anything said or done at the conference. The subjects announced are—The Call to Unity; The Church's Message to the World—the Gospel; The Nature of the Church; The Church's Common Confession of Faith; The Church's Ministry; The Sacraments; The Unity of Christendom and the Relation Thereto of Existing Churches; Arrangements for Continuing the Work of the Conference.

It is officially announced that "The propositions presented are not to be considered as in any sense expressions of official judgment or final conclusions". It is proposed that the various delegates take back the sense of the conference to their respective official bodies for consideration and for such official action as may seem fit.

The official appointed delegates from the Protestant Episcopal Church are as follows: Bishop James DeWolf Perry, Jr., Rhode Island; Bishop Edward L. Parsons, California; the Rev. Craig Stewart, Evanston, Ill.; the Rev. B. Talbot Rogers, Sunbury, Pa.; the Rev. W. Cosby Bell Virginia Seminary; William C. Sturgis, New York, and Frederic C. Morehouse, Milwaukee.

CHRISTIAN SOCIAL SERVICE

By the Reverend Arthur P. Gray

Executive Secretary, Department of Christian Social Service, Diocese of Southern Virginia.

THE term "Social Service" is one that has come into wide use during the past generation. It is difficult to give an exact definition of the phrase, for in a general way, every effort or movement for good, in any form, could be called Social Service. But particularly, this term has come to denote a program for the treatment of the unfortunate members of society, the dependent and the delinquent, and for the removal of the causes which make them dependent and delinquent.

A student of the gospels must feel at once that this work is essentially Christian. For ministering to the unfortunate, giving His services as a physician to those that were sick rather than to those that were whole, occupied a very large part of the time and attention of the Master.

Instances From Scripture.

Consider these instances:

1. The clearest statement of His life's purpose was "The Son of Man came not to be ministered unto, but to minister".

2. Of the thirty-five recorded miracles, thirty-four are miracles of ministration; healing all sorts of affliction of body and mind, feeding the multitudes, restoring the dead to bereaved families, etc. The one exception is the blighting of the fig tree.

3. When John sent to find out who He was, He described Himself as one through whom "The blind receiveth their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them".

4. When He sent out the Twelve, and again when He sent out the Seventy, to do the same kind of work that He was doing, their commission was to heal the sick, to drive out demons (some form of mental trouble), and to preach the Gospel.

5. On His first appearance in His home town, Nazareth, after His public ministry began, He amazed and offended His old acquaintance in the Synagogue, by describing Himself as the one to whom Isaiah had referred in this prophecy: "The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, and recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord."

6. And, finally, in the description of the Scene of Judgment, with Himself on the Throne, He says to those on His right, whom He calls "Ye blessed of my Father". "I was hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me." And "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me". He makes this kind of service for the unfortunate, in His name, the very criterion of salvation.

Numerous other instances could be quoted, but these would seem to show that whenever there was an especially striking opportunity to emphasize any one subject as being of supreme importance, the subject that He chose was—Ministering.

Definition of Christian Social Work.

I have tried to define the phrase "Social Service", but our subject is "Christian Social Service". What does that mean? Probably something like this: "Ministering to the welfare of the needy and the unfortunate, and seeking to remove the causes of their need and misfortune, in the name of Christ".

Notice that there are two parts to this program, one remedial and one preventive. The one would be concerned with case work for the relief of poor families, the other with the cause of poverty; the one with the cure of diseases, the other with the eradication of the disease germs; the one with the care of wounded soldiers, the other with the abolition of war; and so on.

If the Christian Church is to carry on the work of Christ Himself, surely this program, in both its remedial and preventive phases, should be included in the Church's field of operations.

An Organized Department of the Church.

So the National Council of our Church has, as one of its six departments, the Department of Christian Social Service, and most of the dioceses are organized on the same general plan. It is the task of this department to stimulate the people of the Church towards social-mindedness, towards the giving of themselves in service for the relief of those in sorrow and trouble and the prevention of wretchedness and misery, because Jesus Himself was so deeply concerned in the misfortunes of mankind.

For more than fifty years, the National Conference of Social Work has been convening annually in one or another of the larger cities of the country. This conference includes all kinds of social work, and a great many agencies, representing Christian and Jew, religious and non-religious, state and city organizations. At the same time and place with this general conference, for the last seven years, the National Conference on Social Service, of the Protestant Episcopal Church in the United States of America, has been convening, under the leadership of its president, Dean Charles N. Lathrop, the Executive Secretary of our National Department of Christian Social Service. The report of this 1927 Conference, which was held at Des Moines, Iowa, in May, appeared in the Southern Churchman of June 4, and Dean Lathrop's paper, read at the conference, was published in succeeding issues.

Purpose of the Conference on Social Service.

One of the objects of this conference of our Church is to afford an opportunity to discuss programs that can be carried out in the various dioceses. The ideal is that the National Department operate through the Diocesan Departments, and that each Diocesan Department operate with and through committees on Social Service in the various parishes of that diocese.

The parish committee should be composed of such persons as are most interested, or most likely to be interested, in (1) active and definite service for others, and (2) a study of conditions that are stumbling blocks in the way of the creation of a perfect society. This committee should include any communicants of the parish who are trained social workers, in any of the fields of service included in this term.

A Program of Parishes.

The parish committee should take as its goal the stimulating of social-mindedness in the parish. As primary work, a program something like the following might be initiated:

Distribute among organizations and individuals in the parish, copies of a list of suggestions for social service. Under each suggestion, have a space for a report of activities under that head. Let each individual or organization make a monthly report to the parish committee, and let the parish committee consolidate these reports and send them in annually to the Diocesan Department.

Individuals or organizations in a parish where no social service committee has been formed, might make reports of work they have done, directly to the Diocesan Department.

Here is a proposed list:

Suggestions for Christian Social Service.

With report of

..... for .....

(Name of individual or group) (Month or Months) (Year)

1. Take small gifts (such as flowers, books, magazines or light refreshments) to sick people, invalids, prisoners, and patients or inmates in institutions.
   How many such visits have been made by the person or group named above, during the period named?.....
2. Take invalids and inmates of institutions on automobile drives.
   How many such passengers have been carried?.....
3. Give boxes, barrels, or bundles of substantial gifts to institutions or needy individuals.
   What is the total value (approximated) of such gifts during this period?.....

4. Secure treatment for crippled or diseased persons who are unable to pay the costs (arrangements can be made through the Social Service Department of the Diocese).
   For how many such persons has treatment been secured?.....
5. Arrange entertainments for invalids in their homes, or for patients or inmates in institutions.
   How many such entertainments have been given?.....
6. Help out-going prisoners to find friends and jobs.
   How many prisoners have been so aided?.....
7. Volunteer your services to welfare agencies, such as Juvenile Court, Visiting Nurses' Associations, Day Nurseries, Big Brothers and Big Sisters Federation, etc.
   How many visits have been paid or received in such work?.....
8. Help foreign families to learn our language and customs.
   How many times has such aid been rendered, or offer made?.....
9. Support a child in a home for needy children.
   How many promises have been made for a year's support of a child?.....
10. Take a homeless child into your home.
    How many children have been given a home?.....
11. Attend meetings of representatives of different races, for the promotion of better understanding and better relations between the races.
    How many attendances on such meetings?.....
12. Attend classes or meetings for study or discussion on the application of Christian principles to modern social problems.
    (Material will be supplied by the Social Service Department of the Diocese.)
    How many attendances on such classes or meetings?...
13. Contribute to community welfare and philanthropic work.
    How much money has been given?.....

List other social activities below (or on a separate sheet).

(To Be Continued.)

The Church Congress

THE fifty-third annual meeting of the Church Congress in San Francisco, was one of the most interesting and successful of all of its many sessions. It was well attended, the speakers were alive and interesting and the discussions were lively and pointed.

The congress was honored by the presence of the Rt. Rev. John G. Murray, D. D., Presiding Bishop, who officiated at the Corporate Communion in Grace Cathedral and also gave an address at one of the opening sessions. Bishop Murray stressed the benefits of the Congress in bringing together many men of differing views and in harmonizing these many views into one, effective unity. He made an impassioned plea that the Church make a real contribution of this spirit towards the subject of international peace. If we can get the different nations to harmonize their different interests in a world-wide fellowship we can bring about lasting peace.

The opening session of the Congress created a great sensation in the press, due to the misinterpretation given to the address of the Rev. Henry Lewis, of Ann Arbor, on the subject, "Moral Standards in An Age of Change". Mr. Lewis, in the course of his address made the statement that the Church must make a study of all modern problems, including the problem of "unmarried unions", in order to be a guide in setting better moral standards. The newspapers implied that this was a personal endorsement of so-called "Trial marriages", and gave it due publicity. However, a statement by Bishop Parsons cleared the situation.

Bishop Capers, of West Texas, preached an eloquent and inspiring sermon at the Communion Service, on the topic, of "A New Commandment". Bishop Capers emphasized the need of bringing the fundamental principles of love to bear on all Church work and life. He emphasized this need particularly in the conduct of our Church papers, in our Church Clubs and societies, and in our types of Churchmanship. We need the unifying principle of love to correct the tendency for separation and partisanship.

The subject, "How Can Christianity Satisfy the Religious Needs of All Races", brought forth two eloquent addresses. The first by the Rev. Herbert H. Gowen, of Seattle, Wash., and the other by the Rev. Dr. N. Guthrie, of St. Mark's-in-the-Bouwerie.

Dr. Gowen reviewed the history of Christianity to date and prophesied that it was destined to meet the needs of the world if we will only preserve its universality and its spirituality. He called upon all to correct the dangers of narrow nationalism, provincialism, sectarianism and partisanships, which made walls of division among God's people. We need to cultivate the maxima and not the minima. Above all we need to cultivate large thoughts of God and the largeness of His Universal purpose.

On Thursday morning the subjects were: In What Spense Should Our Church Be Catholic? and In What Sense Should Our Church be Protestant? The speakers on the former topic were Bishop Moulton of Utah, the Rev. Dr. Arthur Rogers of Evanston, Ill., the Rev. Samuel M. Dorrance of Brooklyn, and the Rev. Edward S. White of St. Louis.

The first two speakers emphasized the need of preserving the comprehensiveness and the traditions of the Church, especially her ritual and devotions. The last two speakers emphasized the need of preserving the inheritances of the Protestant Reformation.

The Anglican Church was shown to preserve a proper balance between the Catholic tradition and the Protestant rights of the individual. Our Church must be both Catholic and Protestant to be true to her genius.

Thursday evening brought a crowded hall to hear the presentation of the interesting subject, "The Relation of Christianity to Political and Industrial Democracy". The first speaker, Judge Benjamin F. Bledsoe, of Los Angeles, stated that we must bring the Golden Rule to bear in all of our political and industrial relations. He emphasized the need of preserving our American institutions intact and of constitutional and orderly procedure in effecting any change.

The next speaker, Bishop Faber, of Montana, gave a most stirring presentation of Christianity as a "Way" of life which must be lived in every phase of life. Bishop Faber severely indicted the present social order as being non-Christian and made an eloquent plea for a thoroughgoing democracy in both politics and industry.

On the last day of the Congress the subjects discussed were: "Evangelism, Its Aims and Methods" and "Some Aids to Personal Religion". The first speaker on the former subject was Dean MacDonald of Fresno. Dean MacDonald, who is on the National Commission of Evangelism, reviewed the results of the recent "Bishops' Crusade". The Dean made a plea for the revival of personal religion and personal responsibility for the spread of the Christian faith.

The Rev. Granville Williams, of Brooklyn, followed with a fervent appeal for more reality in religion and the restoration of definite teaching and personal sincerity of life. During the discussion some saw a danger of making more machinery in the Church to carry out the work of evangelism. Many stated that the chief weakness in the Church of today was the lack of Christian living and a warmer fellowship among Church members.

The Rev. Raymond S. Brown, of Mount Vernon, N. Y., gave a most helpful interpretation of the need and practice of "Prayer". This was followed by a clear interpretation of the nature and use of "Sacraments", by Dean Harry Beal of Los Angeles.

The closing address was made by the Rev. Dr. Loring W. Batten, of the General Seminary on "The Bible". Dr Batten's address was a masterly presentation of the history of the Bible in the Church and a plea for its better use for today.

The Congress closed with an expression of appreciation of hospitality by Dr. Batten and an expression of deep appreciation of the Congress on behalf of the Diocese, by Bishop Parsons.

Dr. Batten presided throughout the Congress and the Rev. Samuel M. Dorrance acted as Secretary. During the Congress several social events took place and pleasure trips were made to the points of interest. A warm invitation to return to California was made.

BISHOP RESCUES GIRL FROM DEATH.

The Rt. Rev. William P. Remington, D. D., Bishop of Eastern Oregon, was hailed as a hero recently following his act in saving a child of ten from drowning. The child fell into the raging torrent of the Umatilla River. Bishop Remington, a former Olympic games hurdler on the American team, leaped into the stream fully clothed and rescued her.—The Living Church.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

AN UNUSUAL OPPORTUNITY TO SERVE.

Mr. Editor:

The Department of Missions appeals through you for a relief doctor for the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska.

Dr. Grafton Burke, the physician in charge of the Hospital, is due to come out for a much-needed furlough. The Department has been disappointed in the withdrawal of a doctor who had agreed to act as his substitute, and urgently calls for a year's time of some young physician who is a communicant of this Church. He should be experienced in surgery, free from family ties, capable of meeting the hard conditions of service in this remote spot of Arctic Alaska.

He should be ready to go in at the earliest possible moment and to remain for a year. It will be hard work, but it is an unusual chance to be of use to some of our humankind in need.

Further correspondence should be directed to

The Rev. A. B. Parson,
281 Fourth Avenue,
New York City.

LOYALTY.

Mr. Editor:

In his book on "Anglicanism" W. H. Carnegie, Sub-Dean of Westminster Abbey, puts a question that the General Convention must deal with:

> "The efforts of the Anglican Church to come to terms with Calvinism affected her intellectual outlook potently and permanently. They caused her to formulate some parts of her doctrinal teaching in terms which were designedly ambiguous, in terms which both Catholics and Calvinists could honestly accept. It has maintained itself as a distinctive characteristic of the Anglican attitude and atmosphere. Unfriendly critics may speak of it in terms of disparagement, may charge it with vagueness and confusion and lack of logical coherence. But Anglicans can point in reply to the fact that the Church of their allegiance, while maintaining firmly the essential principles of Catholic faith and order, has in a conspicuous degree been successful in retaining within the limits of her loyal membership men of very different temperaments and aptitudes, and that the interactions of their thought and practice have done much to bring to light the many-sidedness of the Christian revelation, and its congruity with the varied and intricate workings of the human mind. Limits of comprehension are a necessary condition of all organized social life. Every society must demand from its members loyalty to its fundamental principles and institutions. The question we have to face is **which of these are fundamental"?**

In a recent article in the Southern Churchman it was stated "The Church should be the kind of Church which the laity want". Certainly we all want to avoid any breach between the clergy and laity. For this reason the voice of the laity should be heard distinctly in regard to all matters pertaining to Prayer Book revision, especially to those which have a definite bearing upon the doctrinal position of this Church. Many laymen take the attitude, "We are not well informed enough about the questions involved in Prayer Book revision to take any definite stand. We must leave that to the clergy". The danger of such an attitude is apparent. If it prevails we might well find ourselves with a Church which the laity do not want at all. The lay delegates to the General Convention of 1928 should at least realize that they must deal with the question, "What is involved in loyalty to the fundamental principles of the Episcopal Church"?

OLIVER J. HART.

Chattanooga, Tenn.

FAR EAST NEWS.

Mr. Editor:

I have just received this awful communication from Syria—that the Rt. Rev. Rennie McInnes, Anglican Bishop of Jerusalem and the East, was held up by bandits while returning from Beirut—near Ramalla, about nine miles from Jerusalem—beaten, then relieved of his possessions. A driver coming after the Bishop's car, was shot dead, the bandits fearing he would tell on them.

Syria and Palestine are agog and much perturbed over the incident. The British Governor and police are doing their best to trace the culprits.

I thought the whole Church would want to hear the sad fate of this bishop, so well-known to many here.

REV. T. D. HARARI.

Hamilton, Va.
June 14, 1927.

MISSISSIPPI'S GRATITUDE.

Mr. Editor:

May I express through your columns my sincere thanks to the many Church people who so kindly sent us boxes of clothing during the flood period.

I wish that those who contributed so splendidly could have witnessed the expressions of gratitude by those who received the clothing.

Our section is still under water and the question of a crop this year is problematical. More clothing is needed, and if any care to send clothing, I shall be very glad to handle same in cooperation with the Red Cross.

GORDON M. REESE,
Rector Holy Trinity Church.

Vicksburg, Miss.
June 24, 1927.

BISHOP MANNING ON THE CHURCH CONGRESS.

Advocates of "sex experiments" are a menace to the community, Bishop William T. Manning, of the Episcopal Diocese of New York, declares in a statement made public, in which he took issue with the Rev. Henry Lewis, rector of St. Andrew's Church, Ann Arbor, Mich.

The Rev. Mr. Lewis was quoted as having inquired whether the Church "might not do better to recognize unmarried unions" among the younger generation at the national congress of the Protestant Episcopal Church, in session, at San Francisco.

"I hope Mr. Lewis will disavow these views," Bishop Manning said, "for any man who defends or approves unmarried unions is out of place in the ministry of the Episcopal Church or any other Church.

"Unmarried unions or companionate marriages are not new. They are high-sounding phrases for age-old immorality, and modern names for free love. I am aware that these ideas are being propagated among young people by some college professors, but that any Christian minister should advocate them seems incredible.

"Such teaching from a Christian minister would be even more vicious than from a tabloid newspaper or a sex magazine. A clergyman who should advocate these views, if mentally responsible, would be a dishonor to the Christian Church and a menace to the community.

"Straight thinking and true-hearted young people will resent and reject any such teaching. We have had a most striking evidence of the kind of stuff that is in our young people by the modesty, poise, clear judgment and courage exhibited by Colonel Charles A. Lindbergh."

FAITH.

By Elizabeth M. Bruen.

The thunder crashed, and the lightning flashed
From a dark and angry sky;
The wind and the rain, like a hurricane
With furious force swept by:
Then out of the gloom of the darkened room
Rose the voice of a child, so sweet and so clear,
As she said with the faith that knew no fear,
"Grandmother! **God will keep care of us".**

In the midst of the strife, and the storms of life
If a childlike faith we know,
In the darkest hours will grow bright flowers
On the path we feared to go.
Instead of the night, a rainbow of light.
Then the promise of God as the clouds break away
And the daystar arises at dawn of the day
"Beloved, I will take care of you".

Church Intelligence

The University of The South.

In conjunction with the fifty-ninth commencement exercises of the University of the South, Sewanee, the semi-centennial celebration of the Theological School was celebrated.

Fifty years ago the leaders of the Church in the South saw the vision and need of a theological seminary for the clergy, and the theological school was organized.

The celebration of the fiftieth anniversary of St. Luke's, as the theological school is known on the mountain, opened on Saturday morning, June 11, with a Corporate Communion for the alumni of the school in St. Luke's Chapel. A large number of alumni and students were present.

Immediately following the service in St. Luke's Chapel the Alumni gathered at Magnolia Hall for the alumni breakfast. Bishop Juhan acted as toastmaster, and Bishop Gailor was the chief speaker. Dean Wells made a report of the work of the Theological Department. Mr. MacBlain, of the graduating class, expressed the appreciation of the class for the efforts of the faculty during the course. The Rev. Robert Grubb, of Mississippi, a member of the third class to graduate from the seminary, made an interesting address. Bishop Seaman and the Rev. Carroll K. Davis, D. D., Field Secretary of the National Council of the Church, made short speeches.

Saturday morning the main event of the anniversary took place with a service at All Saints' Chapel. The church was filled when the hour of the service approached.

The special preacher for this occasion was the Rev. Frederick C. Grant, D. D., professor of Systematic Theology, and librarian of the Berkeley Divinity School. Dr. Grant stressed the need of a wider scope for the theological seminaries, and the need of seminaries to train the men in the problems of today.

The Theological School of the University has grown by large degrees in the last few years, and especially under the leadership of the present dean, the Rev. Dr. Charles L. Wells, the progress of the Seminary has been remarkable. This year's junior class was one of the largest in the history of the Seminary and indications are that the incoming class will be fully as large if not larger.

The Rt. Rev. E. A. Penick, D. D., Bishop Coadjutor of the Diocese of North Carolina, preached the baccalaureate sermon at the fifty-ninth commencement exercises of the University of the South, which were held in All Saints' Chapel, Tuesday morning, June 7.

The Rev. Raimundo G. de Ovies, rector of Trinity Church, Galveston, Texas, was elected chaplain of the University of the South at the recent meeting of the Board of Trustees.

Pageant Award Made.

A scholarship at the Sewanee Summer School for Church Workers, young people's division, is the award made to Miss Katharine Wells, of Laurel, Miss., who is the successful contestant for the best pageant written in the contest offered by the Committee for the Corporate Gift of the Woman's Auxiliary of the Province of Sewanee, of which Mrs. W. E. Wilson, is chairman. The contest for the Fourth Province was started in the early spring, and the decision has just been made by the judging committee of which Mrs. T. P. Waring, of Georgia, was chairman. Written on the six projects selected by the Woman's Auxiliary in the Advance Work of the Church's Program, the title of Miss Well's pageant is "A Song of Sixpence", and it will be presented at Sewanee during this season's summer school. Later an effort will be made to have it presented throughout the Province.

A close second to Miss Wells was Mr. Scott Keyes, of Lexington, Ky., who has been given honorable mention by the judging committee. So good is Mr. Keyes' pageant, entitled "These My Brethren", that the committee hopes to have both pageants printed under the same cover.

E. D. J.

Summer School For Colored Church Workers.

The fourth annual session of the Provincial Summer School of the Third Province for Colored Church workers will be held at the St. Paul Normal and Industrial School, Lawrenceville, Va., July 18-23, inclusive. This School is conducted under the auspices of the Commission of Religious Education of the Province of Washington for the intensive training of leaders in religious education, including not only teachers in Church (Sunday) Schools, but clergy, officers and members of parish organizations engaged in educational work.

Information may be secured from the Rev. James S. Russell, D. D., Lawrenceville, Va.

Dr. Silver Declines His Election as Bishop of Wyoming.

In a letter to Bishop Murray, the Rev. H. Percy Silver, D. D., writes:

"I am not unmindful of the fact that the call of the House of Bishops is a challenge from which no man can turn lightly aside. The action of the Bishops of the Church in selecting me for the post of Bishop of the Missionary District of Wyoming has received serious and prayerful consideration . . . it has, I confess, brought back to me many happy and sacred memories of the nearly twenty years during which I was permitted to live and work among the people of the West, for whom I have a deep affection, and among whom I number many of my dearest friends. I believe in the West! I believe great things are to come out of the West both for the Church and the Nation, and I also realize the importance of every effort the Church is making, and should make to establish in our Great Western States strong centers of Church life. While I feel all this very deeply, and while I appreciate the expression of confidence and esteem on the part of the Bishops of the Church, yet I am convinced that I can far better serve the Church where I now am, and therefore, my dear Bishop, I believe it to be my duty to decline the election."

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

New Church Building at Pikeville.

The congregation of St. Mark's Church on the Hill, Pikeville, a suburb of Baltimore, have begun the erection of a new church building which, when complete, will have cost $80,000. Of this amount $54,000 is in hand or is secured in pledges. The building is to be of early English Gothic architecture, and it is the intention of the Rev. Roger A. Walke, the rector, and the building committee, to make it as nearly like an English country church group as possible.

Of the group there is now standing the parish house, which was completed five years ago at a cost of $40,000. This will be connected to the church by cloister, or covered colonnade, and eventually a great square tower will be erected to dominate and unify the group. The church will be built of native stone, quarried within a mile from the edifice, the same material used in the parish house. The church is set upon the brow of a hill overlooking the historic old Reisterstown road and will be a most acceptable landmark to those who daily use this road in great numbers.

Dedication of The Church of The Nativity, Forest Park.

On Sunday, June 26, the opening service and dedication of the recently completed Church of the Nativity, was held in Forest Park, Baltimore, the sermon being preached by the Rt. Rev. Edward T. Helfenstein, Bishop Coadjutor of the Diocese. Since the inception of the parish in June, 1911, the Rev. Hugh W. S. Powers has been in charge. The parish was first conceived when the Rev. Peregrine Wroth was Archdeacon of Baltimore, and the present Bishop Coadjutor was head of the Church Extension Committee. Under their direction a survey of the suburban district was made and a site was secured. Under the able leadership of Mr. Powers within two years the communicant list had grown to several hundred and at the present time, which is the sixteenth anniversary, it numbers five hundred and eighty. In 1920 the parish became independent. Throughout the period of growth it has accepted and paid in full its missionary obligations. All this has been made possible by the enthusiasm and cooperation of the parishioners. The new church cost $170,000, and is a beautiful Gothic structure. The old place of worship will now become the parish house. At the opening service in the new church a number of memorials were dedicated, including a stone altar, a stone credence niche and an echo organ.

J. A. M.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Opening Services In New Church.

The opening services of the new St. James' Church, Knoxville, were held on Whitsunday, June 5. The Rt. Rev. James M. Maxon, Bishop Coadjutor of the Diocese, was present and preached at the morning service, and paid tribute to the effective work of the minister,

the Rev. E. N. Hopper, and to the loyal support and cooperation of the congregation. The Rev. Walter C. Whittaker, D. D., rector of St. John's Church, Knoxville, preached a sermon at the vesper service in the afternoon.

An exact replica of the old church, the new St. James, is a model of the purest type of Gothic architecture. The new structure is the first unit of a plant that will be one hundred and twenty-six feet long and thirty feet wide when completed. The present unit, though temporarily used as the entire church, is comprised of the nave as far back as the transepts. A temporary chancel will accommodate the pulpit and organ.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

Diocesan Assembly, Daughters of the King.

The fifth annual assembly of the Daughters of the King in the Diocese was held in St. Paul's Church, Salem, June 17.

The session opened with the celebration of the Holy Communion by Bishop Jett, assisted by the Rev. Roland J. Moncure, rector of St. Paul's. Mrs. H. I. Johnson, President of the Diocesan Assembly, was in the chair.

The Rev. Mr. Moncure, in an address of welcome, spoke of the great value of the order in parish work and stressed the necessity of emphasis upon the spiritual values in life. The response on behalf of the visitors was made by Miss Mary J. Elder, of Trinity Church Staunton.

Interesting reports were submitted by the various chapters in the diocese. Mrs. A. A. Birney, National President of the Order, conducted a helpful conference.

In the afternoon, Quiet Hour was conducted by the Rev. Alfred R. Berkeley, rector of St. John's Church, Roanoke. There was an Open Forum and brief addresses were made by Bishop Jett and others. Officers elected for the coming year are: President, Mrs. I. W. Littell of Staunton; Vice-President, Mrs. I. S. Prichard of Roanoke; Secretary, Mrs. M. A. Carpenter, Roanoke; Treasurer, Mrs. E. W. Page, Salem.

The meeting closed with the benediction, pronounced by the Bishop.

T. A. S.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. Geo. Tucker, D. D., Coadjutor.

The Crusade in Culpeper.

In St. Mark's Parish, Culpeper County, the Bishops' Crusade was conducted June 13 to 21 by the Rev. John F. W. Feild, rector of Grace Church, Kingston, Pa.

Interest and attention increased from the first service, in both the congregation and community. Many pledge cards were received, and the effort will be made by pastor, the Rev. Dr. Hammond, and people to conserve the results of the faithful and spiritual services of the crusader.

Mr. Feild also preached at Little Fork Colonial Church, on the afternoon of Trinity Sunday. The sesquicentennial of this old church will be celebrated on the Seventh Sunday after Trinity, July 31. The Bishop of West Virginia has accepted an invitation to preach there then.

Crusade Mission.

The Rev. Nelson P. Dame, missioner of Virginia, held a successful crusade mission, from Sunday, June 5, to Sunday, June 12, at the Church of the Good Shepherd, near Bluemont.

Services were held every night, during the week, with an additional service at eleven o'clock, each Sunday, with a celebration of the Holy Communion on Trinity Sunday. Mr. Dame was assisted by Mrs. E. A. Meade, who played the organ, and with Mr. Dame led the children's choir in the singing of mission hymns.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

St. John's Church, Georgetown, has opened a summer session of the Church School to accommodate those children who remain in the city during the summer season and who desire to continue in Sunday School. At the first session, June 12, there was an enrollment of thirty-five children who will be under the direction of Mr. A. B. Hoestman; and fifteen children in the primary department, of whom different teachers will take charge different Sundays. Organization of this school will be unlike that of the regular school on account of the smaller numbers and different conditions.

G. F. S. Outings: Last week was "Candidates Week" at the Holiday House of the Girls' Friendly Society near Mount Vernon. Forty small girls and their leaders arrived to spend a happy week away from the city and in an environment musical for its beauty and comfort. The children in this group are from Epiphany Church, St. Paul's, Rock Creek Parish, St. John's Church, Georgetown, Church of the Transfiguration and Epiphany Chapel. Next week, another group will go to Holiday House for an outing and will come from the Chapel of the Nativity, Chapel of the Resurrection, St. Stephen's Church and the Chapel of the Annunciation. Services are held every Sunday afternoon in the chapel there, and the preacher on June 26 was the Rev. H. H. D. Sterrett, of All Souls' Memorial Church.

St. Mark's Church during August will be in charge of the Rev. Charles F. Edwards, rector of St. John's Church, Cedar Rapids, Iowa. During the greater part of September it will be in charge of the Rev. Horace W. Stowell, of Towanda, Penn., while the rector, the Rev. William Henry Pettus, is on vacation. June 21 was the fifteenth anniversary of the ordination to the priesthood of the Rev. Wm. R. Pettus.

M. M. W.

Honorary Canons of The Cathedral: The Bishop of Washington and Cathedral Foundation announce the appointment of the following Diocesan Clergy as Honorary Canons of the Cathedral of St. Peter and St. Paul, which will bring about a closer relationship between the Cathedral and the Diocese:

The Rev. Robert Johnston, D. D., rector St. John's Church, Washington; the Rev. D. Wellington Curran, D. D., Executive Secretary Diocese of Washington; the Rev. Z. B. Phillips, D. D., rector Church of the Epiphany, Washington; the Rev. George F. Dudley, D. D., rector St. Stephen's Parish, Washington; the Rev. Herbert Scott Smith, D. D., rector St. Margaret's Parish, Washington; the Rev. Chas. T. Warner, rector St. Alban's Parish, Washington.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

New Parish House at Collingdale.

Ground was broken Saturday afternoon, June 25, for the new parish building, which the congregation of Trinity Church, Collingdale, is to erect next to the church to serve the community needs of Collingdale and of the parish. Officials of Collingdale Borough, representatives of other religious communions and patriotic and other organizations were invited to take part in the ceremonies by the Rev. Dr. Henry Davies, who is in charge of Trinity Church. Mr. T. Broom Belfield, a vestryman of Old Christ Church, Philadelphia, through whose generosity and interest the new building has been largely made possible, turned the first spadeful of earth.

The building, which will cost upwards of 40,000, when finished, will have an auditorium with a seating capacity for about three hundred and fifty, besides every modern equipment which will enable it to render a complete community service. Saturday's ceremonies began with a procession of all the church organizations, visiting clergy and other invited guests, led by Trinity's vested choir, to the Soldiers' Monument at Clifton and Parker avenues, where services were held. The Rev. Francis M. Taitt, rector of St. Paul's Church, Chester, and Dean of the Convocation of Chester, and the Ven. James F. Bullitt, Archdeacon of the Diocese, made addresses.

Open-Air Services.

Sunday afternoon Bishop Garland conducted "Open Air Services" on the one hundred acre cathedral site recently acquired by the Church in the Upper Roxboro section of Philadelphia. The Bishop made the address and the music was by the vested choir of the Church of the Good Shepherd, Kensington, under the direction of Frank H. Longshore. On Sunday afternoon, July 3, another "Open-Air Service" will be conducted at which the Ven. James F. Bullitt, Archdeacon of the Diocese will be the officiant and make an address.

Young People's Fellowships from upwards of fifty parishes in Philadelphia and vicinity Sunday morning at eight o'clock united in a Corporate Communion Service held in St. Simeon's Church, at which Bishop Garland was the celebrant and preached the sermon.

Bequest: Miss Annie Buchanan, niece of former President Buchanan and widely known in religious and charitable work in Philadelphia, left a $130,000 estate. In her will she provided for a gift of $5,000 to the Episcopal Hospital, for a free bed to be known as "The Buchanan Bed", for the benefit of members of St. Nathaniel's Church, Philadelphia. Miss Buchanan was instrumental in organizing St. Nathaniel's Mission, now St. Nathaniel's Church.

She was vice-president of the Society of Nurses of the Episcopal Hospital.

R. R. W.

SPRINGFIELD.

Rt. Rev. John C. White, D. D., Bishop.

Church Schools Hold Commencement Exercises.

The Church Schools of Trinity, Mt. Vernon; Christ, Carlyle; Calvary, Nashville; St. Thomas, Salem, and St. John's, Centralia, held their joint commencement exercises in St. John's Church, Centralia, on June 12. The church was filled to capacity with the friends and relatives of the children. Promotion cards and certificates were awarded and reports from the various schools read. The banner for the highest standard of the five schools was awarded to Calvary Church School, Nashville. The rector's cross for the most helpful pupil went to Jean Barber, of St. John's, Centralia. The Rt. Rev. John Chanler White, Bishop of Springfield, was present and made a short address to the children. The mystery play, "The Little Pilgrim and the Book Beloved", was beautifully given by children from the five schools.

An interesting exhibit of work done by the children during the Church School year was on display in the croft of the Church throughout the evening.

Christ Church, Springfield, the Rev. Jerry Wallace, rector, seems to be the first parish in the diocese to sense the need of an adequate endowment, not so much for the needs of the Church at the present time, but in the years to come. Christ Church is even today well down in the heart of the business district and rector and people are already beginning to feel the need of preparations being made which will insure the carrying on of the Church's work, and accordingly on Whitsunday there was taken in Christ Church the first offering for the Endowment Fund of this growing parish.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Memorial Service For City Mission's Chaplain.

At the memorial service held on Thursday, June 9, for the Rev. Frederic Wyndham White in the Chapel of Our Saviour at the Manhattan State Hospital for the Insane, the attendance filled the chapel to overflowing. As it seats nearly six hundred people, this was an eloquent tribute to the work that Chaplain White has done as the resident chaplain for the past thirteen years for the Episcopal City Mission Society in this institution.

The chaplain of the society is officially recognized by the state as in charge of all the religious work for those not Roman Catholics nor Jews.

Chaplain White's fourteen years of service were characterized by the faithful performance of duty and unfailing kindliness to the patients and the staff of the hospital. He died on June 6, while still in active service, rounding out an active ministry of forty-two years. He became chaplain of the hospital two years before the Chapel of Our Saviour was opened for services.

For the present the Rev. Almon R. Pepper, a member of the staff of the City Mission Society is in charge of this chaplaincy work.

An Interesting Confirmation Service.

Thirty-four old people at the City Home on Welfare Island, many of them feeble and bent with years, knelt before the altar in the Episcopal City Mission Society's Chapel of the Good Shepherd to receive the confirmation rite of the laying on of hands from the Rt. Rev. William T. Manning, D. D., Bishop of New York, in the thirty-eighth annual confirmation service to be held there by a Bishop of the Diocese on Trinity Sunday.

This was the thirty-eighth consecutive year, also, for a New York Bishop to take with him to this service for the old people, the young deacons and clergy ordained by him earlier on that day at the Cathedral of St. John the Divine, the custom having been initiated by the late Bishop Henry Codman Potter, in 1889. Bishop Manning had with him four newly-ordained clergy and four deacons, who participated in the service.

Following Bishop Manning's sermon and confirmation in the chapel, the Rev. Ernest Sunderland, D. D., Superintendent of the Episcopal City Mission Society, which maintains the chaplaincy work at the Island, spoke briefly of the history of that work on the Island.

DALLAS.

Rt. Rev. H. T. Moore, D. D., Bishop.

Carrying Out A Large Enterprise.

On Trinity Sunday, June 12 Dean Robert S. Chalmers announced to the congregation of St. Matthew's Cathedral, the successful completion of the first step in one of the most significant efforts ever undertaken by the Church in the Southwest.

In November, 1926, alarming cracks were discovered in the walls of St. Matthew's Cathedral, Dallas. On the appearance of these new cracks in the walls, the wardens and vestry promptly secured the services of a well-known local firm of architects and engineers to make a thorough report on the condition of the Cathedral building. The condition disclosed was one of deterioration and insecurity, due to insufficient foundations and if the congregation had decided to continue the Cathedral in its present location, it would have involved an expenditure of between seventy and one hundred thousand dollars, and that expenditure would only have taken care of the immediate physical necessity. It would have made no provision for endowment.

Three meetings of the wardens and vestry were held, and considerable difficulty was experienced in arriving at any decision. In the meantime it occurred to several of the vestrymen that St. Mary's College, occupying a campus of fourteen or fifteen acres, was located advantageously, from the viewpoint of future growth of the city, while the present location of St. Matthew's Cathedral was bound to become less favorable as the years passed. St. Mary's College has been carrying, for several years, a very heavy indebtedness, against which incubus it has been struggling almost in vain. Out of this situation a felicitous plan was developed, by which it was agreed that the Cathedral congregation should endeavor to raise a fund of $540,000. Of this fund, $360,000 should be attempted first. If the $360,000 should be raised, St. Mary's College buildings and grounds should be purchased from the diocese, at a price of approximately $225,000. This purchase price would be sufficient to liquidate all of the indebtedness of St. Mary's College and leave the entire property and buildings free of any encumbrance whatsoever. The remaining sum of $105,000 would remain in hand as a nucleus toward the building of a future Cathedral. This sum would be added to as the present Cathedral site and buildings came to be sold and as the second unit, amounting to $180,000, should be subscribed.

The entire plan was laid before the Bishop of the Diocese on April 18, and had his approval. It was then submitted to the Standing Committee, who unanimously passed a resolution approving of it. It was submitted to the Cathedral Woman's League, to the Board of Trustees of St. Mary's, and to a representative group of business men, and finally, on April 24, at a special meeting of the Cathedral Parish. The plan was adopted by a standing vote, and full authority was given to the wardens and vestry to carry it into effect.

On May 10 the drive was launched for the first unit of $360,000, and on Trinity Sunday, Dean Chalmers was able to announce that this entire amount had been subscribed in full, and that this result had been achieved without employing the services of any professional money-raisers, and with a total promotion expense of less than $800.

The wardens and vestry propose to continue the efforts until the second unit is reached, bringing the total fund up to $540,000.

The effect of this will be that St. Mary's College, which was so dear to the heart of the late Bishop Garrett, and represented so much of his life work, will be continued and developed as a Preparatory School and Junior College for Girls. It has lately become a fully accredited junior college, accepted by all the state authorities. It also means that the campus will form a splendid site for a harmoniously developed group of buildings, including ultimately the Cathedral Synod House and Diocesan center, as well as the school for girls.

It is an interesting evidence of the recuperation of St. Mary's College that in the academic year just passed, the religious instruction given to the junior college group was such that no less than twenty-two students qualified for units of the N. A. T. A. and were awarded certificates. It is believed that this is so far a unique record among the Church educational institutions for young women.

Miss Jeanette W. Ziegler is principal of the College, and Miss Edith James, formerly of the Week-Day School of Religious Education of St. Mark's, Toledo, is in charge of the religious instruction in the school.

No single factor has contributed more to the success of this great enterprise than the affectionate interest and guidance of the Bishop, the Rt. Rev. Harry T. Moore, who spoke in terms of warm congratulation to the Cathedral parish on the occasion of the annual baccalaureate sermon of St. Mary's College. The sermon was preached by the Rev. Robert Nelson Spencer, D. D., of Kansas City, who also added his felicitations.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Dr. Abbitt's Twenty-Fifth Anniversary.

Loving tribute was paid the Rev. George C. Abbitt at the "Community Recognition Service" held Sunday evening, June 5, in the First Baptist Church, in appreciation of his twenty-five years as rector of Grace Church, Hopkinsville, by probably one of the largest congregations that has ever been in that church.

In opening the service, the Rev. R. B. Grider, pastor of the Methodist Church, who is chairman of the Ministerial Association, stated the purpose of the meeting, and that it was set on foot by members of that association.

The invocation was said by the Rev. W. B. Holmes, Jr., pastor of the Westminister Presbyterian Church, and the lesson was read by the Rev. William Garner, pastor of the Universalist Church.

The prayer was said by the Rev. J. W. Stiles, of the Cumberland Presbyterian Church.

Brief addresses were made by Mr. W. O. Soyars, Judge Downer, Dr. P. C. Walker, and the Rev. Dr. Horace Kingsbury, of the Christian Church, who presented Dr. Abbitt with a purse of gold on behalf of the vestry and congregation of Grace Church. Dr. Abbitt responded in a brief and appropriate address. The benediction was said by the Rev. W. W. Astles, of the First Presbyterian Church.

Brief Items of Interest.

Reports from Elizabethtown, one of the oldest Missions of the diocese, tell of hopeful and encouraging progress under the ministry of Canon J. M. Nelson, who has been holding services at this point during the past year.

The work in our Colored parishes, the Church of Our Merciful Saviour and St. Matthew's Mission, Louisville, indicates faithful and praiseworthy activity, the former under the rectorate of the Rev. G. G. Walker; the latter has been without a rector for some months. The Mission won special commendation through a notably fine Lenten Offering from its Church School reported at the presentation service, May 8. The diocesan offering amounted to nearly $4,000.

On National Hospital Day, May 12, the class of nurses graduated at the Norton Infirmary, held its annual service at the Cathedral, conducted by the Bishop of the diocese, with address and bestowal of diplomas. The Infirmary is still asking the aid and interest of its many friends.

On June 12 the Very Rev. R. L. McCready, Dean of Christ Church Cathedral, preached the baccalaureate sermon at the University of Louisville. This institution claims prestige as the oldest chartered Municipal School of its kind in the country. In referring to this fact, Dean McCready made note of the strong ties uniting the Cathedral and University as represented, respectively, by largely the same men as founders, adding the interesting item that as many as four generations in the same family have, in some instances, been connected with both.

June 12 was also a date of general interest to the diocese, as marking the seventy-third birthday of its beloved Bishop. The public press of the See city made gratifying mention of the anniversary with congratulations and full biographical notes.

The resignation of the Rev. C. A. Ross, rector of St. Stephen's, following that of the Rev. Royal Tucker, of St. Paul's, Louisville, makes vacancies in two of the busiest parishes. It is hoped the fall will see both filled.

L. L. R.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. W. L. Rogers, D. D., Coadjutor.

A Debt Erased and a Church Consecrated.

On Trinity Sunday, the Church of the Incarnation, Cleveland, the Rev. Charles C. Jatho, rector, was consecrated by the Rt. Rev. Warren Lincoln Rogers, D. D.

This church, beginning over twenty-five years ago in a small building in Glenville (then so-called) has at length through tremendous financial struggle come to be one of the finest churches in the city. With a full congregation, Church School enrolling three hundred, a sanctuary of great beauty, freed at length from an over-burdening debt, Mr. Jatho, on whose shoulders fell greater portion of the indebtedness, has finally accomplished his desire.

The present site of the church, and the parish house built under Archdeacon Patterson's regime—the capacious auditorium serving for place of worship for many years—lies at the juncture of two prominent city streets very convenient for the worshippers. The purchase of this lot was made possible by the selling of the Glenville Church and grounds to the Roman Catholic Parish in that place. This church, built during the rectorship of the Rev. A. R. McKinstry, has increased its influence wonderfully under Mr. Jatho in the three years of his ministry there.

The service was inspiring in every feature, the unusually wide chancel enabling everybody to see what took place there. Bishop Rogers preached one of his pointed and instructive sermons. A large number partook of the Holy Communion.

In the notes of Bishop Rogers there appear two remarkable incidents: In the number confirmed at St. Peter's, Ashtabula, the Rev. Creetus A. Dowell, rector, one of the oldest churches in Ohio, ninety-three; also in the number of candidates presented by the Rev. Robert Freeborn, of Calvary, Sandusky, the largest number in the history of the parish.

J. M. W.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop

Church School Rally.

The Church School Rally with presentation of Easter offering was held in Grace Church, Grand Rapids, in the afternoon of May 8.

The pleasant weather brought out a large attendance of children with their friends, so that the church was well filled.

The Bishop, with ten of the clergy, were present. The service was taken by the Rev. Messrs. D. D. Douglas and Edwin G. White; and the address was made by Bishop McCormick.

At the time of the offering, as each school was called, children came forward and placed the school offering in the alms basin held by the Bishop. The amount of the offering was $3,600, with several schools to be heard from.

Woman's Auxiliary.

The Woman's Auxiliary of the Diocese met in St. John's Church, Ionia, on May 18. This was a supplementary meeting, as the time of the annual meeting was changed from January to May. The attendance was large, every parish, with two or three exceptons, being represented.

The meeting opened with the Holy Communion, the Bishop being the celebrant, assisted by the rector, the Rev. E. G. White, and the Rev. Lewis B. Whittemore of Grace, Grand Rapids, who was also the preacher. The sermon was a practical exposition and application of the central truth of our Religion—God is Love.

At the close of this service business sessions were held in the Guild Hall. The Diocesan President, Mrs. James E. Wilkinson, presided. An exceptionally enthusiastic spirit prevailed, and the sessions were full of good things.

The treasurer reported the finances in exeellent condition; and the Box Secretary had very encouraging reports of work done. Mrs. W. G. Studwell in charge of the Corporate Gift Fund aroused much enthusiasm. Miss Helen Stevens, director of Religious Education in the Pro-Cathedral, spoke at length on the Summer Conference. This is a new venture of the Diocese, and much good is expected from it. Miss Stevens is one of the faculty, and her talk aroused much interest.

Mrs. R. H. Franchot, Librarian of the Frances Hilyer Library, made a helpful address on summer reading and the use of the Diocesan Library.

At mid-day Bishop McCormick offered prayers for missions and for the Auxiliary. At this service seven candidates were admitted by the Bishop into the Order of the Daughters of the King.

A much appreciated feature of the meeting was the constant attendance and helpful words of the Bishop, whose time has been usually taken by the diocesan convention meeting at the same time.

In the afternoon Miss Grace Parker, Field Secretary of the National Woman's Auxiliary, spoke interestingly on Personal Religion as Expressing Itself in Service.

Delegates were elected to the Provincial House of Churchwomen, after which the convention adjourned to meet in 1928 in Grace Church, Grand Rapids.

J. E. W.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Social Service Work.

St. Luke's Summer Home for Convalescent Women and Children opened in June immediately following the close of school. The institution located in Cresco in the Pocono Mountains, is strictly non-sectarian. It was established in 1893 by the Men's Guild in

St. Luke's Church, Scranton, the Rev. R. P. Kreitler, rector, for the purpose of providing a summer home for women and children in permanent ill health, convalescent or overworked, where a rest and change will be provided that they are unable to secure for themselves.

Last season three hundred and sixty persons were entertained during the season of ten weeks at the home. A check on the religious affiliations of the guests at the home last summer show there were one hundred and eleven Roman Catholics, sixty Episcopalians, twenty-five Methodists, forty-seven Baptists, eighteen Presbyterian; Salvaion Army, four; Congregation, seven; Christian, twenty-five; Pentecostal, one; Lutheran, ten; Christian Alliance, seven; Greek Catholic, twenty; Evangelical, one; Russian Catholic, two.

The first home was established on a farm near Dalton and was maintained two summers. Later the home moved to Lake Ariel and in 1897 a beautiful semi-colonial residence was purchased as a permanent home by the organization.

There are twenty guest rooms and additional rooms for the help, making it possible to accommodate between forty-five and fifty guests for each ten-day vacation period. There is a lawn with trees and shrubs in the front, and in the rear there is brook, dammed for swimming purposes. A large playground to be fully equipped by the Young People's Fellowship of St. Luke's Church this summer provides entertainment for the children.

The only work required of any woman who is a guest in the home is that she make her own bed each day.

The home is maintained by a joint fund, an endowment fund established by the Men's Guild of St. Luke's and an annual contribution from the Community Chest.

The Very Rev. D. Wilmot Gateson, of the Pro-Cathedral of the Nativity, Bethlehem, will spend his summer abroad with his family. Sailing on the Cunard Liner "Caronia", June 17, he will spend a while in and about London and then go to Guernsey, one of the Channel Islands, where he will spend most of his summer. Toward the end of August he will cross into France, and, after spending some time there, will sail for home to be back early in September. His address during July and August will be: Ste. Marie du Castel, Guernsey, C. I., Eng.

Dean Gateson has just finished his fifth year as Dean of Bethlehem, and his eighteenth year in Holy Orders.

Church Home Day.

Wednesday, June 8, was possibly the biggest day for the Diocesan Church Home for Children since its founding almost fifty years ago.

The "Water Wing" as the bathing apartment of such buildings are now called, as well as the new dormitory was dedicated by Coadjutor Bishop Sterrett at the request of Bishop Talbot, who was also present.

Other repairs and improvements were also made to the main building. Two playhouses, one for boys and one for girls were donated and are ready for play in wet weather. An industrial building was also donated. It is small and modest, but is the beginning of a dream which the officials have had for years.

Because of these additions and improvements, the Executive Committee determined to make it a Diocesan Day for the Home. Invitations were sent to all the clergy and officers of the various societies of the diocese to attend the dedication. Over two hundred came. The chairman of the Executive Committee, Mr. Charles A. Mills, furnished a dinner for all present. The band from the Hershey Industrial Home furnished music, and the two schools engaged in a lively baseball contest in the afternoon.

Short addresses were made by Bishop Talbot, Bishop Sterrett, the Archdeacon and Mr. Mills, after which the Coadjutor read the dedicatory prayers.

Convocational Meeting.

The convocation of Scranton met in the historic St. Matthew's Church at Stevensville, Pa., on June 6. The services were started here in 1799. The present church was built in 1814. It is the oldest church building in Pennsylvania outside of Philadelphia. The session of the convocation was devoted mostly to a discussion of rural work.

H. P. W.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Cornerstone Laid at Oceanside.

The cornerstone of a parish house for St. Andrew's Mission, Oceanside, was laid Sunday afternoon, June 12, by the rector, the Rev. Frederick H. Handsfield. Beside the address of the rector, brief addresses were made by the Rev. J. V. Cooper, of Lynbrook; the Rev. C. M. Wilson, of Baldwin; the Rev. Mr. Lauffer, pastor of the Presbyterian Church at Oceanside, and Mr. Rufus Smith, President of the Oceanside National Bank. The parish house is the first building to be erected. It is thirty feet by forty, with a basement the same size. The plot, seventy-five feet by two hundred and forty, was presented to the Church by Mrs. A. A. Pearsall and her children, Mrs. Bristol, Mrs. Shaw and Mr. Jarvis Pearsall, of Oceanside. It is expected that the building will be ready for use in July, only ten months from the date of the first church service in Oceanside. The Rev. F. H. Handsfield, who started the mission, is rector of the Church of the Ascension, Rockville Center. Oceanside lies between Rockville Center and Long Beach, and is growing rapidly.

Clericus Meets at Children's Cottages.

The Clericus of Queens and Nassau met on Thursday, June 16, in the Bishop Burgess Cottages, one of the group of children's cottages of the Church Charity Foundation, at Sayville. After inspection of the new buildings and lunch, the director of the C. C. F. made a brief address on the newer ideas as to orphanages, expressed in these cottages. The children in each cottage are a small enough group to live much more nearly like a real family than is possible in the older or "congregate" type of institution. The children go out to public school and to the parish church. There are but two cottages as yet, one for twenty girls and one for twenty boys. There are fifteen acres of land, and room for several more cottages.

The Rt. Rev. Ernest M. Stires, D. D., has accepted appointments which will keep him in his diocese nearly all summer. He has, however, closed his house in Garden City and taken his family to their summer home at Lake George. He has engagements for the Sundays of July in the eastern part of his diocese, and will be in his office part of each week for necessary diocesan business. He hopes to get in a visit to Lake George between Sundays.

The diocesan assembly of the Brotherhood of St. Andrew had a very successful meeting Saturday afternoon, June 11, at Port Washington. From two o'clock to five there was opportunity for base ball and swimming, and then a well-attended and interesting devotional meeting in the church. The Rev. A. R. Cummings, Chaplain of the Brotherhood, led the devotions. After this the men sat down to supper in the parish hall, and after supper had the annual election of officers. Mr. Wm. F. Leggo was reelected president, and the Rev. A. R. Cummings was reelected chaplain.

The Church of the Nativity, Ocean Avenue and Farragut Road, Brooklyn, has established a free lending library for the children of the neighborhood. It is open on Wednesday afternoons.

C. H. W.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Young People's Camp.

The Y. P. S. L. Camp of the Diocese was held June 7-14 at Battle's on the east shore of Mobile Bay. The camp was under the direction of the Rev. R. A. Hirchhoffer of Mobile, with the Rev. J. W. Heyes, of Eufaula, as chaplain. About one hundred young people and their counsellors enjoyed the week of study, fellowship, recreation and worship. Diocesan officers of the Y. P. S. L. for the coming year were elected President, Allen Bartlett, Church of the Advent, Birmingham; Vice-President, Catherine Nelson, Church of the Ascension, Montgomery; Secretary, Delia Gould, St. Andrew's, Birmingham; Treasurer, Robert Morefield, St. Mary's, Birmingham.

The Conference of Colored Workers of the Diocese was held at Tuskegee Institute, June 16, the Rev. C. W. Brooks, principal of St. Mark's School, presiding. All the Colored clergy of the diocese were present and all congregations represented. Among those who spoke were Dr. R. R. Moton, Principal of Tuskegee Institute, and Bishop McDowell.

The Rev. Edgar vanWright Edwards, late of Graniteville, S. C., was instituted June 9, by Bishop McDowell as rector of Trinity Church, Atmore. Assisting in the service was the Rev. Joseph R. Walker, his predecessor. In the procession were the Protestant pastors of the city, one of whom made an address on behalf of the Christian congregations represented, quite in the spirit of the Lausanne Conference.

"The life which we are meant to lead under the dispensation of the Spirit who has been given for our guidance into Truth, is one which does not take us out of the world, but keeps us from its evil, enabling us to live a heavenly existence on earth, and so to span over the chasm which divides us from heaven."

Family Department

July.

1. Friday.
3. Third Sunday after Trinity.
10. Fourth Sunday after Trinity.
17. Fifth Sunday after Trinity.
24. Sixth Sunday after Trinity.
25. Monday. S. James.
31. Seventh Sunday after Trinity.

Collect for Third Sunday After Trinity.

O Lord, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast given an hearty desire to pray, may by Thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

At His Love-Feast.

Edmund N. Joyner.

Sweet Saviour, too unworthy I
To taste Thy precious Flesh and Blood,
Yet thus alone to Thee I fly,
By Whom alone I'm understood.

Unfit am I to gather up
The crumbs which from Thy table fall;
And who could dare with Thee to sup,
But that Thy love constrains us all?

If Thy just eyes shouldst keenly mark
Within me all that fares amiss,
'Twould quench of hope the cherished spark
Of feasting in Thy realms of bliss.

Were I to challenge Thee, good Lord,
Of my poor heart to seek the ground,
While kneeling at this crucial Board—
I tremble at mine own harp's sound.

Yet must I sweep its vibrant strings,
Whatever psalmody proceeds,
Or such as trusting seraph sings,
Or such as truant sinner pleads.

And mine the last. When shall it end,
This thirsting on the river-brink!
Thou, Son of Man, the sinner's Friend,
At Thy heart's fountain let me drink:

Deep let me drink, till all my heart,
And soul, and body be imbued
And leavened with love, till every art
Of man and devil be subdued.

. . . . . .

Ah, if with willing hands and pure
I could reach out to take this bread,
And lips which will no guile endure
I could be on this chalice fed,

Then, Prince of Peace, such peace were mine
As earth's full cup can vainly give:
Lord, Light of Light, O through me shine,
No more in darkness here to live;

For some time mortal life must fail;
The deathless soul, unfleshed, shall rise,
And at the vision meanly quail,
Of Thy Redemption's vast emprise:

Or at Thy Feast its powers regale,
Spread in Thine utmost Paradise—
Where all Heaven's Company acclaim
The Love, O Lord, which is Thy Name.

The Thirst of the Spirit.

These long hot days of summer are the thirsty days of the year. And yet we perhaps know but seldom how intense that craving may become in some of the hot and dusty tropical lands, in countries such as Jesus lived in. It was something that was felt intensely by all. Every one knew the great satisfaction that came when the water-vender appeared on the street.

Jesus used this common need of every day to picture the joy and satisfaction of the soul that has come to know the blessedness of religious trust and communion. "If any man thirst, let him come unto me and drink."

"Complete fulfillment of the deepest needs of the soul comes to any man who makes the great adventure of living his life in the wonderful way of Jesus. Our Lord brings to us the wealth of the eternal and infinite God in such manner that His words of life and the living presence of the Spirit in our hearts, conveys to our receptive natures that eternal life which was with the Father before all worlds."

The simile of the "well" or "fountain of water, springing up within us unto everlasting life", is more complete than that of the cup of water. The gift of the Spirit is a blessing, ever renewed, ever fresh and wonderful. Some day this summer we may find ourselves beside some spring in the mountains. We are tired and thirsty from the long climb. And there is the little pool of water, ever coming fresh from the rocks, surrounded perhaps by ferns, the great trees sheltering it, a little brook flowing away down the woodland slope. Who cannot call to mind some such picture? Purity, refreshing coolness, satisfaction, beauty—all these, it typifies.

But all this Jesus declared would be given to the thirsting spirit if one would but turn to Him. "As the heart panteth after the water brooks, so panteth my soul after thee, O God," wrote the ancient Psalmist. It is the never ending thirst of the soul, as true today as it was in the long ago. In Jesus alone can we find the final satisfaction, for our souls "can never rest until they rest in Thee". —Ozera Davis, in Zion's Herald.

Sixty Years For Christ.

A long life of consecration and service came to an end a few months ago, when Dr. Chauncey Goodrich died in Peking. Doctor Goodrich was in his ninetieth year, and he had, not long before his death, completed sixty years of missionary work in the service of the American Board of Foreign Missions in China. He was one of the two authors of the Chinese Hymnal, which all Chinese Christians use, and one of the five translators of the Bible into the Mandarin tongue, which Hu Shih, the leader of China's literary revelotion, declares to be the most powerful influence in the Renaissance movement that is awakening Chinese scholars and literary men to fresh and eager intellectual life.

Doctor Goodrich was buried beside his wife and many another devoted missionary worker, including the martyrs of the Boxer year, in the cemetery at T'ung Chou. One who was present writes to the Congregationalist of the impressive scene.

"As the group following the casket approached the cemetery, the sun sank in clear golden light behind the purple hills, and we heard the voices of young girls, clear and sweet, singing one of the hymns Doctor Goodrich translated. We found them standing on either side of the green aisle through which we passed to the open grave. Over all was the solemn mellow light from the western hills.

"Here the Chinese took charge of their beloved dead. Foreigners stood quiet while hymns and prayers and the single tribute were offered. A tall, grave man spoke his heart out, and, his voice failing him, he said, brokenly, 'It is fitting that I should weep at this place'. But he went on presently to glorify the Master who had become a living presence to him and to others in the personality of Doctor Goodrich.

"That broken Chinese voice had proclaimed this an hour of consecration for those who were gathered together in that place, and a time of holy triumph of one who might have said with Paul, 'For me to live is Christ, and to die is gain'. And it was also very full of the simple human fellowship which Doctor Goodrich loved. The young people from the schools were there as well as their elders. Old friends were there, and little Chinese children played about in the green gloom and called to each other in their high sweet voices, and no one forbade them. Village women were there and men burdened with heavy international responsibilities. They were all as one in grief and thanksgiving and praise."

It was a fitting end to a beautiful life.

For the Southern Churchman.

The Born Boy.

By Gregor North.

Boys are funny animals. I say that because they are not conventional human beings. Their stomachs are insatiable, their cruelty instinctive, their inconsequence phenomenal. You never know what they will next "be at". Their natural impulse is to destroy, and if not that, to try out everything to the limit, and often beyond it. Communism runs in their blood. He holds that strength is given to coerce the weak. The younger he is the more he howls and stamps and rages when crossed. Like a monkey, he never stays in the same mood or posture long, and flies from hatred to friendliness in a minute. Achievement has nothing like the same zest as winning by rough and tumble. The fierce fight to secure gives value to the prize in his eyes. His energy is boundless and tireless as a steel spring. He is strong on monotony, repeating a phrase or a snatch of song to weariness when it tickles his fancy, yet, not even memory will keep it when the whim is past. Nevertheless his memory is the strongest faculty. However does he manage without conscious effort to lay it so to sleep although it is automatic? He will learn screeds of rhyme by mechanical, unthinking repetition. How does he forget? Let the psychoanalysts say. I can't.

He ferrets out, unaided, whatever he sees his elders try to cover up. Prohibition is to him like a red rag to a bull. No squirrel is more curious. He is the Arab of his neighborhood, with

no desert for retreat. His secret conclusions hang on the most unexpected pegs of fact. He notes more things than a cat, and like the cat knows how to keep them to himself. Dirt fascinates him. He would rather wallow in a puddle than pass round it. Cleanliness is anathema—Mother Earth is his close friend. Things put out of reach are a challenge to be accepted. His birthday is to do what he likes, when, where and how he likes.

Clothes he tolerates as a convenience. Collars he abominates. Pockets he adores, in fact, the chief end of garments is that they are a vehicle for pockets. Their contents illuminate his standard of values. Only sentiment, hiding somewhere about him, can explain these. He always wants what another boy has, and prizes it only till he gets it. In its acquisition violence is preferred—failing that, "trading" is almost as pleasant. Strength is his idol, and next, agility. Domestic fires are tame compared to those of his own unlawful making. He delights to take down dignity, for it enrages him.

All qualities proper to the other sex seen in his own, are ridiculous monsters, and the "sissy" is to be stamped on at all costs. His elder sister is to be disobeyed, his younger despised. School is a vehicle only for the playtimes and competition outside, the first is often useful as a vent for the soreness bred of his failures in the second. Teachers are born enemies, to be circumvented always. Here his cunning has a hazardous field, disastrous often, but with its brief triumphs. He adores dog-fights most as pure delights of ragings, noises, scuffles, tearings and dust.

His ideal meal begins with pudding, cake and ice-cream—the rest are weak triflings. To beguile the affections of a puppy is the acme of peaceful penetration, and to scare a cat relishes next. He has his own ethics. Tale-telling is the cardinal sin. To refrain therefrom is not so much a subjective virtue, as an objective excellence ruthlessly enforced by public opinion. No nautical almanac provides more constant daily tidemarks than do his own neck, ears and wrists.

His legs and arms are a four-runged ladder to perilous pinnacles, whilst his feats with a pocket-knife and string would give wrinkles to Archimedes. He will put things to more undreamt uses, and in more unimagined positions than a Doctor of Science. Though he wheedles and disobeys his mother by turns, she is the provider for his appetite, his shield from penalties, his advocate in family trials, and his unfailing refuge in extremities. Se he loves her.

The Darkness and the Day.

Eternal God, who hast neither dawn nor evening, yet sendest us alternate mercies of the darkness and the day, there is no light but Thine, without or within. As Thou liftest the curtains of night from our abodes, take also the veil from our souls; quicken all our labor and our prayer; and, though all else declines, let the noontide of Thy grace and peace remain. May we walk, while it is yet day, in the steps of Him who, with fewest hours, finished Thy divinest work. Amen.—Hunter's "Devotional Services".

Let not unworthiness scare the children of God. Parents love their children and do them good, not because they see that they are more worthy than others, but because they are their own.—Archbishop Leighton.

For the Young Folks

A Little Song.

"When I run about all day,
When I kneel at night to pray,
God sees. God sees.

When I'm dreaming in the dark,
When I lie awake and hark,
God sees. God sees.

Need I ever know a fear?
Night and day my Father's near.
God sees. God sees."

—Mary Mapes Dodge.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Looking Unto Jesus.

M. L. G.

If two friends start together upon a long journey they have a right to feel that one of the pleasures of the trip will be their coming to know one another better with each day of companionship. Hardships will be shared, tasks will be done together, new beauties of road and sky will give joy to both. So if a young person takes the Master for his Companion he will expect that each day's walk with Him will bring more knowledge of the Best Friend; and also he will be glad to feel that that Friend in turn will give him new ways, as he is able to help Him in the task of bringing the world to Himself.

"When I was a child," says Paul, "I understood as a child." So little children understand Jesus. But with each year that understanding will grow, if the heart is only kept open to Him. The understanding of the need of the world, its sin, its suffering, will never press too hard upon us if we understand too His ability to save and to sustain. He is equal to the need! It is only when we turn away from Him that we feel hopeless.

And down to our last day on earth He will be with us. Not even death can hinder Him; He has been through all that, it is nothing to Him! But to us, if our work here has been done faithfully, it will be an entrance into new glory, and a closer fellowship with the Companion of our way.

The Garden That Made a Friend.

It was Friday afternoon. Nancy Jane sat with her grandmother on the east porch, looking very disconsolately at the bare garden-spot beside the house.

"It's the first year, grandmother, that we have not made a garden," she said at last.

"Yes, dear."

"And it will be too late to start one at our new home in Dallas when we move," she continued.

"I'm afraid so, child. One does get hungry to make a garden when these warm days come, doesn't one?"

Nancy Jane did not answer immediately, but looked again at the ground that should be all neat little beds and rows. It had been all plowed and broken, but yesterday when father came home he told them that he had traded for a home in the city. They would move as soon as Nancy Jane's school was out.

But Nancy Jane's hands fairly ached to be setting out onions and cabbages, to feel the warm earth as she made the straight little rows. She sat still and thought hard. After a while she said:

"Grandmother, when that woman moves here, don't you suppose she will miss her garden just like we will ours? And don't you suppose she would be glad to find a garden just ready to pick peas and carrots and the tomatoes and beans just ripe to start canning?"

"Well, now, don't you know she would?" responded grandmother heartily. Grandmother always understood so well.

"Grandmother, let's start one for her. We have the seed saved from last year and she could save us some more for next year."

"Bless your heart, little Nancy. Run, get the hoe and the rake while I find the seed. We'll make her the best she ever had."

Before long they were making the dirt fly. All afternoon and most of the morning and afternoon Saturday they were busier than that many bees, and happy, too. They chatted without stopping about how surprised and pleased the woman would be to find a ready-made garden and the nice things she would think and how she would be thankful every time she went to gather vegetables. It was really much more fun than planning for one's self. It left such a good feeling inside.

Sunday it rained, and before they knew it turnips and peas were just popping out of the ground. But just as they expected, the garden was only beginning to be ready when they had to move.

One day a great blue car drove up to the house and a man and woman got out. Then the man turned and lifted a little girl, just about the size of Nancy Jane, in his arms and carried her to the swing on the porch. She had long curls and such a lovely dress and would have been quite pretty had she not been pale and so very thin.

The mothers and fathers fell to talking and Nancy Jane crept timidly up to the little newcomer.

"Can't you walk at all?" she asked.

"Oh, yes, a little; but you see I have been sick for a long time. The doctor says I'll be well if I stay out of doors lots. I have done nothing for a long time but stay in the house and read."

"Don't you like to stay out of doors?"

"No, you can't do anything but ride and sit in parks, and I get tired of both."

Nancy Jane wondered if she could ever get tired of riding, but she said:

"Don't you like to feed the chicks or cut the flowers or help milk or work in the garden?"

"I might. I never did. We have always lived in the house with a lot of other people who never owned anything but cars."

"Can you walk around the porch? Grandmother and I have planted you a garden and it's all ready to eat, and we planted sweet peas clear around the fence."

Slowly the little girl, whose name was Catherine, moved around the porch while Nancy Jane found another chair for her.

"Did you do all that by yourselves?"

she asked, amazed.

"Yes. You see, grandmother and I make the garden every year and have the best times. Mamma buys our vegetables."

"And it's mine now?"

"Yes, we made it for the one who bought the house. Anyway, we could not take it with us if we wanted to."

"I'll send you part of it sometimes," the girl answered happily.

Snatching the scissors from the nail on the wall, she ran and cut a handful of sweet peas and tossed them into Catherine's lap.

"The doctor was right. I believe I am better already. I must hurry and get well so I can work the garden myself. Won't you come back and show me how?"

"I'd love to," replied Nancy Jane.

So it was that often during the summer Catherine's father would come early before the day grew warm and take Nancy to her old home. How the two little girls would work pulling the weeds and picking the beans and okra. Then they would play until the sun, going to rest, would remind them that Nancy Jane must go.

The roses came into Catherine's cheeks and she was now very pretty and Nancy Jane was proud of her, for she knew she had helped them to grow there.—Selected.

The Mexican Pack Mule Asks for Kindness.

The way I happened to write this story is because one day I carried the baggage of a man who was distributing Bibles for the American Bible Society. He was the first man to ever treat me with real kindness and I felt there must be something in those books he had which made people think of doing things for others.

It would not be correct to say that my home is in Mexico for a pack-mule has no home, but I live there. Where the Rocky Mountain range comes down along the coast of the Pacific Ocean there are high ridges and deep gorges over which the rails have not been laid and where the autos cannot go. Over the trails on these mountains I carry burdens.

It's a hard life, but they say hard work never hurt anybody and I don't suppose it hurts me. What hurts me is beating and rough treatment when I'm not to blame. I am sure that the man who wrote about the "joy of service" was not a Mexican pack-mule. Perhaps you don't know how it feels to get a breakfast of a few grains of corn instead of bacon and eggs and some barley straw instead of toast and hot chocolate, and then have trunks and baggage piled upon your back while the two men draw up the cinches. When one of them plants his foot against your side and begins to pull, it feels as if your lungs would never be filled with air again.

Then it seems to me that sometimes life consists of nothing but going up and up on a rough trail till you are all tired out. And then you have to go down and that is worse yet. Sometimes there is a steep place in the dry bed of a stream where it is very hard and slippery; and then you have loose rolling stones and gravel and then deep sand. If your driver is a man who doesn't care, he scolds when you stop. He doesn't seem to realize how it is to keep your footing. It is not pleasant either when the load is wide and one side of your pack hits the rock wall and the other hangs out over the cliff.

I suppose some of the people like the views along the way. Appreciation of fine scenery is not quite in my line; you have to be educated for such things and I guess my education has been neglected. Some of the men who go over the road for the first time seem to think the long rows of organ cactus used for fences are very interesting. But I never could see much in them nor in the line of men and their big hats. I have noticed down in the valley the goats that stand right straight up on their hind legs on the point of a rock and eat the few leaves that grow on the thorny bushes. What little I have, I can eat in some comfort and I am glad I'm not a mountain goat.

Myself and my companions are still carrying miners and merchants, book agents and missionaries over the mountain trails of Mexico. We all know that the railroads and Mr. Ford have lifted the burdens from the backs of a great many pack-mules but it has not made any difference to me. Nevertheless, I realize that labor-saving machinery is a fine thing for the world. But what interests me very much more is the plan that will make men treat me better. It is so much easier to work hard when you are well treated. And when men begin to treat me with kindness, I know they are kinder to each other.

That day I carried the baggage of the man who was distributing Bibles he went behind me with his camera. As I was being cinched up, even though I groaned a little, I said to myself: "Now in this picture which he is going to take of me with my heavy load, I shall have a chance to leave these trails and tell my story to some people in another land." I think the picture turned out pretty well. When you look at it, see how the man plants his foot against my side when he tightens the cinches.

But I never went over the trail with such a feeling of satisfaction as I did that day. Along in the afternoon, when we were coming to one of the hardest places, the Bible man said: "Seems to me that pack-mule has a very heavy load for this trail." I know a very little Spanish and less English, but I could tell by the tone of his voice that he had some feeling for me. There is nothing like a little real sympathy to make a load seem lighter.

Once I was told a story about a donkey who just up and told his rider "where to get off"; I like that story and I know it must be true, for I can tell what a man means by the very tones of his voice. And so, as I have said before, labor-saving machinery is a fine thing. Even if it doesn't help me, I can bray a grand hurrah for railroads, gasoline, electricity and aeroplanes.

But it is well to remember that while these may be used to lift and carry and help they can also be used to kill and to destroy. The more power men get, the more they need the Bible. The only safe and sure thing is to take the Bible over the whole world. And that, the man said, is what the American Bible Society is trying to do. For over half the world still lives in Bibleless huts or homes.

For the Southern Churchman.

A Thrilling Adventure.

Emmie Tyler.

One bright Sunday afternoon a group of small girls and boys who had gathered at the country home of little Brenda Morris started out for a walk.

"Oh! Let's go and see how your new house looks, Brenda!" said Carrie.

"Oh! yes! That will be dandy!" exclaimed all at once.

So they walked quickly and brightly on and soon reached the building, which was situated in a lovely woodland about one-half mile away. All now scattered around in different directions, closely examining everything about the place soon to be Brenda's new home, the boys cramming their pockets with nails, pieces of tin and other things left over by the workmen, one after another exclaiming:

"Oh! boy! Just look what I've found!"

After awhile all came together again and went into a small linen closet which had no window and had been freshly plastered.

"Let's see how dark it will be in here," said Bobbie, suddenly closing the door.

"Oh! there's no knob on the inside of this door!" screamed Nellie, "and maybe we'll all die in a few minutes, because there's not one breath of air in here."

Although they knew there was no one on the outside near enough to hear their cries, they all began screaming, yelling and kicking against the door as if they were crazy.

"Let's stop and ask God to help us," said Brenda at last.

Instantly the cries were hushed, the children fell on their knees and clasped their hands in a prayer for help.

"If we can find a nail maybe we can open the door with that," said Johnnie then. "I've got some in my pocket, but they're stuck together with a ball of putty."

"Hush!" cried Susie, "I hear somebody walking up the steps."

Now the screaming began again and the boys kicked loudly on the door.

"For the love of Mike, what does this mean? What are you children doing fastened up in this closet?" said a strong voice as the door opened wide, for Brenda's father had also walked over to see how the new house was getting on.

Brenda burst into tears as she tried to tell her father the story, for the strain had been almost too great for the little girl, but the other children rushed pell-mell out of the house with a shout of joy as they started off for different homes.

"Atta boy!" cried Bobbie; "you bet I'm never goin' to shut another door till I see if there's a knob on the inside."

A Lovely Sunday School.

Taro and Ume went to school every day. Saturday they did not have their work but played games. When Sunday came, their Mother said, "Will you go to school today"? Taro said, "Not this morning, but in the afternoon we will go and we must be very clean, Honorable Mother, for this is Sunday".

"What is Sunday?" asked the mother.

"Oh, it is the great day of the Christians when their God has them worship Him.

"But you must go and worship your god," said the Grandfather who had come to see them.

"Teacher says there is only one God, Honorable Grandfather," said Taro; we cannot see Him but He sees us and He made all the world and He is Love."

"No, no," said the grandfather, "you must go and pray in the temple to Buddha."

Their Mother said, "Obey your Grandfather and then you may go to school this afternoon."

So they started. Each had a Japanese penny and they walked a long way to the temple. It was in a pretty garden and there were many, many people going up to the big wooden idol and put-

ting their money in the priests' box. Mothers with sick babies went to one of the idols and rubbed its face. They thought it would cure the babies. Ume did not like the idol and did not want to touch its dirty face or hands. Taro thought it was silly. They were glad when Grandfather had bowed to the idol and given his money. Then they went home to dinner. In the afternoon their father said, "Would you like to go to the Park"?

"Oh, no, thank you, Honorable Father," they said, "we are going to the school. Please come, too." So Father and Mother went with the little baby on her back and Grandfather all went to the Sunday School. They were surprised to see the pretty school room in the Starlight Kindergarten and were so pleased with the obedient children who sang so nicely. When they went home, Taro and Ume said, "We can have a Sunday School here in our garden". Taro said, "I will be teacher", and Ume said, "I will teach singing". So they had Father and Mother and Grandfather and Grandmother sit on a mat and the children taught them the verses and the song. It was a lovely Sunday School and Father and Mother were surprised to see how much the children had learned and how well they behaved.—Lucy W. Peabody.

Little Ted.

The sun was shining brightly one early spring morning, and little Ted sat on the front doorstep pondering. His elbow rested on his knees and his chubby face rested in his hands. Ted was thinking; and as he sat there keeping time with his little foot he was softly singing a kindergarten song.

It was Saturday, and, much to Ted's dislike, there was no school, and the little boy did not know what to do with himself.

"I wish there was kindergarten every day," sighed Ted, and he longingly thought of dear Miss Alice and little Hazel and John and Paul, and of the pretty pink mat he was weaving; and then the song came again to his lips and he sang right merrily and sweetly:

"I'm small, I know, but wherever I go
The fields grow greener still."

"That was such a pretty story that Miss Alice told us about the little stream," thought Ted; "how the little stream went singing on its way as happy as could be, watering the grass and the flowers on the banks, and the roots of the big trees, and the cows and sheep and the birds, and then there was the little boy who came after the cows—it was such a nice story!"

Pretty soon Ted was aroused from his reverie by hearing the milkman ring his bell. Ted ran down the steps and up to the wagon in a moment.

"Well, Ted," said Thomas, the driver, "you have come in good time. My leg is so lame with rheumatism that I cannot get out of the wagon this morning. Will you carry the milk in to Maggie?"

"Yes, sir!" said Ted, glad of something to do; and he carried the milk very carefully to the kitchen door, where Maggie met him with a pitcher in her hand.

"Thomas is lame with rheumatism," said Ted, "and can't come in."

Maggie gave him a cookie which she had just taken from the oven, and off he went again as happy as a bird. He felt as if he had wings. He ran out to the gate and swung there for some time, the song again jingling in his mind:

"I'm small, I know, but wherever I go
The fields grow greener still."

Very soon he saw his little friend, Kitty Culpins, coming down the walk, wheeling her baby brother. As she went to cross the street the curbstone was too high and she was not strong enough to get the carriage over. She pushed and she pulled, but it was of no use. Ted watched her for some time and then a happy thought popped into his little brown head. He ran to Kitty, and pulled while she pushed, and they got the carriage safely over. They walked up and down in the bright sunshine for a long time, and then Kitty went home and Ted went to his favorite place on the front steps.

"Sing, singing all the day," sang Ted, as he took some marbles from his pocket and counted them over.

He heard a strange noise on the sidewalk, and looking up, he saw an old blind man, who was very much frightened at a wagon which had passed quite close to him as he was crossing the street. The blind man had lost his way and was tapping with his cane upon the sidewalk, to find out where he was.

Ted ran down to see what was the matter, and the poor old man told him that he had lost his way. He wanted to go to North Street, and so Ted took hold of his hand and turned him gently around, and the old man thanked him kindly.

Just then the dinner bell rang, and Ted ran in with a light heart.

His papa said, "Well, Ted, what have you been doing today"?

"Oh, having such fun!" said Ted.—A Year of Primary Programs.

My Little Dog Bo.

My little dog Bo is so wonderful-wise
He can't read or write—he does not know a word
But he talks with his tail and his ears and eyes
As nicely as any one you ever heard!
You couldn't—I couldn't—but Bo does!

My dad and my dog and myself, yesterday,
All dressed in our best for a nice outing went!
It made me so proud when the ladies would say
"Oh, isn't he sweet!" for I knew whom they meant!
Dad wasn't—I wasn't—but Bo was!

—Dixie Willson, in Delineator.

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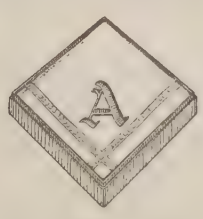
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Deaths

MRS. L. R. COMBS.

After eight years of invalidism, ever patiently borne, MARY RICE JACOBS, wife of Rev. L. R. Combs, rector of Christ Church Parish, Lancaster County, Va., fell on sleep at eleven o'clock Sunday morning, June 5, 1927.

Mrs. Combs was born in the "Carlyle House", in Alexandria, Va., February 19, 1860. She was the daughter of Rev. William Fenton Mercer Jacobs and his wife, Sarah B. Green, and great-granddaughter of Rev. Jared Rice, of the Diocese of Maryland. On her father's side she was descended from Henry Corbin, who settled in Middlesex County in Colonial days; and from Sir Oliver Cromwell. On her mother's side from the Langs and Muirs, of Rowallen, near Kilmarnock, in the Parish of Beith, Scotland, and from William Green, of Sheffield, England.

Rev. William Fenton Mercer Jacobs, her father, served his diaconate in old St. Peters, Baltimore, Md.; thence he went to Harpers Ferry, from there to St. John's, Hampton, which was burned during his rectorship, he losing all he had, including his library. He then went to St. John's, Charleston, W. Va., where after a few years he died.

The funeral service was held in St. Mary's Whitechapel Church Monday afternoon by the Rev. F. D. Goodwin, of Warsaw, and as the sun was sinking in the west her body was lovingly borne to its last resting place by her son-in-law and grandson, the vestry acting as honorary pallbearers.

Rest comes at length though life be long and dreary;
The day must dawn, and darksome night be past;
Faith's journeys end in welcome to the weary;
And heaven, the heart's true home, will come at last.

Personal Notes

The Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, Alabama, sailed for Europe June 17 on the Conte Rosso, with Mrs. Clingman, and their son, Robert. He will be at the opening of the Lausanne Conference. He expects to return September 10. The Rev. Edgar R. Neff will be in charge of his parish during the summer.

The Rev. E. L. Aldworth has resigned as assistant minister of the Church of the Messiah, Detroit, to become rector of St. Peter's, Hillsdale, Mich. The change took place June 15.

The Rev. Robert James Belt, formerly of Clairton, Pa., has been in charge for several months of St. James' Church, Mansfield; St. Luke's, Blossburg, and Christ Church, Arnot, Pa.

The Rev. Thomas G. Mundy, rector of St. John's Church, Albany, Alabama, has resigned to accept a call to St. Mark's Church, Troy, Alabama, effective September 1.

The Rev. Rowland K. Gimson, who has been serving successfully as missionary-in-charge of the Church of the Transfiguration, Blue Ridge Summit; Calvary Church, Beartown, and St. Mary's, Waynesboro, Diocese of Harrisburg, has been appointed City Missioner of the City of Newark, N. J., by Bishop Lines and Bishop Stearly, and has accepted the position, to take effect August 1.

The Rev. T. B. A. Allan, of Sherwood Parish, Cockeysville, Md., has resigned, his resignation to take place the first of August, to go to the Diocese of Albany.

The Rev. Stuart F. Gast, recently ordained to the diaconate, has been appointed by Bishop Darlington to assume charge of St. Luke's Church, Mechanicsburg, Pa. He will also minister to the newly-started work in the Chapel of St. Chrysostom, New Market; St. James, Enola, and St. Gerald's, Harrisburg.

The Rev. Murray Dewart, rector of Christ Church, Baltimore, is in Panama on a six-month leave of absence. Sunday preachers during his absence have included a number of the members of the faculty of the Virginia Theological Seminary. For the summer the Rev. O. W. Zeigler will be in charge.

The Rev. John Oliphant has left Kulpmont, Pa., and should now be addressed at Trinity Rectory, Orbisonia, Pa.

The Rev. George D. Ashley, formerly of City Island, New York, has become rector of the Church of the Holy Trinity, Greensport, L. I.

The Rev. Alexander P. Pflaum, who has just recovered from an operation in a Philadelphia Hospital, has returned to St. Andrew's Church, Harrisburg, Pa., and is now taking full services.

The Rev. R. E. Randall has resigned as rector of St. Mark's, Marine City, Michigan, to undertake evangelistic work in England. The change became effective June 15.

The Rev. Gilbert Apelhof, recently ordered Deacon by Bishop Brown for Bishop Page, after completing his course at the Virginia Theological Seminary, has been appointed missionary-in-charge of St. Luke's, Ferndale, Michigan.

The Rev. F. Bland Tucker, rector of St. John's Church, Georgetown, D. C., and Mrs. Tucker, have left for a two months' trip in Europe and expect to return to the parish September 1.

Mr. Albert Holloway, a student of the Philadelphia Divinity School, has charge of Holy Apostles' Church, St. Clair, Pa., until the newly-appointed rector arrives August 1.

The Rev. John Hall Griffith is assisting the Rev. Mr. Littebrandt, of St. Stephen's Church, Wilkes-Barre, Pa., during the month of July, Dr. Flinchbaugh, the rector, having sailed for Europe.

The Rev. Z. B. Phillips, D. D., rector of Epiphany Church, has gone with his family to Cape Cod, where he always spends his vacation period.

ORDINATIONS.

On Wednesday, June 15, in Emmanuel Church, Kempsville, Va., the Rev. Richard Henry Lee, Deacon, was advanced to the priesthood by the Rt. Rev. Arthur Conover Thomson, D. D., Bishop Coadjutor of Southern Virginia. The Rev. George S. Gresham, rector of

the Church of the Advent, Ocean View, and of Emmanuel, Cradock, preached the sermon. The litany was read by the Rev. Thomas L. Ridout, rector of Galilee Church, Virginia Beach. The epistle was read by the Rev. Norman E. Taylor, and the gospel by the Rev. Wm. El Callender. The candidate was presented by his brother, the Rev. J. Keith M. Lee, rector of St. Paul's, Newport News, who also assisted the Bishop in the celebration of the Holy Communion. The Rev. Richard H. Lee will remain in charge of Emmanuel and Old Donation Churches, Lynnhaven Parish, with residence at Kempsville, Va.

On Friday, June 10, in St. John's Church, Roanoke, Virginia, the Rev. John Simmons Wellford was ordained to the priesthood by the Rt. Rev. Robert Carter Jett, D. D., Bishop of the Diocese of Southwestern Virginia.

The Rev. Devall L. Gwathmey, of St. John's, Wytheville, preached the sermon, and the Rev. Dr. Churchill J. Gibson, of R. E. Lee Memorial, Lexington, presented the candidate for ordination. The Rev. J. Manly Cobb, of Christ Church, Blacksburg, said the litany. The Rev. Roland J. Moncure, of St. Paul's, Salem, read the epistle. The Rev. G. Otis Mead, of Christ Church, Roanoke, read the gospel and said the Creed, and all of these clergymen participated with the Bishop in the laying on of hands.

Bishop Jett celebrated the Holy Communion, being assisted by the newly-ordained priest.

Immediately upon his ordination to the diaconate on June 8, 1926, the Rev. Mr. Wellford was placed in charge of All Saints' Church, Lloyd Parish, Norton, Virginia, and has served there successfully. He has now accepted a call to the rectorship of that parish.

On the day of his ordination to the diaconate he was united in marriage to Miss Harriett Penn, daughter of Mr. and Mrs. Hugh Conway Penn, of Roanoke.

On Trinity Sunday, the Rev. Elliott C. B. Darlington was advanced to the priesthood by his father, the Rt. Rev. James Henry Darlington, Ph. D., D. D., Bishop of Harrisburg, in St. Stephen's Church, Harrisburg. The litany was read by the Ven. William Dorwart, Archdeacon of Harrisburg. The candidate was presented by the Rev. Leroy F. Baker. The epistle was read by the Rev. William Heakes, and the gospel by the Rev. Elliott C. B. Darlington. The ordination sermon was preached by the Rev. Oscar F. R. Treder, D. D., rector of St. Stephen's, Harrisburg. Other clergymen who participated in the service were the Rev. Alexander McMillan and the Rev. O. H. Bridgman.

Mr. Darlington is the Bishop's younger son, and all three of Bishop Darlington's sons have now been ordained to the priesthood. Before seeking Holy Orders, Mr. Darlington was a practicing lawyer in New York City.

REMOVAL FROM THE MINISTRY.

The Reverend Maximilian Pinkert, a Presbyter of the Diocese of New York, having declared in writing his renunciation of the Ministry of this Church and his desire to be removed therefrom, Bishop William T. Manning, Bishop of New York, in the Cathedral of St. John the Divine, New York, on May 14, pronounced and declared that "such renunciation is accepted, and that the said Maximilian Pinkert is hereby released from the obligations of the Ministerial Office, and that he is deprived of the gifts and spiritual authority as a minister of God's Word and Sacraments conferred on him in his ordination; this action being taken for causes not affecting his moral character".

DEATHS.

The Rev. Julius William Bleker, nonparochial priest of the Diocese of Florida, with residence at Jacksonville, died while swimming at Mandarin, Fla., aged sixty-five years.

Funeral services were held at Opelousas, La., Saturday, May 21, the Rev. Walter Lennie-Smith officiating.



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THERE'S A MEAN STREAK IN THE MAN WHO ROBS OTHERS OF THEIR FAITH

Picture four small girls in the shade of a tree playing with dolls. They have a wee table and cakes and wee dishes. Enter a boy who scorns dolls. He kicks over the table, scatters the cakes, and laughs. There are such boys, as you know.

Now consider another matter.

There are in America millions of people to whom religion is vital and sacred. Their faith was absorbed from the environment of their childhood.

> Belief in a Father who is just and wise and merciful gives them comfort and peace and a sense of security, and as they grow older it takes away some of the terror of death.
>
> Among these believers are many humble and simple folk, unlettered, unfit, doomed to live in poverty and obscurity. They have little understanding of great matters; faith is the staff on which they lean.

Now suppose, if you will, that their religion is non-sense; that the universe just happened; that natural laws invented themselves and keep on working under their own motive power; that there is no God, no heaven, no life hereafter.

These millions, then, are mistaken; but still the fact remains that their faith enriches their lives, takes away some of the sting of poverty, and comforts them in their time of sorrowing.

> What, then, of smart men—schooled men of wide understanding—men who have culture and high place and money, who ridicule religion and try to take away the faith that is the crutch of the humble?

They have nothing at all to gain; their destructiveness is wholly wanton. What is the motive that actuates them?

The proselyting atheist has a right to proclaim his unbelief, as the believer has a right to teach his faith; but legal rights do not comprise the whole of good sportsmanship.

If the scornful unbeliever is in all ways superior to the humble one who worships God, does not the very fact of his superiority require him to be generous? Is there no more of noblesse oblige? A theft that makes you no richer and yet leaves the other man impoverished of his greatest treasure seems a petty and ill-mannered business, to say the least—Quillen, in Richmond (Va.) News-Leader.

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Resignation.

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Does God send sickness? Yes, I think
He does,
For what a joy it can be after all!
Though we rebel and think we are abused
And it does hurt when pride must have
its fall.

Rest in the wilderness a little while,
Leave all your mad activities behind,
Forget the plans you made, and with a
smile
Realize that all is well and God is kind.

Just be yourself, and let your mind and
soul
Stretch and expand their weary crippled
wings
Bruised and restricted in the daily rush
Of what we think the most important
things.

So let us not complain when trials come,
But bear them bravely, welcoming release
From active service, and a time to rest
That brings to weary spirits joy and
peace.

The climax of Christian character does not consist in marvelous illuminations and gifts, nor simply in resignation to God's will, but in an experience that no matter what may come exercises all patience and long-suffering, with joy. Patience at home, with neighbors, with fellow-workers, when misunderstood, when opposed, when neglected, when suffering, in absence of feeling—joyfully patient, always and everywhere!—M. W. Knapp.

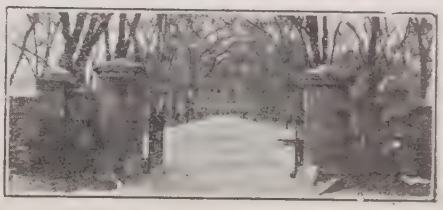
For the Southern Churchman.

To A Dead Child.

Lillian S. Keech.

Although I saw you laid in beauty cold,
Like a young sapling smitten by the
storm.
Yet do I know you live, yet do I hold
The memory of your kisses on my brow.
What purpose you did serve by such quick
flight,
What sudden need in heaven you must
fill now—
I can not know. It seems that I possessed
you
Like a jewel, lent a day or two
To me, which I must now return to God.
So short a span is life, so long is heaven,
So infinite and wise the ways of God.
I can not fathom them—You'll tell me all
The why and wherefore of your sudden
going,
When through the deepening shades I
hear you call.
When o'er the stream you'll reach your
hand and call.

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You can worship God in a different church each Sunday morning—but you don't, do you?

You can worship God in your lodge and neglect your church—but you don't, do you?

You can worship God by sending your children to Sunday School—but you don't, do you?

You can worship God by going to church and taking the children with you—but will you?—The Lookout.

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Thoughts For the Thoughtful

It may be that all our weeping has its part in the oratorio of the universe.

Every day we are becoming more like our thoughts.—Robert E. Speer.

The bond of promise is never seen while we are looking down.

Spiritual things are all mystery, where the Spirit has not the mastery.

In every man there is something wherein I may learn of him; and in that I am his pupil.—Emerson.

The thing that wasn't done when the time came is never quite compensated by the thing done later to make up for it.—Continent.

"Oh, that the Comforter would come!
Nor visit as a transient guest,
But fix in me His constant home
And keep possession of my breast:
And make my soul His loved abode,
The temple of the indwelling God."

The climax of Christian character does not consist in marvelous illuminations and gifts, nor simply in resignation to God's will, but in an experience that no matter what may come exercises all patience and long-suffering, with joy. Patience at home, with neighbors, with fellow-workers, when misunderstood, when opposed, when neglected, when suffering, in absence of feeling—joyfully patient, always and everywhere!—M. W. Knapp.

"Consequences!" This is the devil's argument. Leave consequences to God; but do right. Be genuine, sincere, true, upright, Godlike. If friends fail thee, do the right. If foemen surround thee, do the right. The world's maxim is, Trim your sails and yield to circumstances. But if you would do any good in your generation, you must be made of sterner stuff and help make your times rather than be made by them.—Dr. Thomas Guthrie.

"Lives are like money in that their chief function is to be spent. The great matter is not whether we live or die, but what we accomplish by living or by dying. Three hundred dollars represents a vast expenditure of human labor. So regarded it is in a way a consecrated object. One might call it a vast expenditure of human life. It would be well if we thought more of money in terms of human life and not so much of human life in terms of money."

How hardly man this lesson learns,
To smile, and bless the hand that spurns;
To see the blow, to feel the pain,
But render only love again!
This spirit not to earth is given—
One had it, but He came from heaven,
Reviled, rejected, and betrayed
No curse He breathed, no plaint He made,
Bue when in death's deep pang He sighed
Prayed for His murderers and died.

Anon.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 92. RICHMOND, VA., JULY 9, 1927. No. 28.

A DIRGE FOR THE SOUTHERN CHURCHMAN

In a short chapter of lamentations the New York Churchman of June 4 bemoans the relapse, or retrogression, of The Southern Churchman to the simplicities and the fundamental principles and creeds of the Christian religion and the Protestant Episcopal Church. It dismisses our quotation of the statement on Biblical inspiration by Bishop McIlvaine with the polite sneer that it was written ninety-five years ago.

Our brother of The Churchman neglects to instruct us on the limits of time within which we may, with propriety and in harmony with standards of modernism and advanced Churchmanship, cite and accept authorities. Luther, for instance, wrote some four hundred years ago. If we should undertake to quote him we might be informed of the time of his activities with another polite sneer, perhaps with the veiled suggestion that Luther was a misfortune and mistake. He was a fundamentalist, essentially and consistent. St. Paul wrote and preached more than eighteen centuries, ago and Moses, to whom we are referred in the sixteenth chapter of St. Luke's Gospel as likely to be a competent instructor and guide, was centuries before Paul. If we may not follow Bishop McIlvaine, because he wrote ninety-five years ago, how much greater must be our offense against liberal theology if we follow in any respect Luther, Paul and Moses!

Yet, in this part of the country, and elsewhere, some people can look back on good, simple grandparents of Bishop McIlvaine's time who believed devoutly in his teachings and in those of Luther, Paul and Moses also and were regarded as faithful Christians and loyal Episcopalians, were useful in the world and whom we are very sure are in Heaven, if the modernists will forgive us for firm conviction that there is such a place.

Humiliated and depressed as The Southern Churchman may be by its inability to absorb the new light from the effulgent intellects of progress, it cannot consent to have its range of authorities to be reverenced and doctrine to be obeyed limited to the sixty-eight years since publication of the "Origin of Species". We must reserve the right to think and seek somewhat further back. Venturing even further in rashness and retrogression, we confess that if forced to choose between the fundamentalism of the Tennessee mountains and the progressiveness of Mr. Darrow and the Association for the Advancement of Atheism, we shall prefer the former. Narrow and crude as it may be, it gives us a definite God to worship, a Heaven for which we may hope, a clear code of conduct and distinct reasons for trying to be and do good.

We have no fear, however, of being forced to such choice. These maladies and epidemics of too loose or too rigid constructions of the Holy Scriptures and of wavering and confused faith have afflicted the Church from time to time, almost periodically. Something more than a century ago the Church, first planted on this continent in Virginia, seemed dead here and was revived by plain, simple, loving people holding to a plain, simple, loving Gospel. Always when strange doctrines or lowered standards have tested the vitality and sapped the strength of the Church she has retained a remnant of those powerful in the simplicity, clearness and directness of their faith and through them and the blessing of God has survived and risen, purified and triumphant. In her coming renewed and increasing strength, purification and triumph, we shall hope to have our brother of the New York Churchman rejoice with us that the most brilliantly supported and plausible error could not prevail against plain truth and faith living in unsullied hearts.

Sir William M. Ramsay, that eminent authority on archaeology, in a letter to the National Union for Bible Testimony, in connection with a meeting at Albert Hall, London, wrote: "The longer I study the New Testament, the more convinced I become of its absolute trustworthiness; and also of the care and the faithful study which ought to be given to the reading of it. The books of which it is composed are so wonderfully true to the surroundings and the life and spirit of the time. We who live far away in a different age, accustomed to a different spirit and different way of looking at life, thinking and speaking of the world different, find it hard to realize the full meaning of the words. The disciples who had been with Jesus often perceived in later life that they had not rightly understood what He said to them; yet they learned from those words the way of life. . . .

"The Christian religion is not founded on a falsehood, nor on a misapprehension of facts, nor on legend, nor on half-forgotten and exaggerated tales. . . . Christianity is the religion of truth; it is founded on truth, absolute and perfect truth."

LANGBOURNE M. WILLIAMS.

ENDORSING BISHOP MANNING

The Southern Churchman heartily endorses Bishop Manning's strong, outspoken denunciation of the utterances of the Rev. Mr. Lewis at the Church Congress relative to sex matters. This is not some new problem to be faced—we have been facing it for six thousand years. Some years ago, when eugenics was being agitated, dear old Bishop Randolph in his original and witty way said something to the effect that they might as well pass a resolution in Council endorsing the Ten Commandments. It is an old problem and the old gospel is the one sovereign remedy. Our attitude on the whole matter can be given in the words of Scripture. Ephe. 5:3 says, "But fornication, and all uncleanness, or covetousness, let it not be once named among you as becometh saints". "Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness," etc., Gal. 5:19. Then see 1 Cor. 6:9, 10,

"Fornicators . . . shall not inherit the kingdom of God". Companionate marriage is fornication. God has spoken. It is a work of the flesh. And we are told that they that are Christ's have crucified the flesh with the affections and lusts. God says, "Make no provision for the flesh". But some of these modern ministers are seeking to do that very thing—to hold the young people, forsooth! Hold them for what? Our preaching is lacking in not showing them the way to victory. God has made provision for this problem. "Walk by the Spirit and ye shall not fulfil the lusts of the flesh." Preach the gospel. Preach holiness "without which no man shall see the Lord". We say it in sorrow, but in loving warning to the flock and without any personal animus that there are wolves in sheep's clothing to be found in the ministry. Thank God we believe them to be few. But it behooves us to be watchful. Test everything by the Word of God. Remember what St. Paul says in 1 Cor. 11:13-15, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great surprise if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."

PEMBROKE W. REED.

ADVICE TO YOUNG MEN

By I. H. Nakdimen

Of Fort Smith, Ark.

It is my privilege to have the opportunity to appear before you and give you a lesson.

I was invited to make a talk but I have changed my mind. Instead of making a talk, I thought I would give you a lesson.

To my mind, there is a distinction between a talk and a lesson. You can always accomplish something out of a lesson.

You may not absorb, you may not inhale and you may not inherit all the lessons that you have received, but I feel safe that there is something about each lesson that you have received that is still fresh in your memory.

A talk the way I see it consists of jokes, stories—it doesn't matter what is said—anything to make you laugh and feel good.

A lesson is a teaching, teaching to do better, teaching to do different and to do something that will uplift you, raise you to a higher standard either in profession or in making money.

In profession when the professor gives you a lesson either on law or medicine, journalism or any other specific occupation, he gives you something that will be helpful to your profession.

The preacher in the pulpit does not make a talk. He gives you a lesson on the Bible which is a wonderful lesson.

Now my intention is to give you a lesson on business in a general way and how to make yourself just as big, just as powerful as you want to be.

Each and every one of you are striving for something bigger, something higher.

There is no doubt in my mind you all have an ambition to rise and make a success.

Some may have in mind in a professional way. Some may have in mind in a business way.

Each and every one of us have a hobby for something.

Now the question is, how are we going to accomplish our purpose?

Now bear in mind the man who has made a success in any line named above or any other line hasn't made it by staying out late at nights, getting up late in the morning, spending his money as fast as he makes it, spending more than he has made, being in debt, going often to dances or picture shows, riding around in automobiles; indifferent if he does or don't.

The man who has made a success not only as a doctor, a lawyer, a merchant, a manufacturer, a banker, or even the man in politics has made it through getting up early in the morning, working late at night, staying out of picture shows, staying away from dances, keeping from spending, saving penny by penny, going to church Sundays and listening to the lessons given by the good men in the pulpit, not riding around in automobiles, not buying big boxes of candy, not having a fickle mind to change girls every time he sees a new one, hasn't got foolishness in his mind, but his mind is upon one thing and that is how can I make a success.

Saving is the fundamental principle of success.

Saving is the fundamental principle of thoughtfulness.

We can all make a success if we just think and there is nothing that will cause you to think more than when you save.

Did any one of you ever test your will power? Do you know how to test it?

Testing your will power is a wonderful help to a man's success.

How would you test your will power?

The way I test my will power. Say I am in the habit of smoking and sometimes I will take a cigar out of my mouth and throw it down and say I will quit for ten days and see if I have the will power to quit smoking for ten days.

Anything you are in the habit of doing, anything you crave to do, say to yourself now I am going to cut it out for a day or a week or a month.

Say you are in the habit of drinking a certain drink—say a coca-cola, or too many ice creams or in the habit of eating too much candy or in the habit of doing any luxury that you feel you can't get along without, say to yourself you are going to quite for ten days, or thirty days, and see if you can't get along without it.

Suppose you get angry at a fellow and when one gets angry at the other, they are full of bitterness, full of malice, prejudice, hate and ready and willing to take revenge.

Now when you are confronted and placed in such a position which humanity is subject to, then is your time to say to yourself—No—I am not going to do it.

Now if you can train yourself to possess the power and not do what you want to do, either through malice or through prejudice or through hatefulness, when you have the power not to do what you want to do during the time when your mind is confused and your heart is clogged with bad blood, then you are the man who has the will power to control yourself and guide yourself to success.

Then you become the man of the hour.

Then you become a man of success and loved by everybody.

But the boy who spends his money freely, stays out late at nights, sleeps late in mornings, indifferent about his position, indifferent about his success, indifferent if he saves or don't save, indifferent about testing his will power, he is the man that must face the struggle.

Now, young man, you have the opportunity of your life. You have a greater opportunity than I had when I was a boy.

Fifty-odd years ago, the opportunity for a young man was nothing like it is now.

In the first place, the young man of fifty-odd years ago lacked education. They didn't have the opportunities of getting an education like you have.

I realize that the present young generation are confronted with more temptations than the young men of fifty years ago.

Fifty years ago, there were no picture shows. There were no automobiles. There were no short sleeves and low necks and short dresses to the knees with painted cheeks and rosy lips and other temptations that the young man is now confronted with, which in order to make a success he must fight.

I appreciate what the young man of today has to contend with in order to make a success.

I also appreciate why the young man of fifty years ago was compelled to make a success, because they were not surrounded with the temptations like they are now.

They were not surrounded with the luxuries like they are surrounded now.

All they were surrounded with was hard work and to make a living; not only to make a living for themselves, but the supposition is they had to make a living for their father, mother, little brothers and sisters where now some of the fathers and mothers are not only strug-

gling for a living for themselves, but they are depriving themselves in order to keep their sons and daughters in luxuries, giving them the best education there is, sending them to the best schools and clothing them with the best there is.

That is what makes a lot of difference in the success of the fifty-year-ago generation and the present generation.

With all of this, don't forget that we have today thousands upon thousands of young men who are supporting their mothers and fathers and still go to school and go to college, working their way through without luxuries, shining shoes for their companions, cleaning clothes for their companions in school, in order to pay their way through; and in time make a success.

That shows the possibilities for a young man's success today are just as much as they used to be. It is entirely, as I said, with the young man.

The Meat of Success.

Now, young man, I could speak to you for a day, but I want to give you the meat of success.

The meat of success is thoughtfulness. When you want to strike, think and say I am not going to strike.

When you are so eager to do something, it doesn't matter how bad you want to do it, say—I am not going to do it. I am going to test my will power.

Testing your will power and saving is the greatest power that you can educate yourself to do.

I don't mean when I say save is to go and deposit money in a bank. No—that is only a small part when I say save.

Save your clothes from wearing them out unnecessarily; save your shoes from wearing them out unnecessarily.

Don't be extravagant.

Don't be wasteful.

Be careful so you don't waste. That is what I mean by saving.

Even when you take a drink of water, take enough for whatever you use and not take a glass of water and only drink a half and throw the other half out.

Lots of boys will take a cigarette and light it and take a few puffs and throw it away.

That is waste.

I am only giving you a few of these illustrations.

To show you what will power will do, I know of a lady in Fort Smith (I don't mind to give you her name if any one desires to know it).

Two years ago her husband died. Left her with five children and $2,000 in debt.

During the two years she has supported the five children, maintained herself decently and paid out of debt.

Now think of it—a woman with five children. Her husband left her without a dollar and a mortgage upon the little home and in addition to the mortgage on the home 2,000 scattered debts and in less than two years she has paid out of debt and reduced the indebtedness on her little home.

Now when a woman with five children can do it, why can't a young man do it?

Honesty is the first lesson for success.

Loyalty.
Saving,
Thoughtfulness,
and Hard Work.

The world is seeking and looking for young men of the character outlined.

The opportunities are greater for young men now than ever before.

Who are the most successful men of our country today?

The man who has toiled by day labor.

Through his honesty, through his loyalty, through his saving, through his thoughtfulness, through his hard work, it has made him successful and made him powerful in his profession.

Now, young men, you have the opportunity before you.

If you don't take advantage of the opportunity, don't blame any one but yourself.

No one, neither your father nor mother who is the closest to you, can do as much for you as you can do for yourself.

It is entirely in your power. It is entirely in your hands. Young men, it is up to you.

Everybody loves to see a young man prosper. Everybody loves to see a young man energetic and everybody loves to see a young man make a success.

The public admires a young man when he is energetic and makes a success, but the public does not favor a boy or a man especially who is able and capable for not taking the advantages that stand before them.

The world loves success. The world hates a failure. So now, young men, I hope my lesson will have some effect upon you.

I hope it will soak into your bosom and soak into your mind and soak into your system to the extent where you will take advantage of the lesson of success.

Make a copy of this, give it to each one of the young men—not only to your members but to outsiders. Let them study it. It is not only good for young men but the same could be applied to older ones as well.

BROOK SAYERS

By The Rev. J. de Hart Bruen

Brook Sayers was a little man. He was born in a log cabin at the edge of a mountain at Summit, N. J. His father was dead; his mother died shortly after I made their acquaintance. Brook Sayers had been brought up without religion, but his conversion was very complete. He united with the church and went zealously to work. After his mother's death he lived quite alone in an old, unpainted farm-house. His barn corresponded with the house, and was kept from falling by being propped with several logs.

Brook did his own washing and repaired his own clothes. They looked as if he had made them himself, and the repairs, varied in color, made a grotesque appearance. He worked his little farm with dilapidated farm machinery and an old horse.

One day the agent of the American Tract Society called upon me and asked who had been contributing $100 a year to the Society. I said promptly, "No one", and then revised my answer and suggested a wealthy citizen living some distance out of town. The agent of the Tract Society started cheerfully to collect his hundred dollars. He reached the house and was graciously received by the cultured lady who owned the splendid home. The house had just been built at a cost of over $85,000. The appearance of the house assured the agent, and he presented the cause of the Tract Society. The lady, however, said she was not interested in that work and regretted that he had taken the long walk, for she had never contributed to it. She, however, gave him a dollar.

On his way back he passed over the old farm where Brooks lived and happened to come face to face with him. He recognized the person who had brought in the hundred dollars, supposed to be a farm hand, and said, "Are you not the man that was sent in with one hundred dollars to be credited to the Summit Presbyterian Church and gave no name?" Sayers hesitated, then answered, "Yes". The agent said, "My man, who sent you with that contribution"? Sayers said, "I don't want to tell you", but the agent insisted that in order to collect the one hundred dollars, that had not been sent in recently, he must know to whom to apply. Again Sayers hesitated and answered: "Well, I suppose I must tell you; I gave that hundred dollars myself, but this year my crops are so poor that I haven't got but twenty-five dollars. If you will wait a moment, I will give you that and get the rest as soon as I can".

Years passed. Brooks was a devoted friend to Harry, the sexton, who had been serving the church for fifty dollars a year. He had left Summit, and the new pastor was a stranger to the conditions, but I happened to know that Harry had borrowed the money with which he built his little home, and had died, leaving a large family of little children. So I went back to Summit, thinking that I might possibly be able to raise the money and pay off the mortgage of one thousand dollars. The first man I met was Sayers. I knew of his generosity to the Tract Society and of his affection for Harry, the sexton. I thought perhaps he would be willing to start the subscription, and with such a start I was quite sure I would succeed. To my astonishment Sayers said to me, "Mr. ——, let that alone—you needn't worry about it". I replied that I did not intend to let it alone, but that the mortgage must be paid off if possible. I turned away, surprised and grieved at his apparent indifference to the situation. He called me back and said, "Won't you go home and let it alone"? I said, "I will not". Then he said, "I've got to tell you. You see, when Harry was dying I went to see him and said, 'Harry, can you die in peace'? He said, 'Yes, Brooks, but I am worried about my family. They can never pay

the interest on that mortgage'. Well, Mr. ——, that kind of worried me. You see, I had lent him the thousand dollars, and I just went to Elizabeth and had that mortgage marked paid, and I came back and went into Harry's room and said, 'Harry, now you can die in peace. There ain't no mortgage on your house. Here are the papers'."

This account is absolutely true, and the incidents occurred forty-five years ago.—This tract won honorable mention in the Wood Prize Contest of the American Tract Society.

THE ANGELICAN CHURCH AND ITS MISSION TO THE WHOLE CHURCH OF CHRIST

A MESSAGE FROM NEW YORK TO OLD YORK

By Right Reverend William T. Manning, D. D.

Bishop of New York.

In York Minister, England, at the 1300th Anniversahy of the founding of The Minister, on the Third Sunday after Trinity.

I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole World.— Romans 1:7, 8.

THE occasion which sees us gathered in this great Minster of York is one to stir the heart of every child of the Anglican Church, and it is one that must appeal to the imagination, and the interest of all Christians. For more than three centuries the streets of this city heard the tramp of the Roman legions. Two Emperors of Rome died here within your walls. In the year 314 the Bishop of York attended the Council of Arles. And you are now celebrating the thirteen hundredth anniversary of the foundation of your Minster.

Thirteen hundred years—two-thirds of the time that has passed since our Lord was born in Bethlehem! This is the history of which this building speaks to us. For thirteen centuries worship has been offered to Our Lord in this place, and here your Minster, one of the glories not only of the English Church, but of the whole Christendom, stands today, bearing its witness to the unbroken life, the historic continuity, the Catholic and Apostolic character of the Church of England.

In 627 your founder, Edwin of Northumbria, gave his allegiance to Christ. It must move us to realize that here is the very ground where on Easter Day, King Edwin was baptized, and Paulinus, your first Archbishop, offered the Eucharist thirteen hundred years ago. And if Paulinus, and Aidan and Wilfrid could now be with us in the flesh, they would find held and taught here, in every essential, the Faith of Christ as they knew, and believed, and preached it.

You may well pray, as you are now praying, "for all who have been converted, baptized, absolved, confirmed, ordained to the sacred ministry, or consecrated to the Episcopate in this place".

You have reason indeed to give thanks as you think of all that this Minster has meant to your forefathers, and of all that it means today, not only to your ancient city, but to England, and to the world, and I have the great privilege of bringing to your Archbishop and clergy, to your Lord Mayor and Corporation, and to you all in Old York a message of glad felicitation from the city of the New World which bears your name, and from your brethren of the Protestant Episcopal Church in the United States of America. From my own Diocese of New York I bring a message of affectionate greeting, sent to you by unanimous vote of the clergy and laity assembled at our Diocesan Convention, which I have placed in the hands of your Archbishop.

We are one with you in faith and fellowship. The Church of England is our spiritual Mother and we glory in her long history even as you do. From her we received the Divine gifts of the Faith, the Ministry and the Sacraments as these have come to us from Apostolic days. Your saints and martyrs and scholars are ours also, and we too receive strength from them. We claim our part and share in your historic churches, and while you are keeping the thirteen hundredth anniversary of your Cathedral in Old York we are building our Cathedral in New York on the same spiritual foundation upon which your Minster rests, the foundation of faith in Jesus Christ our Ascended and Living Lord, as that faith in Him has been held from the beginning of the whole Catholic Church throughout the world. And I rejoice to tell you that the City of New York, sometimes unjustly regarded as absorbed in material things, has shown an interest such as few causes have ever called forth from her in the erection of this great building to serve no utilitarian purpose, but to stand solely for the things of God and of the spirit.

We in America are joined to you in old England, and to our brethren in the English-speaking world, by ties which are of God's own ordering and which no man may put asunder.

We remember with deep and lasting appreciation the visit of your Archbishop to America at the time of our entrance into the World War, and the message which he brought to us at that great moment. I shall never forget the scene in our New York Cathedral as the Archbishop stood up to preach there, and the feeling in that vast assembly as he announced for his text the words, "And they beckoned unto their partners, which were in the other ship, that they should come and help them." May America and Great Britain and all who speak the English tongue stand ever in true partnership, not for their own selfish advantage, but for the good of all mankind.

As we look back over the history of this Minister, and see what these thirteen centuries tell us, we give thanks to God for the life and witness of the Church of England. Like other Churches, she has made mistakes, she has her weaknesses and shortcomings, but her record is one to fill the hearts of her children with true devotion and with loyal love.

As we look back over the history of this Minster, and ness to the Gospel of Salvation brought to this world once for all in Jesus Christ. No one can be in any doubt as to the Faith which she teaches, and which she expects, and trusts, her clergy to teach. Not only in her Creed, but in every act and utterance of her worship, she declares her faith in the Christ of history, the Christ of the New Testament, the Christ Who hears and answers our prayers where He now reigns on the Throne of God.

We give thanks for her constant and unwavering wit- of truth, her readiness to hear all that science and scholarship may be able to teach, her faith that there is, and can be, no conflict between the truth made known to us by science and the truth revealed to us in Christ. It is one of her great glories that, in the words of Bishop Creighton, she has been eminently, and still is, "the Church of sound learning". It is the Historian Lecky, certainly no ecclesiastical partisan, who, writing of the intellectual side of the Church of England, says, "There is hardly a branch of serious English literature in which Anglican clergy are not conspicuous. . . . in the fields of physical science, in the fields of moral philosophy, metaphysics, social, and even political philosophy, and perhaps still more in the fields of history (they) have won places in the foremost rank" by work "marked not only by profound learning, but, to an eminent degree, by judgment, criticism, impartiality, a desire for Truth, a skill in separating the proved from the false, or the merely probable". "There is no other Church," Mr. Lecky says, "which has shown itself so capable of attracting and retaining the services of men of general learning, criticism and ability." And in this spirit of loyalty to Truth, in the light of fearless and thorough research, and of scholarship equal to any that the world can show, her witness is that there is no fact of science, there is no discovery of modern knowledge, there is no claim of truth, or reason, to debar any sincere man or woman from kneeling in full and humble faith before Jesus Christ as God and Saviour.

And again we give thanks for the great part which the English Church has played in moulding the life and character of the English people. It is the Church of England, the ancient Church of this land, identified with all your past back to the days of Celt and Saxon which, far more than any other agency, has inspired and developed that type of character which marks the people of English stock. It is from the Church that they have learned their deep sense of justice, their love of liberty, their reverence for womanhood, their faithfulness to their pledged word at whatever cost, their self-restraint and reticence in success and their indomitable courage in adversity.

Who can measure the work of the Church of England, through all the centuries past, in forming and preparing this island race for its great part in the life of the world? And that ancient Church has now been called to far larger service. Her influence, like that of the English race, has spread far and wide over the earth. Standing for the Catholic Faith in its fulness, and in its simplicity, the Anglican Church has today her world-wide mission to the English-speaking peoples.

And we believe that there is a mission beyond this to which God is calling her. At this moment of history the greatest and most far-reaching of all questions, the question upon which the future of the world depends, is the Reunion of the Christian Church. The Church of Christ stands before the world at this time disqualified for her Divine task, her life enfeebled, her witness weakened, her message discredited, by her own differences and divisions. Unable to speak with a corporate voice, unable to give a united testimony, she cannot meet the deep need of the world or do her true work for Christ. It is in this great cause that God has given the Anglican Church her supreme mission.

Between the differences on either side, it has placed God to set her in the middle place. She is the one Church on earth which holds the truth of both Catholicism and Protestantism. She is both Catholic and Protestant. She recognizes and holds the principles for which both these opposing groups contend, authority and liberty, corporate life and individual freedom, the Divine mission of the Church and the free access of each soul to God. It is for her to show more fully than she has yet done, by the breadth of her sympathies, and by still greater freedom in her worship, that the truth which the Catholic emphasizes and the truth which the Protestant emphasizes are not contradictory but complementary, that each truth needs the other for its own enrichment and completion, that both are needed for the full life and power of the Church of God. To the Anglican Church is given this opportunity. She alone of all the Churches has been forced to learn this lesson. God has appointed her to the work of reconciliation.

Fathers and Brethren—the time has come for us to make new effort in this matter, to consider again, with loyalty to the Truth as it is in Christ, but on a new spirit of sympathy and love, the things which separate us from our fellow-Christians.

It is this which we are hoping to do at the World Conference on Faith and Order which meets next month at Lausanne. It is a hopeful thing that Christians are now coming together for conference in this spirit. But we must not expect too much from this gathering. Its scope is necessarily a limited one. It cannot, of course, arrange terms of reunion between the different Churches. Only the Churches themselves, acting through their own governing councils, could take such action. We pray that this gathering may help to prepare the way for the healing of our divisions. In what other way can differences be explained and removed except through conference? But conference alone will not bring reunion. What we all need is closer fellowship with Christ. It is nearness to Him that will bring us nearer to each other. It is a true saying that "the nearest way to any heart is round by heaven". If we were all fully converted to Christ the way to unity would soon be found. I have been urging in America, and I will repeat it here, that what we need is to realize afresh the fact of our brotherhood. We Christians are already one in Christ. Whatever our differences, we Christians are all brothers, and therein lies the sin of our divisions. We are one in the life that joins us to Christ, and, more fully than we realize, we are one also in faith. We all believe in one Lord Jesus Christ, "Who for us man and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man". Roman Catholics and Anglicans, Protestants and Easterners, we are all one in this. We all believe in the Lord Christ, we all pray to Him and trust in His Divine power. We can all join in those great words of praise which have come to us from the first days of the Church on earth, and which have been lifted up here in this place through thirteen centuries, "Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father". And this is the Christian Gospel. The Christian religion is belief in, and fellowship with, Christ our Divine Lord. From this all else that we believe follows. Holding this common faith in Christ the Lord, it must be possible for us, with His help to find the way to visible fellowship and unity, not merely that waste and rivalry may cease, but that Christ Himself may be manifested, that His glory may be revealed, and His Kingdom established among men.

Brethren of the Province of York, and of the Church of England—we who dwell in the newer world ask your prayers that in the midst of the problems and difficulties which we have to meet we may bear our witness for Christ with steadfastness and truth as you have done; we rejoice with you in thanksgiving for "the harvest of the bygone ages, and the hope of the coming years"; we offer our prayers with yours, that God will give to the Anglican Church grace and strength and wisdom and love for the holy mission to which He has called her in the service of the whole Church of Christ.

CHRIST OR CHAOS

Sixty-two million of the 110,000,000 people of the United States have no religious affiliation, the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina and chairman of the Church's National Commission on Evangelism, told clergymen from eighteen States at the third annual Conference of the College of Preachers of Washington Cathedral.

"America is at the cross-roads," said Bishop Darst. "We are not going rapidly down hill to perdition, nor are we going up hill to an infinitely finer civilization.

"But America will go with the 62,000,000 unless the 48,000,000 get busy; unless our religion becomes a little more real with us, a flaming thing that shows the way.

"The Church has the solution to the world's problems, but in order to effect the solution, we must carry religion out into life."

Bishop Darst viewed the College of Preachers, one of the many activities of Washington Cathedral with nation-wide influence, as an endeavor, meriting commendation and support.

"I consider it one of the most significant gatherings held anywhere in the Church during the year," he said. "The possibilities of the plan are enormous. The Church is waiting for something this School of Prophets can give, and I hope the time is near when we can gather here in a permanent institution to discuss problems of Church and parish and fit ourselves with new inspiration for service as ministers and servants of God. I believe and pray that this will come to pass, for it will fill a real need."

Bishop Darst's address was concerned with the "Follow Up of the Bishops' Crusade", and in pointing out the necessity of additional evangelistic effort on the part of the Church, he indicated problems of the nation as observed in interviews and conferences with bishops, clergy and laymen in various sections of the country during the past year.

Although, according to the speaker, Americans do not give as much thought to world problems as they should, there are, nevertheless, men who ask, "Has the Church any answer to the problems of a broken world trembling on the verge of even greater woes"?

The answer, declared Bishop Darst, is that nothing less than "a united Church can heal a broken world". "We must get together on things which have caused disagreements, together under the leadership of Jesus," he said.

The second and most important problem, in the opinion of the speaker, is the apparent indifference of the American people to religion and the assertion that only 48,000,000 people in the United States have any sort of religion was a challenge to his audience.

Bishop Darst scored the clergy for being partially responsible for this attitude. "Laymen tell me that they are not being fed when they go to church. Of course they should go to worship to partake of the blessed things God has to offer at His altar, but the fact remains that 22,000 communicants drifted away from the Church during 1926. We should have found some way to tie these lives to the purpose of God."

The Church's National Commission on Evangelism will carry on for perhaps four years, the speaker said, providing preachers, leaders and lay workers for parishes that feel the need of evangelism. The Bishops' Crusade will

not have succeeded until it has reached the life of every individual, he declared.

In conclusion, Bishop Darst said, "To know Him and make Him known is the thing that should follow the Bishops' Crusade, and to know Him you must follow Him, journey with Him and companion with Him".

CHRISTIAN SOCIAL SERVICE

By the Reverend Arthur P. Gray

Executive Secretary, Department of Christian Social Service, Diocese of Southern Virginia.

(Continued from Last Week.)

The list of suggestions for social service in parishes, as given above, is based largely on the work of Rev. R. Cary Montague, D. D., both as City Missionary of Richmond, and as Executive Secretary of the Department of Social Service of the Diocese of Virginia. In these two lines of endeavor he has come in contact with almost every form of social work, as applicable both to urban and rural problems.

The list is given in answer to a question that is often asked by persons who are becoming more interested in the social side of the gospels: "What can **I** do?" It is not expected, of course, that any one individual or organization will attempt to do all these things immediately, but it is hoped that any one, under any conditions, who is genuinely anxious to make some contribution in the field of "Applied Christianity", can find an answer to his query among these suggestions.

Not a Sunday Cloak.

The Departments of Christian Social Service are trying to impress upon the communicants of the Church that Christianity means something more than occupying a cushioned pew and paying the preacher's salary. The ordained ministers are not to be the **only ministers.** Christianity is a religion of ministering; it is a seven-day religion, and not a Sunday cloak, to be cast aside on Monday morning.

It is a positive religion of accomplishing; not merely a negative religion of refraining.

Two Phases of Social Work.

Now our list, as outlined here, is concerned chiefly with the first of the two phases of the Social Service Program, referred to above, that is, activities for the **relief** of various kinds of needs, and the **alleviation** of suffering and misfortune. This is the more definite side of social work, because it is easy to see misfortunes that have come to pass. It is not so easy to see the **causes** that lie at the **root** of misfortunes, and it is still more difficult to determine how to remove those causes. And yet here is the really great task of the social worker.

So one, at least, of our suggestions looks toward the second phase of social work. No. 12 reads: "Attend classes or meetings for study or discussion on the application of Christian principles to modern social problems," with the parenthesis "(material will be supplied by the Diocesan Department of Christian Social Service)".

Discussion Groups.

A discussion group, on problems that thoughtful people are talking about, is one of the most interesting ways of spending an evening. Get people started to discussing what they have been reading and thinking, and the problem will be how to stop them. Chase them out and shut the doors, and they will stand on the street corners and talk on. And they will go home, in the small hours of the morning, still talking. "And so far, far, into the night."

Here are some plans for conducting a discussion group. Begin with a comparatively small number of persons, say ten or twelve, who are a little more interested in the problems of the day than the average run of parishioners. A residence is more appropriate for such a small group than a hall or parish house. Some light cakes, and a little liquid refreshment, that will moisten the lips, but not loosen the tongue more than the law allows, will help the flow of thought.

The leader selects a few statements that have been made or might be made, by some one representing a certain school of thought, or a certain phase, we'll say of the industrial situation, or a certain attitude towards social problems. The statement may or may not reflect the views of the leader.

Three or four of the following statements might be chosen for an evening's discussion:

Statements for Discussion Groups on Application of Principles of Christ to Modern Social Problems.

(Note: It is not probable that any one individual would agree with all these statements. They are designed to represent a number of different points of view.)

1. The law of supply and demand is the only factor that should enter into the determination of wage scales.
2. A Christian should decline to bear arms in a war for any cause whatever.
3. Negroes should be welcomed into white churches.
4. A Christian should give money to beggars at the door and on the street whenever possible.
5. The love of mankind is secondary in importance to love of one's own country.
6. Publication of crime news tends to increase crime.
7. The best preventive of crime is severe punishment.
8. Military training should be extended to high schools and summer camps for boys.
9. Industries should be controlled by the workers.
10. The State should foster housing programs.
11. A people representing the intermingling of the better elements of all races would be superior to the better classes of the Nordic race.
12. Capital punishment should be abolished.
13. All sorrow and trouble comes from human error, of commission or omission.
14. The government should provide, at cost, insurance against sickness, unemployment and old age.
15. The business of the Church concerns only the salvation of man's soul; it has nothing to do with his body.
16. A poor man cannot get justice in legal matters today.
17. Churches are more sympathetic with capital than with labor.
18. Most men in the business world place first: the defeat of a competitor; second: ethical conduct.
19. The American laboring man is the most fortunate in the world.
20. Immigration should be regulated on a basis of individual qualification rather than on a basis of race or nationality.
21. One's conscience is a sufficient guide to conduct.
22. Superior force is the surest protection against war.

Out of the three or four statements chosen, one should be selected as the chief topic for the evening, and some reading should be done, on this topic, by the leader, and by as many of the group as possible before the group gathers. (The Diocesan Department would suggest reading matter.) A number of charts might be prepared something like this:

Chart for Discussion Group.

Statement	+2	+1	0	—1	—2
1.					
2.					
3.					
4.					

MONO HERE ... ... HWS:fi(...

A check mark (x) in + 2 column indicates that, in one's opinion, this statement is absolutely true; in + 1 column that it is probably true; in — 1 column that it is probably false; in — 2 column that it is absolutely false. One who knows nothing about the subject, or who for any reason cannot express an opinion, or who is undecided what to think, should check in the zero (0) column.

Checking Reactions.

Now with these charts and explanations in the hands of the members of the group, the leader reads the first of the statements chosen, and each one present writes the statement in the first space on the chart. and checks in the column indicating his first reaction to the statement. Without allowing, at this point, any time for discussion, except to explain, if necessary, what the statement means, the other statements are written in, and checked.

Then the discussion is opened, on the statement chosen as the chief topic of the evening, and the fun begins. Two rules should be announced and adhered to:

(1) **Nobody shall get mad.** An ideal group will be composed of persons representing different points of view, and sometimes the statements will vitally concern one or another of them. (2) Not **"what I think"**, but **"what I think Christ would think", is to be the basis of the conclusions.** Remember that this is a discussion group on "The Application of Christian Principles to Modern Social Problems".

After a reasonable time allowed for discussion, the leader calls for a recheck, and each of the group is given an opportunity, if he so desires, to bracket his first check mark, and check in another column, indicating that, as a result of the discussion, his point of view has changed.

Then if there is time, the other statements are brought up for discussion and opportunity given for rechecking.

(To be continued.)

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

WHITHER ARE WE DRIFTING?

Mr. Editor:

Have been reading the article in The Dallas News, June 17, entitled "Sex Freedom and Liberalism Interest Episcopalians After Rector Gives Radical Opinion". I am amazed and grieved to read of such shocking things emanating from any one—be they pastor or layman—claiming to be a Christian, and am led to exclaim, "Can such things be"? and "Whither are we drifting"? for he says, "The New Testament was written by a lot of chumps who were thick in the head. They were thick-heads, but their thickness served Christ, for He was a genius and knew how to make them serve".

If this be true, then we are "adrift without chart or compass". We cannot believe that any great number—be they rector or laymen—of the great Protestant Episcopal Church in these United States believe, or will indorse the radical opinions of the reverend gentleman, "rector of St. Mark's in the Bouwerie".

So long as men like this rector of the Bouwerie say such things as "Protestantism is as dead as the dodo" and cast such reflections upon Christianity and the Christian religion, we need not be surprised at the deflections and derelictions of "Flaming Youth" and deplore the "Crime Wave" and the breaking up of the American home, and the divorce evil, etc., and seek to locate and place the onus and responsibility upon the movies, the automobile, the petting and other wild parties, for the trouble lies with some of our would-be religious leaders and teachers who fail to practice what they so loudly preach and teach, and as a great-religious leader expressed it, "Fail to practice their creeds, or if they disavow a creed—which they have a perfect right to do—fail to practice what they teach".

You who have read the letters of Walter H. Page will recall that he said, "When a Frenchman was dying in the World War, he called upon his wife or his sweetheart, the German called for his mother, the British Tommy asked to be faced in the direction of the guns, and died without calling on any human being as if he had a secret compact with God. I asked a British nurse why this was so and she replied: 'The British Tommy was raised in what you Americans call the public schools, where he learned his Bible as he learned his letters. That's why he's not needing human support when he dies.'"

Yes, it's at such times of dire distress and trouble that those who have faith turn to Him who is an "ever present help in time of trouble", and we would not have this apostle of liberalism deprive believers of this sustaining faith that has helped millions to bear their burdens during life and consoled themselves when called upon to face the Grim Reaper.

C. P. SITES.

5000 Gaston Avenue, Dallas.

"THE EPISCOPALIANS."

Mr. Editor:

The enclosed clipping from the Houston (Texas) Post-Dispatch was sent me, and I forward it to you. It shows what thinking people feel in the way of confidence in our Church as a whole, and inspires me to pray that the Church may measure up to the expectations our friends have.

E. CECIL SEAMAN,
Bishop of North Texas.

Amarillo, Texas.

The Episcopalians.

"Radical brethren in the Tpiscopal National Convention, meeting in San Francisco, had a veritable field day when the meeting opened, due to the fact that Episcopalians subscribe to the doctrine of free speech.

One young man on the convention platform suggested recognition by the Church of unmarried unions and toleration of "sex experiments" by young people. A New York rector, who has achieved notoriety in the past by being rebuked by his Bishop for staging dances by scantily clad women in his pulpit, took advantage of his opportunity to address the meeting by expressing the opinion that the authors of the New Testament were "a bunch of chumps who were thick in the head", while another wearer of the cloth, very evidently with a craving for red, made bold to predict that America soon would be doing to "plutocracy".

The Episcopal Church wasn't born yesterday, and it is scarcely necessary, we suppose, to give warning that this is really not a Soviet meeting in San Francisco, though the reports from the convention that have received the most prominence in the newspapers would indicate as much. It is simply that several of those who have been doing a good deal of the talking know the makings of front-page "position", and have put their knowledge to practical use.

The truth is, of course, that the convention in San Francisco represents one of the most conservative and orthodox branches of the Christian Church in the world. True, the Episcopal Church has evinced much interest in youth in recent years, and has attempted to adapt its appeal in some measure to the life of modern youth in order to win it to the religious life. It might be said that the Episcopal Church is taking the lead among the Protestant denominations in evolving a program that will enable the Church to meet the needs of the time, and especially to grip young people. And it is meeting with no little success in that direction.

The Episcopal Church today is not the staid, unbending, "high brow" communion it has been traditionally represented as being, and as many Episcopalians, in their lighter moods, assert that it is. But the freshened spirit the Church is experiencing isn't going to lead it into dangerous social or theological paths. The Church has the wisdom accumulated through a long past to restrain it. Furthermore, neither its ministry in general nor its lay constituency is recruited from the class that desires to blow up something or tear something else down. Also, the policy of bringing up the children in a knowledge of the fundamentals of the faith makes for stability among the Church's communicants.

No, despite the effusions of the notoriety-seeking blatherskites and erratic sociological adventurers who may occasionally attempt to speak for it, the Episcopal Church isn't going to declare for Judge Lindsey's brand of free love, repudiate the evangelists and the apostles, and substitute the red flag for the cross. Drs. Guthrie, Lewis and Melish to the contrary notwithstanding, the Episcopal Church isn't going Bolshevik. The religious world need have no apprehension on that score."

The Great Commission

S. O. S. FROM ANVIK, ALASKA.

A wireless message from Rev. John W. Chapman, head of the Church's mission in Anvik, Alaska, informs the Department of Missions that an epidemic of influenza has been raging in Anvik and the surrounding region. There have been twenty-nine deaths among the Indian people, all adults. The members of the mission staff have escaped, and the Indian children have come through with no deaths. The death of Indian parents has thrown a heavy burden upon the Anvik Mission. Dr. Chapman's message says that the mission must accept immediate responsibility for forty children. He pleads for a trained nurse to reinforce the staff, and for a house mother and assistant to fill the vacancy caused by the furlough of Miss Margaret Bartberger. He urgently needs also a layman accustomed to outdoor life and work who can assist in building and in the scores of odd jobs that have to be cared for in order to keep the buildings in repair, the woodpile replenished, and the work of the mission going forward. The addition to the mission family of a large number of orphaned children requires another building to cost $8,000 and at least $3,000 for food and other care for the children.

Bishop Rowe wires to the Department of Missions:

> "Anvik has my deepest sympathy. Once again I must ask all friends of Alaska to help me meet this desperate need. The Church has never failed to care for my helpless Indian people in Alaska, and I am sure it will not fail now. Dr. Chapman's forty years of service at this one post call on us for everything we can do to help him care for the people to whom he has devoted his life. His heart must be almost breaking as he sees the suffering that comparatively little money will relieve, and then realizes that he has not on hand even that little."

Bishop Rowe leaves Seattle on July 2 for Point Hope. He will have to spend the entire summer in Arctic Alaska and cannot personally care for this Anvik emergency. The Department of Missions is endeavoring to secure additional members for the Anvik staff and will gladly forward to Dr. Chapman any gifts of money to help provide food and shelter.

JOHN W. WOOD.

WORK AMONG LEPERS.

One of the branches of the Church's work in Japan nearest to Bishop McKim's heart is the impressive and beneficent work for lepers at Kusatsu. "Until fifteen years ago," says Bishop McKim, "Kusatsu was like a place of perdition, full of rottenness and uncleanness. It is now a paradise for more than three hundred of God's children who are looked upon as physically loathsome, but whose souls have been cleansed and sanctified by the Holy Spirit of God, in whose sight they are beautiful. This activity has been carried on up to the present without any direct appropriation from the Church at home, and the necessary expenses have been met largely by a devoted woman whose life and all that she has are consecrated to God's service; also by Japanese official contributions and by gifts from friends here and in America. The equipment is of the simplest and cheapest. The buildings are frail and unsuited to the severe winter climate, where the snow lies several feet deep from November until April. Miss Mary Cornwall-Legh is now approaching seventy years and lives the most ascetic of lives. May I take this opportunity to set before the Church in general my urgent prayer that individual Churchmen and women may see in this a call from God to relieve us of some of the responsibility for the financial burden which we are now carrying? There is no mission work in Japan which yields such splendid spiritual results as that at Kusatsu. There are more baptisms and confirmations there than at any Church or institution of the American Church Mission in Japan. Our leper Christians believe in self-help and do all in their power to show their sympathy for others. They were the first people to send a contribution to stricken Tokyo after the earthquake. They have contributed to the work in Alaska, Panama and Armenia, and are prompt to respond to any local need which appeals to them. I appeal to our Church people to relieve to the extent of their ability the woman who has given her all. I appeal also for the lepers, separated from relatives and former friends, who are dependent upon the charity of the Church."

Any gifts sent to the Department of Missions will be promptly forwarded to Bishop McKim.

A member of the Church in the Diocese of New York has established with the Foreign and Domestic Missionary Society a trust fund of $30,000, the income to be used for the support of St. Margaret's Home, Kusatsu, Japan. The home itself was given a few years ago by the same donor for the care of the untainted children of leper parents. It is a part of the merciful and self-sacrificing work carried on among lepers by Miss Mary Cornwall-Legh, under the auspices of our Church in the Diocese of North Tokyo.

THE CHURCH HOSPITAL IN ZAMBOANGA.

Bishop Mosher writes:

The Church Hospital in Zamboanga, opened fifteen years ago, was, by many years, the first modern hospital there. At that time it seemed that Zamboanga was going to be one of the important American centers of the Southern Islands, and it seemed that the Church ought to do what it could to look after the health of those who went there. Also a splendid field seemed to be open for work among the Moros in whom the Church saw a very important and necessary contribution to what America was trying to do in this archipelago.

Later on two other hospitals began work there, of which the one belonging to the Roman Catholic Church was maintained for a very few years and the Government Hospital is being carried on now with always increasing efficiency. The work that our Church hospital is doing, however, is important ,and the financial report is gratifying. I suppose there have been at least five times when I have felt that we could no longer keep that hospital open, for the Church at home cannot be asked to do more than provide the salary of a nurse and the annual contribution of $1,000. The financial report, therefore, is gratifying because it shows that the hospital is holding its own excellently well. Those who want to keep the hospital in Zamboanga have been quite generous in their contributions and the earnings for 1926 have been most satisfactory. The report suggests considerable satisfaction for the year just passed and confidence for the year to come.

AN INTERESTING VISITATION IN LIBERIA.

The April-May issue of The Liberian Churchman reports a visit of Bishop Campbell through the interior of the country, a fourteen-day walk from Cape Mount to Mosambolahun, where he found the work of the Holy Cross Mission in a very encouraging condition, and confirmed fifty. At Pandemai the Bishop confirmed sixteen. Here the Rev. James Dwalu was recovering from the shock of a stroke of lightning which fell out of a perfectly clear sky and shattered a flagpole twelve feet from where he was sitting.

During the Bishop's trip in the Gbande and Buzzi sections he confirmed about one hundred in all. As far as can be known, this is the first time that a bishop of the Church has been in this country so far from the coast.

BRYAN UPHELD.

Ghost of William Jennings Bryan, attention!

Listen to this from Dr. Henry Fairchild Osborn, president of the American Museum of Natural History and the acknowledged leader of all the anthropologists and evolutionists of America, if not of the world.

"The Ape-human ancestory theory is greatly weakened by recent evidence. . . . I regard the ape-human theory as totally false and misleading. It should be banished from our speculations and from our literature, not on sentimental grounds, but on purely scientific grounds, and we should now resolutely set our faces toward the discovery of our actual pro-human ancestors. . . . The 'Dawn Man' belonged to a distinct family, the Hominidae, ground-living, alert, capable of tool-making. The ape belongs to a distinct family, the Simidae, tree-living, sluggish, incapable of tool-making."

In the evolution war, about all that Bryan fought was the ape ancestry theory and it earned for him the enmity and ridicule of hordes of scientists, all of whom will please proceed to get into line with the dead Commoner, now that Dr. Osborn has spoken.—Washington Herald.

A parting judgment that advocacy of "unmarried unions" and "sex experiments" is "not only shameful but damnable —a sin against God", was left by Bishop William T. Manning, who sailed for Europe on the Majestic.

A sweeping attack on "companionate marriage", "sex questionnaires" and the "divorce mills" of Paris and Reno was contained in a statement issued by the bishop before he sailed with his elder daughter, Frances, to attend the thirteen hundredth anniversary of the York Cathedral and to visit Lausanne, Switzerland.

Referring to "companionate marriages", the bishop said:

"If I thought that the Church would listen with open mind to such a proposal as this I would not lift another finger for the building of St. John's Cathedral or for any other cause in the Church".

Sanctioning of "companionate marriages" was mentioned for consideration at a recent conference of the Episcopal Church in San Francisco.

Its consideration, the Bishop said, "is also being commended by not a few professors in our universities".

He said he recently had been shown "a questionnaire sent out by a male professor to the young women of one of our best known women's colleges, in which not only is the so-called companionate marriage definitely suggested, but the questions asked of these girls are of such a nature that it would be improper for me to quote them here". He said another girl had written that she has been assigned "companionate marriage" as a topic for a sociology class paper.

"With the divorce mill running as it is in Paris, Reno, and elsewhere to break down the sanctity of marriage and with the sanction of unmarried unions now openly suggested," the Bishop asserted, "it is time for us to consider where this is leading us."

Church Intelligence

RUSSIAN STUDENTS' CONFERENCE.

The Rev. Thomas Burgess, Secretary Foreign-Born American Division.

There are about 1,500 Russian students in our colleges throughout the United States. These young men and women are of the highest type, part of the exiled "intelligentsia", the future hope of Russia.

From June 22 to 26 about thirty-five representatives of the National Russian Students' Christian Association in the United States met for conference, largely on spiritual topics, in Camp Haarlem, Conn., by a beautiful lake on the western side of the Berkshires. They were to go to our school at Lenox, Mass., but a scarlet fever outbreak prevented. Dean Ladd offered them Berkeley, but they wished a place away from the world. So the Y. M. C. A. provided this beautiful camp.

The Russian Bishop of Chicago was their chaplain, Theophilus, humble, democratic, dignified, a true and efficient leader, deeply spiritual. He was formerly for eighteen years in San Francisco. During the first part of the Revolution he was the secretary of Patriarch Tikhon, who sent him here to help Metropolitan Platon. Dean Turkevich, of the New York Cathedral, was also present, and his two six-foot boys, students at Dartmouth, one the senior manager of the freshman football team. From the European Russian Students' Christian Association came two of its chief organizers, Professor Zenkowsky and Dr. Kullman, men on fire with the Orthodox religion.

The days were spent with conferences on religion and also on organization and spreading the work among all Russian students. The boys slept in tents; the girls in a farmhouse. A finer set of college students I have never seen. They enjoyed, like any collegians, the recreation periods, with games and boating on the lake, and the fun at meal times, preceded by a beautifully sung Grace. As a typical Russian method of showing their appreciation, they tossed high in the air and caught —not with a blanket but with their arms—Mr. Anderson, "Y" Secretary, who was their genial host, and also the Scandinavian cook, Mr. Anderson, who was in Russia eight years and speaks Russian like a native.

They converted the central building hall into a Russian chapel with improvised altar and iconastasis, all decked with green boughs and masses of daisies and other wild flowers. Here on Saturday evening I stood behind the screen for the long hour offices, and on Sunday morning from 8:30 to 11 there was celebrated by the bishop, priest, deacon and reader, and choir of students, a wonderful Eucharist, the Divine Liturgy of St. Chrysostom. The Bishop sang some parts of the service in English.

Then came breakfast and the final conference, in which many told what the successful meeting had meant to them.

This conference was part of that extraordinary movement outside of Russia among the Russian "emigres". "Circles" of students—those at the conference represented the "circles" in America—have been formed, primarily to put the students into touch with God. Young men of the best intellectual type are preparing for the priesthood in the new Russian Seminary in Paris. Famous Russian University professors, once agnostics, professional men and some nobles of the old regime, have taken Holy Orders. The Holy Spirit is working. In fact, the return of the exiled "intelligentsia", purged by the fire of suffering, to their Holy Church, is one of the most striking spiritual phenomena of modern history.

When the autumn comes our clergy and our lay people in college towns should make themselves friends of the Russian students.

English Clergyman Coming to Berkeley Divinity School.

The appointment of the Rev. Cyril E. Hudson, M. A., of England, to the faculty of Berkeley Divinity School as lecturer on Systematic Theology for the coming year is announced by the Rev. William Palmer Ladd, Dean of Berkeley, who established the practice several years ago of bringing to this country each year an English clergyman as special lecturer at the school.

Mr. Hudson resigned as Director of Religious Education in the Diocese of St. Albans, England, in accepting this lectureship at Berkeley, and will be a member of the faculty throughout the school year.

Mr. Hudson will take up his residence at Berkeley Divinity School at the opening of the fall term in September. He will assist in the "extension work" at Berkeley as well as teach the regular courses in theology.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

Old Church Observes Anniversary and Calls New Rector.

The Rev. John Lowry Hady, rector of St. Paul's Church, Doylestown, Pa., has accepted a call to the rectorship of historic Gloria Dei (Old Swedes) Church, Philadelphia, the foundation of which dates back to two hundred and fifty years ago, when the Early Swedish Colonists settled along the banks of the Delaware River.

Mr. Hady will assume his new charge on August 15. He succeeds at Gloria Dei the Rev. Addison A. Ewing, who relinquished his rectorship at the beginning of the present year. For several months past the Rev. Dr. George Cadwalader Foley, a member of the Philadelphia Divinity School faculty, has been serving at Gloria Dei pending the selection of a new rector.

Mr. Hady, who has been in charge of St. Paul's, Doylestown, since March 1, 1925, was born in Romney, W. Va., in 1890. He graduated from the Virginia Theological Seminary in 1919. His first work as a missionary was in the mountains of West Virginia. He then became rector of Trinity Parish, Shepherdstown, W. Va., coming from there to St. Paul's, Doylestown.

On Trinity Sunday of this year Gloria Dei celebrated the two hundred and fiftieth anniversary of its foundation as a parish and the two hundred and twenty-seventh anniversary of the dedication of the present church building. A log block house erected in 1699 as a defense against the Indians stood on the present site of the church. This was later fitted with simple appointments to serve as a church. On Trinity Sunday, 1677, the Rev. Jacob Fabritius preached the first sermon there. On the First Sunday after Trinity, 1700, the present church building was dedicated.

With the arrival of the English Colonists and the planting of the Church in Pennsylvania, the relations of the Swedish congregations with the Episcopalians became cordial and intimate. Clergy of both establishments shared in the performance of duties and ministered freely for one another. Before the Revolution the Swedish language had fallen into disuse and Swedish and English families had widely intermarried. During the pastorate of the Rev. Nicholas Collin, the last of the Swedish ministers to serve Gloria Dei, the Prayer Book of the Episcopal Church was used in the Swedish churches and Dr. Collin's assistants were all in Anglican Orders. On the death of Dr. Collin the congregation severed the tie, a merely formal one, which had bound it to the Church of Sweden, and it became in name, as it had been in fact, an independent and self-supporting parish. In 1845 it was admitted into union with the Convention of the Protestant Episcopal Church.

Visitors to this ancient parish, overlooking the broad surface of the Delaware River, the quiet and beauty of its spacious grounds, unspoiled by the rush and clatter of the busy commerce of the river front, find themselves surrounded with many evidences of the hardy Swedish Colonists, whose first thought upon their arrival in the new land was the establishment of the Church.

Relics and memorials of these early Swedish Christians may be seen; the baptismal font brought by them from Sweden in the seventeenth century, and also many other records and memorials of the days before our own Mother Church of England was planted

in Pennsylvania in Old Christ Church in 1695 are there. Beneath the chancel of Gloria Dei are the graves of early Swedish rectors and in the churchyard may be seen the tombstones and graves of the early Swedes.

The Ven. James Fry Bullitt, Archdeacon of the Diocese, officiated Sunday afternoon at the second Sunday "open-air services" conducted on the new Cathedral site in Upper Roxborough. "America's Treasure Hunt" was the topic of Archdeacon Bullitt's address. The musical program was rendered by the Trumpeters and choir of the Church of the Good Shepherd, Kensington, under the direction of Frank H. Longshore.

R. R. W.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Summer Services.

Grace Church, Georgetown, has secured for the summer months the services of the Rev. Mills Perkins, who was ordained deacon by Bishop Freeman on Ascension Day last in Bethlehem Chapel, Washington Cathedral. Grace Church is at present without a regular rector. Mr. Perkins will also have charge of the Chapel of the Redeemer, Glen Echo, Md.

The Rev. Edward Charles Russell, rector of St. Ann's Church, New York City, will be in charge regularly at St. John's Church during the absence abroad of the rector, the Rev. Robert Johnston, D. D. Mr. Russell expects to remain in the city until September 20.

The Rev. Raymond L. Wolven will have charge of the work at Epiphany Chapel during the summer months. Epiphany Chapel is at present without a regular vicar.

An Interesting Wedding.

Rev. John S. Moses, formerly rector of St. John's Church, Georgetown, and Miss Annette McCartney, of Christ Church, Georgetown, were married in Christ Church on Tuesday afternoon, June 28. This wedding was of unusual interest to many Church people in the Diocese and a number of clergymen were present. The ceremony was performed by the Rev. Mr. Mitchell, cousin of the bride, and the Rev. E. Pinkney Wroth, rector of Christ Church, and college mates of the groom. The Rev. Mr. Sterrett, rector of All Souls' Church, and Mr. Paul Harding, son of the late Alfred Harding, Bishop of Washington, were numbered among the ushers. Mr. Moses served as rector of St. John's Church for about three years, resigning at the end of that time to take a charge at Chestnut Hill, Boston. The bride has been a life-long member of Christ Church, Georgetown, and is one of a family closely connected with the Church and life of Georgetown for several generations.

Choir Camp.

The choir of St. Mark's Church has left for camp at Cornfield Harbor, Md., where they will be under the leadership of Mr. Henry B. Blair, assisted by Mr. Samuel Wood, organist and choirmaster, and Rev. C. S. Abbott. This choir camp has a record worthy of mention, this being the twenty-ninth summer of camping for St. Mark's choir. Mr. Blair is responsible largely for this record and finds his greatest pleasure in vacation time in camping with the boys and making the camp a success.

American Guild of Organists.

The sixth General Convention of the American Guild of Organists, which was held in Washington June 28, 29 and 30, brought a rare treat to those music lovers who were able to participate in some of the meetings. Recitals by organists of outstanding ability contained on their programs organ works by organ masters ranging from Bach to those of more modern times as well as modern style. Two church organs, the organ at the Library of Congress and the new and large organ at the Auditorium, were the instruments used. Addresses and discussions on organ recitals and at another session on "Congregational Praise" were features of the convention also. Headquarters of the convention were at Epiphany Church, and the organist of that parish, Mr, Adolf Tovorsky, who is also dean of the local chapter of the American Guild of Organists, was untiring in his efforts, which proved most successful, to make the convention a joy to every one and something long to be remembered. About one hundred and fifty organists registered and these came from States far distant and near at hand. One morning of the convention was given over to a sight-seeing trip, when members of the local chapter took the visitors in their own cars to Mt. Vernon and other places of interest. A banquet the last evening closed the convention, the first of its kind in Washington. The American Guild of Organists commends itself to all who desire to see the best in Church music, because Church music and the organ are so inevitably bound up in each other. The following excerpt from its constitution shows the object of the organization:

"To raise the standard of efficiency of organists, by examinations in organ playing, in the theory of music and in general musical knowledge, and to grant certificates of fellowship and associateship to members of the Guild who pass such examinations."

M. W. W.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. W. L. Rogers, D. D., Coadjutor.

Historic St. John's, Cleveland's Oldest Church.

St. John's is the oldest church of any kind in Cleveland, the cornerstone having been laid by Bishop McIlvaine July 2, 1836. This itself is a most interesting fact.

For many years it was the foremost Episcopal Church, having in its congregation the most prominent families of the city. Its influence was felt throughout the city. Strangely enough, the street on which it is situated is still called Church Avenue and a street parallel—Vestry Street. Over the entrance the city has placed a bronze tablet, stating the church to be one of the oldest landmarks.

Among its rectors two have become Bishops—the Rt. Rev. Henry D. Aves, D. D., former Bishop of Mexico, and the Rt. Rev. Lewis W. Burton, D. D., the Bishop of Lexington. It has been the spiritual home of many outstanding men and women. Among the clergymen it has produced are the Rev. George P. Atwater, D. D., rector of Grace Church, Brooklyn, and the Very Rev. Arthur Dumper, D. D., Dean of Trinity Cathedral, Newark, N. J.

The church was founded by Judge Josiah Barber, the first Mayor of Cleveland. His descendants are still active members. Robert Rhodes, well-known philanthropist, left a legacy of $25,000 for endowment, which was increased materially through the efforts of Miss Stella T. Hatch, President of the Animal Protective League of Cleveland, who is still active.

This splendid old church still stands with its beautiful architecture unimpaired. It is thought to have been modeled after St. Botolph's, Boston, England.

Formerly surrounded by beautiful homes, the church is now hemmed in by business blocks, and there dwell around it people having no interest in its traditions; its congregations having gradually moved to the suburbs and scattered, many becoming affiliated with other churches. Of late years it has been in a very fragile condition, both numerically and financially, kept alive almost entirely by its endowment, which is all too small.

Last November the vestry elected to the rectorship the Rev. Roy Ellicott DePriest, a native Clevelander, formerly assistant at Grace and St. Peter's, Baltimore. Since then the old parish has taken on a new lease of life. In May Bishop Leonard confirmed a class before a congregation of over two hundred. He remarked that it was the largest congregation he had seen in the church in twenty years. At the Easter service there were about three hundred present. The congregation has been steadily increasing, drawn from all parts of the city and many strangers passing through. Many who have not been in the church in years have revived their interest.

One hundred people were assembled at a parish dinner several weeks ago. The young rector is meeting with enthusiastic support on every side. Truly, this historic shrine is being rehabilitated as a house of worship for all people, on the basis of its old traditions.

J. M. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

Mission Started at Jewell Ridge.

On the evening of Sunday, June 19, the first Episcopal service was held at the mission just established at Jewell Ridge by the Rev. Herbert H. Young, Dean of Associate Missions. There was a splendid congregation and a fine response. In the service Mr. Young used the little booklet prepared by Bishop Jett, "Our Book of Worship, or Helps to the Use of the Book of Common Prayer, and Explanations". This is a simplified service book for use in congregations which have not become accustomed to following the service in the Prayer Book and has been found to be of the greatest value in the associate missions field and elsewhere in the Diocese.

The Jewell Ridge Coal Corporation is cooperating in every possible way with Dean Young in his effort to bring the Church to this coal mining community of about one thousand persons, and it seems certain that excellent results will be attained.

Preparations for the Synod.

At the recent session of the Diocesan Council the clergy and vestries of the

Roanoke churches were constituted a committee and charged with the duty of making suitable preparations for the entertainment of the Tenth Synod of the Province of Washington, which will assemble in St. John's Church, Roanoke, on Tuesday, October 18, 1927.

On June 28 this committee met and perfected an organization with the following officers: The Rt. Rev. Robert C. Jett, D. D., General Chairman ex-officio; the Rev. Alfred R. Berkeley, rector of St. John's, Chairman; Mr. C. Edwin Michael, Senior Warden of Christ Church, Vice-Chairman; Mr. Thomas A. Scott, General Secretary.

An Executive Committee was formed, composed of the clergy and wardens of the three Roanoke churches. This will meet in the near future and consider initial steps looking to the proper entertainment of the members of the Synod.

Although located in the southwest corner of the Province, Roanoke is by no means difficult of access as compared with numbers of other points in the Province. On account of its excellent railway connections it is easily reached from Philadelphia, Baltimore and Washington, Harrisburg, Pittsburgh, etc. Also, located as it is at the end of the beautiful Valley of Virginia, it is probable that a large number of the visitors will come by automobile, adding much to their pleasure by a trip through this interesting part of the Old Dominion.

Rector's Sixth Anniversary.

On the last Sunday in June the Rev. Devall L. Gwathmey celebrated his sixth anniversary as rector of St. John's Church, Wytheville, and Wythe Parish. Thirty persons received the Holy Communion at the early service, the majority of whom had been presented for confirmation by Mr. Gwathmey. Also there was a large congregation at the 11 o'clock service. The preacher in the evening was a former rector, the Rev. Mercer P. Logan, D. D., now Warden of DuBose Memorial Church Training School at Monteagle, Tenn.

The Rev. S. Janney Hutton, who during the period from September, 1926, to June, 1927, was chaplain of the Virginia Episcopal School at Lynchburg, will be in charge of St. Thomas' Church at Abingdon, in this Diocese, for the months of July and August. Mr. Hutton recently accepted the position of headmaster of St. Paul's School at Baltimore and will take up this work in September. He has made many friends in Southwestern Virginia who will sincerely regret his departure.

Mr. DeS. P. Moore, of Winston-Salem, N. C., and a student of Virginia Seminary, is assisting Dean Young in the Associate Missions field this summer. He is bringing his family to be with him at Dante, Va., which will be his headquarters during this summer engagement.

The Rev. G. Wallace Ribble, D. D., of Bessemer, Ala., has been spending a vacation in Virginia, visiting a part of that time with his relatives in Wytheville.

The Rev. Herbert H. Young, Dean of Associate Missions, with residence in Bluefield, Va., left with his family on June 20 for a vacation of several weeks. They will visit relatives at Williamsburg, Va., and Aquasco, Md.

T. A. S.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. Geo. Tucker, D. D., Coadjutor.

Memorial Dedicated.

On Sunday, June 19, a seven-branch candelabra at each end of the altar in Grace Church, Alexandria, was dedicated by the rector, the Rev. Edgar Carpenter, as a memorial to Susie Upshur Nottingham Carpenter.

They stand on marble steps at each end of the altar and are six feet high The memorial was given by the congregation, as a testimonial of their affection for one who had been with them in the work of Grace Church for twenty years. Mrs. Carpenter's mother, Mrs. Annie Fitchett Nottingham, placed a walnut altar in Christ Church, Eastville, Va., about a year ago, as a memorial to her daughter.

St. Timothy's Church, Herndon, the Rev. Alexander Galt, rector, has lately undergone extensive repairs and improvements. The whole chancel has been replastered, and the interior of the church has been renovated and redecorated. The building has been painted on the outside, and the cross on the tower regilded. The foundation has been reinforced with concrete supports built up under the main floor, and the general condition and appearance, within and without, is much improved.

All this work was done by the Rector's Aid, Mrs. Andrew Hutchinson, President. This faithful band of workers hopes soon to raise funds for a new roof, and when this is done the building will be in excellent condition.

During the month of July, while the rector is supplying at All Saints' Church, Chevy Chase, the services are kept up as usual by visiting ministers.

WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner. D. D., Bishop

Meeting of the Executive Council.

The first meeting of the Executive Council, elected at the Diocesan Convention in May, was held at Trinity Parish House, Asheville, June 29, the Bishop of the Diocese presiding.

The several departments were organized with the following as chairmen: Missions and Church Extension, Rev. George Floyd Rogers; Education, Rev. J. W. C. Johnson; Social Service, Rev. S. R. Guignard; Finance, Mr. W. Vance Brown; Publicity, Rev. A. G. B. Bennett. The Rev. S. B. Stroup was elected to act as Secretary for the Council.

Immediately after the meeting of the Executive Council a meeting of the chairmen of the departments was held. In this meeting the need of a survey of the Diocese was urged with a view to the advisability of strengthening or abandoning certain work in the Diocese, or making it self-supporting.

Mission at Calvary, Fletcher.

Beginning Sunday morning, June 19, and extending through the week there was held a mission at Calvary Church, Fletcher, the Rev. Clarence S. McClellan, rector. The missioner was the Rev. Edward Bryan Andrews, of Pittsburgh, Pa., and recently rector of St. Matthew's Church, Wheeling, W. Va., and now vice-president of the American Guild of Health. The services were held every evening with special meetings for the women, men and young people of the parish during the afternoon. The Rev. Mr. Andrews preached at all services and there were special personal conferences in Calvary rectory.

A handsome bronze tablet on granite boulder was dedicated at Calvary Church on July 3. This is the first memorial to be erected anywhere to the composer of "Dixie". Many noted speakers took part on the program. "O. Henry", James Whitcomb Riley and Stephen Foster are also soon to be honored here by memorials.

The Rev. J. J. D. Hall, of the Galilee Mission, Philadelphia, recently conducted a successful crusade mission for the five settlements in Ashe County, under the care of the Rev. W. R. Savage.

WEST TEXAS.

Rt. Rev. W. T. Capers, D. D., Bishop.

Bishop Capers Advances to the Priesthood Two of His Sons.

Rev. William T. Capers, Jr., and Rev. Samuel Orr Capers, sons of Rt. Rev. William T. Capers, Sr., Bishop of the Diocese of West Texas, were ordained to the priesthood by their father at a beautiful service Sunday, June 26, at 10:30 A. M., in Christ Church, San Antonio.

Bishop Capers presided at the service and preached the ordination sermon. The two young men were presented by Archdeacon B. S. McKenzie. Rev. L. B. Richards read the Gospel, Rev. J. S. Budlong, rector of St. John's Church, the Epistle, and Rev. E. H. Jones, of Cuero, the Litany.

The congregation filled the church to overflowing for the service.

Bishop Capers' sons are both graduates of the Theological Seminary of Virginia. Their father ordained them as deacons at Christ Church a year ago.

Rev. William T. Capers, Jr., will assume duties as Vicar of St. Paul's Church, San Antonio, July 3. Rev. Samuel Capers will have a mission field in the Valley of the Rio Grande, assuming his duties September 1.

They represent the fourth consecutive generation of clergymen. Their great-grandfather was a Methodist Bishop and their grandfather was Bishop of South Carolina.

Bishop Capers' charge to his sons was of peculiar interest in the light of the fact that he had been ordained by his own father ,the Bishop of South Carolina.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

First Annual Church Workers' Conference.

At a meeting held at the close of the Conference for Church Workers at Cloudcroft, N. M., it was unanimously decided to make of this Conference an annual meeting. The Very Rev. H. R. A. O'Malley, of Albuquerque, and the Rev. Dr. Clavin, of Silver City, were appointed to make arrangements for next year both as regards the program and organization.

The Conference just closed, which was inaugurated more or less as an experiment, proved to be of great benefit to all, and the imperative need of

an annual gathering of this kind, especially to serve those closely related Missionary Districts of North Texas, Arizona and New Mexico and Southwest Texas, was keenly felt.

Cloudcroft itself is an ideal location. Situated as it is on the top of the Sacramento Mountains, it is indeed one of the beauty spots of America, and a delightful place to spend one's vacation, offering, with its golf course, tennis courts, opportunities of horseback riding and hiking, many interesting recreational features.

This year's Conference opened on June 15 and closed June 22. The mornings were given over to classes, the afternoons and evenings being free.

A particularly helpful and interesting feature of the Conference was a course on Religious Pedagogy, presented by Mrs. Eunice Payne, principal of the Alta Vista School, El Paso.

The Rev. Paul S. Kramer ,of St. Alban's Church, El Paso, gave a course of lectures on the History and Contents of the Book of Common Prayer. The Rev. F. B. Eteson, of Plainview, Texas, led a helpful Conference on Rural Work. The Very Rev. H. R. A. O'Malley presented the Church's Program. Bishop Howden had daily conferences with the clergy on Preaching and the Pastors' Office. Mr. Walter Davis, organist and choir director of St. Clement's Church, El Paso, spoke on Church Music. The devotional side of the Conference was in charge of the Rev. B. T. Kemerer, rector of St. Clement's Church, El Paso, and his daily meditations were an outstanding feature of the Conference, being helpful and inspiring.

While the attendance was not large, still it was felt that a real start has been made for the organization of an annual Conference which will be of increasing value to those districts concerned.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Demonstration of International Good Will.

On the Sunday nearest Empire Day, May 22, a splendid demonstration of international goodwill was given in an evening service at St. Paul's Cathedral, Detroit. The British flag was carried in procession with the flags of America and of the Church. The large congregation sang "The Maple Leaf" and "O Canada". The Rev. Alan P. Shatford, of the Church of St. James the Apostle, Montreal, preached a great non-militaristic sermon on "The Sword of the Lord and of Gideon", which he explained would be more correctly rendered "The Lord and Gideon". The combination suggested was a great cause and a great personality. At the close of the sermon a huge Union Jack was displayed at the chancel steps, and "Rule Britannia" was sung with a heartiness that brought tears to the eyes of many an old Britisher. Then the American flag was presented, and the "Star Spangled Banner" sung with even more than usual enthusiasm.

New School For Boys.

The Sarah Clark Home and School for Boys, a new venture of the Diocese, will open its doors in Batchelder Hall, Romeo, Michigan, September 15 of this year, to sixth, seventh and eighth grade boys. This is the fruit of a bequest made some years ago, by the late John C. Batchelder, who left his beautiful homestead and grounds of fifteen acres as a memorial to his mother, Mrs. Sarah Clark, with the thought that some day it would be used as a centre for the development of the finest kind of boyhood. This idea is about to be realized. The man to accept the challenge and to conceive the plans necessary in such a venture, has been found in the Rev. Charles H. McCurdy, who resigns a successful pastorate as rector of St. James, Birmingham, to undertake this great new work. Assisting him will be his wife, Mrs. Violet Barnes McCurdy, whose experience and training includes such fields as Radcliff, public schools in the vicinity of Boston, and the East Bridgewater High School. Mr. McCurdy has become well known as a boy's leader because he founded and has maintained for nine years the splendid Camp Williams on Lake Huron. Enrollment for the coming year will be limited to twelve boys. Tuition has been set at $600. The Diocesan Commission in charge consists of Messrs. George T. Hendrie, L. A. Morgan, I. C. Johnson, Henry J. McKay and the Rev. O. D. Berkeley.

A. N. McE.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor

Anniversaries Observed.

The twentieth anniversary of the establishment of regular church services was recently observed by All Saints' Church, Bergenfield. During the World War a parish hall was added, which is now being used by the various fraternal and other organizations of the community. The congregation paid off the last of the mortgages on this property in timefor a celebration of thanksgiving, which was combined with the rite of confirmation, on June 14.

The twenty-fifth anniversary of the Church of the Ascension, Bloomfield, was celebrated on May 26, with an anniversary dinner in the parish house. The rector, the Rev. John Thomas, presided. Addresses were made by the Rev. Charles E. McAllister, Mayor Demarest, Ex-Mayor Pilch and Mr. Frank L. Fisher, President of the Chamber of Commerce. A history of the parish was read by Mr. Arthur H. Whitefield. Since the Rev. John Thomas took charge of this work there has been a steady growth in all departments. Ground for the new rectory will be broken in the very near future, funds for its erection being well in hand.

The rector, wardens and vestrymen of Grace, Van Vorst, celebrated the eightieth anniversary of the organization of the parish on Whitsunday, June 5, to Trinity Sunday, June 12. The observance opened with a Corporate Communion of the parish, followed by Holy Communion and sermon by Bishop Lines. This was followed by confirmation and the dedication of the following memorials: A tablet in memory of the Rev. Pelham St. G. Bissell; a brass tablet in memory of Virginia Lehman; a cabinet and service flag in memory of Mrs. Mary A. Valleau, and a Lych Gate commemorating the eightieth anniversary of the parish and the tenth year of the rectorship of Canon Bryan. The Rev. S. C. Hughson was the preacher at Festal Even Song on Whitsunday. An early celebration of the Holy Communion was held each day in the week, with a meeting of the Jersey City Archdeaconry on Wednesday, with sermon by Bishop Stearly at the evening service. On Saturday, St. Barnabas' Day a festival celebration of the Holy Communion was held to celebrate the fortieth anniversary of the ordination of Canon Bryan to the Priesthood. The Anniversary was concluded by a series of special services on Trinity Sunday.

The Rev. Marshall Montgomery, rector of St. Barnabas, Newark, announces that in celebration of the seventy-fifth anniversary of the parish, an effort will be made to raise $50,000 to pay for the restoration of St. Barnabas' Church. Early in December one transept collapsed and the walls crumbled through the decay rot in the floor beams and the failure of the mortar. There was no cellar under the Church and the restoration required taking eight thousand cubic yards of dirt out of an opening two feet square. Mr. Montgomery and the vestry are to be congratulated on the heroic work done to save this splendid parish.

St. John's, Newark: Another Church, which was threatened with decay, was St. John's Church, Newark. At the beginning of 1920 plans were undertaken for an entire reconstruction of the foundation, the enlarging of the chancel, the shingling of the exterior, a new steam plant, new electric lighting, redecorating the interior and painting the exterior, to cost $17,000. The Women's Guild paid $3,500. An observance of the sixtieth anniversary of the parish in September, 1927, will be observed by clearing off the remaining indebtedness and the church will be reconsecrated for Divine Worship. The Bishop of the Diocese will be present for the anniversary service on September 18. An effort is now being made to pay off the rectory mortgage. The Rev. J. Fred Hamblin, rector of St. John's, deserves great credit for his faithfulness in this effort.

WESTERN MASSACHUSETTS.

Rt. Rev. Thos. F. Davies D. D., Bishop.

Missioner Presented to Diocese.

Anonymous friend has given Bishop Davies a sum of money sufficient for the support of a Diocesan Missioner for one year. The Rev. George W. Ferguson has accepted the appointment and will enter upon his duties in October.

It is expected that Mr. Ferguson will preach missions, hold retreats and quiet days, address guilds and organizations, and hold conferences with groups of young people and students. His schedule will be planned by the Diocesan Committee on Evangelism.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop.

York: On Wednesday evening, June 15, the members of the public speaking class of the York Y. M. C. A. tendered a banquet to the Rev. Paul S. Atkins, their instructor. Each member delivered a brief address extolling the value of the training received from the course and expressing their indebtedness to the instructor for the inspiration of his personality and teaching. Ten of those present expressed their intention of enrolling again for further study next fall.

Extensive repairs, alterations, and redecorations are being made in Christ Church, Williamsport, Pa., from memorial funds which have been given for that special purpose. It is hoped to have all finished by the fall, if possible.

A. A. H.

Family Department

July.

1. Friday.
3. Third Sunday after Trinity.
10. Fourth Sunday after Trinity.
17. Fifth Sunday after Trinity.
24. Sixth Sunday after Trinity.
25. Monday. S. James.
31. Seventh Sunday after Trinity.

Collect for Fourth Sunday After Trinity.

O God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being Our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake, Our Lord. Amen.

For the Southern Churchman.

A Fireside Prayer.

W. F. C.

Spirit Divine bend low and come
To make this house Thy humble home;
Secure these doors, shut out low strife,
Nor let weak thought betray our life.

When human friends and social cheer
Obscure Thy voice, Oh, make me hear;
Lest, by neglect, this soul of mine
Should drive away my Friend Divine.

When food and clothes and business drill,
With slavish tasks the hours fulfill;
Then help me hold my liberty
By bending to Thy mastery.

If gaiety would steal my heart,
Then stir my soul to do my part;
Lest Holy Word and Holy Day
From out my life be swept away.

If testing and affliction come,
And chast'ning rod doth make me dumb,
Make my face shine that it may say,
He said, "I am with you alway".

O Highest Friend, my loving Guide,
Help me to walk close by Thy side;
Then from this house a light shall show
The earthly path the pilgrims go.

The Kingdoms of the World.

King George II of England set at least one example which has commended itself to thoughtful and cultured people when he rose to his feet and stood during the rendering of the Hallelujah Chorus in Handel's "Messiah". We are reminded as we hear it that it comes early in that great oratorio, and that much heart-rending tragedy follows this anthem of triumph. We sometimes wonder if it is in the right place.

The place where the celestial chorus occurs in the Book of Revelation raises the same question. They are singing in heaven, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign forever and ever", a long time before the kingdoms themselves are aware of any such spiritual transformation. The woman clothed in the sun has yet to make her perilous escape with her child from the fury of the pursuing dragon. The beast with the terrible heads and horns and crowns has not as yet received his deadly wound. Babylon has not yet fallen. Satan is not yet bound. The battle of Armageddon is yet to be fought.

The whole future seems uncertain; yet the song goes on.

If we consider the time when John wrote the book, we find no more cheerful outlook. Nero was on the throne, as many scholars believe. Injustice and persecution were enthroned, and the souls of the martyrs were crying "How long, O Lord, how long"? And yet they were singing in heaven that the kingdoms of the world were becoming the kingdoms of our Lord!

If any one could really think so when the New Testament books were in process of writing, we can think so now. We need not conceal from ourselves a single ominous fact. But some kingdoms are certainly drawing nearer to the ideals of essential righteousness.

There is a greater reverence in the scientific mind, and a more constructive aspect in the formulation of scientific discoveries, than in former generations. If there still are those who believe science to be inherently irreligious, they are not the people who know best the scientific spirit. There is a more genuine honesty in business and a more sincere regard for truth in advertising. There is general recognition in the business world of the responsibilities of power.

We need not think of "kingdoms" wholly as geographical divisions of territory, or spheres of political control. Some very wide areas of human thought and action are steadily becoming more religious in their spirit.

We cannot yet afford to change the position of the triumphant anthem in the oratorio of the centuries. Even now we may sing in hope and expectation that the kingdoms of the world are in process of becoming what was affirmed in the prophetic song of heaven. —Youth's Companion.

The Cure For Worry.

One of the greatest curses of the modern world or at any rate of the average conscientious man or woman in the world we are most familiar with, is the curse of worry. Most people carry about with them a burden of care from which they are seldom if ever entirely free—care about reputation, about one's positions, in life, about making ends meet, about competition, and rivalry in our secular affairs, about our relations with others at home or outside the home, about physical health or the ability to do what is expected of us in this or that particular, about knowing what line we ought to take in a specific crisis or change of circumstances, about the people one loves best and who for that very reason are able to hurt us more than others can, about the measures to be taken to save some of these, perhaps from the consequences of their own folly and sin—from ruin and despair. These and such like are the kind of problems which confront the ordinary decent-living, upright person who bears responsibility bravely in spheres great or small today.

Is it reasonably possible to escape being anxious about them? Yes, it is, or our Lord would never have told us to banish care from our thought about life. Care is one thing, and sorrow is another; no soul goes through life without sorrow; none is ever sanctioned without knowing something at first hand of the fires of affliction. But worry is a different matter; no one is ever the better for it, but the worse. It corrodes the mind, weakens character, destroys that balance of feeling and judgment which should ever distinguish the man of faith. Suffer you may, and that keenly, without feeling a grain of anxiety about the outcome; and, stranger still to him who knows not God, it is possible in the hour of sorrow to draw so sweetly near to the heart of Christ, and so enter into the fellowship of His cross, as to be kept in perfect peace. Peace can exist with pain, but never with worry, anxiety, and care.

The great secret simply is that of sharing with God habitually in meeting what has to be met and bearing what must be borne. It is not sufficient to do it now and then or wait till the time of stress arrives; we must be accustomed to dwell with God in the inner sanctuary of our being, and then nothing can take us unawares that happens on the outside of life. We are what our prayers make us—everybody is. It is not only a man here or there who takes the trouble to pray; if we do not pray to God we are praying to something else all the time; our wishes, words and actions are all prayers. There is no distinction in principle between what we ask for and what we do; for what are deeds but prayers, appeals addressed to life? And where appeal only is possible, with no corresponding power of action to support it, appeal addressed to the God and Father of our Lord Jesus Christ, it can no more fail of its due effect than God can change His nature. We are not alone in this or in anything else. The mystery of human solidarity is undeniable; not less so in our solidarity with God. To commune with God in all things, to commit our way unto Him in calm and quiet surrender to His holy will, is to partake of both His power and His peace.—R. J. Campbell, D. D.

The Illuminators.

Martha A. Kidder.

Ages since in colors rich and rare
Artists traced with tender loving care
Holy Sriptures, words of praise and prayer.

Missals, too, and music of their day
Sacred paintings saved from all decay,
Though the artist-monks have passed away.

Also nuns in their devotion strong
Loved to paint the words of praise and song,
Such a task could never be too long.

Most of them unknown to fame who gave
All their lives these holy words to save,
Each one sank at last into his grave.

All unhonored yet their names shall shine
In the book of life with sacred sign,
There illumined by a love divine.

THE PARABLES OF SAFED THE SAGE.

The Parable of the Automatick Leg.

I am told that there be those who suppose the Story of Gulliver among the Little Folk of Liliput to be Fiction, but I know that it is true. And I think Guliver must have been a Very

Happy Man. And I know that it is so, for I am he.

Now I visited the daughter of Keturah and her husband and her children, and in the early morning, I heard the patter of Little Feet, and my Chamber Door was burst open, and the daughter of the daughter of Keturah jumped into my bed upon the right hand, and my little grandson upon my left, and they snuggled with their heads upon my two shoulders. And the little sister of the daughter of the daughter of Keturah came also, and she rolled and tumbled all over me. And they said, Grandpa can not get up. We will keep him here alway. And he shall tell us Stories. And he shall sing to us.

Now they required of me a song, which is one of the products of my College Education, concerning a Merchant of Holland, who Lost a Leg, and who bought a Cork Leg with an Automatick Attachment. And the song is a long one. For his journey was long. When the leg got started, he could never stop it. And he called to some men with all his might, O stop this Leg or I'm ruined quite, but they heard him aid invite, in less than a minute he was out of sight.

And I had to sing that long song over and over.

And when the long day was done, and evening had come, I sat down with a Book, and would have read, but the little sister of the daughter of the daughter of Keturah climbed into my lap, and compelled me to lay down my Book.

Now hear me, all ye parents and grand-parents. When thou must choose between an Interesting Book and a Little Child fling the book into the flame if need be for the book will be available an hundred years from now, if it be not happily forgotten, but a Little Child must be enjoyed Now or Never. For it will not long be a Little Child.

And she said, Grandpa, sing about the Leg. Sing about the Beam.

And I sang how its joints were as strong as an Iron Beam and its works were a Compound of Clockwork and Steam, which pleased her much.

But the day had been long, and she had played Vigorously. And after a while she said, Grandpa, do not sing any more. And she laid her little Red Gold head against me, and she said. This is a Comfortable Chair. And she gave a Sleepy Yawn, and that was the Last Word she said until morning.

And the daughter of eKturah came and said, Shall I carry her up to bed, or wilt thou?

And the daughter of Keturah came carried thee after I had sung to thee of the Merchant of Holland.

And I returned and sat by the fire, and picked up my book, but I cared little for it for the happy memory of the day.

And as I mused by the fire I thought how many men there be who get an Automatick Leg that runneth away with them, and how much better it is to be Master of our Own Mechanism, which so few men can claim. For while I have endeavored all my life to walk on Two Legs, even the Ideal and the Practical, and to step forward with neither one farther than I could bring the other up beside it, yet I have not always done so, and among my respected associates be many men who have been hopping all over Holland on a Leg which they can not stop.—Exchange.

Switzerland.

The bruised grape its life-blood yields;
O'er dying grain rise golden fields; ,
Midst history's pangs, at God's command,
Were born thy glories, Switzerland.

Refrain:

Oh, Switzerland! Oh, Switzerland!
I love thy virgin snows,
Thine emerald hills
And lakes and rills,
Thy mystic Alpine-glows.
I love thee morn and noon and even—
Thy portals are the gates of heaven!

Against earth's madd'ning strifes and wars
Thy stalwart manhood ever bars
And, every alien foe withstood,
Defends thy triune brotherhood!

Refrain:

Thy day, by God's Almighty Hand,
Hath come to thee, Dear Switzerland:
Thy white cross, lifted high, unfurled,
To thee hath drawn and leagued the world!

Refrain:

—N. Y. Americanische Schweiser-Zeitung.

Little Accidents Or Big Catastrophes.

What we are going to do about the innumerable little, irritating accidents which tear the children's clothes and bruise their tender flesh or work disaster to the household in one or more of the many other ways? Is it really a momentous occasion when a clean table-cloth gets suddenly soiled, the floor spotted, or the stockings torn? Those things are merely little pinpricks of every day life to the wise mother who keeps the right perspective. The principal care should be to avoid making them seem such terrible catastrophes that they upset the household and do serious harm to the child nature.

"Oh, dear! Mama, see what I've done." The little girl's eyes were scared and teary, her face white, as she came into the kitchen holding on to her bleeding knee and soiled, torn stocking.

"I can fix that right up," said her mother setting about it cheerfully. "Of course, it is too bad it happened, but we won't worry over it. I know you are as careful as you can be of your clothes so as to help Mother.

"I remember when Brother was a little boy I sat mending his stockings one day, and I said, 'I wonder how you get so many little holes in your stockings'. 'Well, you see,' Brother explained, 'when I play, my legs fly out in all directions and catch on things and tears.' I guess you must be like Brother," ended her mother with a smile.

"Oh, Mama, you're so nice to me," said the little girl with a grateful hug. "I don't mind the bump on my knee, but I was so afraid you would scold about the hole in my stocking."

This child was of the sensitive type to whom a scolding beats on the ear like blows on the heart. A gentle word of caution, soothing kindness for the bruise, and a swift mending of the stocking soon destroyed all the trouble, and a loving, happy child went out to play, knowing that she need not be afraid to tell her mother anything.

A girl just entering her teens was staying with an aunt one summer, and in carrying a pitcher across the floor she dropped it and it broke. To the aunt's amazement the girl clasped her hands tightly and cried piteously, "Oh! don't hit me, I didn't mean to do it."

"What do you mean! Of course I wouldn't hit you—especially for an accident," assured the aunt.

"But I have always been hit when I broke anything," faltered the young girl, and she drew a long breath of relief, as she realized that in this household a broken pitcher was not a calamity.

Adults often have accidents which are annoying, but beyond an impatient exclamation and a bit of regret, little notice is taken of them. Why then should children's minds be impressed with the unforgetableness and unforgivableness of their accidents? Usually such an attitude makes them more nervous and awkward and leads to further accidents. It is so much better, when the inevitable annoyances occur, to remedy them quickly and cheerfully with the children's aid, in a matter-of-fact way, quietly suggesting how to avoid future mishaps. When children are habitually careless it may be wise to suggest that they save from their allowances and help replace broken articles, paying perhaps half of the price, or that they assist in buying new clothes to replace those damaged. Most children are willing and eager to do this, if it is presented to them in a kindly way, as they know it is fair and just, and they feel the dignity of being treated with reason and consideration.—Lydia L. Roberts.

The Lausanne Conference.

Why should not every Christian denomination be represented at Lausanne? There will be much to gain and nothing of value to lose on the part of any representative of that conference. It will have no power to pledge or commit those churches participating in it. Its way is the way of understanding and of love. Old prejudices will be dissolved. New appreciations will be stirred and there will be felt a joint responsibility for the welfare of a world. "If I knew all, I would love all." Love never separates. It always unites. The story is familiar in regard to Charles Lamb, how when a friend sought the privilege of introducing him to a man for whom Lamb had a preconceived dislike, he said: "I don't know him; I don't want to know him. I can never hate a man I know." The round table at Lausanne will react on all who participate in it in a better understanding of those from whom they may differ, and that will mean more Christian love. Some one may say: "See how much we are one in spirit now. See how closely we live together now. See how well we work together and the many good things we do together now." Yes, but the one baffling reply is as it has been repeated again and again: "We do not worship together," and the non-Church world passes by and says: "We have no use for a divided Church or the sectarian Christianity it represents." What did the non-Church world say of the early Christians? "Behold how these Christians love one another." And may not the latter be what shall be said of the conference at Lausanne in 1927?—Rev. C. R. Erdman, D. D.

Every man must live with the man he makes of himself; and the better job he does in molding his character, the better company he will have.—Hudson Maxim.

For the Young Folks

For the Southern Churchman.

The World's Greatest Hero.

F. B. Stone.

The world, how it worships a hero!
It so loves to pour out its praise,
Delights in extolling his honor,
Exultant his deeds it portrays;
O would that its eyes were but opened
The greatest of Heroes to see,
And all hearts were singing His praises
The Hero of old Galilee.

No other approaches His triumph,
For He is the First and the Last;
No other e'er won in such struggles
Redeeming a world from its past.
O give to Christ Jesus all glory!
Let earth with its glad praises ring,
All voices be lifted to honor
The Christ as our Hero and King!

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

"What Think Ye of Christ?"

M. L. G.

Our Lord lived on this earth thirty-three years. He was a child, running about the streets of Nazareth, caring for the smaller children of His family, helping Mary to bring water from the village fountain, and as He grew tall and strong working with Joseph in the shop. Then He became the Carpenter, and no man in Nazareth had to complain of a table or a yoke He fashioned. Later He spent three years in preaching the kingdom, teaching, healing, showing in His life what God is. And at last He died upon the Cross, and in dying took away the sin that nailed Him there.

"What think ye of Christ?" He asked once, but those to whom He spoke looked upon Him and did not know it was the Christ they saw. "He has a devil," some said sullenly. Others thought Him insane. But some thought He could not do the works He did unless God were with Him. "May He not be one of the prophets? Or John the Baptiser, risen from the dead?" After He gave up His life for the world the priests of His own nation spoke of Him as "that deceiver"; but the Roman Centurion called Him a righteous man, the Son of God.

Peter once, in a flash of sight that came from the revealing Spirit, cried out, "Thou art the Christ"! and later Martha said wistfully, "I have believed that Thou art the Christ, the Son of God, even He that should come into the world". Thomas, slow of heart as he was, finally confessed Jesus as his Lord and God. Paul, who came so well to know Him that life and Jesus meant the same, preached "Christ, the power of God and the wisdom of God". And John, grown old in service and friendship with his Master, wrote with trembling hand, "The Word was God; and the Word became Flesh and dwelt among us. And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth".

But Jesus' question is not yet fully answered, for every soul to whom He comes must answer it for himself. May the Spirit shine into our hearts also, that we may see Him as He is!

Aunt Emily's Surprise.

There was one thing that little Jane Sanders wanted more than anything else in the world, and that was a green dress with tucks in it. Just why she wanted a green dress with tucks in it she did not exactly know, but Marjorie had one. And perhaps that was reason enough for Jane.

Marjorie had been a visitor at Jane's house all summer, and she and Jane had become devoted friends. The only thing they ever really quarreled about was whether the town Marjorie came from was nicer than the town Jane lived in. For a while that was a sore point, and they made each other very unhappy about it until Jane declared that she thought it was a silly thing to fuss about and she wasn't going to fuss about it any more. She kept her word.

No matter how many times Marjorie would say, "Now, if we were only in Frankfort, we could do so and so this afternoon", Jane would not fuss.

Now, if the truth must be told, Marjorie rather liked to fuss and argue and disagree and make up—so when she found that Jane wouldn't argue about towns she tried to start a quarrel about something else.

But Jane wwas determined, and she wouldn't—at least not until Marjorie began to tease her about not having a dress with tucks in it.

"Just think,. you haven't a single dress with tucks in it," said Marjorie.

"I have too," said Jane. "My pink dress has big tucks in it."

"Fine tucks are nicer," said Marjorie.

"I like big ones," persisted Jane. "Well, I have a green dress with tucks in it."

"I like pink just as well." But Jane didn't like pink just as well. She liked green, and she wanted a green dress just like Marjorie's.

She hoped that she would get it as a birthday present, but her birthday came and went without the green dress.

No one, except Marjorie, really knew how much she wanted it, and Marjorie only knew because she had tormented it out of her.

It was forgotten for a while during the excitement of packing Marjorie's trunk and saying good-by to her when she had to start home, but now that there was no one for Jane to play with she had more time than ever to think about the dress.

She determined to ask mother if she couldn't have one. She did ask mother, and mother said that she believed Jane had all the dresses she needed, and that she thought it would be foolish to buy any more.

Then Jane was unhappy indeed! Sometimes she cried a little to herself, but she tried not to let any one know that she was unhappy.

And then one day this great surprise came. It was a letter from Aunt Emily, and it said:

"Tell Jane that I am sending her a little present because she was so sweet to Marjorie and made her have such a good time. Marjorie seems to be sure that she will like it."

And when it came—yes, of course you know—it was a lovely green dress, exactly like Marjorie's, only with tucks just a little bit finer.—Youth's Companion.

The Boyless Town.

A cross old woman of long ago
Declared that she hated noise;
"The town would be so pleasant, you know,
If only there were no boys."
She scolded and fretted about it till
Her eyes grew heavy as lead,
And then, of a sudden, the town grew still:
For all the boys had fled.

And all through the long and dusty street
There wasn't a boy in view;
The baseball lot where they used to meet
Was a sight to make one blue.
The grass was green on every base
And the paths that the runners made;
For there wasn't a soul in all the place
Who knew how the game was played.

The cherries rotted and went to waste—
There was no one to climb the trees;
And nobody had a single taste,
Save only the birds and bees.
There wasn't a messenger boy—not one—
To speed as such messengers can;
If people wanted their errands done
They sent for a messenger man.

There was little, I ween, of frolic and fun;
There was little of mischief and mirth;
The sad old town, since it lacked its boys,
Was the dreariest place on earth.
The poor old woman began to weep,
Then she awoke with a sudden scream.
"Dear me." she cried, "I have been asleep.
And, oh, what a horried dream!"

—St. Nicholas.

(The following article is published at the request of the President of The Southern Churchman Company.)

CHRISTIANS' METHODS OF SALVATION

JESUS CHRIST.

A Full, Perfect and Sufficient Sacrifice, Oblation and Satisfaction For the Sins of the World.

A man in the prime of life lay on his couch. Suddenly laid aside by sickness, from an active business life, and from a place of prominence in the church of which he was an esteemed member and office bearer, he had leisure to think. Never before, in the days of health and religious effort, had he considered his own personal condition in the sight of God, or where he would go when earthly life was past.

On the Lord's day afternoon a friend called to see him, and in the course of conversation said to the sick merchant: "I have more than once been at the very gate of death, and I cannot describe what peace I enjoyed at the prospect of meeting God, simply trusting in the precious blood of Jesus Christ as my only plea, my only title."

The sick man raised himself on his elbow and said: "I have been thinking about the same matter a good deal of late. I feel I have not been sufficiently zealous in religion to enable me to say I can look into the future as you do. I would give all that I possess if I could."

"Religion is not a title of heaven, dear sir," replied the Christian visitor. "Religion never gave anybody peace with God, or a title to His presence. The blood of Jesus Christ alone can do

that."

The sick man seemed bewildered. He had been accustomed to think that religion was the very best thing in the world, and that when people spoke of "conversion", "salvation" and "cleansing in the blood of Christ", they simply expressed in that way, and, according to their own peculiar creed, the same thing as he called "raligion". His friend saw his perplexity, and in order to take full advantage of it, to bring before him the gospel of God's salvation, he said: "May I read you a short portion of the Bible?" To which he received a glad consent. The portion chosen was the twelfth chapter of Exodus, in which an account of the Passover, the sprinkling of the blood and the safety of the first born are given.

"Speak ye unto all the congregation of Israel, saying, in the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats; and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it . . . for I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt . . . for the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and on the two side posts, the Lord will pass over the door and will not suffer the destroyer to come in unto your houses to smite you." (Exod. 12:3-23.)

Commenting briefly on the verses, he said: "It was the blood shed and sprinkled, the blood trusted, and it alone, that gave safety to all within the houses that night. All under the shelter of the blood were safe; all outside it, no matter what their character, were doomed to judgment." There was a solemn silence in the room as he finished reading, a silence which the visitor felt unwilling to break, as it seemed to him that God was working deep conviction by His spirit through the word, in the soul of him who lay there.

Sitting up, the sick man stretched out his hand, and, grasping the hand of the visitor, said slowly, with great emotion: "It's all in the blood. I see it now, as I never did before. I have been trusting to my religion and my own righteousness, but now I see clearly that my only title to salvation is in the blood of Christ." The Christian bowed his head in silent thanksgiving to God, and at the request of the sick merchant, now filled with peace and joy, he bowed his knees and gave thanks to God for his deliverance and conversion. God raised him to testify to others of the precious blood of Christ, the sinner's only plea and title to heaven.

How many think that religion is a saviour! How many are trusting to their own righteousness and good works to take them or to help them into heaven, whereas God declares that the precious blood of Christ, trusted in by the sinner, is his only shelter from coming wrath.

"The blood of Jesus Christ"—God's only begotten son—"Cleanseth us from all sin" (1 John 1:7).

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

"COME UNTO ME ALL YE THAT TRAVAIL AND ARE HEAVY LADEN."

"HE THAT COMETH TO ME I WILL IN NO WISE CAST OUT."

—News Leader (Richmond, Va.).

He Cares For Me.

How strong and sweet my Father's care,
That round about me, like the air,
Is with me always, everywhere.
Is with me always, everywhere.
He cares for me.

Oh, keep me ever in Thy love,
Dear Father, watching from above,
And let me still Thy mercy prove,
And let me still Thy mercy prove,
And care for me.

—Songs for Little People.

The Fourth-of-July Tree.

It wasn't because Daisy and Dana didn't like the country. They did. But in the city on the Fourth of July there was so much going on! There was the big parade on! There was Punch-and-Judy show in the afternoon; and in the evening mother and father let them stay up very late and see the fireworks in the park.

But mother and father couldn't put off the trip until after the Fourth on account of father's business and so two rather disappointed children awoke on Fourth of July morning in camp among the mountains.

"If we could only hear one firecracker," mourned Dana. "Just one! But it's still! I like the still almost always, but not on the Fourth of July."

"Anyway, we're going to have some sparklers tonight," said Daisy.

"But the parade," reminded Dana.

"Let's have a parade ourselves," said Daisy. "We'll pretend we are a long procession and march round and round the camp. You get the fish pan for a drum, and I'll blow a comb for music."

"Poor children!" said mother to father. "They are so disappointed. But the lunch is ready, and if you'll bring round the auto we shall start."

She went to the door and called, "Daisy! Dana! Come! We're going on a picnic."

The children loved a picnic under the trees in the woods, and soon they were speeding over the mountain road.

While mother was getting lunch and the coffee was boiling merrily on the camp stove, father disappeared and was gone a long time. Daisy grew really anxious, fearing that he had forgotten dinner or lost his way, but mother said she thought he would be back in time; and after all he was.

As he passed Dana a sandwich he asked, "Did you ever see a Fourth-of-July tree?"

"Why, no. Is it like a Christmas tree?"

"In some ways it is, and in other ways it isn't," was father's queer answer.

"No Santa Claus, but an Uncle Sam!"

"Finish your lunch, and we'll go find the Fourth-of-July tree," promised mother.

The children lost their appetites, they were so excited, and could hardly wait to start off with mother into the deep woods. Father had disappeared again, very mysteriously.

"Keep your eyes open," advised mother, "It's not far away. You may hear it before you see it."

"Does it talk?" demanded Daisy. "I never knew a tree could talk."

They went along quietly after that with their eyes and ears wide open.

They came suddenly upon a little clearing, and growing straight and tall was the Fourth-of-July tree. To the end of each branch was tied a tiny American flag. On the tiptopest bough was a big flag. The tiny flags fluttered in the breeze, and the big flag blew proudly out. And, too, when the wind blew, several little cow-bells that were hidden in the branches tinkled noisily, while a half-dozen big balloons tugged impatiently at their strings and tried to fly loose from the Fourth-of-July tree up into the air.

There were mysterious bundles on the tree, too, and while the children wondered what was in them a very tall Uncle Sam appeared near the tree, bowed politely and told them that, if they would be seated, he would now distribute the gifts to those whose names were written upon the bundles.

"Daddy! Daddy!" cried Daisy. "Oh, what a nice Uncle Sam you make. But I never dreamed you were so tall before."

Everything in the bundles was a noise-maker; a drum, squeaking balloons, watchmen's rattles—the children had never dreamed there were so many things to make a racket with.

"Make all the noise you want," said father—that is, Uncle Sam. "Fourth of July isn't Fourth of July without noise."

And they did!—Youth's Companion.

Who Invented Clocks?

If ever you visit London, go to the Kensington Museum, where there is a clock that was made in 1325. It is going still. For more than five centuries it has been kept going. It told the hours long before Columbus came to America. It still measures time, while steam and electricity are moving all around it.

But when it was first made the venerable clock was as much an object of wonder as an aeroplane. Only kings and rich monasteries could purchase a clock.

There are two kinds of clocks, spring clocks in which the wheels are moved by power from the uncoiling of a coiled spring, and pendulum clocks, which are moved by the gradual falling of a weight, the falling being regulated by the swinging of a pendulum. When a pendulum is set swinging, it makes each swing backward and forward in just the same time until it stops, no matter whether the swing is over a long or a short space. Its swing is over a longer space at first than toward the last, when it is about to stop; but it goes faster, so that the time of the swing is always equal.

But the real inventors of the clock were probably the Arabs. These children of the desert were great inventors many years ago. An Arab is said to have brought a clock to Europe during the twelfth century.

The first public clock was raised on a tower at Padua in Italy. A famous striking clock was placed on a tower in Bologna in 1356. From Italy the invention was carried to Germany.

Town clocks and church clocks are made to move by trains of wheels in much the same way; but the wheels are very large and strong, and the weights and pendulums were heavy. It is very hard to wind up one of these clocks. In winding up the clock in the tower of old Trinity Church, New York City, the crank or handle has to be turned around eight hundred and fifty times. Many wonderful clocks have been made, in some of which the machinery moves figures of men and animals in a very curious way. At Heidelberg, Germany, was formerly a town clock which, whenever it struck the hour, caused the figure of a man to pull off his hat, while a rooster crowed and flapped his wings. This clock was later destroyed during the war with France in 1693.

About the year 1500 clocks, which had been too expensive for the poor to purchase, became in more common use, for they were now being made in many cities. Watches seem to have been made also about this time. Today American factories pour out millions of clocks yearly, and we may purchase one for less than a dollar if we desire a cheaply made one.

The most wonderful clock in the world today is at Strassburg, Alsace; and it is called the "astronomical" clock. One part of this clock is a perpetual calendar; and it regulates itself, according to the years, months, days, etc. Many mythological figures are built around the clock, and all are worked by machinery.

Some of the largest clocks in the world are in our country, one of them being in Jersey City; and the light from this one may be seen many miles on North River. Another very large one is on the city hall, Philadelphia.—Julia Wolffe, in the Christian Endeavor World.

It seems to me that the best work in the world is being done by suffering souls who "out of weakness have been made strong". Preachers talk about "the compensations of life", meaning that what is lost here is made up there, and thus the balance is redressed; but this is a shallow notion. The truth is still more wonderful, and it is that loss, bravely and believingly accepted, becomes an exceeding gain; and one does not merely get something in its stead, but through it attains something impossible without.—David Smith.

Tuck-Me-In Time.

The friendly dark is coming down
To visit every house in town.
It bids us lay our work away,
To put aside our books and play,
For night is coming up the hill,
The song of birds and bees is still,
And you and I must be in bed
As soon as evening prayers are said.
—Elizabeth Cushing Taylor.

The only remedy for war is conscience, and you won't have conscience until you have religion carefully taught and inculcated. — George Bernard Shaw.



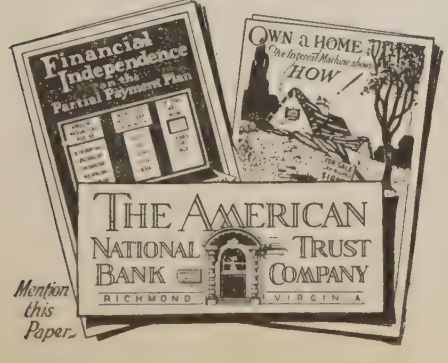
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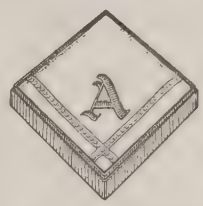
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Deaths

REV. CHARLES D. MALONE.

Entered into rest, at the home of his daughter, Mrs. J. E. Winn, Route 6, Henderson, N. C., the REVEREND CHARLES D. MALONE aged eighty-one years. The greater part of his years in the ministry was spent in the Diocese of East Carolina, where at one time he was rector of the oldest church in the State in the oldest parish, St. Thomas Church, Bath, N. C.

Mr. Malone was a Confederate veteran, having served faithfully under Stuart in the First North Carolina Cavalry. He retired from the ministry in 1917 by reason of failing health.

Personal Notes

The Rev. John Knight Shryock, who for many years has been engaged in missionary work in China, and until recently headmaster of St. Paul's High School for Boys at Anking, has been appointed assistant to the Rt. Rev. Frank Du Moulin, rector of the Church of the Saviour, West Philadelphia. Mr. Shryock entered upon his duties July 1.

The offices of the rector of Trinity Parish, New York, the Rev. Caleb R. Stetson, D. D., have been moved from 187 Fulton Street to 72 Wall Street, New York City.

The Rev. C. C. Keller, of Temple, Texas, is to have charge of the missions at Belen and Socorro, New Mexico, during the summer months, with headquarters at Belen.

The Rev. Wyatt Brown, D. D., rector of St. Michael and All Angels' Church, Baltimore, Md., is spending July and August at his summer home in Canada. The Rev. George E. Zachary, assistant minister, will be in charge of the parish.

The Rev. William Henry Pettus, rector of St. Mark's Church, Washington, D. C., will spend August and September in Europe.

The Rt. Rev. William Cabell Brown, D. D., Bishop of Virginia, with Mrs. Brown, sailed on June 18 for a two months' trip to Europe. Bishop Brown expects to return to his Diocese about September 1.

ORDINATIONS.

The ordination to the priesthood of the Rev. Henry Edwards, which took place on the morning of June 16, at the Church of the Epiphany, Orange, N. J., was made the occasion for a great rally of the clergy, both white and colored, from the diocese and elsewhere. About fifty clergy were in the procession in which were representatives from the Dioceses of New York, Long Island, Connecticut, New Jersey, and Pennsylvania. The ordination was taken by Bishop Stearly, the sermon being preached by the Rev. Dr. Herbert M. Denslow, of the General Theological Seminary. The candidate was presented by the rector, the Rev. George M. Plaskett; the litany was said by Canon Leslie. Mr. Edwards is a graduate of the Bishop Payne Divinity School, at Petersburg, Virginia, and is at present a special student at the General Theological Seminary. He is in charge of the new mission for Colored people recently begun in the City of Passaic.

In Trinity Church, Porto Alegre, Brazil, on May 1, the Rt. Rev. William M. M. Thomas, Suffragan Bishop of Southern Brazil, advanced to the priesthood the Rev. Rodolpho Centeno Rasmussen and the Rev. Henry Dymoke Gasson. The former was presented by the Rev. Charles H. C. Sergel and the latter by the Rev. Mario B. Weber. The sermon was preached by the Rev. Nemesio de Almeida. In the chancel were all the clergy in attendance at the twenty-ninth council. The epistle was read by the Rev. Americo Vespucio Cabral and the gospel by the Rev. Franklin T. Osborn.

On Trinity Sunday, June 12, 1927, in St. Luke's Church, Memphis, Tennessee, Mr. Thomas Earl Dudney was ordered deacon by the Rt. Rev. James M. Maxon, D. D., Bishop Coadjutor. The candidate was presented by the Rev. Charles Noyes Tyndell, S. T. D., rector of St. Luke's, who also read the litany. The sermon was by the Rev. Israel Harding Noe, Dean of St. Mary's (Gailor Memorial) Cathedral. The Rev. Alexander C. McCabe, Ph. D., read the epistle, and the Rev. James R. Sharp served as chaplain to the Bishop. Mr. Dudney will be deacon-in-charge of Trinity Church, Winchester, and St. Mary Magdalene's, Fayetteville, which he has served as lay reader while pursuing his studies in the Theological Department at Sewanee.

On Thursday, June 16, 1927, in Trinity Church, Clarksville, Tennessee, his home parish, Mr. Charles Boyd Romaine was ordered deacon by the Rt. Rev. James M. Maxon, D. D., Bishop Coadjutor. The candidate was presented by the Rev. Prentice A. Pugh, rector of the Church of the Advent, Nashville, and Dean of the Convocation, who was himself ordained to the priesthood in Trinity Church. The sermon was by the Rev. Thomas N. Carruthers, rector of St. Peter's Church, Columbia, who also read the litany. The Rev. James R. Sharp read the Epistle and acted as chaplain to the Bishop. Mr. Romaine, who is a graduate of 1927 from the Theological Department of the University of the South at Sewanee, will do mission work in the diocese under direction of the Bishop Coadjutor.

At the Pro-Cathedral Church of the Nativity, Bethlehem, Wednesday, June 15, Clarke Trumboro, graduate of the Philadelphia Divinity School, was ordained to the diaconate by the Rt. Rev. Ethelbert Talbot, D. D., Bishop of the Diocese of Bethlehem. The candidate was presented by the Very Rev. D. Wilson Gateson, dean of the Pro-Cathedral, under whose ministry the candidate decided to study for orders. The sermon was preached by the Rev. S. Franklin Custard, rector of Grace Church, Allentown. The Rev. John W. Schmalsteig, curate, read Morning Prayer. The litany was read by the Rev. Gordon Jones and the epistle by the Rev. Arthur T. Reasoner, warden of Leonard Hall. The Rev. Clarke Trumboro will continue his studies doing post-graduate work at the Divinity School.

On Trinity Sunday, June 12, 1927, at the Cathedral of St. John the Divine,

New York, the Bishop of New York celebrated the Holy Communion, and ordained to the diaconate:

Mr. Paul Duliver Wilbur, presented by the Rev. J. Wilson Sutton, D. D.; Mr. Harvey Albert Simmonds, B. A., presented by the Rev. Frank Simmonds; Mr. Clarence Van Buchanan, B. A., presented by the Rev. Leopold Kroll; Mr. Leopold Kroll, Jr., presented by the Rev. Leopold Kroll; Mr. Theodore M. Burleson (for the Bishop of Spokane), presented by the Rev. J. Wilson Sutton, D. D.; and advanced to the priesthood; the Rev. Thomas Spranger Bradley, B. A., presented by the Rev. J. Wilson Sutton, D. D.; the Rev. Charles Alexander Wilson, presented by the Rev. R. S. W. Wood; the Rev. Francis Slade Danzoll, B. A., presented by the Very Rev. H. C. Robbins, D. D.; the Rev. Frederic Ricksford Meyers, B. A., presented by the Rev. C. Nelson Moller; the Rev John Varian Daly (for the Bishop of California), presented by the Rev. Frank Simmonds.

The Very Rev. H. C. Robbins, D. D., preached the sermon and united in the laying on of hands.

The Rt. Rev. E. C. Acheson, D. D., Bishop Coadjutor of Connecticut, ordained Mr. F. Percy Goddard, Ph. B., and Mr. Corwin C. Roach, B. A., to the diaconate in Trinity Church, Seymour, on Trinity Sunday morning.

Mr. Goddard was presented by his rector, the Rev. Mr. Roome, who also preached the sermon, and Mr. Roach by the Rev. D. S. Markle, rector of St. Paul's Church, Fairfield, Connecticut.

The litany office was read by the Rev. L. O. Melville, of Plainville.

The Bishop celebrated the Holy Communion, the epistle was read by the Rev. G. E. Fitzgerald, and the Rev. F. Percy Goddard read the gospel.

The Rev. Mr. Goddard has been assigned to work in Texas, and the Rev. Mr. Roach becomes assistant to the Rev. Mr. Kennedy, of New Haven.

Mr. Felix L. Cirlot was ordered deacon June 14 in St. John's Church, Mobile, Alabama. He was presented by the Rev. Gardiner L. Tucker to Bishop McDowell. Assisting in the service were Archdeacon J. F. Plummer, the Rev. Messrs. R. A. Goodwin, J. R. Walker, H. F. Schroeter, T. R. Bridges, D. D. Mr. Cirlot will act as assistant at St. John's this summer, and return to the General Theological Seminary next fall to become tutor.

Mr. Alexander B. Hanson, Jr., was ordered deacon by Bishop McDowell, June 19, at St. Mary's-in-the-Highlands, Birmingham, Alabama. He was presented by the Rev. Oscar deWolff Randolph. The litany was read by the Rev. Ralph J. Kendall. Mr. Hanson will be assistant to the Rev. R. A. Kirchhoffer, Christ Church, Mobile, with charge of Grace Chapel, Oakdale.

On June 15, in St. Luke's Chapel, Sewanee, Tennessee, the Rt. Rev. H. J. Mikell, D. D., Bishop of Atlanta, ordained to the diaconate Granville Gladstone Rogers and George Hazlehurst Harris. The Rev. Russell K. Smith and the Rev. Charles H. Lee, D. D., presented the candidates and the sermon was preached by the Rt. Rev. A. W. Knight, D. D., Bishop Coadjutor of New Jersey.

Mr. Rogers will become assistant at St. Philip's Cathedral in Atlanta, and Mr. Harris will assist in missionary work in North Georgia.

On May 17, in Grace Church, Sandusky, Ohio, the Rev. Harold Cleaver Zeis and the Rev. Earl Gethus Guthrie were advanced to the Priesthood by the Rt. Rev. Warren Lincoln Rogers, Bishop Coadjutor of the Diocese of Ohio. The presenters were the Rev. Canon Charles C. Bubb and the Rev. Donald Wonders, and the preacher was the Rev. I. F. Jones, of Cleveland. There was a gathering of fifteen clergymen, representing the Sandusky Region.

The Rev. William Mitchell Vail Hoffman, Jr., of the Society of St. John the Evangelist, was ordained priest in St. Paul's Church, Brooklyn, on St. Barnabas' Day, Monday, June 13, 1927, by the Rt. Rev. William T. Manning, D. D., Bishop of New York. Mr. Hoffman received his A. B. from Harvard, and did three years' work in the Harvard Law School. His preparation for the priesthood has been mostly done with the Cowley Fathers in Boston; this was supplemented by a year as special student in the General Seminary, in New York. For the past year he has been in charge of the work for children.

The sermon at the ordination was preached by the Rev. Raymond T. McDonald, S. S. J. E., also a member of the staff of this parish. The candidate was presented by the Rev. Spence Burton, Superior of the American Congregation, S. S. J. E. The Very Rev. Howard C. Robbins, D. D., Dean of the Cathedral of St. John the Divine, read the litany. Assisting in the sanctuary were the Rev. Oliver B. Dale, S. S. J. E., the Rev. George A. Meyer, the Rev. Francis B. Roseboro and the Rev. Howard I. Johnson. Mr. Hoffman will shortly return to Boston to finish his work in the Society of St. John the Evangelist.

The rector of the parish, the Rev. Granville M. Williams, S. S. J. E., was not present at the ordination, being in attendance at the Church Congress in San Francisco.

Leland H. Roberts and Leslie A. Wilson were advanced to the priesthood by the Rt. Rev. John Chamberlain Ward, D. D., Bishop of the Diocese of Erie, in St. Luke's Church, Smethport, Pa., on June 21. The Rev. W. E. VanDyke, rector of the parish, presented the candidates, and the Rev. E. J. Owen, D. D., rector of St. John's Church, Sharon, Pa., from which parish the young men originally came, preached the sermon. The newly-ordained priests will continue their missionary work in the diocese.

On Monday, June 20, the Rt. Rev. John G. Murray, D. D., Bishop of the Diocese of Maryland, assisted by his coadjutor, the Rt. Rev. Dr. Helfenstein, advanced to the priesthood the Rev. Henry Neeson Botts in Mt. Calvary Church, Baltimore. The Rev. Mr. Botts, who is a recent graduate of Nashotah House, is a member of Mt. Calvary clergy staff.

On Wednesday, June 22, Bishop Murray, assisted again by Bishop Helfenstein, ordained to the diaconate in the Prince of Peace Church, Walbrook, Baltimore, Paul G. Linaweaver and James Wilson Hunter. Mr. Linaweaver will serve this summer in St. Matthew's Parish, Garrett County, and Mr. Hunter at St. Barnabas' Church, Sykesville, and Mt. Calvary Church, Howard County.

At Gambier, Ohio, on Trinity Sunday, the following graduates of Bexley Hall were ordained to the diaconate in the Church of the Holy Spirit: Mr. H. H. Griffin, Mr. J. K. McDowell, Mr. J. P. Brereton.

The Rt. Rev. Warren Lincoln Rogers, D. D., Bishop Coadjutor of the Diocese of Ohio, officiated, and the Very Rev. Dr. Byrer, Dean of Bexley, presented the candidates. The Rev. C. Sturgis Ball, Professor of Homiletics, preached the sermon.

On St. John Baptist Day, June 24, in St. Mark's Pro-Cathedral, Grand Rapids, Mich., Mr. Seward Henry Bean was ordained to the diaconate by the Rt. Rev. John N. McCormick, D. D., Bishop of Western Michigan. The candidate was presented by Dean Ladd of the Berkeley Divinity School and the sermon was preached by the Rev. Henry Lewis, rector of St. Andrew's, Ann Arbor. The Rev. Augustine McCormick, of the Diocese of Rhode Island, acted as master of ceremonies, and the Rev. E. A. Christian as the Bishop's Chaplain. The Rev. Messrs. Whittemore, James H. Bishop, and H. M. Laws took part in the service and the Rev. Messrs. Pipes, Douglas, Farney, Larter, and Dunlop were in the chancel.

The musical service was rendered by St. Mark's choir, of which Mr. Bean was formrely a member, and representatives of St. Paul's Church, Greenville, where Mr. Bean ministered as a lay-reader, were in attendance.

After the service luncheon was served in the parish house by the Campbell Fair Guild. Mr. Bean, who is a graduate of the University of Michigan, and of the Berkeley Divinity School, will spend a year in one of the English universities while pursuing his theological studies.

In Calvary Church, Wilkes-Barre, Pa., the Rev. Robert B. Kline, rector Mr. Harry Eustice Elston was made a deacon by the Rt. Rev. Ethelbert Talbot, LL. D., on Tuesday, June 21, 1927. The Rev. Mr. Kline presented Mr. Elston, who as a member of Calvary Church for many years has been an earnest worker.

In St. James' Church, Canton, Pa., the Rev. W. H. Robinson, missionary, Mr. Herbert Waldo Manly was made a deacon, on the first Sunday after Trinity, June 19, 1927. The Bishop of the Diocese of Bethlehem ordained Mr. Manley, who was presented by his rector, Mr. Robinson. Mr. Manley is a graduate of Moravian College, Bethlehem, and of the General Theological Seminary, New York.

An impressive service was held on Tuesday, June 28, in St. Andrew's Church, Louisville, Ky., when Richard I. Brown, of Owensboro, Ky., and William Meade Brown of Louisville, were ordained to the diaconate. Both are graduates of the School of Divinity of the University of the South. Mr. W. M. Brown is a great-grandson of the Rt. Rev. William Meade, Bishop of Virginia two generations ago, and his rector, as also the preacher of the occasion, the Rev. John S. Douglas, of St. Andrew's, made mention of this fact in an impressive sermon, using as his text, "I am among you as he that serveth". Mr. Brown, of Owensboro, was presented by the Rev. R. L. McCready, Dean of Christ Church Cathedral; Mr. William Meade Brown, by the Rev. J. S. Douglas. Mr. W. M. Brown is in charge of St. George's Parish, Louisville, and Mr. Richard Brown will work in other parts of the Diocese.

L. L. R.

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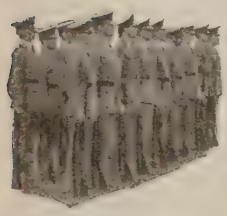
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"No man can be alone when Jesus Christ is his invisible companion."

All I have seen teaches me to trust the Creator for all I have not seen.—Emerson.

The world judges the Church from the level of the pew, rather than from the standard of the pulpit.

"All that my longing heart can wish
In Thee doth richly meet,
Not to mine eyes is light so dear,
Nor friendship half so sweet."

We will forget what we knew in middle life and in later years, but we will remember what we learned in youth "e'en down to old age". It follows that the chief business of the home is to guard the avenues of the mind of a child, that no evil thing shall enter therein.—The Methodist Protestant.

No labor can take the place of prayer. No learning can take the place of prayer. We are the followers of One who prayed, and praying won His triumph. In living in daily personal touch with God there is strength, as there is joy and peace, for the darkest mile of the untrodden way.—George H. Morrison.

The Spirit of God is still here, at work in us and with us. He still guides us into the truth which is indispensable to such a being as man. God loves His children, seeks to save them from their disobedience and its consequences. To His blessed work we can fix no term. The span of this life is not long enough, nor its content rich enough for a being such as man in whose very heart eternity has been fixed.

He, whom from the Father forth was sent,
Came, the true Light, light to our hearts to bring;
The Word of God—the telling of His thought;
The Light of God—the making visible:
The far-transcending glory brought
In human form with man to dwell;
The dazzling gone—the power not less
To show, irradiate, and bless;
The gathering of the primal rays divine
Informing Chaos to a pure sunshine.
—G. MacDonald.

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EDITORIALS

Vol. 92. RICHMOND, VA., JULY 16, 1927. No. 29.

INTRUDERS

Invisible, intangible, impalpable intruders come and invade our hearts continually. The microscope may detect the most minute microbe that lives in air or fluid or infests our blood, beyond discovery by unaided eyes, and science may teach us how to destroy or baffle it. We can provide protection against the heat or cold or biting wind we cannot see. No magnifying glass is strong enough to reveal nor any medicine or method or research of science adequate to restrain or regulate the intrusive thoughts that beset us, unchartered libertines, straying vagrants, busy demons, needing no air or water or blood in which to live and breed. They hover about us, we do not know where and everywhere, storming at our defences, creeping insidiously through our most careful barriers. The old beliefs in evil and good spirits, deadly fiends and guardian angels attending us constantly, were results of human experience.

Many foes of righteousness and forces of iniquity are at work always in the visible world, but we find earthly help in resisting and combatting them. Courts and governments and power of public sentiment may be enlisted against them and, at least, hold them in check. Sanitation authorities and advisers teach us how to defy the pestilence walking in darkness and bolts and bars, constables and the police, may defend us successfully from the thief of the night. The intruding, disturbing, disorderly thoughts that come soundless, unbidden, unseen, can be fought only by ourselves, with the aid, humbly and earnestly invoked, of the One Power that can prevail over them and help us rout them. They need no hindrance but that which we ourselves, with Almighty assistance, establish. They acknowledge no mastery nor direction, mock at all proprieties, consider no time or place or conditions. They obtrude themselves upon us in bright light of day, in the still hours when we crave and woo sleep, in our churches, homes, offices, shops, while we move among multitudes or are solitary—these thoughts of so many things, past, present and future—thoughts black and ugly, light and frivolous, mournful and hilarious, big and little.

The beautiful wisdom of the Church is illustrated most clearly and realized most vividly by application of the meaning and purposes of its rubrics and ritual and order of services to our personal weaknesses, vicissitudes and needs. The announcement of the coming administration of Holy Communion and the accompanying exhortation to the congregation give warning for special preparation by battle against unworthy and unseemly thought, by consecration of the mind and heart to humility, gratitude and love. One of the sentences for the opening of both morning and evening prayer is the petition that the words of our mouths and the meditations of our hearts shall be acceptable to the Most High. Yet, if we can imagine a malicious imp enabled to hear the words of our lips and know the meditations and thoughts going with them, he would be stirred many times to demoniac mirth by fearful contrasts, contradictions, inconsistencies in our public and private exercises, too often misnamed "devotions". The law forbids disturbance of religious worship and punishes severely any guilty of that offense; but no human law can prevent the invasion of troops and hordes of riotous thoughts, making the ostensible worship blasphemous mockery and failure more surely than the most obscene mob could. Repeating words humbly confessing ourselves miserable sinners, we harbor thoughts of vanity and self-righteousness and self-exaltation above our neighbors. Audibly begging to be cleansed, we yield to assailing impurities. Beseeching mercy with tongue and lips, we welcome and cherish harsh judgments and criticisms of other people, consider ways to do them harm. Uttering words of resignation and thankfulness, we embitter ourselves with repinings and resentments that have not received according to our own opinions of our own deservings. Amid sounds of solemn dedication to the service of the Almighty we admit to our minds swarms of frivolities and trifles, sordid things, the incidents and sights of the moment, our household, business and social affairs. While the earnest, devout man in the pulpit labors with all the power he has to lead us to right thinking and doing we look into his face and make vain his efforts for us by permitting and encouraging mobs of vagabond, useless, idle, foolish, selfish, impious thoughts to invade and occupy where the preacher is striving to fill with pure purpose and high resolve; so rejecting the good seed and supplying fertile soil for great crops of tares.

The habit of surrender grows. Trying to add a column of figures, work out a business proposition or frame a sentence, attempting to memorize a lesson or absorb the meaning of book or lecture, we are besieged by the alien, distracting thoughts and fancies. When we yield we are led to futility and defeat. In spiritual and temporal life the mob mind is impotent against discipline as any human mob and as likely to run wild to excesses and crime.

As it is with the external life, so it is with the internal. Men become commanders of armies and enterprises by stern self-discipline, by ceaseless vigilance, the courage that conquers inclination and chooses fight rather than the treason of easy surrender. Those who would be captains and commanders of their souls must build within themselves and for themselves those qualities; must carry with them always the full meaning of the psalmist's prayer that the meditation of his heart be acceptable in the sight of his Strength and his Redeemer.

ALFRED B. WILLIAMS.

P E R I L S

By the Rev. W. G. Lee, Ph. D.

Charleston, S. C.

"Perils of waters, perils of robbers, perils by countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren." —2 Cor. 11:26.

THESE are the words of Paul the Apostle of Christ, the Aristotle and Demosthenes of the Jewish race, who compassed the earth with the truths of redemption. He is speaking in retrospect and in reminiscence, recalling some of his hazardous experiences. These words are especially applicable to our nation today as we speak in circumspect, gazing into the future.

To say this, is not to dim the glory of our nation, not to lower our flag, not to disparage our country. But to show the perils in this great nation which is rich in her endowment from nature, prosperous beyond expectation, influential beyond precedent. We are dangerously near losing the faculties for the higher things that are so necessary for individual and national endurance and permanency. Only those who are so blind they will not see—so deaf they will not hear—will deny that. These are days when it is easy to be cowardly

The Perils of Lawlessness.

We love this great land—her hills, her fields, her flowers, her streams, her mountains, her forests, her plains, her birds—gift of God. We love her for her war record. Braver men never fought, sweeter blood was never spilt, under any flag. We love our flag. We look at it with new eyes as we see in its red the blood from our soldiers' hearts and in its stars the hope that burns in the sky of our faith. But the peril of lawlessness is now a national, a state, a community, a city peril. All talk about Christian citizenship amounts to nothing, as long as Christians do not carry their religion into practical polities, and put principles above party machinery.

It is the duty of every citizen to reverence the laws of the land. Laws are necessary. They promote the well being of the people. Christianity does not destroy patriotism. Christianity but develops and sanctifies it. The Christian citizen should know the laws, reverence them, obey them. True reverence for law should be one of the predominant traits of his character.

Note the disregard for the prohibition law. This shows that we as a nation have not learned that disregard for one law breeds contempt for all law. Attempts to nullify this law are made by the cartoonist, by the jokesmith, by the ha-ha of those who cry aloud about "thirsty days hath September, April, June and November". The American people have spoken—the highest organs of utterance—and it is anarchy for men and women to seek to nullify this great law. The effort to destroy it by ridicule, by private infractions, by home brew, by home sales means that there is more at stake than the prohibition law. The respect of the American government is at stake. I place the bootlegger and those who help him run his nefarious business along with Benedict Arnold. I know this is not apt to win me popular applause or popular praise, but since I seek neither, it is all right. But the fact remains that Benedict Arnold never had part in anything that the bootlegger carries on today.

But the Amendment is in the Constitution—and it is there to stay. Licensed liquor will come back when wives enjoy having their husbands spend their pay checks in the saloon, when children prefer a drunken father, when railroads decide to employ drinking men as engineers and flagmen, when life insurance companies consider steady drinkers better risks than total abstainers, when bankers and business corporations advertise for clerks and bookkeepers who are habitual drinkers, when athletes who train on whiskey, wine and beer beat total abstainers, when credit men decide to class a "rumhound" and "boozer" as a better risk than a sober man, when doctors tell us that a hard drinker has a better chance to pull through a serious operation or case of pneumonia than a sober man. And when that halcyon day arrives Nicholas Murray Butler and Al Smith will be the perfect, logical candidates for President. What I have quoted I approve. And what I say I am ready to fight for, live for, die for.

There is the lawlessness of the lynch law. Showing what? That thousands have never learned that no amend is made for one crime by committing another. Has the biped turned quadruped? And lynchers are usually those who murder by mobs because they are too cowardly to deal individually.

There is evasion of the tax law. And if all the lies that are printed on some tax return slips were published, some would leave town. And a man who evades the tax laws lives on the philanthropy and charity of others.

There is disregard for the sanctity of the marriage law. What terrible grist the divorce mills turn out. There are some men who, because they prefer another woman, and some women who, because they prefer another man, run off to Augusta or elsewhere and get a divorce. But whoever divorces husband or wife for other than Scriptural grounds and marries another lives before God as an adulterer. I lie not.

There is disregard for human life. The murder rate for the registration area of the United States is equal to that of Italy, Australia, South Africa, New Zealand, Ireland, Spain, Norway, England and Wales, Quebec, Ontario, Scotland, Holland, Switzerland. There are twelve thousand murder deaths in this country every year. Without further specification I declare that one of the perils that is cutting at the anchor chain of American life, that is digging away at our national foundations, that is walking with dirty and irreverent feet where Washington walked with clean feet—a peril that is rushing in madly and wickedly where angels fear to tread is the peril of lawlessness.

Perils of Material Progress Without Accompanying Spiritual Advance.

President Coolidge says in its main features the Declaration of Independence is a great spiritual document. It is a declaration not of material but of spiritual conceptions. Equality, liberty, popular sovereignty, the rights of man —these are not elements which we can see and touch. They are ideals. They have their source and their roots in the religious convictions. They belong to the unseen world.

Unless the faith of the American people in these religious convictions is to endure, the principles of our Declaration will perish. We cannot continue to enjoy the result if we neglect and abandon the cause. Yet these men who wrought out our Constitution were suspicioned, maligned, abused, misrepresented. But today many climb their family trees, crawl through musty pages of family histories, and scrutinize ancient tombstones in an effort to claim kin with these same men.

Our scientific achievements startle the world. We have added the auto to our feet and run swiftly. But do we know how to walk with God and travel the way God goes —find out the way God is going—and go with Him?

We have added telephones to our tongues and talk across continents and even around the world. But is our voice mighty and eloquent in teaching the truths, the principles, the foundation necessities and the growth essential for a Christian civilization?

We have added the airplane to our body and fly across oceans. Where it took the Pilgrim fathers sixty-six days to cross, the Mauretania crossed in four days, ten hours and forty-nine minutes in 1910. And Lindbergh flew across in thirty-three hours. But can we mount up with wings as spiritual eagles in the spacious and unseen world of the spiritual?

We have learned the secrets of the earth until we get honey from coke, grow oranges in the snow, get medicine from sawdust, and do other wonders that almost awake in us a primeval faith in magic. But have we learned the secret of the Lord, the secret of a peaceful heart?

We have added the X-Ray to our eyes and see the marrow in men's bones, the microscope and see a world in a drop of water, the telescope to our eye and view landscapes fifteen million miles away. But can we see the "city that is very far off"? Can we, and do we, see the things that are most worth-while? Do we see the gold in the common clay of our folks?

We have our factories where seventy men cooperate to make one pair of shoes. Do we know—have we yet learned—that the footsteps of those who visit the sick and seek the lost outweigh the footsteps of all the marching armies of time?

We have our printing presses that reel off thousands of papers a minute. Have we grown efficient in writing godliness and printing truth on the fleshly tablets of human hearts?

We make paths through the wilderness for trains to go a mile a minute where once the covered wagon went with the calendar for a time table. Have we learned how, do we know how, to bring up children in the nurture and admonition of the Lord?

"Ill fares the land to hastening ills a prey
Where wealth accumulates and men decay."

The spiritual was lacking in Babylon—and now Babylon is a garbage can for nations. The spiritual was lacking in Rome—and now Rome is a branchless tree, dishonorably fruitless. The spiritual was lacking in Greece—and now Greece is a crumb in history's rubbish heap. The spiritual was lacking in Egypt—and now Egypt is a shabby sexton of splendid tombs. It was lacking in Spain—and now Spain among the nations is a drowsy beggar watching a broken clock. The spiritual was lacking in Nineveh—and now Nineveh is a dirty door mat for irreverent feet.

The Perils of Impurity.

These powerful perils are with us today. The peril of impure language that manifests itself in salacious stories told before mixed audiences. In profanity that prostitutes the holy name of God which angels hold in highest reverence to lips that are human and dirty and that will soon lie silent in the grave. In vulgarity. And some men seem to delight in vulgarity—as a hog delights in a mudhole, as a buzzard delights in carrion, as a wolf delights in butchery. And sometimes a mother can hardly send her child to the grocery without that child hearing enough smut and vileness to blight its heart for years. I do not mean to say that we are any worse than former ages and former generations in this, but we cannot excuse our cussedness on the ground that others were more cussed in this respect.

The perils of impure literature are with us. It is a reflection on our reading public that Lewis Sinclair's book, "Elmer Gantry", was the biggest seller in one of our big cities recently. Have I read it? Well, well—it is hard to swim through ten miles of sewerage to get one drop of truth.

Where are our young folks oft led to find their heroes and heroines? In the movie? Who are our heroes? David, who fought Goliath? or Gene Tunney, who knocked Jack Dempsey flat? Moses, who refused to be called the son of Pharaoh's daughter? or Babe Ruth? Joseph, who turned down the dirty proposal of Potiphar's wife? or Charlie Chaplin, with his numberless wives, and Valentino with his promiscuous loving that out-paramoured the Turk. Vashti, who refused to obey the king's command to display her beauty? or Mary Pickford and Annette Kellerman? Daniel, who refused to defile himself with the king's meat and with the wine the king drank? or the jelly bean who can "step on the gas" and wiggle through the boll weevil wiggle and hump along in the Camel Hump or girate in the giraffe gambol! What are our national idols today?

I don't want to seem a croaking rain crow predicting a storm, I don't want to seem as one crying wolf when there is no wolf. But I do not want to be as one who cries "PEACE" when the enemy is at the gate. I do not want to be one crying "All is Well" in a sort of sentimental gush. I don't want to be a doctor who will cover smallpox with silk and refuse to use quarantine methods. I don't want to urge the cure of cancer by putting lovely scenery around. Not I. Not I—now. Not I—ever.

Perils of Godless Schools.

We have come to that awful peril today. And many of us are blind to it—and many deaf to the warnings. See the deadly parallel between Tom Paine and some godless schools. Their striking likeness is that they both patronize and flatter Jesus but neither worships Him. To Tom Paine Jesus "was only a man like other men". To the godless school Jesus "was a man like other men". To Tom Paine the stories of Elijah and Elisha are "lying" and "romancing"; to Fosdick and the godless university Elijah and Elisha are "legendary" and "ridiculous". To Tom Paine the miracles of the Bible were "self-evident fables"; to Fosdick and the godless university the miracles of the Bible are "incredible" and "ghosts". To Tom Paine the morality of the Old Testament was "shocking"; to Fosdick and the godless university the morality of the Bible—he is "shocked" by it. To Tom Paine Christ's genealogy was "manufactured"; to Fosdick and the godless university Christ's genealogy was "radically altered". To Tom Paine the Trinity was "absurd stuff"; to Fosdick and the godless university the Trinity is an "arithmetical absurdity". And to both the angels are "an outworn category".

God pity our young folks who have to sit under college teachers who scoff at the Bible and who give them no urge to Church affairs and to spiritual power. How they are often led astray—these fine young folks—by the specious and infidel reasonings. Some of our institutions, when it comes to spiritual realities, are pagan institutions. And poor teachers are they who can teach botany and leave no impression of Jesus, the Lily of the Valley; and astronomy and leave no impressions of Jesus, the Bright and Morning Star. It is bad enough for a man to scoff at the Bible and doubt and all that. But it is of the devil to teach others so to do.

The greatest thievery is to steal the faith of young people in God. The greatest robbery is to rob one going out into the storms of life of the rudder and anchor chains. If Tom Paine were living today he could occupy some Episcopal pulpits, some Methodist, and Baptist, and Presbyterian pulpits and be called the Rev. Thomas Paine, D. D.

If our youth are not given moral training all other success goes for naught and we have been basely guilty in our relation to them. The education of the young should not be narrow or incomplete. It should include all that is necessary to a real education. No student can afford to ignore all the world's greatest literature or all the world's most important history, or some of the world's best philosophy, or all the foundation of the world's laws, or even some elements of science. All this is included within the covers of the Bible which is acknowledged to be the greatest Book of all. If fields are not to be filled with weeds we must sow them thick with the good seed and cultivate them to the limit.

George Washington loved this old Book. Abraham Lincoln loved it. Theodore Roosevelt loved it. Do our schools increase faith in God and the Bible—or destroy it? Do our universities stress and hold to Christian realities? Do our schools help our young people in Church work? Do they come back from colleges to be regular attendants at church and to help teach the young—or are they mere hangers on?

God pity our young people who have to sit under teachers who from behind college chairs, aim their ill-grounded propositions against God's Book and who substitute a "Thus saith the mind of man" for a "Thus saith the Lord". These fine young people are more sinned against than sinning. And I have more respect for a burglar than I have for one who will, by teaching, rob a youth of faith in God's Book and faith in God. If your boy, or girl, doubts the miracles and believes he has a beast ancestry, where did he get it? From some teacher—somewhere? Find out.

I wanted to speak of the perils of the godless home. But so much has been said on this subject until we might seem as one who carries coals to Newcastle. But if by pointing out the perils mentioned in this message I may open our eyes to other perils and make our ears to be keenly sensitized to the warnings of God's Book, I shall feel repaid.

We quote this verse, from Job fifth chapter, as a point of a sword against your heart: "Lo, this, we have searched it, so it is; hear it, and know thou it for thy good."

WELCOMES AN OLD FRIEND.

(From Clifton Forge Va., Review.)

It was no doubt something of a surprise to the friends and admirers of Colonel A. B. Williams to learn of the editorial connection he will have with the Southern Churchman, published weekly in Richmond, as the mouthpiece of the Episcopal Church, in the years to come. This publication having recently changed hands, and the editor chosen by the new owners being unable to report for duty before fall, Colonel Williams was drafted and will be in full charge until further notice. Having had many years of experience as an editor and publisher, we look for him to inject new life in the Churchman and make it one of the outstanding periodicals in the South. Being gifted as a writer and in sympathy with the policies for which the Churchman stands, Colonel Williams will not find it difficult to satisfy, instruct and edify his new constituency. We look for the publication named to maintain a high standard under the new management, and we wish all connected therewith the best of luck.

AUTHENTICITY OF THE BIBLE

By Bishop McIlvaine

V.

AMONG the apocryphal writings, there are two classes. One is that of histories which assumed the names of the apostles, but were literally forgeries and therefore spurious, as well as apocryphal. The other consists of certain writings of a Christian character, and either entirely or in part historical, which are not spurious, but called apocryphal, because their age and authors are unknown, or their authority is of no weight.

Of the first class it may be asserted, without any hazard, that none are quoted within three hundred years after the birth of Christ, by any writer now extant or known; or if any are quoted, it is invariably with marks of censure and rejection. The only possible exception is "the Gospel according to the Hebrews": "which," says Lardner, "was probably either St. Matthew's Gospel in the original Hebrew, with some additions, or, as I rather think, a Hebrew translation of St. Matthew's Greek original, with the additions above mentioned". But this is quoted nowhere without marks of discredit, except in one place in the works of Clement of Alexandria.

Of the second class, none but a book called the "Preaching of Peter", and another entitled the "Revelation of Peter", are quoted, without positive condemnation, by any writer of the three first centuries. These are spoken of only by the same Clement of Alexandria. Compare with these facts the immense mass and variety of concurrent testimony to the books of the New Testament in the writers of the three first centuries—testimonies from all countries and all classes, orthodox or heretics, remember, for example, that you may find in the extant works of Tertullian, or of Irenaeus, or of Clement of Alexandria, more and larger quotations of the small volume of the New Testament, than you can find in writers of all characters, for several ages, of the works of Cicero, though voluminous and always so universally popular; and it will be evident that the apocryphal writings could have presented no difficulties in ascertaining the authentic books of the apostles. None of them were read as having apostolic authority in the Churches of Christians, nor admitted into their sacred volumes, nor included in their catalogues, nor noticed as authentic by the adversaries of Christianity, nor appealed to by all parties calling themselves Christians, as authority in their controversies, nor treated with sufficient respect to be the subject of commentaries, collections, or translations, unless the brief notes on the Revelation of Peter, by Clement of Alexandria, should merit exception. So wide was the contrast between the true and the false; so easily were the true Scriptures distinguished from all unauthorized pretenders to that honorable name.

But this is capable of being exhibited still more impressively. We have stated several important evidences of authenticity, all of which are found in the New Testament and none in any of the apocryphal writings. We will now exhibit certain evidences of spuriousness, all of which are found in the apocryphal writings and none in those of the New Testament.

The reasons which render the authenticity of a work suspicious, are thus enumerated in the learned "Introduction to the New Testament", by Michaelis: 1. When doubts have been entertained, from its first appearance, whether it was the work of its reputed author. 2. When his immediate friends, who were able to judge, have denied it to be his. 3. When a long series of years have elapsed after his death, in which the book was unknown, and in which it must have been mentioned or quoted had it been in existence. 4. When the style is different from that of his other writings; or in case no others remain, different from what might be reasonably expected. 5. When events are recorded which happened later than the time of the pretended author. 6. When opinions are advanced contradictory to those which he is known to have maintained in his other writings. Now it may be affirmed, without fear of contradiction, that the apocryphal books exhibit all these evidences of spuriousness; none of them being exempt from nearly whole list, and few of them deficient in any particular. While, with equal confidence it is asserted that the books of the New Testament books exhibit none of them. In no book of that holy volume, are opinions professed that are contradictory to any which the reputed author is known elsewhere to have maintained; nor are the facts recorded which happened later than the age in which he lived; nor is the style different from that of his other writings, or from what might reasonably be expected from his pen. No book of the New Testament was unknown during a long period of years subsequent to the death of the individual to whom it was ascribed; none can be shown to have been denied by the near friends of the reputed author as his production; no doubts can be proved to have been entertained of the authenticity of any part of the New Testament at the time of its first publication.

That apocryphal writings existed in the first centuries, is a fact which, so far from embarrassing the evidence for the authenticity of the New Testament books and the truth of the Gospel history, very materially confirms it. Had it not been notorious that the apostles did write gospels and epistles, it is not likely that so many would have attempted to pass off spurious gospels in their names. Had it not been that the fame of Christ and His apostles was very great in all lands from the beginning, it is not probable that all these apocryphal authors would have thought of writing about them, or in their names; much less that they would have expected a market for their works. Had it not been notorious and universally allowed, that Christ and His apostles wrought miracles and did many wonderful works, it is not probable that all these writers would have taken it for granted, and sought to build up their particular opinions upon the assumption. "They all suppose the dignity of our Lord's presence, and a power of working miracles, and a high degree of authority, as having been conveyed by Him to His apostles."

That apocryphal books should have been published in the name of the apostles, is precisely what was to be expected from the wide circulation, great popularity, and eminent reverence which their authentic writings had obtained. Current notes soon awaken a disposition to counterfeit them. Popular medicines soon bring into the market apocryphal inventions wearing their names. The effort to pass off the latter is the best proof of the estimation of the former.

The New Testament writers have been treated in this respect precisely like the others. So writes Augustine, "No writings ever had a better testimony afforded them, than those of the apostles and evangelists; nor does it weaken the credit and authority of books received by the Church from the beginning, that some other writings have been without ground, and falsely ascribed to the apostles; for the like has happened, for instance, to Hippocrates; but yet his genuine works have been distinguished from others which have been published under his name". Such also has been the case with many others. Several spurious orations were published under the names of Lysias and Demosthenes. Works were ascribed to Plautus, Virgil, and Horace, which had no title to their names. But it was no difficult matter for the Greek and Roman critics to separate the genuine from the apocryphal works of those authors. Thus it was also with the early Christians. They proved all things and held fast that only which was good. "We receive Peter and the other apostles as Christ," said Sarapion, Bishop of Antioch, "but as skillful men, we reject those writings which are falsely ascribed to them."

Here we might safely leave the question of authenticity; for if the evidence adduced does not prove the New Testament books to have proceeded from the apostles, no book of a past age has any pretention to authenticity; that Milton wrote Paradise Lost must be considered unworthy of credit; that the orations bearing the name of Cicero were composed or delivered by that orator, must be condemned as one of the apocryphal invention of some age of monks and darkness. "I find more such marks of authenticity in the New Testament," said Sir Isaac Newton, "than in any profane history whatever."

But inasmuch as your minds cannot be furnished with too much information on this fundamental subject, I will reserve some important views for a subsequent lecture.

There is a lesson for the believer in what has been exhibited of great practical interest. It is manifest from the testimonies adduced, that the Scriptures of the New Testament were treated among the primitive Christians, not only as true and possessed of inspired authority in reference to all questions of doctrine and obedience, but as very precious—"more to be desired than much fine gold". They loved them as an inestimable treasure; they kept them, consulted them, and exalted them in their hearts and houses and assemblies, as a companion for every trial, a guide in every difficulty, a gift of God, for the preservation and honor of which they were ready to shed their blood. They felt them to be "profitable for doctrine, for reproof, for correction, for instruction in right-

eousness". How does all this rebuke the lukewarmness with which the Scriptures are regarded by too many professing Christians of the present day. In primitive times, believers would read them, though they paid for the privilege with their lives. In these days, multitudes who call themselves Christians can hardly be persuaded to search the Scriptures, though every facility is afforded and the Bible is in honor. What a tremendous account must he give to God, who neglects His Word! Let us imitate not only the affectionate devotion with which the primitive Christians read the Bible, but also the diligent zeal with which they surmounted innumerable obstacles in circulating copies of its books through the world. We possess facilities for such an object which they had not. The press is placed in our hands for this very purpose. It is our gift of tongues. Let us realize the responsibility we are under for the improvement of so rich a talent and speed its work and multiply its branches of application, till the sound of the Gospel has gone out into all the earth, and the words of Jesus to the ends of the world, and there is nothing hid from the light thereof.

PERSECUTION AND REVIVAL IN CHINA

How Prayer Stopped Mobs and Won Souls—Spreading New Testaments Throughout the Land—Revivals in Schools and Churches.

By George T. B. Davis

A LARGE part of China is in the grip of an intense anti-Christian agitation which has resulted in widespread persecution of the Christians. The methods of the movement are more subtle but less sanguinary thus far than in the Boxer Uprising of 1900.

The sufferings of the Christians recall vividly the trials endured by the followers of Christ in the early days of the Christian Church in Jerusalem. Some of the believers in China have been imprisoned; some have been paraded through the streets; others have been beaten and fined and reviled. In some places churches have been locked up and sealed, in others they have been dismantled. Bibles and Hymn Books have been taken out and burned.

In some cases the churches may have received a setback; but in others the persecution has been turned into glorious victory by the courage and faith of the Christians. In one place, as a result of the persecution two members fell away, while the congregation almost doubled in size. In another city, amid intense persecution, two thousand have professed faith in Christ, and the church building has had to be enlarged to accommodate the increased audiences.

The story of the triumphs of faith at Kanchow, in Kiangsi, is a modern counterpart of the Acts of the Apostles. For a full year a revival has been in progress in the midst of persecution. Dr. C. E. Bousfield, of Sun Wu, Kiangsi, recently gave me an account of the Work of Grace at Kanchow, a city of some 200,000 people. He said:

"About a year ago the Rev. Charles A. Jamieson, of the China Inland Mission at Kanchow, began prayer meetings that were held each morning at daybreak. These prayer meetings started a revival. Small soul-winning bands were also organized. They met together for prayer, and then went out two by two to do personal work on the streets, and in the homes, and in the surrounding villages.

"They went to rich and poor alike. They had cases of healing, and one or two demons were cast out. The work spread to the soldiers, and many of them found Christ. The last I heard there were some two thousand who had professed conversion. The meetings in the chapel became so large that an extension was added to the building by the Chinese at their own expense. There was violent opposition, but some of their opponents were saved.

"We sent a delegation from Sun Wu to see the work. One of the delegates came back so much on fire that he began to preach without salary and has been doing so ever since. One of the Chinese leaders of the movement at Kanchow is a man named Mr. Kingdom-of-Heaven-Tan. He is a wonderful man of prayer and also a fluent speaker.

"At Kanchow there has been bitter anti-Christian agitation and persecution. They met it with prayer and courtesy and kept all their services going. Once or twice the soldiers took possession of their chapel. They preached to them and gave them so much Gospel that the soldiers let the chapel alone. The revival continued right through the fighting between the Northern and Southern forces. The church had had dissension for years, but after the revivals began it entirely ceased.

"On one occasion the Christians knew they were going to be attacked and had special prayer beforehand. A body of students gathered a rabble of several hundred roughs. Armed with sticks and stones the mob came around to destroy the entire mission compound. The gates were all open. Mr. Tan went out and talked to them for twenty minutes, and they all dispersed and went to their homes.

"On another occasion, after a visit from the Russian Comrade Borodin, about two thousand roughs came around to destroy Christianity. They went to one mission church and found it barred up. They broke down the door and smashed the furnishings. Then they went to the China Inland Mission Chapel. Here the gates were wide open. All the people were inside praying. When the mob reached the gate they had a row among themselves, and again they dispersed and went to their homes.

"Finally an anti-Christian leader got together a mob of about four thousand of the worst elements of the city. He drove out the Mayor and made himself Mayor in his place. He began a fierce anti-Christian campaign. He put some of the Christians in prison and fined others heavily. He went to such excess in persecution, that even the Kuominchun General told him to be more moderate. The Christians kept on praying. When everything seemed about hopeless, the mob turned on its leader, and drove him out, and the Christians had peace."

Still more recent incidents of victories in Kanchow in answer to prayer, were given to me by Mr. William Taylor, the Superintendent of the China Inland Mission in the Kiangsi province. Mr. Taylor said: "Some companies of Southern soldiers insisted on occupying the premises of the Boys' School in Kanchow. Mr. Jamieson protested, but they took possession. The Christians began to pray for them and to do personal work among them. The latest tidings is that all the officers have professed conversion, and are attending the services, and also a number of the men.

"Recently two military officers, accompanied by some rough soldiers, came in to Mr. Jamieson and demanded the use of the church building. Mr. Jamieson demurred, saying it was needed for their services, but the officers insisted they must have it.

"At length, Mr. Jamieson said: 'This building is not mine.' They asked, 'Whose is it'? He replied, 'It is God's'. Then they said, 'We are prepared to challenge God; and you can report it to Him'.

"Mr. Jamieson at once said, 'All right. I will do it now. Let us pray'. He closed his eyes and offered prayer in their presence. When he opened his eyes he found them in an awed condition. They ordered away the rough soldiers that were with them, and bowed and went off.

"That was on Saturday. The following day they came to the morning service at the church and remained throughout the meeting. At the close they came forward, and in a friendly way apologized for not having been at the prayer meeting preceding the morning service!

"In a recent letter Mr. Jamieson told of a still later attempt of the soldiers to occupy the church building. He told how over one hundred soldiers came to take over their house and chapel, but they quailed in fear before the demonstration of the Spirit of God, and left the chapel in dread. Later they notified Mr. Jamieson that they had found other quarters."

In speaking of the Work of Grace at Kanchow, Mr. Taylor said: "The real power-house of the revival has been the early morning prayer meeting that began a year ago and has continued ever since. The prayer meeting began as early as 4:30 in the summer; but later in the winter. Neither heat nor rain nor storm prevented the people from attending this gathering for intercession. Mr. Jamieson declares the early morning prayer meeting 'has been the basis of all the power that has been put forth to save souls'. The chief human agencies in the revival have been prayer and personal work and open-air meetings."

Coincident with the spread of the anti-Christian movement, there is in progress a nation-wide distribution of New Testaments in connection with the Million Testaments for China Campaign. Funds are now in hand for more than nine hundred thousand Testaments. Thus far between one and two hundred thousand Testaments have been sent out to missionaries and Chinese pastors and others. Plans are being made to carry on the work of distribution, for the present at least, largely through Chinese pastors, evangelists, Bible-women and other workers.

A missionary from Anhwei recently told me of twenty

young men, some of whom were influenced by the anti-Christian movement, and were disturbing the meetings. Little pocket Testaments were presented to each of them. Now they are reading them regularly, attend a Bible class, and are helping in evangelistic meetings. Dr. Jonathan Goforth, one of the best known missionaries in China, recently expressed the fervent hope that two million Testaments might be available to "put into the hands of pivotal men of China at this critical period of her history".

Dr. J. E. Shoemaker, of Yuyao, Chekiang Province, who has been a missionary in China for more than thirty years, said to me recently, "I feel it is providential that this distribution of New Testaments has come just at this time when in so many places in China public preaching is prohibited, and churches are confiscated. It gives the workers something they can do. This is good for their own spiritual life, as well as for the salvation of others.

"The breaking down of their own old religions, and the uncertainty of the present situation, is producing a state of mind that is very favorable to the reception of new religious ideas. I was very pleased to have one of our country evangelists report that the twelve Testaments given him had been willingly received, and the people were quite ready to put down their names on cards agreeing to read and carry the Books daily.

"It is a spiritual warfare that is sweeping over China at this time; and the power that can win the victory must be spiritual. Therefore the best service we can render will be rendered on our knees in closets and in prayer groups. It is not mere formal prayer that is needed, but believing intercession. There is cumulative power in united prayer that cannot be measured; and wins victories in spite of seemingly impossible barriers."

There is increasing intercession in China for a great revival, and a growing expectation that the awakening may be near at hand. In some places the fire has already fallen from Heaven, and glorious revivals are in progress. Mr. L. C. Osborn, of Chao Cheng, Shantung, in applying for two thousand copies of the pocket Testament, writes:

"The missionaries of our station are waiting on God many hours a day for a mighty revival in China. He has revived our own hearts, and we are having the greatest results we have ever known. Personally, the Lord has been getting me up as early as three o'clock in the morning to watch and pray. God's Word was never so precious. People have gotten under conviction of sin right in their homes and have prayed through to forgiveness. Our Church is a different Church. People are coming daily to be prayed with. The revival is spreading. Praise God! All glory be to Him!"

At Tamingfu, in Chihli Province, a glorious Work of Grace has been in progress for more than two months. One of the missionaries there, Mr. A. J. Smith, in sending a report to Shanghai of the outpouring of the Spirit, said: "I am sure you will rejoice with us over the mighty Holy Ghost revival God is sending over this field. The revival started in the Men's Bible Training School and quickly spread to the Women's Bible Training School, then to the boys' and girls' primary schools, later to the out-station, and has now reached most of the main stations.

"The missionary from Kuang Ping Fu writes: 'Seems surely as if something miraculous had happened to the Chinese Church here. Many went down in deep penitence confessing many wrongs without our urging them; seemingly only too glad to get the things off their hearts. After they had prayed through, they went out and brought in others, and prayed with them.'

"The revival has also meant a deep humbling of us missionaries before God and the Chinese. It has been a time of real heart-searching for us, but God has given us the victory, and we now find it a pleasure to pray from seven to nine hours a day. We have discovered that we can do more through intercession than in any other way, and the Lord is honoring our prayers. We believe that God wants to send Holy Ghost revivals to all the missions in China. The revival here is spreading."

The fires of persecution are purifying and refining the Church, and probably preparing the way for such a spiritual awakening as has never before been witnessed in China. The fires of revival have already been kindled. You can help in spreading the flame. Will you not set apart some time each day for earnest believing prayer for a mighty revival that will still further cleanse and quicken the Church, and lead multitudes into the light?

And do not fail to pray for a special outpouring of God's Spirit upon the missionaries who are still in China; and for those who have returned to the homelands. Pray also that great steadfastness and boldness may be given to the Chinese pastors, teachers, evangelists, Bible-women and Christians, multitudes of whom are passing through the fiery furnace of persecution.

Let us praise God that nearly a million New Testaments have been providentially provided in this hour of crisis when so many churches are closed, and so many missionaries have been compelled to leave their stations; and let us pray that the Holy Spirit will illuminate the pages of each Book given out, and that the full million or more may speedily be supplied, and prayerfully and carefully distributed.

Pray also for a blessed Work of Grace among the foreign troops that have been concentrated in China in such large numbers in this time of turmoil.

You can also help in mobilizing prayer on behalf of China by reading part or all of this article at missionary and prayer meetings, and to Sunday Schools and Bible classes, in your community; and appealing for prayer for this great and distressed land.

Prayer Book Revision Approved

LONDON, July 6.—After two days of strenuous debate, in which many women took an active part, the Church Assembly by an overwhelming majority accepted today the revised Book of Common Prayer of the Church of England, which has deeply stirred Church circles. The vote was five hundred and seventeen for revision and one hundred and thirty-three against.

In the House of Bishops the voting was thirty-four for and four against; the House of Clergy, two hundred and fifty-three for and thirty-one against, and the House of Laity, twenty-three for and ninety-two against. The four bishops voting against the revised Book of Prayer were the Bishops of Birmingham, Norwich, Worcester and Exter.

The debate in the Church Assembly today was marked by considerable acerbity on the part of the "die-hard" section which, though in the minority, fought stubbornly for the retention of the time-honored formulae and "no surrender to Anglo-Catholicism".

So vehement were the objectors that it was found necessary to impose a five-minute limit on speeches. Much of the discussion centered on the marriage service, from which the passage referring to God appointing that "out of man woman should take her beginning", now is deleted.

Lord Hugh Cecil, a distinguished lay evangelist, emphasized that rejection would mean chaos in the government of the Church. Against this the "die-hards" argued that revision would legalize erroneous doctrines, promote schism and drive people from the Church.

The new Prayer Book now goes for last sanction to Parliament, which cannot amend it, but must either accept or reject it.

See Chaos Resulting.

"Could anything be more unsuitable for a young married couple to be told that nobody believes—that woman was created out of man"? asked Canon Wilson, of Chellenham.

"Prosthes Emin Pistin"

Dissensions in the Christian Churches are almost coeval with the Founder of the faith, and they antedate any union among the scattered bands of primitive believers, that could be called The Church. Acts 15: "Paul and Barnabas and certain other of them should go up to Jerusalem to the apostles and elders about this question." Since then, an incredible number of controversial rocks of almost every degree of significance and insignificance have split and divided the current of Christian belief during its two thousand year long course. By some of these rocks, streamlets have been diverted for a time to curve back later and rejoin the parent flood and other streamlets have diverged farther and farther until their waters have lost almost every vestige of their primal taste.

In recent years, the most considerable diversion of power from the fundamental river bed is into the modern channel and it is with the view of making some brief inquiry into the propriety of this diversion that these observations are offered to The Southern Churchman.

The points of departure from the ancient faith are of no present concern. There is no quarrel with any one on

account of his religious belief. 'Tis matter almost solely of early environment and few have inclination and fewer still have ability to think one inch beyond that groove in which they were originally cast. But there is grave reason for rebuke to all who, retaining the name of Christian and continuing to hold fellowship with the Christian Church, deny the essential doctrines and do so on the ground that modern intellectuals are too learned and too logical and too scientific to accept them.

When a man has advanced in his religious career to the point where he is a sincere Deist, if he do no more than acknowledge the existence of God, he has exercised a faith more than enough to carry him over every obstacle in the orthodox belief. No human mind, not even that of Aristotle, can comprehend the existence of a being who had no beginning and will have no end, and the man who attains belief in such a being has performed an act of blind faith with no help from learning, from logic, from science, from any phase of intellectuality, because every attempt to prove the existence of God by material processes outside of revealed religion, from Plato down to today has been a freak failure. A man may be within his intellectual rights to deny the existence of God, and he may be within his intellectual rights to deny the Virgin Birth and the Atonement. But he is surely within no intellectual rights when he acknowledges the deepest of the mysteries, unfathomable by any human mind, and discards others because he cannot fathom them. Littleton Waller Tazewell used to say that he had never met an Unitarian who did not believe in the sea serpent, and the guttural accomplishments of straining at a gnat and swallowing a camel is no uncommon feat.

At the outset of the Christian's pathway is belief in God. This gateway is so difficult that nothing but the pilgrim with naked faith may pass through. Every plume of false science and every pennon of vain intellectuality must be shed to secure passage through this straight and narrow door. If farther along the road are seen some travelers flaunting a plumage which they hope to pass off as real, the observer knows that that gaudy tail feather labelled "science" by such intellectual peacocks, is a sham, that the impressive top-knot bearing the legend "intellect" is a fraud and that the fluffy neck ruff with "logic" lettered on it is a delusion and a snare. He knows that the wearer of these adornments, if he were mentally honest, must have left every one of them at the entrance gate, and, far from being impressd by the deceitful show, he classes the wearer with the yokel in the county fair grounds who flaunts in his multi-colored hat band the ticket of admission which more honest folk surrender at the gate. See Cuscinia et acanthus".—"Spectator".

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

A SILLY OBJECTION TO THE THIRTY-NINE ARTICLES.

Mr. Editor:

There are certain stock arguments which are constantly put forward by those who wish to dishonor the Thirty-Nine Articles, and banish them from the Prayer Book. One of these is that no one ever reads the Articles, and that therefore it can do no harm to strike them out altogether. As this specious plea is glibly and constantly made, it will pay to examine it briefly.

We will concede, for argument's sake, that our people do not generally read or study the Articles with care. Does it, therefore, follow that they are useless? If any one thinks so, let him apply the same reasoning to other portions of the Prayer Book and see what would be the result.

How often does the average Christian layman read, either carefully or perfunctorily, the offices for the consecration of a Bishop, or for the ordination of a priest or deacon? What familiarity have most of us with these services? Nay, how often are any of them read by clergymen themselves, save when obliged to do so in a regular service? If you think we are wrong, apply the test to a few of your lay friends. See what they can tell you about these services, or about the questions put to candidates, and the answers and promises that must be made by them. Unless your friend has chanced to be present at an ordination or consecration quite recently, it is more than likely that he can tell you nothing.

How many of us have made it our business to read even once the office for the consecration of a church or chapel, or the office for the institution of a minister? How many of us (to our shame be it asked) are in the least familiar with the forms of Family Prayer, either for Morning or Evening? How often do laymen read the Baptismal Office, save when present in church while a baptism is taking place?

Turn from the Prayer Book to the Bible. I will not ask something troublesome and unfair—such as how many laymen can repeat the names of the books of either Testament in order. But I do ask how many of us laymen can speak with any assurance or real knowledge of the contents of certain portions of the Bible not often read in public worship—say, for example, the twelve Minor Prophets? Can many of us tell even the names of the Minor Prophets? Can we quickly locate the chapter and verse in Proverbs where some famous and well-known proverb or aphorism may be found? How many of us can readily find in St. Paul's epistles the location of some of his most striking and spiritual assertions? Do we often read the Nicene Creed for our own private information and profit, or are we satisfied to repeat it only when obliged to join in the Church services?

But who would have the foolhardiness to claim that any of the things I have mentioned in either the Prayer Book or the Bible are so unimportant that they ought to be dropped, simply because the number of Christian people who read and appreciate them is small?

Turn from things spiritual to things political. How many of us Americans who are not lawyers by profession ever read the Constitution of the United States through even once in every year? How many of us have ever got so far as to open and glance over the Constitution of the state in which we live? How often do we read the Bill of Rights of either the federal or state constitution, unless we chance to be at school or college and studying a course on civics? Do any of my readers make it their business to carefully read the Declaration of Indepence through once in every two years? Have we ever read Magna Charta?

I forbear to press for answers, knowing well enough that there are thousands of us busy people who value deeply the heritage we have received from our forefathers in things both spiritual and political, but who are careless about informing ourselves respecting the great documents that have come down to us from the past, in which are enshrined the things which our race loves and prizes above measure. But we are all loyal to these great inheritances, in spite of our carelessness and superficiality. We would no more speak lightly of our splendid Constitution or our famous Declaration than we would insult our father or our mother. And so it is equally true that the great mass of us laymen in our beloved Protestant Episcopal Church are no more ready to sanction a movement to discard our great Protestant Confession of Faith as embodied in the Thirty-Nine Articles, than we would tolerate a plan to lay the Declaration of Independence on the shelf, or to throw the Book of Malachi into the discard. Let us hear no more, then, of the miserable and dishonest assertion that the Articles may be safely omitted from the Prayer Book because nobody bothers his head to read them.

WILLIAM ALLMAND ROBERTSON.

East Orange, N. J.,
June 26, 1927.

RESOLUTIONS.

Mr. Editor:

We ask that you will be kind enough to give these resolutions space in your paper:

Whereas, In view of the distressing statements reported to have been made by the Rev. Henry Lewis, of Ann Arbor, Michigan, in his extraordinary utterances on the question of marriage and non-marriage, at the recent Episcopal Congress held at San Francisco, and the support given him in these views by Bishop Parsons, of California, and the further statements of Dr. William N. Guthrie, of New York, regarding the books of the New Testament, being written by "thick-skulled chumps".

And, Whereas, Communism is seeping through the

Church, and we see on all sides, the pulpit used as the medium of spreading the propaganda of the Pacifists, Socialists, Communists, Insurrectionists, free-love advocates, and a variety of others of the sort:

Resolved, That we, the members of the Woman's Auxiliary of Christ Church, are blessed in having, in our rector, the Rev. Wm. J. Morton, one who is both orthodox in views, and is a steadfast preacher of the pure Word of the Gospel: And we not only desire to acquaint him of our deep appreciation, but we thank God that we have in him a true shepherd of our souls.

And we hereby authorize the Secretary of the Woman's Auxiliary to send a copy of these resolutions to Dr. Morton; also to the Vestry of Christ Church, with a request that this paper be read before the Vestry, and spread upon the Minutes.

MRS. C. E. NICOL,
Secretary of the Woman's Auxiliary to the Board of Missions, of Christ Church, Alexandria, Virginia.

ENDORSEMENT.

June 28, 1927.

Mr. Langbourne M. Williams, President,
Southern Churchman.
Richmond, Virginia.

Dear Sir:

The undersigned, a group of laymen at St. Paul's Church, Chattanooga, have been engaged for a number of years in lay evangelism or "Personal Work", in the winning of souls for Christ.

We are moved to write you these words of hearty approval and encouragement in the pronounced stand of the "Southern Churchman" under the present management. We subscribe to and endorse the "adherence to the faith of old" as carried recently on the cover of the Southern Churchman. Also we endorse and approve of the article appearing in the edition of June 25, 1927, entitled "Looking Backward".

We believe that the slogan of the Southern Churchman, "Catholic for every truth of God; Protestant against every error of man", as now carried editorially and otherwise in your publication meets a real need of our time and will receive a very general approval and response in our beloved Church, of all who "cherish the faith of our fathers" and who "hold to the historic faith of the Church".

Yours faithfully,

W. J. DODGE. N. L. THOMAS.
WILLARD WARNER. SAM H. SEYMOUR.
ALFRED W. BURKE. WARREN A JEFFORDS.
C. C. STEENBERG. I. L. FAUCETT.
H. C. FLOURNOY. S. BARTOW STRANG.
PAUL MANKER.

Mr. L. M. Williams, President,
Southern Churchman.
Richmond, Virginia.

Dear Mr. Williams:

I believe you have the **Southern Churchman** on the right side and the one that presently will prevail, because it is the side of the people who keep their feet on the ground and who think right because they think with their consciences and their higher emotions.

Yours very truly,

A READER.

Washington, D. C.,
July 8, 1927.

CHRISTIAN SOCIAL SERVICE

By the Reverend Arthur P. Gray

Executive Secretary, Department of Christian Social Service, Diocese of Southern Virginia.

(Continued from last week.)

DISCUSSION groups, such as we have outlined, while they may not always result in any definite action, have this great value: they set people to thinking. And that is the first stage in the vrogress towards better living. It is following the line of least resistance to say: "Oh, well, we always have had, and we always will have sickness and poverty, and war and crime, and sorrow and suffering, so what's the use of doing anything about it"? But when we begin seriously to think about these things, we wonder whether they are necessary after all; and, then after a while we find that there really is something that can be done about it.

Dr. Lapp's Statement.

Dr. John A. Lapp is President of the National Conference on Social Work. The name of this body was formerly the "National Conference on Charities and Corrections". It is composed of experts in the treatment of human problems; of trained researchers into the conditions responsible for these problems. Dr. Lapp said, at the recent session of this Conference in Des Moines: "There are 12,000,000 people in this country who receive some form of relief or are precariously close to needing it. This cost $3,000,000,000 in the United States last year. More than ninety per cent of these people are in need through causes which cannot be controlled by individuals or by small groups, causes such as:

(1) Sickness
(2) War
(3) Insanity
(4) Unemployment
(5) The fixing of wages according to supply and demand of commodities rather than the cost of living.

A Substitute for War.

Now shall we continue to say of the second of these causes, for instance, "There will always be wars", or shall we begin to think whether or not some substitute may be found for fighting. Suppose that we should choose for the chief topic of a discussion group, statement number twenty-two in the list that was given above: "Superior force is the surest protection against war."

The group might include some military men, whose lives have been spent in an atmosphere of expectation of fighting; some extreme pacifists, who oppose the use of force for any cause whatever; and a number who are genuinely interested in the prevention of war, but whose minds are open as to the methods to be pursued in bringing about this ideal.

When the time comes for the general discussion of the statement, the leader, or some other member of the group, should have some reading matter prepared, to be used as a basis for discussion. The booklet, "The Search for Peace", by Laura F. Boyer, is recommended. It may be obtained from the National Council, 281 Fourth Avenue, New York, for twenty-five cents.

Appeal From The National Council.

It would be well for the group to know that, at the meeting of the National Council in December, 1924, the following appeal was made to the Church:

"We, the National Council of the Protestant Episcopal Church, recognizing the responsibility that rests on all of us as followers of One called through all ages the Prince of Peace, ask the Bishops and other clergy of the Church to urge upon their congregations earnest prayer during the Christmas season that methods of achieving World Peace may be successfully consummated, that war may be abolished and that the Golden Rule may become the universal law of nations and peoples.

"And in view of the critical importance of this subject and of the enormous responsibility resting on Christian people, we further ask the whole Church, during the season

of Epiphany or at such other period as may be more convenient locally, to study carefully the methods of establishing peace now presented before the peoples of the world. We recommend the organization of study groups in the parishes throughout the Church and we designate the Department of Christian Social Service to take charge of this project in the name of the National Council and ask the cooperation of all the Departments of the Council and the Woman's Auxiliary in the promotion of this great effort."

In any discussion on the possibility of ending warfare, Tennyson's great prophecy from "Locksley Hall", written more than fifty years ago should be read:

"For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be;

Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nation's airy navies grappling in the central blue;

Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro' the thunder-storm;

Till the war-drum throbb'd no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the World.

There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law."

Miss Boyer quotes Longfellow:

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts."

Future Wars.

With regard to the kind of warfare that may be expected in the future unless some substitute can be found for the age-old method of settling the problems of nations, Professor A. M. Low, scientist and inventor, contributes an interesting article to the **Fortnightly Review.** Among the things he expects to play a part in future warfare are:

"Jets of water, charged with electricity, to kill horses and men. Wireless telephony, sight, heat, power, and writing. Wireless control of tanks and airplanes. Battle plane engines developing wireless power to destroy aircraft within hundreds of yards. Wireless heat to destroy European regions. Giant transport airplanes with incredible speed. Secret war plans ferreted out by wireless telephone and sight, the future war's eyes and ears. Propaganda striking into every home by means of wireless receivers which will be more common than any telephone today. Armored boats, capable of diving under the water and flying in the air, a kind of combined tank-submarine-airplane. Airplanes with electric impulse, their guns firing an enormous number of bullets a second. Electrically controlled rockets, operated on wires, for wrecking planes. A wireless controlled torpedo with wireless sighted periscope, controlled by a secret combination of wave lengths. Gyroscopic, wireless airplanes over which operator, who may also be in sight, has absolute control and can release bombs at will."

To these things add the deliberate releasing of deadly germs, to cause widespread plagues; with not only armies, but men, women and children of whole districts, dying from the diabolical poisons of a merciless enemy. Is this fanciful and far-fetched? Major-General E. D. Swinton, of the British Army, says: "The final form of human strife, as I regard it, is germ warfare."

In a statement issued on February 1, 1925, Secretary Wilbur said: "If poison-gas can be used on one side, it can be used on the other, as Germany found out to her sorrow. If disease germs can be used on one side they can be used on the other."

If we should be able to get people really to do some **thinking** about this question, rather than to rest content with the bromidic statement, "There will always be wars", the conclusion of James Bryce would be reached: "If we do not destroy war, war will destroy us."

Under the old theory that "might makes right", we reached in the World War, staggering totals of cost, in money, and in human lives.

Sydney L. Gulick, in his book **The Christian Crusade for a Warless World,** gives the following figures:

I.

Costs of Previous Wars.

Men killed: Nine Big Wars, 1780-1913...	4,449,000
Money Cost, in same period	$ 23,000,000,000

II.

Cost of World War Alone.

Men killed	12,990,571
Money cost	$335,191,719,815

To the 13,000,000 soldiers killed, there is to be added another 13,000,000 lives lost, when one includes the number of civilians who were killed, or who died through causes due directly to the war.

In the light of such facts, one asks the question, "What is the matter with Christianity"? And the answer is: "Nothing is the matter with Christianity, the only trouble is, it has never been tried." On the one hand, there stands out the old method, **force,** with its appalling failure, as means of maintaining peace; on the other, stands the new method, **Christianity,** waiting to be tried.

The educated people of non-Christian lands find it difficult to comprehend how Christian nations can reconcile their proffered religion with their battled-scarred histories. There is the story of a native of an Oriental country, who had been listening to an address by a missionary, on **Christian Goodwill.** The native took him aside, after the address, and said: "You must know that the educated people of this country look upon Christianity as a warring, blood-spilling religion."

Some real progress in the Crusade for a Warless World could be made, if the communicants of the Protestant Episcopal Church in the United States of America could be induced to stand as a unit for the principles of Jesus Christ, as outlined, for instance, in the admonition that has been so abused by misuse: "Whosoever shall smite thee on thy right cheek, turn to him the other also". The Oriental Christ was teaching the great lesson of self-control, of waiting until passions cool, of applying other methods than force to the solution of individual and international difficulties.

"LOOKING BACKWARD."

Such were the words we read in a N. Y. Church paper, in reference to the change of policy recently adopted by Mr. L. M. Williams, who as stated, has purchased a controlling interest in The Southern Churchman, paper. As stated, Mr. Williams announces the changes he proposes to make; that is, in reference to Divine Teaching. They are such as Christ and His apostles taught. We most heartily congratulate Mr. Williams for his sane and timely action. He "Looks Back" to the principles and practice of the "FAITH once for all delivered"; renouncing the "cunningly devised fables" (myths) of illogical and agnostic modernism. We will have more to say in this connection in our next.—A. Corbett, in Life and Light, Sydney, Nebraska.

Church Intelligence

The Virginia Summer School of Religious Education.

The twelfth annual session of the Virginia Summer School of Religious Education, held at Sweet Briar College, Virginia, June 20 to July 2, was declared by all present to be one of the best conducted in the history of the school. All who had known the late Rev. J. Francis Ribble, D. D., who had given so much of the last years of his life to the upbuilding of this school, noted with sorrow his absence this year. At the opening exercises on June 20 touching tribute was paid to the memory of Dr. Ribble, and his work there, and a brief commemorative service was held.

Taken all together this term of the school was in many ways unique. Every member of the faculty, without a single exception, did fine work, and all struck a high spiritual note. The series of mass meetings running every night through the two weeks were splendid, every one of them being both interesting and helpful. The morning chapel services with addresses by Bishop Strider were the most outstanding features of the school, and made a deep impression on all present. Finally, the behavior of all present was beyond criticism. Though two hundred and thirty-five people were together for two solid weeks, there was not a jarring note in the life of the school anywhere.

The attendance this year was somewhat less than that of former years. Heretofore, however, a Clergy School has been held, with a special faculty for the clergy. It was not held this year, which accounts, in the main, for the smaller attendance. Taken all together, the school lived up to the standard of the past.

C.

The Conference on Lay Evangelism.

The Southern Conference on Lay Evangelism, meeting at Blue Ridge, N. C., June 30 to July 4, was well attended and apparently made a deep impression.

The Rt. Rev. Thomas C. Darst, of East Carolina, who made the opening address on Thursday night, stated that there were sixty-eight million people in this country without church affiliation and that the forty-eight million belonging to the churches were, with the exception of some saints, marking time and failing to save the world. He gave it as his opinion that the world had never before been on the brink of such catastrophe and terrible war as now threatens it. He appealed for consecration on the part of the laity to save such world.

Dr. Charles L. Goodell, of New York, spoke on Friday afternoon, emphasizing the truth that the only way to know Christ is to follow Him. He also, in the course of his address, dwelt upon the appreciation and gratitude of the other Christian bodies for the Bishops' Crusade of the Episcopal Church.

The Rt. Rev. T. D. Bratton, D. D., Bishop of Mississippi, is Chaplain of the Conference. Some others present were Vice-Chancellor Finney, of Sewanee; Colonel John H. Finney, of Washington; Leon C. Palmer, General Secretary, of the Brotherhood of St. Andrew; Mr. William J. Dodge, of Chattanooga; Dr. W. J. Loaring Clark, of Sewanee; G. Frank Shelby, Vice-President of the Brotherhood of St. Andrew; Bishop Junius M. Horner, of Western North Carolina. Very nearly all the Dioceses expected to send delegates were represented.

A. G. B. B.

Young People's Conventions.

The young people of the Diocese of Northern Indiana and of the Diocese of Indianapolis, also the young people of the Province of the Mid-West, met at Lake Wawasee, Ind., from June 24 to 26. An address of welcome was given them by Bishop Gray, after which followed business sessions.

At a joint session of the two conventions, State and provincial, Mr. Harold Barlow, of Milwaukee, presented a full and detailed report of the Young People's Book which has been published by the National Commission of Young People, and is now on the press and will be out by the first of August. The movement for a hand-book started in this province, and the data collected by the Provincial Committee, has been of great aid in the compiling of this book.

By a unanimous vote Mr. Barlow was re-elected as the representative from this province on the National Commission of Young People, to hold that office until after the General Convention in 1928.

Elections of officers resulted as follows:

Provincial Young People.

President, John G. Young, of Youngstown, Ohio; Vice-President, Harold Barlow, of Milwaukee, Wis.; Secretary, Miss Cushman, of Terre Haute; Treasurer, Mr. Palk, of Milwaukee, Wis.; Advisors, Mr. E. E. Piper, of Detroit; the Rev. Maurice Clarke; the Rev. Cleon Bigler, of Kokomo.

Indiana Young People.

President, Prentice Firmin, of South Bend, Ind.; Vice-President, Dexter Haven, Fort Wayne, Ind.; Treasurer, Francis Campbell Gray; Secretary, Miss Cushman, of Terre Haute; Advisors, the Rev. Cleon Bigler, of Kokomo; Mrs. Lewis C. Rogers, of Mishawaka; the Rev. Edwin A. Powell, who will select one other lay advisor.

Wawasee Conference.

There was a splendid spirit of interest and enthusiasm in spite of a smaller attendance than last year at the eleventh annual Wawasee Conference, which was held at Lake Wawasee from June 19 to 25, a joint diocesan Conference for the two Dioceses of Indianapolis and Northern Indiana.

The Conference Bible Class, conducted by the Rev. Edwin A. Powell, rector of St. Paul's Church, Evansville, Ind., took up in succession the following great questions: What is God like? Where am I from? Why am I here? Where am I going? Will the Church endure? The subjects discussed were such as are suggested by the attitude of many inquiring minds, particularly those of college students and young people in general towards religion. His last lectures stressed the fact that only through loyalty to the Master's teaching can the Church endure.

Dr. Bradner's course dealt with the pre-suppositions or implications of Christian Nurture. He emphasized the necessity of preserving the opportunity for special Church teaching in connection with the plan of week-day religious instruction, and advocated also the adoption of the Church School Program of Service in its graded forms.

Mrs. W. R. Royce, U. T. O. missionary in Haiti, in her course on The Missions of the Church, spoke of the difference in her work in the Panama Canal Zone, where one was in a Christian atmosphere among English-speaking people, and in Haiti, where one is hampered by not being able to have any direct discourse with the poorer class of people who speak Creole (not a written language) and having to have specially printed prayer books in French, students in the Seminary having to be taught English before they can take the course. The Thank Offering at the conclusion of the Conference was voted by the committee to go to any work which Mrs. Royce might designate under Bishop Carson.

The Clergy Conference was held daily under the direction of the Rev. Hiram K. Douglass, rector of the Church of the Messiah, Detroit. Topics for consideration by the clergy were: Our Duty as Prophets; Sermon Construction and Delivery; Our Duty as Priests; Our Duty as Pastors; and Our Duties as rectors. Mr. Douglass also delivered the sermons at each of the sunset services.

The Study Book for 1928, A Church Awake, by Dr. Sturgis, was taught by Miss Edna Beardsley, U. T. O. field worker, who has spent the months of May and June in the Diocese of Northern Indiana. Miss Beardsley will return to this Diocese for October and the first of November.

The G. F. S. Conference for Leaders was taught by Miss E. Winifred Dunkle, G. F. S. Secretary of the Province of the Mid-West. G. F. S. Day at the Conference brought to a close the period devoted to the working out of a pageant, "The Spirit of Spring", which was presented at sunset on the lawn.

The class in Hand Work, taught by Miss Dorette Bergemann, parish worker at St. Peter's Church School, Chicago, presented Christian Education as meaning all those things which help to build up a four-square life. Expression work is not mere busy work. It is a means of letting the child express himself in prayer, study, service and giving.

Elected a Member of the Cathedral Council at Jerusalem.

At the recent annual meeting of the congregation of St. George's Cathedral in Jerusalem, Mr. Edward Blatchford, formerly of Chicago, was elected to membership on the Cathedral Council, taking the place of Sir Ronald Storrs, who has left Palestine to become Governor of the Island of Cyprus. Mr. Blatchford is the head of the Near East Relief organization in Palestine, and the election of so prominent an American citizen to the chief Anglican body in Palestine is yet another symptom of that happy cooperation between the English-speaking communities, which is so pleasant a feature of Jerusalem life.

About ten years ago Mr. Blatchford resigned his position with a prominent manufacturing company in Chicago, to engage in war work with the Y. M. C. A. in London. Later he went to Constantinople, where he continued his work as adviser and friend of the British soldiers until they were called home from the Bosphorus. Mr. Blatchford was then asked to become director of Near East Relief activities in Palestine,

where he has not only made an important contribution to international good will, but has had a most helpful influence in moulding the lives of the war orphans who found refuge in the Holy Land.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

Dedication of Parish House at Salem.

A service of special interest was that conducted at Salem, on Tuesday evening, July 5, when the new parish house of St. Paul's Church was formally dedicated by the Rt. Rev. Robert Carter Jett, D. D.

First, there was a service in the church, at which time one person was confirmed; there being in the chancel, in addition to the Bishop and the Rev. Roland J. Moncure, rector of St. Paul's, the Rev. Messrs. J. Manly Cobb, of Blacksburg; James A. Figg, of Christiansburg, and Alfred C. Bussingham, of Roanoke.

The clergy and congregation then proceeded to the parish house and a simple service of dedication was held. Brief addresses were made by Mr. J. C. Terry, Senior Warden; the Rev. Mr. Moncure, the Rev. John K. Goode, as the representative of the other communions of Salem, and by Bishop Jett. Mr. Terry spoke of the great need for the parish house.

Mr. Moncure, who has been rector of St. Paul's for only a short period, referred to the care and attention given to the erection of the building by those of the vestry who had it in charge and spoke of the great interest being manifested by the people and his anticipation of a happy ministry in Salem.

The Rev. Mr. Goode brought greetings and congratulations from the other churches of the town and testified to the spirit of cooperation and fellowship existing among the various communions there.

Bishop Jett emphasized the fact that the construction of the parish house, while greatly contributing to the convenience of the congregation in its work, added to its responsibility as well, as a valuable addition to the equipment of the parish, it enlarges the congregation's sphere of activity and thus calls for still more faithful and devoted service on the part of the people.

The new parish house is of brick, as is the church, and is joined to the church. Erected at a cost of about $28,000, it was made possible chiefly through a bequest of the late Mrs. Alice Duncan Chalmers. On the main floor is a large auditorium and a well equipped kitchen. The basement is devoted to the Sunday School, having a main assembly room and nine class rooms.

Following the service of dedication, there was an informal gathering, at which solos were rendered by Mr. Gordon H. Baker, of Roanoke, accompanied by Mrs. Thomas W. Spindle, of Salem.

Memorial to a Rector's Wife.

At Trinity Church, near Arrington, in Nelson County, there were recently installed a handsome altar and reredos in memory of the late Mrs. Lillie C. Mezick, wife of the Rev. Frank Mezick, rector of the parish. Mrs. Mezick, who died about seven years ago, served as the organist of Trinity Church during the last ten years of her life and was greatly beloved in the community. The fund, which provided these memorials, was contributed by her many admirers both in the parish and elsewhere, Episcopalians and members of other communions.

The altar and reredos are of walnut and simply designed, in keeping with the lines of the building. They will probably be dedicated when Bishop Jett makes his official visit to the parish in August.

The church building itself has been greatly improved by a general overhauling, the renovation of the walls and the repainting of the inside woodwork, pews, etc. Trinity is now one of the most attractive country churches in this section of Virginia.

Christ Church at Norwood, also in the Rev. Mr. Mezick's parish, has recently been repaired and painted, under the supervision and through the generosity of Mr. J. E. Johnson, Warden. Much will be added to the comfort of the congregation by the fact that amber glass, given by St. Paul's Church, Lynchburg, from the old Epiphany Church there, has been substituted for the clear glass in the windows.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Death of Prominent Layman.

Captain John C. Boyd, U. S. N., retired, died suddenly in London recently and funeral services were held there on July 8, according to cablegrams received. The remains will be brought to this country and interment will be made in Arlington National Cemetery.

Captain Boyd was actively identified with many organizations in Washington, including the Epiphany Church Home and the Episcopal Eye, Ear and Throat Hospital. He was a vestryman of St. Paul's Church.

The Diocesan Pageant and Drama Association will hold its next meeting at the home of Mrs. Marie Moore Forrest, Alexandria, Virginia, Monday, July 25. Mrs. Forrest has invited the guests to spend the day as her guests.

This association expects to produce a pageant of note and importance during the meeting of the General Convention in Washington, in October 1928, and is already working on plans toward that end.

M. M. W.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

Death of the Ven. William Dorwart.

The Ven. William Dorwart, Archdeacon of Harrisburg and Vicar of Newport, Thompsontown, Duncannon and York Springs, passed away in the Episcopal Hospital, Philadelphia, on Thursday morning, June 23, following a serious operation. He leaves a widow, a daughter and two sons. The funeral service was held in the Church of the Nativity, Newport, being conducted by Bishop Darlington, assisted by the Rev. Messrs. Eastment, Heakes and Rogers. During the service a Collect was read by the Rev. Dr. Spangler, pastor of St. Paul's Lutheran Church, Newport, for many years a devoted friend and neighbor of the Archdeacon. Burial was made in the Newport Cemetery, Bishop Darlington reading the committal service. Other clergymen present at the service were the Rev. Messrs. Asheton-Martin, Atkins, Auld, Bennett, Carruthers, Foulkes, Heilman, Hughes, Judd, McMillan and Treder.

William Dorwart was born in Lancaster, Pa., on July 20, 1864, the son of Martin and Wilhelmina Dorwart. With his younger brother, George, also a priest of the Church, he became a choir boy in St. James' Church, Lancaster, and was graduated from the Yeates School. He was graduated from St. Stephen's College in 1887 as primus of his class, and from the General Theological Seminary in 1890. He was ordained deacon on Trinity Sunday, 1890, by Bishop Rulison, and priest on December 31, 1890, by the same Bishop. On being made deacon he was assigned to the charge of Trinity Church, Steelton, remaining there until All Saints' Day, 1891, when he assumed duty as Vicar of Newport and Thompsontown. To these charges were added the Mission of St. Albert's, Duncannon, which was founded by him, and later Old Christ Church, York Springs.

Archdeacon Dorwart's ministry has been marked from the beginning by an active missionary spirit, and he covered the whole of Perry and Juniata Counties in his visitations. Being also ready to respond to calls outside, he started the Mission of St. Bartholomew's in Millersburg in 1907, retaining charge there until he started the Mission of St. Albert's in Duncannon in 1917. A story of his missionary journeys would read like an epic, but lack of space precludes such a record. In 1916 he was elected Archdeacon of Harrisburg, and he undertook his additional duties in earnest. He was greatly beloved by the clergy and people of the whole Diocese, as well as those of his Archdeaconry. Due largely to his unstinted support of his Bishop's program, there is not a single church or rectory in the whole Archdeaconry that is not in excellent condition.

Mr. Dorwart was three times elected a Deputy to the General Convention and once an Alternate Deputy. He was also elected to many other important diocesan offices, and this in spite of the fact that he declined calls to larger parishes and dedicated himself to what many would call "the obscurity" of the small town and country parishes.

A. A. H.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

Special Service at Jamestown Island.

Holy Communion was celebrated at the memorial service commemorating the First Communion Service held in the first permanent English settlement in America at the Robert Hunt Shrine, Jamestown Island, on Sunday morning, July 3. It was conducted by the Rt. Rev. A. C. Thomson, Bishop Coadjutor in the absence of the Rt. Rev. Beverley D. Tucker, D. D., LL. D., who was called to Charles Town, W. Va., because of the death of a relative.

The old communion silver of 1661 was used at the service and a silver paten presented to the Jamestown Church by Governor Edmund Andros in 1694 on which is engraved the story and date of its presentation to the church. Since then, however, the paten has wandered away from the possession of a church in Mobile, Ala., and was restored by Mr. Hugh Monroe, of Mobile through the Rev. Mr. Leacock to the Diocese of Virginia and was by action of the Virginia Council given to

the Vestry of Bruton Parish Church, Williamsburg, to be by them held in trust for the Church at Jamestown.

This service marked the three hundred and twentieth anniversary of the celebration of Holy Communion by the Colonists and Robert Hunt, on the third Sunday after Trinity. It was pointed out by Bishop Thomson that the third Sunday after Trinity 1607 was July first.

Bishop Thomson spoke of the men who established the Jamestown colony and made the foundation of this government and commented on their undivided faith in God. A service was also held by Bishop Thomson at the Shrine in the afternoon at which an address was delivered by the Rev. E. Ruffin Jones, former rector of Bruton Parish.

Many visitors from Williamsburg, Newport News, Richmond, Hampton and other nearby places attended the services.

Mrs. Laura Titus, a Negro woman, who died recently in Norfolk, left her estate of about $20,000 chiefly for religious, charitable and educational projects, the bequests including $500 to her parish, Grace Church, $500 to St. Paul's School, Lawrenceville, and property to be used for a clinic for sick children and babies. She has been known for many years for her charitable work.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.
Rt. Rev. H. St. Geo. Tucker, D. D., Coadjutor.

The Rev. Percy Foster Hall, rector of St. Paul's Church, Alexandria, occupied the pulpit at the Jewish Synagogue Friday night, June 24, and delivered an interesting sermon, on the Twenty-third Psalm.

This was the first occasion that a minister of the Protestant Church has preached in the Synagogue since it was founded in 1870.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D.,

Confirmations.

Since January 1, confirmations in the Diocese of Maryland have totaled 1,370. Of these, one hundred and seventy-five have been confirmed by the Bishop Coadjutor in special classes supplemental to regular visitations. These supplemental confirmations are largely adults and represent one fruit of the Bishops' Crusade.

The Rev. John Gibson Gantt Retires.

After fifty years of service in the sacred ministry, the Rev. John Gibson Gantt has resigned the rectorship of St. Peter's, Solomon's Island, and Middleham Chapel, and has retired. At the present time he is traveling in Europe and, on his return, he will reside in Baltimore. Mr. Gantt has served many parishes in his long ministry, including: Severn Parish, Md.; Trinity Church, Red Bank, N. J.; St. Luke's Church, Wheeling, Va.; Holy Comforter Church, Baltimore; White Marsh Parish, Talbot County, Md.; Worcester Parish, Maryland, Denton, Md.

Church Normal School.

During the summer the Church Normal School, under the Directorship of Miss Jane Millikin, is planning a number of changes in the system and schedule for the coming year. In the past there has been one lecture to the whole school on some general subject, such as the Prayer Book, and a series of courses corresponding to the grades of the Christian Nurture series. In the future the eight courses of the Christian Nurture will be taught by grades and in addition eight elective lectures will be given so that the scholars may thus have the choice of one grade and one lecture each evening. The school will meet twice a month hereafter, and will close before Lent. The subject of the elective lectures are as follows: The Old Testament; Program of the National Church; Young People's Leadership; Church History; Church Doctrine; Stories and Story Telling; Principles of Teaching; The Prayer Book.

J. A. M.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjustor

Good Work Among the Colored People in Jackson.

Under the guidance of the Rt. Rev. Theodore D. Bratton, D. D., the Rt. Rev. William Mercer Green, D. D., Bishop Coadjutor, and the Rev. James T. Jeffrey, minister-in-charge, of St. Mark's Mission, Jackson, an outstanding achievement in Church extension and development among the Colored people in the diocese has been attained. From a very small beginning, a score or so of years back, this work in Jackson and vicinity has advanced until now it is on a basis promising greater development and a more fruitful harvest for the years to come.

The present rector, a native West Indian, of the Anglican Diocese of Jamaica, but an alumnus of Bishop Payne Divinity School, Petersburg, Virginia, took charge of this field in January, 1921.

When Mr. Jeffrey took charge of St. Mark's mission, he found one bona fide communicant, and less than a dozen nominal members. Today, there are a total of seventy-five communicants, and a parochial school in which are enrolled one hundred and thirty pupils, instructed by four teachers, and operating a full nine months' term. From the outset the rector has had the sympathetic interest and encouragement of Bishop Bratton, whose work for and among the people of the Negro race has been an outstanding characteristic of his entire ministry—as pastor, educator and bishop.

The new St. Mark's, as it stands now, and not entirely finished and furnished, is a combination of church building, school building and community house, the cornerstone having been laid on Low Sunday, 1927, by the Grand Lodge of Negro Free and Accepted Masons, with an address by Bishop Bratton.

The community house is an important adjunct to the work of the rector and the increasing Colored congregation in Jackson. It has three class rooms for grade work, one room set apart as a day nursery, two fitted up as free clinics; one room for use as an employment office, and still another for use as a bed-room for transient women and girls, under the care and supervision of an organized social service squad. A rector's study and library and choir vestment room, are included in the equipment.

With the cooperation and under the leadership of the two bishops, the Rev. Walter B. Capers, D. D., rector of St. Andrew's Parish, and a building committee from St. Andrew's, the new St. Mark's was designed and built at a cost of about $30,000. A generous contribution to the building fund was given by Mrs. Fannie Johnston, a devoted Churchwoman of Vicksburg, conditioned on a reasonable amount of self-help by the people whom it is to serve.

While the new St. Mark's has not yet been consecrated, it was recently dedicated, with impressive services. Bishop Green was the celebrant, assisted by the rector, at the first service held at the early morning hour. There was also a mid-day "jubilation" service, which accompanied regular Morning Prayer, and a second celebration, with addresses by Bishop Green, and several laymen, white and colored. In the evening there was choral Evensong. and confirmation service, when eight were confirmed.

Funds are still needed to procure needed furnishings and fixtures. Any donations sent in care of the Rt. Rev. Theo. D. Bratton, the Bishop's Home, Jackson, or to the Rev. J. T. Jeffrey, 905 West Pearl Street, Jackson, Mississippi, will be gratefully received and duly acknowledged.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Anniversary Celebrated.

The last week of June St. Peter's congregation, Tunkhannock, celebrated the fifty-fifth anniversary of the founding of the church in this place. Once it was a prosperous congregation, but of late years had dwindled down to almost nothing. The Bishop asked the Rev. Mr. Neikirk, Editor of the Bethlehem Churchman, to take this mission under his care and new life has come to it. On Sunday afternoon a fellowship service was held when the other pastors of the town came with some of their people and congratulated St. Peter's little band upon their arrival. On Wednesday there was a big open-air service on the large lawn of Mrs. Jordan, whose people have been identified with the church from the very beginning. The choir, some twenty, from St. James' Church, Pittston, came more than twenty miles to sing.

St. Luke's Church, Lebanon.

Three interesting items from this old parish claimed the attention of the Church and community lately. Bishop Talbot made what he thinks will be his last official visit on Whitsunday. At this time he confirmed the second class for this year, consisting of twenty-seven persons. The rector, the Rev. R. F. Philbrook, expects another in the fall. Three classes in one year!

A beautiful window in memory of the late George Ebert Kline was placed in the southeastern transcept of the church by the heirs and blessed by Bishop Talbot on Whitsunday. The subject of the memorial is "The First Whitsunday". It is thirteenth century, antique style, made by the D'Ascenzo people of Philadelphia, and is said to be one of the most magnificent windows in the diocese.

Trinity Chapel, West Lebanon.

On Trinity Sunday, the Rev. R. F. Philbrook had formal reopening of this

(Continued on Page 22.)

Family Department

July.

1. Friday.
3. Third Sunday after Trinity.
10. Fourth Sunday after Trinity.
17. Fifth Sunday after Trinity.
24. Sixth Sunday after Trinity.
25. Monday. S. James.
31. Seventh Sunday after Trinity.

Collect for Fifth Sunday After Trinity.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

Seven Men of Galilee.

Percy Foster Hall.

Seven men of Galilee
Held the tempting Lake in view.
Simon said, "I'm going to fish".
Six said "We will go with you".

Seven men of Galilee
Fished in vain all through the night.
Coming home they saw on shore
A Stranger in the dawning light.

Seven men of Galilee
Heard Him asking what they caught;
Asking, "Have ye any meat"?
Sullenly they answered, "Naught".

Seven men of Galilee
Heard His quick, commanding shout,
"Cast the net on the right side".
They cast, and could not draw it out.

Seven men of Galilee
Saw the catch and heard the word.
One alone, beloved John,
Recognized the blessed Lord.

Soft he whispered to his friend,
"It is the Lord", and instantly
Peter girt on him his coat
And cast himself into the sea.

Six strong men of Galilee
Brought their boat and net to land,
And saw a fire of coals ablaze
And bread and fish upon the strand.

Seven men of Galilee
Heard Jesus, "Bring your fish to Me".
Peter drew and counted out
One hundred and fifty-three.

Seven men of Galilee
Gazed in wonder as He spoke;
And noted, though so many fish,
The burdened net in no part broke!

Seven men of Galilee
Awestruck could not speak a word;
Dared not ask Him, "Who art Thou"?
Knowing that it was the Lord.

Seven men of Galilee
From Jesus' hands ate fish and bread
This was the third time He appeared
After His rising from the dead.

Men of our beloved Church,
Shall we have power to answer aught,
When Jesus some day says to us,
"Bring of the fish that ye have caught"?
"Fishers of men," He bids us be,
Casting our nets as He has taught;
Seeking the lost with eager zeal,
Saving the souls His Blood has bought.

Honor.

The heroic has its appeal. It urges us on to nobler endeavor, even to the point of risk and sacrifice. The heroic in the past has public honor. Monuments are everywhere, paying respectful tribute to the heroes of the past. This is as it should be, for these monuments tell their story silently but strikingly. The blood surges more swiftly when we see these memorials.

Special days are set apart by church or by nation to keep alive the names of these heroes. There is a desire to remember those whose labors have made possible our inherited blessings. Some of these days have to do with the victories of war, others with the achievements of peace. But whatever they celebrate they stimulate a living generation to greater endeavor. Men love their country more when they remember what it has cost the heroes of former days. We love the Church more dearly when we recall the sacrificial service, even to martyrdom, rendered by the followers of Christ. The pioneers of the Church and of the nation come in for a deserved praise, and to their names praises are sung and on their graves tributes are placed. Somehow we do not tire of honoring the men and women in whose trail we are walking successfully and comfortably.

We have seen tablets on church walls bearing the names of devoted pastors, of faithful superintendents, or of consecrated teachers. Probably outside that narrow circle, centering around that church, their names were unknown, at least were given no special honor. But in the heart of that community their memory lived on, honored because of what they were and what they did. Some influence of their lives clung to others who could not forget them and who planned that succeeding generations should know about them.

Could we but see the hidden traces of uplifting influences on the hearts and conducts of thousands who have never erected monuments or unveiled tablets, we would read there finer tributes than were ever chiseled in marble or wrought in bronze. Most of the noblest men and women today, noble because filling their place in life well, owe what they are, partly at least, to what they received from others; and these others are their heroes. The good they may do is the best honor they can show to these potent personalities that influenced them.—Selected.

Adventures in Friendliness.

It would be impossible for an American organization to enter an area for purposes of humanitarian relief and education and touch intimately the lives of a million and a half people and not leave an impress that was American. In the administration of philanthropies the lanes down which adventure has led us are legion and the Near Eastern people have received many lessons in friendliness and cooperation.

Few realize the problem of practical education in the Orient, which must include training in team work among extremely individualistic people. Our adventures in this line perhaps have been more "friendly" than in any other.

In America the normal child has friends in his home, in school and in many social institutions that supplement the work of the school. In our orphanages the school must be parent, teacher, pastor and friend. The atmosphere of the institution itself must have the friendliness of the home. It would not do to spill out into the life of the Near East a generation of "institionalized" young people. If the work is to continue permanently effective it must furnish ideals for after-orphanage community life that will counteract the racial antagonism that heretofore has caused strife and degeneration among the conglomerate peoples of the Oriental countries.

In the orphanages, which are no longer called orphanages but "children's homes", every effort is made to give the children a home atmosphere. We have discovered that there are essentials of personality or character that develop only in response to affection; that loyalty and trustworthiness grow best in a home environment and in response to love. The highest paid of our local personnel are our "house mothers" who are chosen for their motherliness. Older children are placed in charge of younger children. Many other methods have been developed to create and maintain the home atmosphere.

Post-orphanage work has lowered moral fatalities in an amazing way in a society that is unbelievably disorganized because of the uprootings and transplantings of the last ten years. This is borne out by the fact that our boys and girls, well-trained in our vocational schools, are succeeding where adults with years of experience are out of employment.

It has been the aim of Near East Relief in its great adventure of rescuing little human beings from starvation and death and training them to meet their own great adventure of adult life to eliminate from their consciousness the hatred that their past experiences have taught them and send them out into the world with friendliness and goodwill toward their fellowmen.—The New Near East.

For the Southern Churchman.

The Born Girl.

Gregor North.

Unchanged by the bonds of precept and example, natural, unmoulded, and in primitive simplicity, the born girl must be caught young. The veneer of convention covers over her inborn traits much sooner than her brother's. Whilst he boldly displays what is in him with force and directness, she begins very soon to conceal it instinctievly as her best defense. Force is his weapon, hers is camouflage, especially in the presence of other girls. If the girl has a preference, she dissembles, whilst the boy never dreams of hiding it. He marches direct on his object, she approaches it in devious ways, and early uses the conventions of her sex in such matters, for she finds them a welcome aid. An interest she may feel, but she knows it is her right to be sought, his to seek.

All her dolls are feminine, and the mysteries of their dressing and undressing are never exhibited before boys. As soon as intelligence dawns, it is the same with other primitive urges.

Doubtless she is as hungry as the boy, but the craving is early restrained in the presence of others. Again, her modicum of cruelty finds vent in more varied, hidden, and indirect ways than with the boy. In this her best weapon, early exercised and polished, is the tongue. The boy naturally realizes this, and very seldom engages with her in a battle of words after his first ignominous failures, for her inborn intuition unfailingly reaches the joints in his armor. Intuition is her first and constant battle line. Should this fail, which is not often, then tears infallibly put others in the wrong.

On the other hand, the elder sister, though physically stronger, very soon drops resort to force with her brother. It is altogether too "chancy" in a quarrel. Her side-slaps, scratches, hair-pulling and pinches are less damaging than his direct fisticuffs. Girls are not fighting animals physically. They never throw stones or wield sticks, and their instinct is always to separate combatants rather than to egg them on as do boys, who always admire the stronger fighter, whilst she usually pities the loser.

She is not so inconsequent as the boy. While he rushes direct from one unrelated thing to another, she always has some aim ahead towards which she marches. Her bent is rather to mould to her purpose things in ease, than to force or wrench them thereto as does the boy.

Girls always hunt in couples, foreshadowing her destiny—to mate. Does the Bible account of her origin embody a profound truth in this connection? Eve began life with a partner already provided, whilst Adam for a time was self-sufficient. The boy is certainly more so in his earlier years than is the girl. She desires affection, yet only seems to accept it. When the longing does arise, his impulse is to seize—hers to attract. He has not passed his early years feeling after love like his sister.

Tidiness is natural to her. Dirt, dust, and disorder on or about her she dislikes in any shape or form, and filth is the last horror. She delights above all to play at keeping house. Her brother will only stay the cruise of a pirate ship, or an Indian war raid. A tent or cave may come in, but only because it is so unlike a house, and because the cooking can always be done outside.

She admires strength and agility, but not the tom-boy. Her tact preserves her from moth-eaten friendships. She slides easily out of one into another without visible disagreement as a rule, but each party knows why, though neither will proclaim it. Jealousy is the commonest cause, but wild horses cannot drag out the admission. "Daddy" oftenest has her dearest love, and blessed thought! She it is in after times who best conserves his failing years. Her sorrows are long and keen, held in secret, and never revealed from choice. She is constant in affection and care for her belongings, but an old dress is a sad cross. Patient and obliging, she is nevertheless quietly persistent in her thoughts, though outwardly obedient.

She excels in the "spot-light", and uniformly shines where the boy would be awkward if not extinguished. Beautiful things she loves, but flowers more than trees, things dainty and colorful, rather than the majestic and magnificent. Why is the little girl not afraid of the terrible mouse? It may be that here we are in the presence of the greatest triumph of feminine convention.

Finally, such as she is, God made her—not of the dust, but of dust already exalted into humanity. So by nature she is always a step nearer the Divine than her counterpart. When she reigns there will be no more war.

For the Southern Churchman.

The Pines.

Anna Hamilton Wood.

They stand so still, a stately row,
Watching the seasons come and go;
The creeping fingers of the spring,
The autumn's rich unburdening;
Midsummer's glory, and the wide
White barreness of winter's pride.

They bow beneath the storm's rough hand,
And answer to the sun's command.
All through the quiet nights they wait
In worship, inarticulate.
They whisper with the stars, and keep
Nocturnal secrets, strange and deep.

At touch of twilight hour they rest
Their heads upon the sky's pale breast.
When scented needles shower down
From limb and bough, from twig and crown,
Perhaps they speak of a wee King
And pine trees trimmed for honoring!

The Men God Wants.

When God wants a worker He calls a worker. When God wants a great servant He calls the busy man. Scripture and history attest this truth.

Moses was busy with the flock at Horeb. Gidea was busy threshing wheat by the wine-press. Saul was busy searching for his father's lost beasts. David was busy caring for his father's sheep. Elisha was busy plowing with twelve yoke of oxen. Nehemiah was busy bearing the King's wine-cup. Amos was busy following the herds. Peter and Andrew were busy casting the net into the sea. James and John were busy mending their nets. Matthew was busy collecting customs. Saul was busy persecuting the friends of Jesus. William Carey was busy making shoes. John Milton was busy mastering the classics. John Bunyan was busy tinkering pots and pans. Martin Luther was busy performing penance. Admiral Judson was busy investigating religious truth. Charles Spurgeon was busy as a preacher. Roger Williams was busy as a stenographer.

God never called an idler into His service. The indolent young man who looks longingly toward the gospel ministry will never get a call from God. The busy workers are the men God wants.—H. L. Hastings.

Jesus and Children.

There was one thing about Jesus which no one could fail to notice: His great popularity with children. A certain fullness of humanity always seems to attract children. In Jesus this constituted an irresistible attraction. They ran after Him—they clung to Him—they shouted for Him. His must have been a joyous presence. This power of attracting children seems to be one of the hall-marks of good men. The children's unspoiled nature seems to cling to unspoiled souls—as like cleaves to like. "They brought young children to Christ." Ah! there was no need of that, for they came to Him of their own accord—nor did He ever refuse them. How shall we bring the children to Christ? How shall we win them to love and follow Him? The best way is by being Christlike ourselves. Let them see in us nothing but His kindness, wisdom, strength, tenderness and sympathy, and they will learn to love Him, and grow close to Him as in the days when "He took them up in His arms and blessed them".—Selected.

It's All In The Way You Take Things.

How much poorer the world would have been if Beethoven had yielded to his deafness, or if Milton, the poet, had gone off by himself and sulked in sour self pity!

When he was a lad, Henry Hawkins was made blind by a hunting accident. He said, "I made up my mind in ten minutes that it should not seriously affect my career".

He became Postmaster General of England, as well as a Professor of Political Economy in Cambridge University.

The tone and spirit of Basil King's book, "The Conquest of Fear", is deeply enhanced by the realization that as he was writing those exalted sentences, proving the unconquerabieness of the human spirit, the light on physical things was gradually being shut out from his mind.

But it is evident, as we read the words and between the lines of King's "Conquest of Fear", that the light which shines upon a soul that has really made its connection with the Divine is greater and more beautiful than that which merely reflects the contour and color of things of the physical world.

It's all in the way you take things.

Little difficulties bow down and break a person who takes life wrongly. The more tremendous problems do not daunt a spirit which lives in tune with the Infinite.

It's all in the way you take things.

And regardless how exaggerated your problems may have grown in your own conception of it, there are living examples throughout the length and breadth of the land of a way to handle that problem which lets the bearer live on top. It is promised in Holy Writ, that God will not tempt us beyond our ability to bear.

So nothing can conquer the human spirit that endeavors to rightfully meet the occasion.

It's all in the way you take things. Torture lies one way. Life lies the other.—Exchange.

Cheerful Giving.

Martin Luther was once asked to help some cause when he really had no money to give. Still he did not refuse his assistance, but, going to a drawer in which he kept a valuable and highly prized medal of Joachim, the elector of Brandenburg, he drew it out, saying, "What are thou doing here, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful."—Christian Age.

However small our faith, however slight our consciousness of the Life of the Spirit, let us act upon this faith and upon this consciousness. When love and pity are stirred within us, let our very selves flow out on every lovely and brave and self-forgetting impulse. Never speak of "a mere impulse". Impulses such as these are the calling of the Infinite Good which is about us and around us, inspiring the good that dwells in the depth of our own beings.

For the Young Folks

"Are You There?"

I like to play close by my father's den,
Where he's at work, and every now and then
Ask, "Father, are you there"? He answers back:
"Yes, son." That time I broke my railroad track
All into bits, he stopped his work and came
And wiped my tears, and said: "Boy, boy! Be game!"
And then he showed me how to fix it right,
And I took both my arms and hugged him tight.

Once, when I'd ask him if he still was there,
He called me in and rumpled up my hair,
And said: "How much alike are you and I!
When I feel just as boys feel when they cry,
I call to our Big Father, to make sure
That He is there, my childish dread to cure.
And always, just as I to you, 'Yes, son'.
Our Father calls, and all my fret is done!"

—Strickland Gillilan.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Thy Will Be Done.

M. L. G.

We who are the soldiers and servants of Christ are pledged to His cause. "God wills it!" the old Crusaders wrote upon their banners; and in every new work undertaken for Him we should be able to cry, "Thy will be done"! No human rallying-call ever had half the force of this one, and we need only to learn something of what that will is, to find direction for our whole lives.

These things we know He wills: that the Gospel be preached in the whole world; that His friends may be united as one in Him; that some day we may all, the innumerable company He came to save, be with Him where He is. We know He is the same Jesus who healed and taught and loved little children and cared for the down-trodden and His will is the same now as it was then.

So when you think what you will do with your life—and every honest work is in line with that great on-sweeping Will of God—pray that His Spirit may direct you to choose that task which will make you of most use to Him. It may seem a small one; but if it helps to feed His sheep, to extend the knowledge of Him or to bring about goodwill among men, it is His will, and cannot fail of His blessing upon it.

For the Southern Churchman.

The Magic Gardens.

Lucile Blanchard Boyd.

It was the middle of September, the time when Florida farmers begin to plant their gardens. In large pails on the seed store counters were thousands of peas and beans. In large packages were whole families of vegetable seeds. In small envelopes were hundreds of willing flower seeds, just waiting for some warm brown earth where they could send down their white roots and shoot up their green heads.

They were talking among themselves one morning about the work that they must do, when they noticed that branches of the pine trees were swaying in the wind. Soon the rain began to blow against the windows.

"I never heard such a dreadful wind," whispered little Mary Marigold to her sister.

"The water is coming into the store," shouted Bennie Bean to his relatives, as he looked over the edge of the pail and saw a stream of water coming down the middle of the floor from the door.

"The storekeeper has locked the door, and left us all by ourselves," cried Polly Peas with a trembling voice.

The hurricane raged on, and the water from Lake Okeechobee poured into the streets of the city. It rose higher and higher. At midnight all of the seeds found themselves afloat, carried away through broken windows, and separated from their friends. They knew something unusual was happening, for they had never heard their parents or grandparents tell of anything like this storm.

The next day Polly Peas saw that she was floating beside Bennie Bean. She had lost track of her family, and felt very lonesome.

"Bennie," she said, "I'd rather sink than lose my family and friends. I can't find any of my family, and they can't find me. What shall we do?"

"Why, Polly, don't be discouraged. We'll find a landing place after a while. Just stay near me. There's land somewhere. Look ahead of you. See that boat. There, a man with three children floating just the same as we are. He hasn't lost his courage. Come on, Polly, swim!"

Bennie felt his skin wrinkling, for he was as water-soaked as a brave little bean could possibly be, yet he tried to make Polly cheerful.

So it was with the rest of the seeds who had lived together in the store before the storm. Some were discouraged and sad. They gave up hope, and sank. Others looked at the sun, as it sent its bright rays to the water. They remembered what they were going to do during the winter, and even if they sank to the ground they were hopefully planning to do their duty.

A week after the storm most of the water had gone back into the lake, or had been dried up by the sun. One bright morning Bennie opened his eyes to find himself on the ground in the midst of a group of seeds of all kinds. There were some of his relatives present, as well as Mary Marigold, Nellie Nasturtium, Polly Peas and several cousins, Tony Tomato and his brothers, and a number of other families with whom he had never been acquainted.

"Well, I'd like to know what we're going to do about it?" asked Tony Tomato. "It seems as if we ought to make ourselves useful. But I can't see that there's a single person left in this country to take care of us."

"Maybe we will learn to look after ourselves," replied Bennie Bean. "I think we'd better get started in doing what we were expected to do. Let's plan a surprise for the people who lost their homes by the storm, and will come back here later on. We'll all do our best and make this land beautiful for them, so they'll be happy.

"I'll start right away to send my roots down into the soil," said Mary Marigold. "Then I'll send out green leaves and yellow blossoms to thank the sun for drying up the water."

"I'll do as you say, Bennie," said Polly, "and I know my cousins will, too. We never would have found each other again if you had not cheered me when I was ready to sink. We'll grow as many peas as we can, so that the farmers won't be discouraged as I was last week."

Now, this sort of a gathering was held in many places all over the city, wherever a group of refugee seeds happened to find themselves together. They started to grow. By November there were thrifty plants in all parts of the country, on lawns, among bushes, in fields, in gardens, and everywhere the land provided food, and the sun warmed the ground. As the landowners came back to build their homes again, they were greeted by these magic gardens, which no man had planted. By January there were crops of vegetables and flowers to give food and joy.

Bennie Bean had grown to be a very tall vine. He had climbed up a small pine tree until he could look all over the nearby land. He saw Nellie Nasturtium and Mary Marigold blossoming at his feet. He saw Polly Peas and her little cousins blooming and making pods at the same time. He saw Tony Tomato spreading his arms wide open, and many little yellow blossoms and green balls hanging down from them. He felt pleased with the work that they had done. As he looked down on his friends he called to Polly.

"Polly, aren't you glad that you didn't lose your courage last September? You see we've made the world brighter by our work and cheerfulness, and in doing so we've made ourselves happy."

Polly looked up to Bennie and smiled. "It pays to do the best we can, Bennie, and I'm glad that you have shown me the truth of it."

The Guests Who Were Not Invited.

Charles and Charlotte found it very hard to go away and play, for there were such sweet smells coming out of the kitchen doors that they simply had to stay and take long sniffs. They flattened their noses against the screen door and saw wonderful little cakes coming out of the hot oven, and later a smooth pink or brown or white coating put on the little cakes, and last of all a shining ornament or tiny flower.

"Mother, are you sure you will have enough?" asked Charles anxiously.

It was not the first time he had asked the same question, and his mother had to laugh. "Quite certain, son," she said. "Even if every boy and girl that you and Charlotte have invited to your party should be here, there will be plenty."

"But some might come that we are not expecting," said Charles.

"It is hardly likely," said Mrs. March. "Guests always wait for an invitation."

After the games and music next day the children were resting a little while. Mrs. March and several ladies who were helping her began spreading the table under the big apple tree, for the picnic supper was to be served out in the open air. There were fresh little rolls with jam and honey and fresh butter and preserves, sandwiches, cakes, tarts, and so many good things that the children could hardly wait to be called,

and then suddenly the air was full of whirling, circling insects, and the children could hardly see the table for them.

"Quick! Into the house! Don't wait a minute!" called the ladies. "A swarm of bees is going to settle in the apple tree."

Behind the big window in the living room safe and sound the children watched the strange guests. Presently a few gathered on an apple limb just over the table. Then more and more until there was a mass as large as a basket all crawling and turning and twisting in the sunlight. By that time two men with queer-looking bonnets and veils over their heads were in the yard, one of them carrying a box and the other a ladder with which to capture and remove the bees.

"Give us a tablecloth, and we'll take care of your party all right," said one.

They covered the good things on the table and then carried the table to a safe place far from the humming, buzzing mass on the old apple tree. Then one man gently sawed off the limb and shook the mass in front of the box or hive the other carried. Presently the little procession started in just like children going to school, and it was not long before the men carried the hive off with them, the few circling bees following in the air.

"Not a thing hurt!" said Charles with a little sigh as they ate the good things. "I wonder what brought them."

"Maybe the honey on the table and maybe the good place to settle down, as it was getting late," said his mother. "It is the first time I ever knew guests to come to a party when they were not invited."

All the children laughed, and Charlotte said: "But they didn't stay for refreshments."—Christian Observer.

The Cloud-Climbers.

The Cloud-climbers were small sprites who worked for Queen Golden Glow. They had to dust the clouds, keep the cobwebs out of the sky, and polish and smooth the surfaces of the sun and the moon.

The Queen had provided special gloves for the Cloud-climbers to keep their hands from getting burned or badly scratched as they rubbed the sun. She gave them little hammers also, with which to trim and break off the rough bits. This work had to be done always at night, so that the sun would be ready each day.

The Cloud-climbers had some great larks as they worked together. They loved to slide off the great, fluffy clouds and play hide-and-seek around the moon. When the cool twilight came, they wanted more than ever to play pranks and frolic about. Again and again the Queen warned them that their work must be done before they could play. But they liked to play better than to work.

One evening, after a very warm and trying day, when all of the sprites had been working as hard as possible at their tasks, the Cloud-climbers started out to polish the sun. As they went, they flew gayly about, chasing each other around the clouds and playing leap-frog over the evening star. They pulled on their little gloves and, without thinking to be careful, they started to hack and chip roughly at the sun with their hammers. How surprised they were when a spray of sparks flew from beneath their hammers. So, instead of gently tapping and smoothing the surface as they usually did, they struck off showers of these pieces of the sun into the air.

When they tired of the game they polished off the broken edges of the sun as well as they could and crept into the clouds to bed.

That night, when the Queen had drawn the velvet curtain of night over the sleeping world, all at once, in every direction, thousands of sparkling points of light went darting through the air.

Never had anything like it been seen in Cloudland. Of course the Queen knew what had happened, and she felt very sad. She watched the falling points of light all night, and it was only when the sun rose that she saw the lights fade away. Later in the morning the Queen gathered all of the sky folks together and told what the careless Cloud-climbers had done.

"I feel very sorry about what happened last night," she said gravely. "I did not think that even the little Cloud-climbers would be so thoughtless. Of course, the people of the great world beneath us saw the lights falling through the sky, and they called them shooting stars. But we all know just what the trouble was and how rough and uneven the sun's edges are as a result. It was a wasteful thing to do, and I must declare a punishment for the Cloud-climbers.

"Since these little folks are so fond of fireworks, from now on they must make their own. Every night they must light up the gardens and the forests and guard the flowers and opening buds for the morning."

That is why on every summer night may be seen the tiny, shining, darting creatures that we call fireflies. While they still fly gaily about, playing tag and hop-scotch among the flowers, they try not to be careless or wasteful.—Selected.

The Doctor.

He comes to see me every day,
Or very nearly so,
The dearest doctor, you will say,
As every one should know.

He smiles so very pleasantly
I cannot but be glad,
And, when he stops to look at me,
I laugh if I am sad.

His medicine I love to take—
It has no naughty taste,
And, when he calls me, I forsake
All else in utmost haste.

Indoors he will not let me stay,
But out upon the lawn
He bids me play the live-long day,
And calls me at the dawn.

You ask what doctor this may be.
Who bids me romp and run,
And makes the ills of earth to flee?
His name is Golden Sun.

So if your little head should ache,
When lesson hours are done,
Remember the advice to take
Of Doctor Golden Sun.

—Robert MacGowan.

An Exciting Night.

The household of Miss Disbrow and Miss Welte, of St. Agnes' School, Kyoto, had just settled itself for a peaceful sleep, one night last March, when the cook came rushing in at ten o'clock with the cry of fire, and the household arose to find the $25,000 building of the Doshisha School burning down, just across the street. It housed three hundred dormitory girls, but they were in perfect control. Fortunately there was no wind.

"As we came downstairs," Miss Welte writes, "a fireman ran into our kitchen to tell us not to worry. He proved to be our old carpenter and with great ceremony presented his card. Then for more than an hour we received friends, school girls, merchants, the banker, neighbors, graduates, all expressing sympathy and solemnly leaving their cards. At eleven o'clock a runner from a prominent merchant arrived and presented us with five tiny hand towels, all carefully stamped with 'sympathy from Masuda'.

"Monday we spent thanking people for their interest in our welfare, discussing our great danger, rejoicing that Doshisha's loss had not been worse, and wishing for a quiet hour's rest. At 6:30 when we thought we had seen our last sympathetic friend and were planning to slip off to bed very early, came the earthquake. You have read about it by now. Our house shook and swayed and then settled down with a determined push. . . . . Only the natives who have gone through these earthquakes know what it means. . . . I cannot think of any worse calamity than a serious earthquake in Osaka. It is the hub of industrial Japan and its factories are mere shells holding tons of machinery. Its streets are, many of them, too narrow for an automobile, and its people live huddled together in tiny match-box houses. . . If only this nation, and every other nation too, would spend some of its millions now spent in manufacturing warships, for earthquake study and protective measures and concrete factory buildings, how much safer Japan would be for its seventy million souls. . . . . The people are not pessimistic. In spite of rain and floods, wind and earthquakes, the tiny towns will soon hum with activity, and life will go peacefully on."

Summer.

Winter is cold-hearted,
Spring is yea and nay,
Autumn is a weathercock
Blown every way:
Summer days for me
When every leaf is on its tree;

When Robin's not a beggar,
And Jenny Wren's a bride,
And larks hang singing, singing, singing
Over the wheat fields wide,
And anchored lilies ride,
And the pendulum spider
Swings from side to side.

And blue-black beetles transact business,
And gnats fly in a host.
And furry caterpillars hasten
That no time be lost.
And moths grow fat and thrive
And ladybirds arrive.

Before green apples blush,
Before green nuts embrown,
Why, one day in the country
Is worth a month in town;
Is worth a day and a year
Of the dusty, musty, lag-last fashion
That days drone elsewhere.

—Christina Rossetti.

Old Mr. Tightmoney.

Old Mr. Tightmoney wasn't exactly stingy, but mighty economical. One day he fell into the cistern. The water was over his head and cold, but he could swim. His wife, attracted by his cries, yelled excitedly down to him: "I'll ring

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the dinner bell so the boys will come home and pull you out."

"What time is it?" he called up.

"'Bout eleven o'clock."

"No, let 'em work on till dinner time. 'll just swim around till they come."—The Christian Evangelist.

Yield thy poor best and ask not how or why,
Lest one day, seeing all about thee spread
A mighty crowd and marvelously fed,
Thy heart break out into a bitter cry:
"I might have furnished, I, yea, even I,
The two small fishes and the barley bread".

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Deaths

LAIRD: Died, suddenly, of heart disease on July 7, 1927, JOSEPH PACKARD LAIRD, M. D., son of the Rev. Wm. H. and Rosa J. Laird, and grandson of the Rev. Joseph Packard, D. D.

LIEUTENANT-GENERAL EDWARD WEST NICHOLS, LL. D.

Unto Almighty God we commend the soul of our brother departed, EDWARD WEST NICHOLS.

He was confirmed in this Parish by Bishop Whittle on Sunday, February 24, 1882, presented by the Rev. Dr. William N. Pendleton, some time Chief of Artillery of the Army of Northern Virginia, and for forty-five years was a constant worshipper in R. E. Lee Memorial Church. He was for many years a Vestryman of this Parish, declining election this year because of the condition of his health.

During his long connection with this Parish he has been a source of spiritual strength—to the cadets of V. M. I., and to the community he has stood foursquare as a man of God and a Christian.

A father to the cadets, an officer of the Church, a true friend and a leader with a real sense of spiritual values, we mourn his loss and offer our deepest sympathy to Mrs. Nichols and the other members of his family.

Be it resolved that a copy of this expression of our regard be spread on our Minutes, a copy be sent to the town papers, and to the Church publications, and a copy be sent to Mrs. Nichols.

RECTOR AND VESTRY OF R. E. LEE MEMORIAL CHURCH, LEXINGTON, VIRGINIA.

Adopted at Vestry Meeting July 3, 1927.

ELIZABETH MOORE HORNER.

Died June 15, 1927.

There are those quiet saints in our midst who make no effort to gain popularity, but who are the very blessings of God. Always serving others and hiding themselves, they are like ministering angels, often unknown, and yet the messengers of peace. Such was our friend, Miss Horner. Well-known and loved by her friends in Warrenton, Virginia, and in Philadelphia, her devotion to those who needed her, and her faith in the Master she followed, made her life like rich but quiet music in the midst of earth's jangling discords.

A reader of the Southern Churchman for many years, she loved the Episcopal Church in all the blessed simplicity of her worship. The world is better for her life. Paradise has received a Child of Christ.

FLOYD W. TOMKINS,
Rector of Holy Trinity Church.
Philadelphia.

J. WILLIAM BROWN.

J. WILLIAM BROWN, of Charles Town, West Virginia, entered the higher life in the Communion of Saints from the Charles Town General Hospital the last day of June. The funeral service was held in Zion Episcopal Church by the rector, assisted by the Rev. Messrs. Mitchell and Davidson. His mortal remains were laid to rest in Zion Churchyard at five o'clock the first day of July, 1927.

Dr. Brown was born in Charles Town in June, 1847. He was a member of the drug firm of Brown and Hooff in Charles Town for thirty years. He had previously practiced his profession with success in Baltimore, Hagerstown and Lynchburg, and served with distinction for a number of years as member of the West Virginia Board of Pharmacy. He was regarded with high esteem and strong affection by members of his distinguished family; also by friends from every walk in life, many of whom he had helped in poverty or distress in the quiet, unannounced fashion of a Christian brother. And to him remains his Master's "Well done". His memory will be cherished and his eternal personality added to the force and fellowship of the Communion of Saints.

CHURCH INTELLIGENCE

(Continued from Page 16.)

beautiful stone chapel. This is another of the once prosperous missions, then dead missions, and now revived missions of the diocese. Vandals had destroyed the windows, defaced the walls, despoiled the furniture, wrecked the place. The vestry of the parish church replaced the windows and put in a new furnace. The people of the vicinity repaired the roof, painted inside and out, and put in many new furnishings. Too much praise cannot be given the rector and the people for the self-sacrificing work they have done here to restore this well-built chapel.

Christ Church, Stroudsburg.

The rectory belonging to the parish was too large. The vestry sold it and are now building a very attractive old English style rectory on the Church lot. It is almost completed and will be a memorial to the late Rev. LeRoy Eltringham, the rector, who fell dead last February, 1927.

The parish plans immediately after the rectory is finished to build a parish house also; then it will be fully equipped.

The Rev. C. A. Grayhurst, of St. George's, West Philadelphia, will supply St. Luke's Church, Lebanon, during August, while the rector is on his vacation.

The Rev. Glen B. Walter, of Christ Church, Springfield, Mo., will supply Trinity Church, Easton, during the rector's vacation.

H. P. W.

WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner. D. D., Bishop.

Old Church Erects Tablet To Composer of "Dixie".

Through the efforts of the rector of Calvary Church, Fletcher, the Rev. Clarence Stuart McClellan, Jr., the first memorial to be erected in the South to the composer of "Dixie" was unveiled at Fletcher on Sunday afternoon, July 3, at a "Dixie Festival". Nearly two thousand persons were in attendance at the festival.

The tablet to "Dan" Emmett, composer of "Dixie", is of handsome bronze and is affixed to a granite boulder five feet high, three feet thick and three feet wide. It stands close to the Asheville-Hendersonville Highway, along which thousands of tourists pass every day. It tells the story of Emmett's life and how he wrote "Dixie" in New York City in 1859. Behind it a United States Flag on staff waves, and before it small Confederate Flags stand. The tablet is the gift of S. J. Newman, Vice-President and Treasurer of the Newman Manufacturing Company, in Cincinnati, Ohio.

The program began on July 3 with a short service in the church. The Rev. Mr. McClellan spoke on "Dan Emmett and the Origin of 'Dixie' ". He also exhibited several Emmett relics in his possession. Emmett's favorite hymns were sung in the church.

The program on the church lawn at the memorial began with reveille sounded by William Paul Gearing, cornetist, who also played during the program, "Carry Me Back to Ole Virginny" and "Massa's in the Cold, Cold Ground".

Bascom Lamar Lunsford, collector of folk songs, played "Dixie" on the banjo, as the Calvary rector unveiled the Emmett tablet and a male quartet from Hendersonville sang "Dixie". Greetings were brought from all Confederate organizations in Western North Carolina, and one of the Confederate veterans gave the "Rebel Yell" after the tablet was unveiled.

A group of Negro singers from Charleston, S. C., rendered a program of "Old Negro Spirituals" at sundown on the edge of the graveyard of the old Fletcher Church.

"The Open Air Westminster Abbey of the South," as Calvary Church is called, commemorates the great idealists of the South—poets, musicians, artists, short-story writers, pioneers.

The Rev. Mr. McClellan plans for over fifty memorials here in the form of bronze tablets on granite boulders. Six tablets have been so far erected this year—Robert E. Lee, Sidney Lanier, "O. Henry", Stephen Collins Foster, Dan Emmett, and James Whitcomb Riley.

Personal Notes

The Rt. Rev. James deW. Perry, D. D., Bishop of Rhode Island, sails on July 15 for Havre on the Caronia, for a two months' trip abroad. He will attend as a delegate the Conference on Faith and Order in Lausanne, in August. He was accompanied by Mrs. Perry and their two sons.

The Rev. George S. Vest, for the past six years rector of Grace Church, Berryville, Va., has accepted a call to Emmanuel Church, Braddock Heights, Va., and expects to take charge October 1.

The Rev. John W. Day, Dean of St. Paul's Cathedral, Oklahoma City, Okla., who has accepted a call to become Dean of Grace Cathedral, Topeka, Kansas, expects to take up his new work in September.

The Rev. Conrad H. Goodwin, rector of Zion Church, Charles Town, W. Va., has accepted the call recently extended him to become rector of St. John's Church, Helena, Arkansas, and expects to take up his new duties shortly.

Bishop Juhan, of Florida, will leave for Sewanee on July 18, and should be addressed there until the close of the Young People's Division of the Summer Training School on August 9.

The Rev. Truman Heminway, formerly chaplain at St. George's School, Newport, R. I., has accepted the call to be rector of the Church of the Epiphany, Winchester, Mass., and expects to enter upon his new duties September 1.

The Rev. John G. Larsen, formerly rector of St. John's Church, Deadwood, S. D., has accepted a call to St. James' Church, Fremont, Nebr.

The Rev. William Way, D. D., rector of Grace Church, Charleston, S. C., has returned to his parish after attending the International Rotary Convention at Ostend, Belgium.

The Rev. Charles E. Craik, Jr., formerly on the staff of Incarnation Chapel, New York City, has accepted the call to be vicar of Emmanuel Chapel, Springdale, Stamford, Conn., and will enter upon his new work September 1.

The Rev. Albert N. Roberts, formerly minister-in-charge of the Church of the Saviour, Rio Grande, Brazil, is now rector of Church of the Nazarene, Livramento, Brazil.

The Rev. William Barnes, of St. Paul's Church, Goodland, Kansas, will take charge of St. Alban's Church, Cimarron, Kansas, September 1.

The Rev. George Donald Pierce, formerly curate at St. James' Church, Brooklyn, N. Y., has taken charge as locum tenens of St. Matthew's Church, Sunbury, Pa.

The Rev. T. L. Sinclair, formerly rector of Resurrection Church, Kiukiang, China, is now in charge of Trinity Church, Zamboanga, P. I.

The degree of Doctor of Divinity has recently been conferred by Washington and Lee University upon the Rev. W. W. Memminger, rector of All Saints' Church, Atlanta, Ga.

The Rev. Harry H. Gillies, formerly of Trinity Church, Kingman, Arizona, has accepted a call to St. Andrew's Church, Tioga, Pa.

The Rev. Theophilus T. Pollard has accepted and taken charge of the work of St. Philip's Parish in Jacksonville. St. Philip's is the only Colored parish in the Diocese of Florida. The Rev. Mr. Pollard comes to Florida from the Diocese of Upper South Carolina, although for the past two years he has held the positions of Dean of the Theological Department, and Professor of New Testament Language and Exegesis in Livingston College, Salisbury, North Carolina.

ORDINATIONS.

The Rev. Everett Holland Jones was ordained to the priesthood by Bishop Capers in Grace Church, Cuero, Texas, on July 3, being the Third Sunday after Trinity. The Bishop preached the sermon and was assisted in the ordination service by the following clergy of his diocese: Archdeacon B. S. McKenzie presented the candidate, the Rev. Samuel Capers, a classmate of the Rev. Mr. Jones, read the litany, the Rev. Fred. M. Brasier, of Port Lavaca, read the epistle, and the Rev. K. L. Houlder, of Gonzales, read the gospel. The neighboring parishes closed their services for the morning and joined with the people of Cuero in attending the ordination service. Mr. Jones has just graduated from the Theological Seminary of Virginia, near Alexandria, Virginia. Before going to this Seminary, Mr. Jones had one year at the Union Theological Seminary, New York City.

At the conclusion of the ordination services a luncheon was held for the clergy and the people who were at the service; the gathering taxed to its utmost capacity the large dining room of the hotel. Bishop Capers acted as toastmaster, and brief talks of welcome were made by representatives from other Christian denominations: the Roman Catholic, the Baptist, the Presbyterian and the Lutheran.

Sunday evening the Rev. Mr. Jones presented his first confirmation class and preached. The Church property has been put in beautiful repair and every preparation has been made to give the young rector the full support of his parish. It is believed that under his leadership Grace Church Parish will carry forward a most important work in the life of the Diocese of West Texas.

DEPOSITION.

Notice is hereby given that, acting in accordance with the provisions of Canon 36, Section 1, with the consent of the Standing Committee, and in the presence of the Reverend Charles B. Ackley, D. D., and the Reverend Cranston Brenton, Presbyters of this Diocese, at the Cathedral of St. John the Divine in the City and Diocese of New York, on the eighteenth day of June, 1927, I deposed from the Ministry of this Church the Reverend

HAROLD ARTHUR LYNCH

a Presbyter of this Diocese, he having declared to me in writing his renunciation of the Ministry and having asked to be deposed solely because of his marriage contrary to the Canons of the Church.

WILLIAM T. MANNING,
Bishop of New York.

New York,
June 18, 1927.

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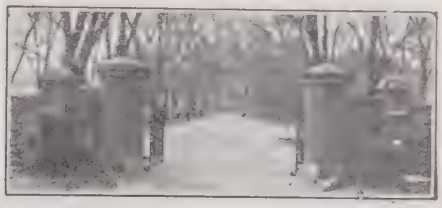
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Thoughts For the Thoughtful

Grace grafts best on the tree that is green.

"Every duty we omit obscures some truth we should have known."

Don't judge Christianity by the mistakes of its friends.

God's law for your soul is as unvarying as the sun.

When a man has not a reason for doing a thing he has at least one reason for letting it alone.—Sir Walter Scott.

If we took as much pains to keep the tender lambs as we do to convert the tough, old wolves, the latter would soon die of starvation.—Exchange.

Never fear when the Lord bids you go down to the way "which is desert". The moment you set your foot in the wilderness you are the Lord's guest, and He ever keeps His table right royally furnished.—Guy Mark Pearse.

"We are so sinful, Lord, so oft we fail,
And Thou forgivest in Thy mercy great,
May we, too, pardon, since our errors call
For Thy strange patience with our low estate."

You can unlock a man's whole life if you watch what words he uses most. We have each a small list of words which, though we are scarcely aware of it, we always work with, and which really express all that we mean by life or have found out of it.—Henry Drummond.

Christianity is not worth the snap of your finger, brotherhood is a fiction, sonship with the Eternal is a myth, unless it makes men love men. To put the matter more concretely, unless you and I love men and do by them as we would that they should do by us, we are not the sons of God.—Alexander Lewis.

"Lives are like money in that their chief function is to be spent. The great matter is not whether we live or die, but what we accomplish by living or by dying. Three hundred dollars represents a vast expenditure of human labor. So regarded it is in a way a consecrated object. One might call it a vast expenditure of human life. It would be well if we thought more of money in terms of human life and not so much of human life in terms of money."

Do not look forward to the changes and chances of this life in fear; rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them. He has kept you hitherto. Do you but hold fast to His dear hand, and He will lead you safely through all things; and, when you cannot stand, He will bear you in His arms. Do not look forward to what may happen tomorrow. Our Father will either shield you from suffering or He will give you strength to bear it.—Francis de Sales.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

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ALTITUDES

As we ascend from the general level of the earth we find cleaner and purer air. The disease germs diminish in numbers and virulence. It is so, too, with our mental and spiritual life. To reach higher altitudes for these we do not need to leave home nor spend money. The poorest, most straitened, most closely restricted, of us may determine for ourselves whether our souls and minds shall live in high places and wholesome air or linger where the germs infest thickly and multiply continually.

It is an unhappy fact of human nature that what usually is called rising in life, gaining wealth, place, power, social or official position, too often means shameful and ruinous descent and decadence. A strong and thoughtful novel published a few years ago described the steady rise of a man in thought, impulse and purpose through a series of losses and disappointments, until, ruined in material things, he rose magnificently in character. Successions of histories of real life, familiar to most of us who have lived and observed a few years, tell us of exactly contrary results, of men and women and families rotted, ruined, destroyed, by what the world calls success. In all the condensed and comprehensive wisdom of the Litany there is no wiser sentence than that in which we beseech the Almighty to deliver us in time of our prosperity. The frequent association of high living and low thinking gives us the epigram that from shirt-sleeves to shirt-sleeves is a matter of three generations—a father acquiring riches laboriously, children wasting them industriously, grandchildren struggling for bread. In such instances cause and effect are plain and clear as addition and subtraction in simple arithmetic. Children trained in an atmosphere of money worship must tend to apply money to its lowest uses.

No other word is so slandered and profaned in common use as "education". Probably the most disastrous error of the present age is that of parents entrusting the "education" of children entirely to teachers. The heathen mothers of India who used to throw their babies to the crocodiles were merciful and kindly compared with fathers and mothers who shirk the responsibility of training, guiding, leading, the minds of their children—which is the real and noble meaning of "education"—and attempt to shift it upon instructors in schools, colleges or universities, usually lacking the time and frequently the inclination to trouble themselves with individuals. What we get from the books is considered by too many of us as the completion of "education", while really it is but the beginning. The child led, taught, guided, from earliest consciousness to measure all things by the standard of the dollar and the child taught to measure by the quantity of book knowledge are equally unfortunate and perverted.

Many of us know poor, plain, humble, illiterate people who live in high altitudes, are mental and spiritual aristocrats. Perhaps unable to repeat accurately a line from St. Paul's wonderful chapter on Charity, they live and illustrate its spirit. Their aspirations and meditations are of a real God and Saviour, their dreams and hopes of a real Heaven to be reached, their impulses kindly, generous, clean, their fervent desire to serve and help. We find on library shelves books by talented and highly cultured men who have poured out volumes of filth and wallow and gloat in it; other books by other men of like kind and capacities who can find no meaning or lesson in anything, animate or inanimate, beyond what they can see and feel, weigh and measure. Almost daily we see or read of men and women with ample fortunes and limitless opportunity for travel and study, but incapable of lifting their minds above the smallest and meanest of pomps and vanities, coarse ostentations, degrading follies and frivolities. Unhappily, far too often, the churches have members whose souls are clogged with envy, hatred and malice and all uncharitableness, comprehending nothing of the beauty, glory, majesty, purity of the faith they profess.

"Who did sin, this man or his parents?" the disciples asked the Master regarding the victim of blindness from birth. Their question asked and answered now would fix a fearful burden of guilt on parents of many who are going through life blind to all its higher meanings and purposes, held to grossness, futilities and shams, unable to rise to the clean and serene atmosphere of the mountain tops of Truth. The number, the excellence and the cheapness of our schools in this country make a special temptation to negligence in performance of one of the most sacred duties and splendid privileges humanity knows, and result in direful peril. Conscientious and faithful as so many teachers are, they can not give the most necessary and valuable education, which is the leading, guiding and training of the individual mind to seek and abide among the altitudes of thought and hope and inspiration. Minds and souls can not be moulded and directed by machinery. No two of them are precisely alike, as there are no exact duplications of bodies. The training to be surely effective must be in the homes, given with love and care and patience and watchfulness. We can not assure to our children fortune or distinction or power. We can give them the impulse and the guidance to think and feel nobly and cleanly, do our parts to endow them with a heritage to sweeten and glorify life, whatever good or whatever ill may come into it, to guard against the corrupting and destroying maladies that must attend mental living in low places.

ALFRED B. WILLIAMS.

THE NEW AND REORGANIZED PORTER'S

By the Right Reverend W. A. Guerry, D. D.

THE Porter Military Academy was born in faith, nurtured in prayer, sustained by a spirit of consecration, worthy of the best ideals and traditions of the South. It was, indeed, the spirit of the New South that rose up in the breast of its founder, the Rev. A. Toomer Porter, at the grave of his child, which led him to devote himself to the cause of Christian education. His case can be paralleled only by the example of such men as Generals Lee, Kirby Smith, Gorgas and a number of other loyal and public-spirited Confederate Generals and soldiers, who having sheathed the sword of battle, turned from the grim business of war to reconstruct the shattered civilization of the South upon the enduring foundations of Christian education and faith in God. Among these great pioneers and statesmen of the New South, Dr. Porter deserves a foremost place. In my opinion South Carolina has produced no man since the War Between the States who has done more for the cause of education or more to save the civilization of his native state than the Rev. A. Toomer Porter of blessed memory.

Dr. Porter states in the account which he gives of the founding of the school that his aim was "to save for the Church and the country at large the representative families of the state", who had lost everything by the war, and to give an education to deserving boys who otherwise would have been deprived of an education. Accordingly in the fall of 1867 he sent out a circular letter to the clergy of the diocese asking them to send him "a list first of orphans in their congregations, of widows' sons, of motherless boys, or of boys whose parents were alive, but unable to send them to school". He then notified his tenants who occupied his house on Ashley Avenue, adjoining the church, that he would need the house for school purposes. He next looked around for a Principal, and selected Mr. John Gadsden, who at that time was teaching a small school in Summerville, telling him he could offer no regular salary, but would pay him what he could. Mr. Gadsden, seeing the need of such a school, and actuated by the same motives of unselfish service and patriotism to his state, accepted the position. In the meantime responses to the circular letter began pouring in from every direction. From the lists of boys sent in he carefully selected thirty-three as boarders in the school. It then occurred to him that he might utilize the schoolhouse to its fullest capacity by adding day pupils. Accordingly, on December 9, 1867, after a full service in the Church of the Holy Communion, and addresses by Bishop Davis and others, the Day School was formally opened with four hundred and twenty-five boys and one hundred and twenty-five girls. The Boarding Department was not opened until March 21, 1868, and within a week after that date the thirty-three boarders, which was the full capacity of the home, were in attendance. Thus, within less than six months after his visit to his son's grave the "Holy Communion Church Institute", as it was then called, was fully organized and at work. A most extraordinary accomplishment! It is doubtful if any similar enterprise on such an ambitious scale was ever conceived and put through in so short a time.

The school continued at its original site until the winter of 1880, when it was moved to its present location on the Arsenal grounds. The story of its move is no doubt familiar to all. But for the sake of posterity, and for the information of those who have never heard it before, it is recorded here.

Porter Academy and the U. S. Government.

During the burning of Columbia, where Dr. Porter and his family were refugeeing during the War Between the States, a young lieutenant, John A. McQueen, of the Fifteenth Illinois Cavalry, showed him and Mrs. Porter such kindness that Dr. Porter felt greatly indebted to him. After the Federal troops had evacuated the city, Lieutenant McQueen still lingered behind, fearing some stragglers from the army might do the family harm. In grateful recognition of the services of this gallant young officer and Christian gentleman, when he was leaving the house Dr. Porter tried to prevail upon him to accept a gold pencil case of his wife's as an expression of appreciation of his services. But failing in this, he finally persuaded him to accept a letter, which, should he fall into the hands of Confederates, might prove of some service. In this letter Dr. Porter recorded the generous and chivalrous treatment which he and his family had received at the hands of Lieutenant McQueen, and commended him to the kind offices of any one into whose hands he might fall, if wounded. That letter, as events proved later, was the means of saving the young man's life. For shortly after, in a skirmish near Darlington, Lieutenant McQueen was wounded and captured by a detachment of Confederates. And such was the feeling of bitterness and resentment engendered by the burning of Columbia, that seeing a Federal officer wounded and lying on the ground, one of our men cocked his pistol, and was about to put an end to his life, when McQueen held up the letter Dr. Porter had given him. Upon reading the letter his life was spared, and the wounded soldier was sent back to Camden to recuperate. Dr. Porter, who had in the meantime gone with his family to Anderson, S. C., hearing that his young Yankee friend had been wounded, determined that he would go to Camden and see what he could do to aid his former benefactor. Leaving the train at Newberry, he walked forty miles on foot to Columbia. There he procured a vehicle and drove thirty-eight miles to Camden, where he found his young friend in an old house which was being used as a hospital. As soon as Lieutenant McQueen was sufficiently recovered to travel, Dr. Porter determined to take him and place him within the Federal lines. Together, by buggy and train, they traveled from Camden to Chester, and from Chester to Greensboro, N. C., and thence to Raleigh, where the young officer finally joined his command, and bade his Confederate friend and benefactor an affectionate good-bye, swearing eternal affection and gratitude to one who had risked so much for his sake, and who had traveled seven hundred miles by train, buggy and on foot to show kindness to a man who had once been his enemy. This generous and Christian act was destined in after years to bear fruit far beyond what any one dreamed of at the time.

When in 1879 the Government of the United States decided to withdraw its troops from the Arsenal grounds, Dr. Porter thought he saw his opportunity for a larger and better equipped school. Going to Washington he immediately called on General Sherman, who was familiar with the story of young McQueen's capture and liberation, and who had, on several occasions when meeting Dr. Porter, asked him what the Government could do for him in return for his kindness to an officer of the Federal Army. At last the time had come when Dr. Porter had an answer ready for that question. Calling first upon General Sherman he unfolded his plans, and explained that he wanted the Arsenal grounds for a school for the youth of the state. General Sherman gave the project his unqualified endorsement, and it was due to his great influence in Washington at the time, together with the hearty cooperation of the two Democratic Senators from South Carolina, General Wade Hampton and General M. C. Butler, that a bill was passed in both houses of Congress transferring the Arsenal property to the Rev. A. Toomer Porter and a Board of Trustees, which he would appoint for a period of ninety-nine years. In due time this lease was extended, the only condition attached to the deed being that the property should be used for educational purposes. This transfer of the property took place on December 19, 1879. On January 8, 1880, Dr. Porter and the Trustees took formal possession of the Arsenal grounds, and on February 11, 1880, Mr. Gadsden and Miss Seabrook, with the faculty and boys moved into their new quarters.

Change of Name.

The next event of greatest importance in the history of the school took place in 1886, when the Board of Trustees, during the absence of the rector, changed the name of the school from the "Holy Communion Church Institute" to the more appropriate title of the "Porter Military Academy", which by recent action of the Board has been again changed to "Porter Academy".

Passing rapidly over the events of the intervening years, we come to the recent reorganization of the school and the decision of the Board at its meeting on May 9, to cut out the military and to use its best efforts to raise scholastic standards and to put Porter's Academy in a class with the best Southern and Eastern schools. The following statement, prepared by Bishops Guerry and Finlay at the request of the Board, gives the best idea of what changes are contemplated, with some account of the new Headmaster.

"It gives us pleasure to inform you that we have secured a new rector for Porter Academy in the person of Mr. William S. Gaud, M. A., University of Chicago, who for the past year has been the Assistant Headmaster of the Asheville School, Asheville, N. C. Before going to Asheville, Mr. Gaud conducted a private school for boys in Charleston, where he made many friends and left behind him the reputation of being an able teacher and an excellent school man. Mr. Gaud also taught at the Phillips-Exeter Academy, and during the World War he was made Educational Director of the Third Army Corps, under General Pershing. He is a communicant of the Episcopal Church, a man of high ideals who has left an impress for good upon the boys who were under him. Under his leadership Porter's looks forward to a brighter future, and an enlarged field of usefulness.

"Owing to the rapid growth of high schools in recent years throughout the South, and especially in our own State of South Carolina, it has become abundantly evident that Porter's can no longer compete unless she is prepared to give something distinctive in the way of education and do a higher and more thorough grade of work than is to be found in the average high school. It was this consideration more than any other which moved the Trustees to leave out the military feature in order to give the students more time for study and for class-room work. Mr. Gaud and the faculty of Porter's are agreed that this change of policy is necessary if we are going to raise scholastic standards and put Porter's in a class with the Asheville School from which Mr. Gaud comes, and with Woodberry Forest and the Episcopal High School in Virginia. None of these schools, which are recognized as among the best preparatory boys' schools in the South, have the military feature. This change has been made in the interest of the boy, and in the firm belief that it will make for better habits of study and for higher scholastic standards.

"We wish especially to stress the fact that Porter Academy is a Church School and is conducted under the auspices of the Episcopal Church in the two Dioceses of South Carolina and Upper South Carolina. It was founded by a clergyman of the Church in faith and prayer and dedicated to the cause of Christian education from its inception. It has been from the beginning a recruiting station for the ministry of the Episcopal Church and of all the churches represented in its student body. The records, we believe, will show that it has sent more men into the ministry than any other Episcopal School in the Fourth Province.

"The Rev. Homer W. Starr, Ph. D., the Head of the Department of Religious Education in this Diocese, is the acting Chaplain, and will be in charge of the religious instruction. While all students will naturally be required to attend the regular religious services of the school, no attempt will be made to weaken or impair the allegiance of any boy to his own Church.

"Thirty thousand dollars in cash and pledges has been raised, leaving only $5,000 to be collected to make up the $35,000 needed to pay off our current indebtedness for the past three years, put the dormitories in good condition and defray other necessary expenses incident to the opening of the school in September.

"After the $35,000 has been raised we will still continue our efforts to increase our assets so as to cover any possible deficit which may occur in 1928. We are confident, therefore, that a new day is dawning for this splendid old school, which for sixty years has served the Church and people of this State and section."

PRAYER BOOK REVISION IN THE CHURCH OF ENGLAND

ON a recent visit to England I had the opportunity to see and hear much that was taking place within the dear old Church of England, and was able to listen for two days to the great debate in the combined conventions of York and Canterbury, all the Bishops and many of the clergy being present. Since the time of the Oxford Movement there has been an effort put forth to bring back the very doctrine that the reformers went to the flames to abolish. The position of the reformers was that nothing should be incorporated in the Church that was not clearly taught in Holy Scripture. The Prayer Book of 1549 removed many of the false doctrines then taught in the Church, but not all. In the Prayer Book of 1552 the reformers concluded their cleaning and issued the Prayer Book of that year, which is substantially our own Prayer Book here in America.

The Roman Church teaches that tradition is of equal value and authority with Scripture. If that be true then every doctrine of Rome is true and every one that she may see fit to promulgate in the future will be true also. The Apostles and many of the popes lived and died and never heard of some of the doctrines that Rome now says we must believe under penalty of her anathema. I can remember her last colossal figment or decree, Papal infallibility.

Cranmer and his followers stood firmly against the medieval position and sealed their belief with their blood at the fiery stake. The Protestant Episcopal Church adopted the view of the reformers, namely, that nothing should be taught that was not contained in Holy Scripture, and therefore very wisely called our Church the Protestant Episcopal Church, protesting against all errors whether of Rome, or of Geneva. It has always seemed to me that Rome is the greatest Protestant of them all, for she protests against Bible reading and against some of the teachings of the Bible.

The Roman influence in the Church of England and in our own Church has been working for years to undo the work of the Reformation, and if the revised Prayer Book is adopted, they will have succeeded in large measure. The new book will have authorized: First, reservation of the Elements; second, an alternative Communion service with teaching greatly modified in the direction of the Mass, and third, prayers for the dead. I will not go any further. I believe that John Wycliffe was right when he said, "Prayer for the dead is but the smoke of Purgatory".

It was a great cause of grief to all lovers of the Bible as the standard of faith to see quite a few Evangelicals and most of the Modernists willing to surrender these points for the sake of peace. Be it fully understood by every one that the Romanizers on both sides of the water are not satisfied with the book as proposed, because it does not surrender enough, and since they did not hesitate to break every law and rubric that they did not like in the present one, is any one so blind as to believe that they would obey the new book?

Few of our readers have access to the works of Cranmer. I want to give in this brief notice some of his words on this momentous subject. He says:

"The papists teach that Christ is in the bread and wine; but we say, according to the truth, that He is in them that worthily eat and drink the bread and wine. They say that Christ is received in the mouth and entereth in with the bread and wine; we say that He is received in the heart and entereth in by faith. They say that good men eat the body of Christ and drink His blood only at the time when they receive the Sacrament; we say that they eat, drink and feed on Christ continually, so long as they be members of His body. They say that the body of Christ is every day many times made, as often as there be masses said, and that then and there He is made of bread and wine; we say that Christ's body was never but once made, and then not of the nature and substance of bread and wine, but of the substance of His blessed mother. They say that the mass is a sacrifice satisfactory for sin, by the devotion of the priest that offereth, and not by the thing that is offered; but we say that their saying is a most heinous lie and detestable error against the glory of Christ. For the satisfaction of our sins is not the devotion or offering of the priest; but the only Host and satisfaction for all the sins of the world is the death of Christ and the oblation of His body on the Cross, that is to say, the oblation that Christ Himself offered once upon the Cross, and never but once, nor never none but He. And, therefore, that oblation, which the priests make daily in their papistical masses, cannot be a satisfaction for other men's sins by the priests devotion, but is a mere delusion and subtle craft of the devil, whereby Antichrist hath many years blinded and deceived the world."

While in Oxford I stood on the spot where Ridley and Latimer and Cranmer, the three greatest lights of the Reformation period, ascended to heaven in a chariot of fire for their convictions. I knelt on that spot and prayed that God would give the Church the conviction necessary to hold the Church true to Him and to His Word.

The issue at present stands thus: The convocations passed the recommendations of the Bishops by a large majority and it must go next to the Church Assembly which meets in July and there be fought out again. If passed there the next step is in the House of Parliament, where it must be passed by a majority of both Houses. The real fight will be there where the representatives of the entire Church of England and people interested will be fully heard. In these various stages the entire work of revision must be accepted or rejected in toto, no amendmend or revision is possible. In every Cathedral town, meetings of protest have been held to declare against what many believe to be a surrender to those who would undermine the pure faith of the Church of England as founded on the Word of God.—The Iconoclast.

A STATEMENT TO CHINESE FRIENDS

By a Group of Nanking Missionaries.

IN a recent article telling of a visit to the Capital of Nationalist China published in the Southern Churchman of April 9, I closed with the statement that our provincial government was about to throw in its lot with the Nationalists and that after that we might have quite a different story to tell. I did not think the story would be so different, nor that the necessity of telling it would come so soon.

We were taken over by the Nationalists early in March, but did not locally as a result have serious trouble. Some of our buildings were occupied by units of soldiers, but when we reported it, the Military Headquarters issued orders forbidding it. Our schools and hospital were not interfered with, and the attitude of the new civil and military officials seemed entirely friendly.

Then, as a bolt from the blue, came the news of the Nanking outrages in which seven foreigners were killed, others wounded, including two consuls; and upwards of a hundred foreign residences looted or destroyed, including the three consulates. This was done by Nationalist soldiers, in Nationalist uniforms, apparently acting under officials orders, and according to a carefully pre-arranged plan.

As there was no certainty that these Nanking outrages might not be repeated in other places, and be the precursor of a general anti-foreign policy of the Nationalist Government, the various foreign powers began immediately to evacuate their nationals. Nearly all of the Anking foreigners were taken away by the destroyer Hulbert on March 29, the others following by river steamer a few days later. Our residences have since been occupied by the Nationalist forces and have, we understand, been to a large extent looted.

Now it is true that these Nanking outrages were probably conceived and carried out by the enemies of General Chiang Kai Sheh, and were disapproved of by the moderate wing of the Nationalists. At the same time they are responsible and this is one of the things by which they must be judged. I am, therefore, sending herewith a statement recently issued by a group of Nanking missionaries, two of whom are honored members of our own Mission. This statement though it seeks to deal faithfully with the situation, is fair and moderate, and has met, I believe, with the entire approval of the missionary body. It should be illuminating to the Church at home.

EDMUND J. LEE.

Shanghai,
May 13, 1927.

The following statement was called forth by the visit of a delegation from Chinese Christians of Nanking, that met with Nanking missionaries sojourning in Shanghai. After the delegation had been heard, a committee was appointed to draft a reply. The committee in preparing the statement felt that it should be addressed to a wider constituency than that represented by the delegation.

We believe that momentous issues which we all, both Chinese and foreigners, have at stake, and the widespread misapprehensions which exist regarding them, require us to state as candidly and sincerely as we can our view of recent events and our convictions on certain current questions.

We acknowledge our profound gratitude to many Chinese in Nanking who helped us in our time of danger. They exerted themselves to the utmost and even risked their lives in our behalf. Nothing can ever deprive us of this cherished memory.

The Nanking Affair.

With regard to the unhappy events which occurred when Nanking passed into control of Nationalist forces, it seems to us no good can come from attempting to minimize or excuse what happened. Those of us who were eye-witnesses of those events have convincing evidence of the following:

1. The looters were identified as Southerners through their speech and physical appearance, by both Chinese and foreigners in all parts of the city.

2. The plan to attack foreigners was premeditated and preconcerted. This is proved by the uniformity of acts and statements of the troops who carried it out; by the simultaneous nature of the action in all parts of the city; by the thoroughness and swiftness with which it was carried out; by statements overheard by some of us in hiding, unknown to the speakers; and by statements made to numbers of us by Chinese friends, while we were concealed and they were in communication with the soldiers.

3. The acts were permitted, if not ordered by, officers. In numerous cases officers were among the groups who were active and even took part in the looting and threatening. The soldiers were called off by bugles after the warships fired. Officers are known to have shielded places which they had a personal interest in protecting. This leads to the conclusion that other officers could have wielded equal restraining influence had they chosen to exert it.

4. The soldiers who committed the outrages were guilty of wanton, deliberate looting, burning, murder, and indecent attacks on women. No excuse or palliation can be offered for their conduct. Yet, so far as we know, they still remain enrolled as a regular part of the Nationalist armies, and have not been called to account in any adequate way.

Reasons for These Statements.

Our reasons for making the above comments are not to oppose the national aspirations of the Chinese people. With them we have the utmost sympathy. We have no desire to use the Nanking incident to make capital against the legitimate nationalist aims, provided the two can be clearly separated. That is why we prefer to see all patriotic Chinese emphatically repudiate the conduct of those who committed the Nanking outrages, or who were in any way responsible for them; instead of seeking, as we think has been too generally the case, to minimize and gloss over those occurrences. This whole affair has lowered China's prestige in the eyes of the world, and we, who love the people because of our years of friendly fellowship with them, suffer as do all right-thinking Chinese because of this. Surely, the Nationalist movement as a whole does not stand for such tactics as these, and its cause would be strengthened by making that fact unequivocally clear.

Some Chinese reports state that the numbers of troops engaged in the lawless acts were few, even placing the number as low as two hundred. We are convinced that the number actively engaged was many times two hundred. But even if they were relatively few in proportion to the whole army, the actual number is comparatively unimportant. It is the enormity of the outrage that constitutes its significance, and not the number of those who accomplished it. To say, as some do, that an incident such as that which happened at Nanking is the inevitable accompaniment of a revolution and that we must not make too much of a single case is not a line of argument which we can accept. This was the deliberate act of official troops acting under orders. It is the inevitable result of a widespread anti-foreign propaganda in which there is much untruth. And it is not an isolated case, though actually worse than any of the other cases where attacks by Nationalist troops have been made, such as Foochow, Wuhu, Kiukiang, Chinkiang, and many other places.

The Foreign Bombardment.

The naval action by certain foreign ships on the afternoon of March 24 was taken as the last possible resort to save a group whom Nationalist troops were then making every

effort to kill. It was certainly the means of saving the lives of this group of forty-eight foreigners who were beseiged in a foreign house overlooking the Hailing gate at Hsiakwan, among whom was the American Consul and his family, and it probably saved many other foreigners in the city. The action was carefully restrained and as moderate as could be to accomplish the object in view. There was no deliberate destruction of Chinese life or property, but every precaution was taken to avoid such a result. In view of exaggerated statements which have been circulated as to the number of lives lost, we would call attention to the fact that responsible Chinese official sources do not report more than six civilian deaths. The bombardment can be regarded as an act of assistance in suppressing a lawlessness which right-thinking Chinese themselves must condemn. It is certain that if the Chinese authorities had been preventing the violence, the foreign forces would not have intervened. And the intervention saved China the far more serious international complications that would have resulted from taking the lives of a consul and of a large number of nationals of a friendly state.

Anti-Foreignism.

With regard to assurances of good-will toward foreigners and promises of protection by the Nationalist government throughout its jurisdiction generally, it seems to us that the actual facts about conditions do not bear out these assurances. It is a matter of fact that violent anti-foreign agitations have occurred repeatedly and appear to be more widespread and active at present than ever before. Foreigners are steadily being forced out of all parts of China under Nationalist control, and the government, despite all its assurances, is either unable or unwilling to alter the situation.

The same facts are true regarding opposition to Christianity. The Christian religion is being persistently and systematically attacked, its leaders are being maligned and persecuted, its properties are being desecrated, looted and seized, and no power or influence appears able to check this conduct.

Treaties and International Relations.

We are aware of those legitimate claims which China has for the past several years been presenting to the other nations and we have used our influence to support them. Strong endorsement of China's claims has been given by the principal Mission Boards, and those claims have been conceded by the various foreign governments.

Candor compels us to say, however, that in our judgment the time has come when the securing of equal recognition in the family of nations depends more upon China's own efforts than on the foreign governments. Although we have taken a stand against the objectionable treaties, we feel that such phrases as, "imperialism", "toleration clauses", and "unequal treaties" have become mere catchwords with which to explain the present chaotic conditions in China. We must in frankness point out that these slogans are being overworked. They are being used to explain too much. Foreign nations have taken actual steps in meeting China's legitimate claims, and are eager to go further. But the Nationalist government has not kept its promises nor fulfilled its obligations. Such recent agreements as the foreign governments have negotiated with the Nationalists (as for example, the Chen-O'Malley agreement) have not been observed in an equal spirit by the latter.

Our Friendly Efforts Defeated.

With special reference to requests that we use our good offices to present China's case in the best possible light before our home nations, it is necessary to recognize that we who have been termed "idealists" in our attitude toward China, today stand discredited before the world as a result of the course of recent events. We are known to have protested against the gunboat policy and other forcible measures. As recently as the first of February this year, one hundred and twenty-seven missionaries in Nanking, at considerable labor and expense, prepared and sent a cablegram to the American government and public, protesting against the use of force in dealing with China, and urging a policy of conciliation and the prompt negotiation of new treaties on a basis of equality. In but little more than a month after that, we had to depend on the use of foreign force to save our lives. We have favored the return of concessions to China, but today a foreign settlement is our only place of refuge. We have assured our people abroad that the Nationalist movement was not anti-Christian nor anti-foreign, but now we are driven from our homes and dispossessed of our property. We who remained in Nanking on March 24 were not personally depending on extraterritorial privileges nor any other form of foreign protection, but were putting our trust in the assurances of the Nationalists. The events show that our faith was not justified. In all these matters, the facts of the situation flatly contradict our words. Everything we have said in behalf of the national movement is made to appear false. For us to say more in the present situation would be futile.

Conclusion.

We present these statements of our views not because we wish to discourage our loyal friends. On the other hand, we believe that the only way to bring about a change in these circumstances, is first frankly to face the facts and admit the conditions that exist. We know there are many Chinese people who see these events as we do and who sincerely regret them. But regrets and good wishes are not sufficient. Those sections of the Chinese public who really disapprove of the conditions we have pointed out, should find some way to make their influence and goodwill effective. We do not presume to say how this shall be done, nor even to say that it must be done. We make no demands of our Chinese friends. We are merely pointing out what in our judgment is the way to continued helpful relations. In so far as our Chinese friends see their way to extend their efforts in this direction, they will have our sympathy and cooperation to the extent of our ability.

The underesigned committee takes full responsibility for this statement, but in the preparation of it they have consulted all the Nanking missionaries who were accessible in Shanghai, and have tried to express the views of the whole group.

W. J. DRUMMOND.
L. L. HALE.
A. R. KEPLER.
JOHN G. MAGEE.
EDWIN MARX.
A. H. REINHARD.
D. W. RICHARDSON.
W. P. ROBERTS.
ELLA C. SHAW.
C. STANLEY SMITH.
MRS. LAWRENCE THURSTON
W. R. WILLIAMS.

April 21, 1927.

1824—AN UNUSUAL SERVICE—1927.

One hundred and three years ago, the Greeks were struggling for liberty against the cruel oppression of the Turks. The Turks had slaughtered their people, burned their homes, and carried away their women to Turkish harems. The Greeks appealed in vain to the Christian governments for help. American private citizens answered their cry. A young lawyer of Morristown, New Jersey, only twenty-four years old, delivered in Trinity Episcopal Church, Newark, an eloquent, beautiful and classical address in behalf of the Greeks. The lawyers of Newark were so impressed that they requested the manuscript and had it printed in pamphlet form, with a brief introduction by Archer Gifford. The young lawyer, William W. Miller, sent abroad for his health, by his physician, died of hemorrhage in Paris, when only twenty-eight, and his memory was baptized with tears by his resident American fellow countrymen, who buried him in Pere La Chaise and erected a monument over his grave.

One hundred and three years later the third of this July, his grandson, the Rev. J. de Hart Bruen, held a service in the church of which he is pastor, the First Presbyterian of Belvidere, New Jersey, in which the other churches, and the patriotic orders of the city, united to hear him read his grandfather's address, with its powerful appeal to patriotic sympathy, and Christian fellowship for the Greeks, contending for liberty and for the Cross against the Crescent, and suffering now as an hundred and three years ago from the terrible persecutions of the Turks. Again an offering was received for their help.

To be humble and loving—that is true life. Do not let insult harden you, nor cruelty rob you of tenderness. If men wound your heart, let them not embitter it; and then yours will be the victory of the Cross. You will conquer as Christ conquered, and bless as He blessed.—F. W. Robertson.

Some place their religion in books, some in images, some in the pomp and splendor of external worship, but some with illuminated understandings, hear what the Holy Spirit speaketh in their hearts.—Thomas a Kempis.

CHRISTIAN SOCIAL SERVICE

By the Reverend Arthur P. Gray

Executive Secretary, Department of Christian Social Service, Diocese of Southern Virginia.

PRISONS.

SOME time ago, a friend, in talking about crimes and punishment, said: "If a man breaks into my house, or kills my brother, I want to see him punished, and punished to the limit. I don't want anybody molly-coddling him and taking him flowers and cigarettes, and victrolas and radios."

That's the sentiment that underlies much of the old method of treating criminals. That is one of the purposes of punishment, as it has been administered through the ages, **revenge.** The social worker of this generation is proving by investigations that this is not the correct purpose of punishment. The **Christian** social worker, who is trying to apply the principles of Christ to modern problems, is not in doubt for a moment. He **knows** that revenge is **not** the correct purpose of punishment.

Consider a second purpose: **the protection of society.** This has always been present, among others, as one of the motives behind the punishment of criminals. The chief question here becomes: "What form of punishment is most effective to make this protection sure?" It is thought by many that severe treatment of a captured criminal will so terrify others who are criminally inclined, that their evil impulses will be restrained.

It is recorded, however, that most of the pocket-pickings that took place under the old English law, were in the crowds that attended the hanging of pick-pockets!

Thomas Mott Osborne said here in Richmond several years ago: "Depriving one of his liberty is sufficient for punishment. After the criminal has been confined, the efforts of the authorities should be directed towards his reformation. One man, sent back into the community with a new point of view as to his responsibilities in citizenship, is a greater deterrent from crime, than ten men who have been brutally punished."

This brings us to a third purpose of punishment; **the reformation of the criminal.** At one of the sessions of the National Conference on Social Work, some years ago, the special committee's report contained this statement:

"It is the judgment of this committee that fifty per cent of the boys and men sent to our reformatory and penal institutions are abnormal. . . . We are firmly of the opinion that the other fifty per cent can be returned to society as useful and honorable men."

The general secretary of the American Prison Association, Mr. E. R. Cass, delivered an address to the National Conference on Social Service of our Church, at Cleveland last year, on the subject **County Jails.** He said, in part:

"In the year 1704, now more than two centuries ago, a Pope of Rome, Clement XI, built the juvenile prison of St. Michael, and inscribed upon the marble slab inserted in the wall immediately over the door this admirable sentence, 'It is not enough to restrain the wicked by punishment, if you do not make them good by education'. . . . Nothing truer, deeper, or more exhaustive can be said concerning the treatment to be afforded to prisoners than was said by Paul, when he describes the prisoner 'as a man overtaken in a fault', and pointed out that the noblest work that can be accomplished in the prison is to 'restore such an one', and that it is idle for any one to attempt to, who is not himself 'spiritual', and who does not realize that he, too, has been 'tempted', and that if tempted as his brother has been he might have fallen as he has fallen."

Mr. Cass pointed out that, while many of our larger reformatories and penitentiaries were really conducted with a view of making good citizens of the inmates, the great majority of the county jails throughout the country were breeding places of crime. He said:

"Far too often the visitor to the county jail hears the callous and weary statement of those in charge, 'We have only bums and drunks in a place like this'. Yet the plain truth is that 'places like this' are institutions through which hundreds of thousands pass (according to the 1923 Federal Census nearly 320,000 for that year), many of whom are presumably innocent under the law, and many of whom also are later sent to reformatories or prisons where efforts at reformation are uppermost in mind. What a paradox in our treatment of offenders that we make them pass through our worst schools first, debasing, filthy training schools of vice and hopelessness.

"The secretary of the Howard Association of London, stated at the time of the International Prison Congress in 1910, 'The great conviction which thrust itself upon the minds of every one of the foreign delegates with whom I have spoken was the extraordinary quality of your American reformatories, and extraordinary defects of your town and county jails. Every jail I saw ought to be wiped off the face of the earth'. I do not feel that we would all be inclined to be so iconoclastic, but there is a deplorable amount of truth in the gentleman's statement.

"The county jail has not found a defender in the many years that it has existed. There are approximately 3,038 of these institutions in the United States. The county jail is a combination of evils known, exploited, deplored. The entire jail system is iniquitous, and the jails themselves are but centers of pollution, deftly if unintentionally distributed."

Many innocent people are temporarily confined in jails, waiting to be tried, or being held as witnesses; on the other hand many guilty criminals are held in the county jails for one reason or another, when they ought to be on the roads, on a prison farm, or in some larger institution, where they would have a better chance for mental, moral and physical development.

It is suggested that communicants of our Church, who are interested in human beings as such learn more about the conditions in their city and county jails.

QUESTIONS AND ANSWERS.

Question: What is the Virginia law concerning child labor?

Answer: Section 1808-a. **No Child Under Fourteen Shall Work** at gainful occupation, other than on farms, orchards and gardens, except as herein specified.

Section 1808-b. **No Child Under Sixteen Shall Work** (1) more than six days a week, (2) more than forty-four hours a week, (3) more than eight hours a day, (4) nor before 7:00 A. M., or after 6:00 P. M., except on farms, orchards and gardens. Employers shall keep these facts posted.

(Children under sixteen must have an employment certificate from a school officer. Subject to certain restrictions, boys under fourteen may work on the streets as newsboys, bootblacks, etc.)

Question: What persons may not enter the United States at all?

Answer: The following classes of aliens are excluded from admission: All idiots, imbeciles, feeble-minded persons, epileptics, insane persons, chronic alcoholics, persons afflicted with tuberculosis or other dangerous contagious diseases, paupers, professional beggars, persons likely to become public charges, persons found by the examining

physician so physically or mentally defective that their earning capacity would be affected; those who have committed a crime involving moral turpitude, polygamists, anarchists, prostitutes, children under sixteen years of age unaccompanied by parents; at the discretion of the Secretary of Labor, persons who have been induced by offers of employment to come to this country to perform labor, persons who are natives of certain islands adjacent to Asia, or natives of any country in Asia within certain longitude and latitude. (Asiatic limitation does not apply to professional persons, students, teachers, travelers, etc.)

Question: What are the advantages of the consolidated almshouse?

Answer: The inmates can have more scientific and humane care at much less cost to the counties, than under the old system. In place of ten or twelve superintendents and their families, there would be one; in place of ten or twelve plants, there would be one; there would be wholesale purchasing; there would be larger production. A trained superintendent, a physician, matron, two nurses, and two attendants could be provided, and it is estimated that the cost of the whole would be $7,500 less than the cost of the ten separate institutions.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

"THE ORTHODOX CATHOLIC REVIEW."

Mr. Editor:

So many inquiries have reached us concerning the ORTHODOX CATHOLIC REVIEW, published in Brooklyn, New York, claiming to speak authoritatively for the Orthodox Church, that I am asking you to publish the enclosed letter from Metropolitan Platon, which speaks for itself.

THOMAS BURGESS,
Secretary Foreign Born Americans Division.

New York.
July 15, 1927.

METROPOLITAN PLATON
ARCHBISHOP

683 West 204th St.,
New York, N. Y.

June 29, 1927.

Rev. Thomas Burgess, D. D.,
Secretary Foreign Born Americans,
281 Fourth Avenue,
New York City.

Dear Father:

Referring to your letter of June 23, 1927, I express my deep regret over the articles already published in the ORTHODOX CATHOLIC REVIEW concerning the Episcopal Church.

I wish to inform you that those articles do not represent the views of our Orthodox Eastern Catholic Church as a whole and that the responsibility therefor should rest on the editorial staff of the Review.

The fact that they have published such articles is sufficient enough to deprive the above publication of any right to the official standing in our Church.

Very sincerely yours,

X METROPOLITAN PLATON,
(Signed).

A CORRECTION.

Mr. Editor:

On page fourteen of your issue for July 9, you give, over the signature "J. M. W.", an account of St. John's Church, Cleveland, Ohio. In the course of it you state that I was at one time a rector of that parish. May I correct this unintentional error. My father, the Rev. Lewis Burton, D. D., was for twenty-four years the rector of that parish, succeeding therein his brother, the Rev. Miller Burton. During my father's rectorship, he founded and brought to the point of consecration two churches originally missions of St. John's Church, established and conducted by him, namely: St. Mark's and All Saints' Churches, Cleveland, Ohio. For the first seven years of my ministry I was associated with my beloved father in the care of these two parishes, namely: St. Mark's and All Saints' Churches, originally established by him as missions of St. John's Church.

Though my father did not found The Church of the Ascension, now situated in Lakewood, Ohio, a suburb of Cleveland, he brought it to the point of financial independence and of being made a parish, it now being a very substantial and prosperous church.

My father's parish, for which St. John's was the church, extended some nine miles west and nine miles south of that church. Within that area there are now at least seven churches besides St. John's, the mother of them all.

LEWIS W. BURTON.

Lexington, Ky.
July 13, 1927.

The Great Commission

CHINA NEWS.

The following cable has been received from Shanghai: "Have received the following message from Hankow: 'Convent of St. Anne, Shasi, residence at Ichang, looted by soldiers. Movements of our missionaries Wuchang, Hankow, free from interference. We do not anticipate any danger.' "

(Signed) BISHOP GILMAN.

Bishop Roots calls the attention of the Department of Missions to the need of a layman as treasurer in our business office in Hankow. In addition to being a careful accountant and a man with a reasonably broad business experience, Bishop Roots says:

"What we need is a person whose passion is the Christianization of the business methods of the Church from top to bottom through Mission Offices down to country vestries. I do hope we can get such a man."

There is a profound significance in Bishop Roots' remark.

The Rev. A. B. Parson, 281 Fourth Avenue, New York, will be glad to supply particulars.

NEWS ITEMS OF INTEREST FROM LIBERIA.

The cornerstone of the new building for the House of Bethany, at Cape Mount, Liberia, was laid on Ascension Day. The Rev. Josselyn Reed, acting rector of St. George's Church and acting superintendent of the Cape Mount District, officiated. The principal address was made by the county attorney, Hon. J. A. Jones. A senator and representative spoke also and, of course, Miss Ridgeley, who has been at the House of Bethany since 1904. Many leading citizens of the town were present, as well as the teachers and students of the House of Bethany and St. John's School. An interesting and beautiful service marked this forward step in work for girls at that end of Liberia.

News of the Good Friday Offering for work in Jerusalem takes a long time to come from Liberia, but this does not lessen interest in the fact that Liberian parishes sent over thirteen shillings for this purpose, nearly half of which came from the Christians in and around Masambolahun.

The Church of the Incarnation, at Pandemai, far back in the Liberian hinterland, was consecrated by Bishop Campbell on his visit there in the spring. This is where the Rev. James Dwalu, an African, is working as priest and master of the Ramsaur Memorial School.

WORK IN CUBA.

The Rev. S. E. Carreras, a Cuban, is the missionary at Santa Cruz del Norte, Cuba, on the other end of the Island from Havana. He shares with all the other missionaries the responsibility for some 60,000 West Indians who have come from other islands and have been trained in the

Church of England, and does what he can for them in addition to his main work, which is for the Cubans. Of this, he writes:

"Our Cuban Sunday School has an enrollment of one hundred and fourteen children from five years old up to twenty. . . . . The Church's influence is growing every day. We hold services from time to time at La Sierra, a place six miles distant from Santa Cruz, where I go on horseback up a steep hill. If we had an automobile we could hold services in other places and often. Around Santa Cruz there are half a dozen places, five to ten miles away, to which one can go by country roads. In all these the missionary cannot remain over night as there are no places where to stay. The houses of the Cuban farmer are very primitive in construction and in some the whole family sleep in one room.

"I have gone to La Sierra, San Matias and Echeverria to baptize children, but to go to those places cost round trip from $4 to $6 the automobile. The people are poor and they send for the Padre when they have three or more children to baptize. Then the parents of the different children get together in one house and meet the traveling expenses."

WORK AMONG THE JAPANESE IN WESTERN NEBRASKA.

There have been twenty-one baptisms of Japanese in Western Nebraska, where Mr. H. Kano, a lay worker, is working among the sugar-beet farmers of that region. Mr. Kano has a Japanese young people's group organized. It is an indication of the type of people he has that two Japanese girls, members of our Church School, graduated from the North Platte High School last year, each with an average above ninety. At Grand Island when the Hall County Red Cross asked for Flood Relief, nearly a tenth of the amount came from the Japanese. Mr. Kano travels about in all weathers, especially at seasons when the farm work is in abeyance, and holds meetings in homes, schools and hotels, attended by Japanese from many miles around. He has classes for them in agricultural methods and civic matters as well as religion. He also talks to native-born Americans, telling Women's Clubs about Japanese art, and Church groups about missionary work in Japan.

NEWS FROM MEXICO.

In these days the discretionary fund of a bishop of Mexico has to be used for unforeseen purposes. In a recent letter Bishop Creighton says:

"I have a report from Caballero that one of our men was arrested and fined in San Nicolas Obispo for no dereliction save membership in our Church. Hhis fine will be a charge against my Discretionary Fund as the man is a poor peon."

A little later, the Bishop says: "Some time ago our Deacon Cespedes came to me with the rather startling information that his father had disappeared. This was not an unusual thing as the rebels account for the disappearance of some people, and others go North with the army. However, as the young man was much worried, I gave him his carfare and ten days off to hunt for his father. The search was successful and Cespedes is now back in Mexico City. But again the expenses of this search are a charge against my Discretionary Fund."

In another connection, Bishop Creighton writes: "Our Deacon Ramirez and one of our young men looking forward to Orders, Eli Melendez, were arrested in Toluca for distributing circulars inviting people to the church, but they were dismissed from the Comisaria with a word of regret for the inconvenience caused them."

Bishop Creighton confirmed fifty-one young Mexicans in his Cathedral on Trinity Sunday. They were presented from nine places. Many of the Church papers in the last few weeks published an appeal for a sum of $150 to enable the Bishop to bring Mexican candidates in the vicinity of Mexco Cty to the Cathedral, as permission had been given him to confirm them there. He writes that sufficient funds were received to enable him to do this.

LEADING SPEAKERS ANNOUNCED FOR LAUSANNE CONFERENCE

Fourteen countries and all the leading Protestant denominations are represented in the list of speakers announced by the Program Committee for the principal addresses to be delivered at the World Conference on Faith and Order which opens on August 3.

Seven of the forty-one speakers will come from the United States. They are the Rt. Rev. Charles H. Brent, Episcopal Bishop of Western New York, who will preside at the Conference and deliver the opening address; the Rev F. J. McConnell, Methodist Bishop of Pittsburgh; the Rev. William Adams Brown, of New York (Presbyterian); the Rev. S. Parkes Cadman, of Brooklyn (Congregational), President of the Federal Council of Churches of Christ in America; the Rev. M. G. G. Scherer, of New York (Lutheran); the Rev. Robert A. Ashworth, of Yonkers, New York (Baptist), and the Rev. Peter Ainslie, of Baltimore (Disciples).

The forty-one opening speakers have been assigned to make formal addresses on the seven fundamental subjects selected for discussion at the Conference. These subjects are: (1) "The Call to Unity", (2) "The Church's Message to the World—the Gospel", (3) "The Nature of the Church", (4) "The Church's Common Confession of Faith", (5) "The Church's Ministry", (6) "The Sacraments", (7) "The Unity of Christendom and the Relation Thereto of Existing Churches".

The speakers from outside the United States chosen to introduce the discussion of these subjects are:

England—The Rev. H. B. Workman (Wesleyan Methodist), the Rt. Rev. Charles Gore and the Rev. Canon O. C. Quick (Church of England), the Rev. J. Vernon Bartlet (Congregational Union of England and Wales), Bishop of Manchester and the Rt. Rev. A. C. Headlam (Church of England).

Germany—Prof. Dr. Werner Elert, Prof. Adolf Deissmann, Pastor Friedrich Siegmund-Schultze, Gen.-Sup. D. Zollner, Dr. "theol. A. Lang, and Praelat Scholl, all representing the Protestant Church of Germany.

Switzerland—Prof. Eugene Choisy, the Rev. Adolph Keller, Prof. Dr. William Hadorn, representing the Protestant Churches of Switzerland, and Bishop Dr. Adolf Kury (Old Catholic).

France—Prof. Wilfred Monod (National Union of the Reformed Churches of France.)

Sweden—The Most Rev. Nathan Soderblom and the Rev. Jonas Lindskog (Church of Sweden).

Norway—Prof. Dr. "theol Olaf Moe and Bishop Peter Hognested (Church of Norway).

Scotland—Hon. Lord Sands (Church of Scotland) and G. F. Barbour (United Free Church of Scotland).

Ireland—Archbishop of Armagh (Church of Ireland).

Bulgaria—Dr. Nicholas Glubokowsky (Church of Bulgaria).

Denmark—The Rt. Rev. Harald Ostenfeld (Church of Denmark).

Greece—His Holiness The Metropolitan Chrysostom (Eastern Orthodox).

Hungary—Bishop Alexander Raffay (Lutheran).

India—The Rt. Rev. the Bishop of Bombay (Anglican) and the Rev. John J. Banninga (South India United Church).

Czecho-Slovakia—Prof. Dr. Francis Zilka (Presbyterian and Reformed).

Canada—The Rev. Prof. J. M. Shaw (United Church of Canada).

Eastern Orthodox Church—The Most Rev. Metropolitan Germanos, of London.

The formal addresses delivered by these men will be printed in three languages—English, French and German—and distributed in advance to the five hundred representatives at the Conference for discussion at the general business sessions.

The American representatives have been assigned to introduce the following subjects: Bishop Brent, "The Call to Unity"; Bishop McConnell and Dr. Brown, "The Church's Message to the World"; Dr. Cadman, "The Nature of the Church"; Dr. Scherer, "The Church's Ministry"; Dr. Ashworth, "The Sacraments" and Dr, Ainslie, "The Unity of Christendom".

The division of subjects among the speakers from the European churches is as follows:

"The Call to Unity"—Elert, Germanos, Archbishop of Armagh, Choisy.

"The Church's Message to the World"—Deissmann, Glubokowsky, Ostenfeld, Monod, Keller, Hadorn.

"The Nature of the Church"—Chrysostom, Raffay, Bishop of Manchester, Workman, Siegmund-Schultze.

"The Church's Common Confession of Faith"—Gore, Zollner, Lindskog, Sands, Moe.

"The Church's Ministry"—Bishop of Bombay, Banninga, Zilka.

"The Sacraments"—Bishop Nicholai of Ochrida, Bartlet, Quick, Scholl.

"The Unity of Christendom"—Soderblom, Headlam, Shaw, Kury, Barbour, Hognested.

The Press Bureau for the Conference has established headquarters in the University Building adjoining the Aula, where the Conference meets. The Bureau is in charge of Allan P. Ames of New York, who has been conducting the press work of the movement for

the past year and a half. Mr. Ames will be assisted by a competent staff, including trained journalists and writers from the United States, Great Britain, France and Germany. He will also have the counsel and advice of an international press committee which includes the Rev. B. A. Abbott, D. D., Editor of "The Christian Evangelist", St. Louis, Mo.; Prof. G. Aulen, D. D., of the University of Lund, Lund, Sweden; Pastor Roger Bornand, Editor "Semeur Vaudois", Moudon, Switzerland; the Rev. James E. Clarke, D. D., LL. D., Editor "The Presbyterian Advance", Nashville, Tenn.; the Rev. Wm. E. Gilroy, D. D., Editor "The Congregationalist, Boston, Mass.; the Rev. W. H. Greever, D. D., Editor "American Lutheran Survey", Columbia, South Carolina; Lic. Hinderer, Director Evangelischer Pressverbund for Deutschland, Berlin, Germany; James R. Joy, LL. D., Editor "The Christian Advocate", New York City; the Rev. Paul S. Leinbach, D. D., Editor "Reformed Church Messenger", Philadelphia, Pa.; the Rev. Wilfred Monod, Dr. Theol., Faculte de Theologie, Paris, France; the Rev. T. Albert Moore, D. D., Secretary United Church of Canada, Toronto, Canada; Frederic C. Morehouse, L. H. D,, Editor "The Living Church", Milwaukee, Wisconsin; and the Rev. Canon Tissington Tatlow, D. D., London, England.

YORK MINSTER ANNIVERSARY

By the Reverend Thos. F. Opie, D. D.

It was the thrill of a lifetime to attend the thirteen hundredth anniversary festival at York Minster Cathedral in Northern England. This celebration, coming in early July, drew clerics and lay-people from many parts of the world. Among the speakers were Bishop Manning, of New York, and Bishop Brent, of Western New York, both of whom were heard by audiences of six or seven thousand people. Bishop Manning brought greetings from the Diocese of New York to the Primate of Old York, which was most happily phrased, and the parchment, encased in leather, now hangs on the walls of the Cathedral, in the sacristy.

York dates back to 627 A. D., and is one of the largest and most exquisite of all England's Cathedrals. Archbishop Lang, of York, is termed "the primate of England" (while the Bishop of Canterbury is the primate of all England").

There is an ancient and well authenticated tradition that Edwin the first Christian King of Northumberland, a pagan warrior who married Ethelburga, daughter of Ethelbert, King of Kent, was baptized at the ancient well now to be seen in the cathedral crypt, and that the present minster goes back to the little wooden church erected by Edwin after his conversion to the Church in the seventh century.

For an entire week the festivities were in progress and thousands upon thousands of pilgrims thronged the immense cathedral every day. Among the speakers were the Archbishop of York, the Bishops of London and Durham and Southampton. Mr. T. Tertius Noble, organist of St. Thomas', New York City, and formerly organist of York Minster, gave an organ recital during the festival, and the famous Mass in B Minor by Bach was sung by a joint choir of a hundred or more voices.

The Church Assembly and the Anglo-Catholic Congress were other important ecclesiastical gatherings held in England in July, both meeting in London during the week of the third.

In August the World Conference on Christian Unity will be held in Lausanne, Switzerland, to which clergy and laity of every Christian land will come for consideration of questions of faith and order.

Church Intelligence

LAY EVANGELISM.

Report of Committee on Recommendations, Southern Conference on Lay Evangelism, Blue Ridge, N. C., June 30 to July 4, 1927.

The Committee on Recommendations on behalf of the Southern Conference on Lay Evangelism wishes to extend its thanks and express its gratitude to the Blue Ridge Association for the hospitality and facilities enjoyed by the Conference. The Committee feels that the success of the Conference is due in no small measure to the cooperation of the Blue Ridge Association.

We desire also to express our profound appreciation of the impetus to the spirit of evangelism given by the Bishops' Crusade, and to register our conviction that the most potentially valuable result of the Crusade will be the mobilization of the laity for personal evangelism. We believe also that the evangelism of youth presents a particularly strategic opportunity.

We recommend as follows:

(1) That the laymen of the Church generally be urged to recognize the fact that responsibility for the practice of personal evangelism is implied in their baptismal and confirmation vows; and that we express our confidence in the initiative and leadership of the clergy in this endeavor.

(2) That in accordance with the recommendation of the National Commission on Evangelism all laymen read and study the book entitled, "The Ministry of Laymen—A Plea for Lay Evangelism", by Leon C. Palmer.

(3) That in each parish, where in the judgment of the rector it is feasible, there be organized regular or Crusade Chapters of the Brotherhood of St. Andrew and of the Daughters of the King, or some equivalent organization.

(4) That local groups interested in evangelism give consideration to the program outlined in the leaflet entitled, "Suggestions for the Follow-up of the Bishops' Crusade", issued by the Brotherhood of St. Andrew and the Daughters of the King.

(5) That where authorized by the Bishop and approved by the rector laymen be asked to give informal addresses and talks on practical Christian living; and that more laymen offer their services to the Church in this capacity.

(6) That we promote the circulation of Church literature on Evangelism.

(7) That we stress the importance of group prayer meetings and corporate communions.

(8) That a conference similar to this be held next year, and, as the need develops, conferences of like character be held in smaller territorial units, including local community conferences.

Respectfully submitted,
GEORGE B. TOWNSEND,
Chairman.
SELDON LEAVITT,
J. Q. BECKWITH,
GEORGE W. JONES,
ANDREW C. MITCHELL,

Another Good Statement..

As of July 1 we have received approximately ninety per cent of the minimum amount due.

Forty-four Dioceses and Missionary Districts have paid over the minimum amount due, an increase of four over a year ago, and five others have almost paid the amount due.

The next statement will be issued shortly after Labor Day—

Question—What will happen in the meantime?

Answer—"Pay as You Go" and we will issue Another Good Statement.

Greetings from the Church Missions House.

CHARLES A. TOMPKINS,
Assistant Treasurer.

July 8, 1927.

The Earthquake in Jerusalem.

No direct word has come from Jerusalem in regard to the earthquake on July 11, except that the Rev. C. T. Bridgeman, American chaplain teaching in the Armenian Seminary in Jerusalem, had been in Bagdad and returned to Jerusalem just after the earthquake. A report from the American Consul to the State Department, in the New York Times of July 14, says that no Americans were killed or injured, as far as known. A report from Jerusalem, in the same paper, says that there are many cracks in the walls and arches of the Armenian Convent.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D.,

Summer Plans of Baltimore Churches.

During the vacation of the Rev. Arthur B. Kinsolving, rector of Old St. Paul s, the Rev. Mr. Orrick, the assistant, will be in charge. At Emmanuel Church the pulpit will be occupied by the Rev. Benjamin Lovett and the Rev. Mr. Weyrich, formerly Secretary of the Church and recently ordained to the diaconate. At St. Michael and All Angels the assistant, the Rev. George Zachary, is in charge. At Grace and St. Peter's the Rev. Clarence Parker will preach in July; the Rev. William S. Blackshear, of Versailles, Kentucky, in August. Until the Rev. Benjamin Lovett assumes the rectorship of Memorial in September, the Rev. Mr. Gettier, the assistant, is in charge. At the Church

of the Messiah, the Rev. James A. Mitchell has assumed the rectorship, and the rector emeritus, the Rev. Peregrine Wroth, is spending the summer in Westminster, Maryland. Mr. Mitchell also holds services in the afternoon during the summer, at the Chapel at Gibson Island.

Conferences.

A number of Maryland clergy attended the Summer School at Ocean City in June. The Blue Mountain Conference at Hood College, Frederick, which becomes increasingly popular each year, is in session from July 11 to the 23, with a large attendance.

The newly-created Field Department of the Diocese, the Rev. Roger A. Walke, chairman, is making plans for a Clergy Conference at Monterey Inn, Blue Ridge Summit, September 21 to 23, when plans for the coming year will be discussed. Following this conference it is proposed to hold a conference for laymen from the twenty-third to the twenty-fifth. Representative laymen from each parish are now being recruited under Mr. W. Howard Hamilton as chairman of the Lay Committee.

Daily Vacation Bible Schools are being conducted during July in seventeen Episcopal parishes in the city. The attendance is approximately that of other years, between 1,000 and 1,200. This work is carried on in conjunction with the various denominations. The chairman of the Committee is Miss Eliza Ridgely.

The Girls' Friendly Camp on Bush River has opened as usual and services are held on Thursdays by various clergy in the diocese.

J. A. M.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop

Kalamazoo Summer Conference.

The first annual Summer Conference for the diocese was held in Kalamazoo, at Kalamazoo College, from July 2 to 9, and will be recognized as one of real worth. The spirit of fellowship and helpfulness was present throughout the conference and loyalty and devotion was most remarkable.

The Chaplain of the Conference was the Rt. Rev. John N. McCormick, D. D., who was in attendance not only for service as Chaplain but as leader and director in the discussion groups for the clergy and the class in the New Testament.

Classes were held daily from nine to twelve, and were followed by noon-day prayers and intercessions.

Opportunity was offered for study in the Missionary Work of the Church under the Very Rev. Charles E. Jackson, of St. Mark's Pro-Cathedral, Grand Rapids. Studies in the Book of Common Prayer were given by the Venerable incoln R. Vercoe, Archdeacon of the Diocese.

Mrs. Lucy E. Kurtzmann, of Detroit, handled acceptably the classes in pageantry, and presented on Friday evening, the last night of the conference, a helpful and inspiring pageant entitled "The Pageant of Light".

Miss Vera Gardner, Religious Worker for Grace Church, Grand Rapids, had charge of the coaching courses in Christian Nurture, and was ably assisted by a corps of twelve faithful workers.

Choir Work was under the direction of Mr. Henry Overley, organist of St. Luke's Church, Kalamazoo, who also had charge of the music at the Sunset Services.

The class in Personal Religion for Young People, also the studies in the Altar Chapter and Work were under the direction of the Rev. William G. Studwell, rector of St. Thomas' Church, Battle Creek.

One of the most interesting courses probably of the conference was that in Child Psychology under the direction of Miss Helen R. Stevens, Director of Religious Education, at St. Mark's Pro-Cathedral, Grand Rapids, and who was also Dean of the Faculty.

Young People's Work was ably handled by the Rev. Gordon M. Reese, of Vicksburg, Mississippi.

Wednesday of the Conference was devoted to the Woman's Work of the Diocese, and special emphasis was placed upon the work of the Woman's Auxiliary. Mrs. Burritt Hamilton, of Battle Creek, Vice-President of the Diocesan Woman's Auxiliary, presided. Mrs. Charles E. Jackson, of Grand Rapids, and Mrs. William G. Studwell, of Battle Creek, presented strong messages relative to the work of the Auxiliary and the Corporate Gift.

The Rev. James H. Bishop, rector of St. Luke's Church, Kalamazoo, served as Business Manager of the Conference, and had under his jurisdiction a corps of faithful workers.

The Venerable Lincoln R. Vercoe headed the Committee on Membership and Hospitality, and the work of Publicity was in the hands of the Rev. William G. Studwell, of Battle Creek.

Special addresses were made at the Sunset Service by Dr. Allen Hoben, President of the Battle Creek College; Dr. Dwight B. Waldo, President of the Western State Normal College, of Kalamazoo; the Rt. Rev. Campbell Gray, D. D., Bishop of the Diocese of Northern Indiana; the Rev. G. P. Symon, of Glendale, Ohio, and the Rev. Lewis B. Whittemore, Director of the Conference. The opening address at the Sunset Service was given by the Chaplain of the Conference, the Rt. Rev. John N. McCormick.

Many words of praise have been uttered in connection with this first conference of the Diocese of Western Michigan, and there is every reason to believe that the conferences of future years will be looked forward to with real enthusiasm.

One of the important features of the conference was the Book Store under the direction of the Rev. Edwin G. White, of Ionia. This was recognized as one of the best book shops ever offered at a summer conference, and from the sales made, ought to prove a helpful asset in carrying on the work of education.

W. G. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Death of a Prominent Layman.

Hon. Henry White, LL. D., a member of the Washington Cathedral Chapter, and former Ambassador to France and Italy, and American delegate to the Paris Peace Conference, died at his home in Lenox, Mass., on July 15. Mr. White is survived by his wife and daughter, Countess Herman Scherr-Toss, and a son, John Campbell White, of the State Department, Washington.

The funeral was held in Trinity Episcopal Church at Lenox, and after cremation, the ashes will repose in the Cathedral at Washington, where his first wife's body rests. Visitors to the Cathedral will remember a beautiful marble tablet in the entrance to Bethlehem Chapel, which is erected there in memory of his first wife. Mr. White has always been a warm friend and loyal supporter of the Washington Cathedral and was a devoted communicant of his own parish church at Lenox, Mass.

His distinguished career has given him an outstanding name in the diplomatic world.

The Laymen's Service Association is continuing its splendid work this summer in holding service in the otherwise closed churches of the diocese. Dr. Sinclair Bowen, Dr. Larkin Glazebrook and Commander T. C. Jewell are among those active in this work. The Association responded to an appeal from old St. Barnabas' Parish (three hundred years old) recently, and made an unusual effort to awaken interest in the old church, by having service at 11 A. M. and 2 P. M. and taking a number of people from Washington to "swell the number" and give encouragement to the faithful few who were anxious to see the old interest in the church revived. The day was a splendid one for all concerned and such cooperation is being planned for other days through the summer.

Epiphany Parish: The last issue until fall of the "Parish Guide", the weekly paper of Epiphany Parish, contains digests of the reports given at the Annual Parish Meeting held in the spring, and in this way gives a general idea of the work of the parish under the able leadership of its rector, the Rev. Z. B. Phillips, D. D. Organizations reporting are: Daughters of the King, Epiphany Men's Association, Thursday Morning Club, Periodical Club, Epiphany Church Home, Chancel Guild, Morning Branch Auxiliary, Night Branch Auxiliary, Mothers' Meeting, Church School, Young People's Society and Epiphany Branch of Girls' Friendly Society. All of these reports show great activity and interest on the several organizations.

M. M. W.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Consecration.

St. Martin-in-the-Fields, Nuangola, was consecrated on July 4, 1927, the festival of the Translation of St. Martin.

On Armistice Day, November 11, 1926, the natal day of St. Martin, the cornerstone was laid.

A throng that filled the new edifice to overflowing attended the services. More than one hundred persons were unable to gain admission. The Bishop Coadjutor, the Rt. Rev. Frank W. Sterrett, LL. D., consecrated the church. He was assisted by the rector, the Rev. Joseph Groves, of St. Clement's Church, Wilkes-Barre, the Rev. Robert F. Kline, of Calvary Church, Wilkes-Barre, and the Archdeacon of the Diocese. A number of other clergy of the diocese were present.

St. Martin-in-the-Fields is of old English Gothic architecture. It is built

entirely of stone taken from the field upon which it is erected.

A beautiful chancel memorial window was given by the widow of Thomas Edgar Bechtel. The window depicts certain incidents in the life of St. Martin—dividing his cloak with the beggar—giving away his gold—his dream—his conversion.

Mr. A. M. Hildebrand, the contractor and his wife gave a beautiful altar.

The Parish of St. Martin-in-the-Fields of London, England, sent the old Hymn Board from their church.

Nuangola a few years ago consisted of a number of summer cottages, occupied by people from Wilkes-Barre. A number of these people have changed their bungalows into houses and the town will be permanent and is growing rapidly. For once we are the first in the field and have an opportunity of serving the entire community. For the present the different clergy from Wilkes-Barre and vicinity will serve the congregation on Sunday afternoons, the Rev. Mr. Groves directing affairs as St. Martin's is a parochial mission of St. Clement's Church.

H. P. W.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Vacation Bible Schools.

Reports show that 6,000 children are enrolled in the Daily Vacation Bible Schools in the Borough of Brooklyn.

Of these schools, fifteen are under our own Church, some of them financed by the parish in which they are working, and some by Women's Boards, etc.

A most successful one is that at St. George's Church, Flushing, the Rev. George F. Taylor, rector, where one hundred and fifty-five children presented themselves on the first day.

A week-day Church School has been started at Westhampton, under the care of Mr. Richard S. Martin, of the General Theological Seminary, and members of the Summer Colony. This is doing valuable community work.

The Rev. Charles Henry Webb, for many years Archdeacon of Brooklyn, and for the last five years Director of Long Island's great philanthropy, the Church Charity Foundation, sailed on the Celtic on Saturday, July 16, for a two months' trip abroad. This is partly a celebration in recognition of the fact that Mr. Webb has just completed twenty-five years in the ministry.

Mrs. Webb and her sister, Miss Mildred Brown, Director of Pageantry on Long Island, accompanied him.

Church Building Activities: At St. John's Church, Springfield Gardens, a new parish house and church are to be built at once, the contract having just been signed.

The Colored Mission at Corona is to begin new buildings also, as well as the Mission of Floral Park.

St. Faith's Summer School, which was held at Saratoga Springs, is the youngest of the group, and intended for younger students than the others. It has tried having only one course for each pupil, which is a new venture, and has worked splendidly, discussion methods were used altogether and there were three courses to choose from.

Another successful innovation was having two of the English Church Army Crusaders assisting them.

The Rt. Rev. Ernest M. Stires, D. D., confirmed a large class at St. John's Church, Southampton, on Sunday, July 17. On the same day he confirmed another class at St. Mary's, Hampton Bays, and dedicated a new organ at St. Ann's, Bridgehampton; these churches are all in charge of the Rev. Samuel C. Fish, B. D.

M. E. S.

ERIE.

Rt. Rev. Jno. C. Ward, D. D., Bishop.

Anniversary of St. Peter's Church, Waterford.

St. Peter's Church, Waterford, celebrated the one hundredth anniversary of its founding, Wednesday, June 29.

Bishop Ward was the celebrant at the Communion Service, assisted by the Rev. Roger Charnock, a former rector; the Rev. Henry Post, the rector, and Archdeacon Kanaga.

Bishop Ward read a letter from the Rt. Rev. Boyd Vincent, Bishop of Southern Ohio, in which Bishop Vincent said it was with great regret he was not able to attend the centennial services of the church in which his father and mother were married, and where his brothers and his sister were baptized.

The address of welcome to the guests was made by P. W. McKay, of Waterford. The Rev. Henry Post presided at the afternoon services and addresses were made by John Dick, of Meadville; the Rev. Mortimer Ashton, of Beaver Falls, Pa.; the Rev. Roger Charnock, the Rev. Sisto Noce, of Farrell, Pa.; Archdeacon Kanaga, the Rev. William Heilman, and Senator Miles Kitts, a former member of St. Peter's.

The Very Rev. Francis B. Blodgett, of St. Paul's Cathedral, Erie, told of the work of the Rev. Bennett Glover, who, in the year 1836 divided his time between St. Paul's Church, Erie, and St. Peter's, Waterford, receiving from the Erie congregation a salary of $450 a year, and $150 from Waterford, and had what in those days was considered a good living.

The Very Rev. Martin Aigner, D. D., of St. John's Church, Franklin, was the preacher at the evening service. The choir of Emmanuel Church, Corry, assisted by Mrs. Rollo McCray, of Waterford, rendered the music.

SPOKANE.

Rt. Rev. E. M. Cross, D. D., Bishop.

The Spokane Church School.

Over one hundred and forty attended the Spokane Church School, held at McDonald's Point, Coeur d'Alene, Idaho. It followed the Idaho Summer School at the same place which had an attendance of seventy-eight.

The courses were on "Religious Drama and Pageantry", by Dr. Phillip E. Osgood, of Minneapolis; Dr. Frank H. Hallock, of Seabury Divinity School, "The Prophets and Modern Thought"; Dr. Louis G. Wood, of the National Council, "The Church's Program in Parish and Mission", and Dr. L. B. Ridgely, of China, on "The Church in China and the Conditions There".

Several local leaders discussed features of Church School work.

The afternoons were devoted to recreation, especially to water sports. Bishop E. M. Cross closed the day with a brief evening service, followed by a meditation.

Freeman Howard Daughters, Lay Reader, Drowns.

The sad news of the death by drowning of their son, Freeman Howard Daughters, aged twenty-three, in the Copper River Rapids at Cordova, Alaska, was received by his parents, the Rev. and Mrs. T. A. Daughters, of St. James' Church, Spokane. Mr. Daughters had charge of St. Paul's Church, Pomeroy, Washington, for a year while attending College and another year he had charge of St. Peter's Church, Spokane. He was a lay reader of the jurisdiction of Spokane, but last winter he taught a government school at Cordova, where he was a great help to the Rev. Leicester F. Kent, of St. George's Church, Cordova, Alaska. Plans had been made for him to study for the ministry. Besides his parents, he leaves five brothers and sisters.

B.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan.

The Executive Council.

The newly-elected Executive Council of the Diocese met in Holy Trinity Parish House, Greensboro, on June 22, for the purpose of organization, and outlining its work for the coming year. The Rt. Rev. E. A. Penick, D. D., Bishop Coadjutor, acted as chairman. The Rev. C. E. Buxton was elected secretary. Chairmen of the various departments were elected as follows: Finance, Mr. Kemp P. Lewis; Field, the Rev. John L. Jackson; Missions and Church Extension, the Rev. Henry G. Lane; Religious Education, Dr. Wade R. Brown; Publicity, the Rev. Theodore Partrick, Jr.; Social Service, the Rev. Isaac W. Hughes. The Rev. Messrs R. E. Gribbin, John L. Jackson and Mr. Fred W. Glover were appointed a committee to make investigations relative to the election of an Executive Secretary for the Diocese.

Young People's Camps.

Two very successful summer camps for the members of the Young People's Service League of the Diocese of North Carolina have been held at Little Switzerland, in Western North Carolina. Camp Cheshire, for boys, was under the direction of the Rev. Messrs. Henry G. Lane and L. H. Hughes. Camp Penick, for the girls, was under the direction of Mrs. Frank Challen, Executive Secretary of the Y. P. S. L. Mrs. Challen was assisted by the Rev. Messrs. Theodore Partrick, Jr., and W. A. Lillycrop. The site of the camp was that formerly occupied by a Brotherhood camp, Finney.

T. P., JR.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

Camp Weed.

The fourth annual camp of the diocese opened at Beacon Beach, on June 15, with nearly one hundred in attendance. Camp was quickly organized and the program of activities was presented, which caught the interest of all in the beginning, and kept it to the end.

The Rev. Menard Doswell, rector of

St. John's Church, Jacksonville, and the Rev. Ambler M. Blackford, Housefather of the St. John's Home for Boys, of Jacksonville, taught a Credit Course on the Bible; the Rev. G. Hendree Harrison, D. D., rector of Christ Church, Pensacola, gave a Credit Course on Church History; the Rev. John B. Matthews, rector of St. Luke's Church, Marianna, another Credit Course on the Church's Program, and Mrs. Elizabeth Cobb, of Tallahassee, still another Credit Course on the Teacher. The Rev. Melville E. Johnson, student pastor at the University of Florida, and Mrs. J. O. M. Cornell conducted daily classes on the work of the Young People's Service League. These classes consumed the entire morning; then followed dinner and rest hour, after which sports and contests were in order until five o'clock. At this hour the boys and girls gathered separately with the Rev. Wm. S. Stoney, rector of Holy Trinity Church, Gainesville, and Miss Hope Baskett, the student worker-elect for the girls of the Florida State College for Women next winter, who led discussions in Personal Problems and Personal Religion. Supper and Camp Fire on the Beach, with helpful Service eLague Programs, followed by evening devotions, closed each day.

The work of this camp has undoubtedly established a standard and a record, which will be a challenge to the Church in this diocese, to maintain and prove. It marks an epoch in the forward movement of the Young People's Work. Like many movements in the Church, the Young People's Service League, and camp activities have gathered weight and importance each succeeding year.

Young People's Service League Convention.

One of the best proofs of the earnest intelligence at work in our young people was seen in the sessions of the Diocesan Convention of the Service League, which took place during the sessions of the camp. For two days, these boys and girls stuck to a well prepared program of Service League business, under the guidance of their own presid-

St. Bartholomew's, H.-H.-Kus: A resmoothness and effectiveness. Especially satisfying and praiseworthy were the reports of the achievements of each Parochial League, through its chosen delegate.

Officers of the Service League elected for 1927-28 are:

President, Miss Frances Sawyer, Jacksonville; First Vice President, Malcolm Brown, Pensacola; Second Vice President, Robert Jamison, Pensacola; Third Vice President, Miss Grace Atkinson, Federal Point; Corresponding Secretary, Miss Alene Rawls, Jacksonville; Recording Secretary, Miss Helen Youngberg, Jacksonville; at large—Miss Sara Cawthorne, Tallahassee; Miss Eleanor Buck, Pensacola. Counsellors—Miss Margaret G. Weed, Jacksonville; Miss Hope Baskett, Tallahassee; the Rev. Francis B. Wakefield, Jr., Palatka; the Rev. Wm. S. Stoney, Gainesville.

Another Camp For Florida.

The minister-in-charge of Christ Church, Cedar Keys; St. Mark's, Starke, and the Mission at Bronson, the Rev. Russell S. Carleton, finding that none of his young people would be able to attend the Diocesan Camp at Beacon Beach, organized his own camp, and took some fourteen boys and girls to Kingsley Lake for one week, during the month of June. The campers divided the expenses and the work of the camp and found the experience both profitable and pleasant. Next year Mr. Carleton plans to send at least two delegates to Camp Weed, so that they may be trained to take charge of his own vacation camp.

J. O. M. C.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

St. John's, Passaic: All repairs and improvements to the Church and Parish House have been completed at a cost of about $38,000. Work has begun on the new rectory and it is expected that the same will be ready for occupancy in October. Recently four plaques, two clergy stalls and desks were presented to this church by the rector, pastor, and congregation of the Chapel of St. Bartholomew's, New York City. The old pulpit of St. Bartholomew's Church, a handsome and dignified piece of workmanship, has been offered to St. John's and arrangements are being made to have the same installed during the summer.

St. Peter's, Morristown: The vestry announces the acceptance of the gift of the lighting fixtures for St. Peter's, offered by Mr. and Mrs. Ridley Watts and their children, in memory of Mrs. Hoy, mother of Mrs. Watts and the parents of Mr. Watts. Related to this is the gift of a beautiful Spanish lectern from Mr. Robert H. McCurdy, in memory of Mrs. McCurdy. By the end of the summer the new St. Agnes' window for the tower vestibule and the Warren window now being made in England, will be installed.

6St. Bartholomew's, Ho-Ho-Kus: A recent gift to the Church School by the Woman's Guild was a beautiful banner of blue silk and gold to be awarded for the largest increase in contributions for the Lenten Offering. The banner was won by the young people of the parish. Three recent gifts for the building fund for the new church totaled $575. To commemorate the rectorship of the Rev. R. J. Thomson for an eighth of a century a beautiful processional cross from England was recently presented to the church; $200 has also been received toward the purchase of a pulpit. To these gifts should be added a new set of hangings. The vestry has decided to offer for sale the land facing on the Franklin Turnpike, which was purchased as a site for the new church.

Vacations: Dr. Tinker expects to spend July and August at Maryland Point Camp, Third Lake, Old Forge, New York. He will return in time to be present at the Clergy Conference at the G. F. S. Holiday House, Eagle's Nest Farm, in September.

The Rev. Donald MacAdie plans to spend part of his vacation in the Ohio State Reformatory. He will study the lives of the "Shut-Ins" and for three weeks will live with the three thousand inmates, ranging from seventeen years of age to twenty-eight.

The Rev. R. J. Thomson expects to spend his vacation on Nantucket Island. Miss Rowland, of the Western Counties Missions will go to a summer conference for rural workers in Madison, Wisconsin, and the Rev. E. S. Ford will attend a similar conference in Ithaca, New York.

The Rev. and Mrs. Albert J. M. Wilson and family will be at Amagansett, Long Island, for the months of July and August.

The Rev. W. F. Venables, of the House of Prayer, sailed for Glasgow June 18, to be abroad two months. The Rev. A. E. Lyman-Wheaton and family will leave for Arkansas on August 1, returning about September 1. The Rev. Charles E. McAllister and family will spend their vacation at Twilight Park. The Rev. R. P. Pressey, of Grantwood, during July is in charge of the services on Sundays at St. Mark's Church, Augusta, Maine. The Rev. A. Serent of Calvary Church, Bayonne, plans to leave for St. Paul's School, Concord, about August 1, where he will conduct church servces on Sundays in the absence of the rector.

WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt Rev. D. L. Ferris, D. D., Coadjutor.

St. Paul's Church, Buffalo.

Two legacies have recently been received and added to St. Paul's Permanent Endowment Fund. From the estate of Dr. Samuel D. Flagg of Saint Paul, Minnesota, the sum of $1,000 has been received, and from the estate of General Edmund Hayes has come $50,000. Dr. Flagg has been absent from Buffalo for nearly half a century, and his bequest shows the unbroken tie of affection which bound him during his long life to the Church of his childhood and early manhood. The bequest of General Hayes makes St. Paul's parish additionally indebted to him for his wise and munificent contributions to the Endowment Fund, upon the income from which it is becoming more and more dependent for the support of parish work as the years pass.

General Hayes' bequest is a memorial to his wife, the interest and income of which is to be applied in perpetuity to the maintenance of religious worship in the present edifice or in another belonging to the same parish and relatively situated as a downtown church.

The Rev. C. A. Jessup, D. D., rector of St. Paul's Church, plans to attend, as chaplain to Bishop Brent, the World conference on Faith and Order, to be held at Lausanne, Switzerland, from August 3 to 21. He sails from New York July 23 on the S. S. "Homeric", and returns by the S. S. "George Washington", sailing from Cherbourg or Southampton September 1.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

The Hillsdale Conference.

Hillsdale Summer Conference closed July 6, after ten days profitably spent on the old college campus, which for six years now has housed leaders of the diocese for their "Summer Seminar".

Hillsdale's proudest boast is the successful harmonizing on the campus, of the activities of the older and younger groups. Harmonizing, rather than blending, for while the "seniors" and "juniors" attend meals, assemblies and services together, the classes and other

(Continued on page 22.)

Family Department

July.

1. Friday.
3. Third Sunday after Trinity.
10. Fourth Sunday after Trinity.
17. Fifth Sunday after Trinity.
24. Sixth Sunday after Trinity.
25. Monday. S. James.
31. Seventh Sunday after Trinity.

Collect for Sixth Sunday After Trinity.

O God, Who hast prepared for those who love Thee such good things as pass man's understandng; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire, through Jesus Christ Our Lord. Amen.

Collect for St. James the Apostle.

Grant, O Merciful God, that, as Thine Holy Apostle, St. James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son, Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy Holy Commandments; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

God Spoke To Me.

Mary Davis Reed.

God spoke to me today: on every side,
From tree and bud and grass, I heard His voice.
The sparkling sunbeams and the surging tide
Bore messages that made my soul rejoice.

It was a flower that told me of His love—
A pretty, fragrant, dew-kissed crimson rose;
My doubt and worry it did then reprove,
And to my restless spirit brought repose.

It was a bird that told me of His care—
A little robin singing in the rain;
He made me feel his joy was mine to share,
And that God's love will banish grief and pain.

I heard Him in the soft wind's gentle sigh;
It brought a healing from the distant hill
Of pine and balsam as it wafted by,
Dispelling from my heart all fear of ill.

The tiny rain-drops cheerful tidings brought;
I pray that His voice I may daily hear,
With love and tenderness and comfort fraught,
To let me know that He is ever near.

The Bricklayer Meets the Carpenter.

If we centre our attention on this man we see him as a quite ordinary person. He was one of the crowd of undistinguished people who go to church upon the Sabbath day. Tradition says he was a bricklayer, and quite probably that is true. It at least indicates the old belief that this was a quite ordinary person. And one of the striking things about the gospel is its perennial and amazing power over ordinary people like this bricklayer. He is not like Lazarus, or even Bartimaeus, whose names have come ringing down the aisles of time. The only name his fellow-worshippers had for him was "the man with the withered hand". And that, from the first, is just the kind of man whom the gospel has been powerful to handle and to give back to usefulness again. That is what makes it a universal gospel—that heavenly power over nameless people. If lack of culture made it ineffectual it could never be preached across the world. And the very fact that it is so preached, and preached with signs and wonders following, proclaims it as of the Son of man.

Again we recognize him as a person who had had a hard and embittering experience. We feel the force of that more vividly when we turn to the Gospel of St. Luke. One of the charming things about Luke's Gospel is his illuminative touches in the miracles. Luke was a doctor, with a doctor's eye, quick to observe everything pathological. He tells us that the leper was "full of leprosy", and that Peter's mother-in-law was down with "a great fever"; here he reveals that the hand was the right hand. Nor, mark you, had the man been so from birth. This cruel affliction had come upon him gradually. His hand grew stiff; he lost the power of it; gradually it shrank and atrophied. Until now, when people passed him in the street, they glanced at him with commiseration and called him "the man with the withered hand". One thinks of everything that must have meant in a day when there were no insurance or doles. His work gone—his children without bread—his wife a broken-hearted women. It was a cruel thing, to all appearance meaningless, one of the taunting ironies of heaven—the years had brought him, when he was never dreaming of it, a hard and most embittering experience. Such peoples are always a great company. Nothing is so hard to bear in life as bitter things that seem devoid of meaning. And the beautiful thing is that it was just that kind of person whom our blessed Saviour singled out that day, in a synagogue which would be crowded.

And then, equally evident is this, that this man had not lost his faith; for first of all the Saviour healed him, and faith is indispensable to miracle. Mark you, faith is not always mentioned, in the miracles, nor is there any reason why it should be. It seems to me that faith, like beauty, is often in the eye of the beholder. Had you asked this man if he had faith, he might probably have answered in the negative, but Christ saw more in him than the man dreamed. I think that many people have more faith than they are ever willing to admit. Life is compact of faith; we could not live without it; we walk by faith through every common day—but it has never been turned upon the Lord. That is why Christ did not ask if he had faith. The man would probably have answered "No". But Christ knew him, and read his inmost heart, and saw there what the man had never seen. That is why often the Lord can work so wonderfully and perform His miracles of grace on folk who lament they have no faith at all.

And then this man had not given up the Church; that also is a witness to his faith. After his hard and embittering experience he was in the synagogue on that Sabbath day. One can picture him in the old, happy days coming to church with his wife and children; for life was pleasant then, and God was good to him, and there was work, and bread upon his table. But now, impoverished, dependent upon others, with hungry children and a despairing wife—could you have wondered if he had stayed away? "The Lord is my Shepherd, and I shall not want"—and his wife and children were in want. "The Lord God merciful and gracious"—had He been merciful and gracious unto him? Quite evidently this was a great big soul, still simply trusting in the God of Jacob, and that the Lord instantly recognized. After that cruel irony of heaven, after that seemingly meaningless catastrophe, there he was in his familiar place, listening to the gracious news of heaven. What need to ask him, "Hast thou faith"? That sweet and simple continuance declared it—and, "being in the way", he won his crown.

But I keep the best wine to the last, for there is one thing more to be said about this bricklayer. He was a man who found that he could do what up to that hour he had deemed impossible. Do you not think his wife had often said to him, "Husband, try to stretch your hand this morning"? And he, feeling a little better perhaps, had tried, and always tried in vain. The delightful thing is that when the Lord commanded, somehow or other it was not in vain: the Lord said, "Stretch it out", and he just did it. He did not pray about it, or discuss it, or plead that it was utterly impossible. To his own intense amazement he just did it, though I daresay he could never tell how he did it. But we, who know the mind of Christ far more intimately than the despairing bricklayer, are cognizant of the secret of the Lord. There may be seeming ironies in life: there are none in the commands of Christ. When He enjoins, He enables. When He commands, He gives the power. Despondent, on the margins of despair, with an enfeebled or withered heart, I can do all things through Christ who strengtheneth me.—G. H. Morrison, in Presbyterian Banner.

For the Southern Churchman.

New Work in the Philippines.

Far down in the southern end of the Philippine Islands, on the Island of Mindanao, there are 17,000 Tirurai, living in the mountains, south of Cotabato, in the district of Awang. Upi is the central barrio, thirty-five kilometers south of Cotabato, in a section of eight thousand hectares of excellent agricultural land, well adapted to the growing of rice, coffee and other upland crops. It is two thousand feet high, with a climate much cooler than in the lowlands.

The influence of the Jesuit missionaries of the early Spanish times did not extend as far as Epi, so this is indeed "virgin field". Certain pagan observances and beliefs make the Tirurai very responsive to our Church teachings. They have a belief in one God. They

believe that they were people of heaven who wandered away and were lost, and they expect and await a Saviour who will take them back to heaven.

Near Cotabato is a mountain peak that resembles an overturned boat. This is thought to have been the boat on which the Tirurai left heaven, which capsized, and they were unable to right it. The mountain is held in reverence as a sacred spot, and no member of the tribe will set foot on it.

They believe that "cruel" people will be severely punished. It is "cruel" to steal from an old woman and leave her in want. Ordinarily "stealing" from some one who has plenty is not "cruel", only "bad". They believe that they have two souls, one similar to our conception of "soul", the other a soul that gives form to anything, even inanimate things. A bench, for instance, has a soul. If the bench is destroyed the soul is lost. . . .

Weddings are arranged by parents. The boy's parents contribute a dowery to the girl's parents, and also to several immediate relatives. This is a guarantee that he will be faithful. In the event of a separation, if the boy is to blame he receives none of this money back. If the girl is to blame it is returned. A wife has a right to ask for a separation if the husband is at fault. This differentiates them from other tribes. In such case the father will accompany the wife and they will lay the facts before some old and influential man of the district. Then a long conference will ensue, often lasting a week or ten days, while the merits of the case are being taken into account.

After the birth of each child the couple are remarried, and another dowery is given. . . . Polygamy is fast disappearing among the Tirurai. The better classes acknowledge the right of the wife to object to polygamy on the part of the husband, who may not marry a second wife without the consent of the first.

The Tirurai people as a tribe do not use alcohol. They are fond of ornaments. They wear bracelets and anklets, and earrings that extend from one ear to the other, with strap under the chin, with pendants. The waist is tight-fitting. The skirt, usually a plain bright color, yellow or cerise. Their necklaces are long, made in sections with a small gold bead of intricate design between the glass beads that form the greater part of the chain. Their ornaments are often valuable and many have been handed down from generations. The women color their lips and cheeks. They shave and pluck the eyebrows, making them a fine, thin line. . . .

They believe in purgatory. When a person dies a path is thought to open from his home to purgatory. It takes seven days to make the journey. At the end of the seven days the mourners feast in celebration of the soul's entry into the purgatory, where all Tirurai will remain until the promised Saviour comes and takes them back to the heaven from which they have wandered away. . . . They have a minute description of the trail between house and purgatory; at one place on the road a change is made from earthly clothing. The deceased is supposed to walk very slowly along the trail, with covered head. He dares not look back, for any one upon whom he looks will also die. Their judgment will consist of their passing over a bridge, under which is a cauldron of boiling water. The "cruel" ones will fall in—the others pass over in safety.

Both men and women work in the fields of necessity, so when there are young children an older one must remain at home to care for the smaller ones. The Rev. and Mrs. C. G. McAfee are planning to start a day nursery for the younger children—something absolutely unheard of among these pagan people of the Philippines. It is also believed that this unique undertaking will open the way to reach the older people, and by teaching them how to bathe, feed and care for their babies, may have a marked result on the infant mortality, now over sixty per cent. There exists a pathetic expectation that young babies will not live. It is most encouraging and amazing to see how readily these children respond to a little care. A bath and a glass of milk seems to improve them over night.

For the Southern Churchman.

The Creed of An Atheist.

(And a Still Small Voice.)

C. M. E.

O God, you are not there.
(My Own, my Dear,
It matters not. I know that
I am near.)

Remorseless forces swing
The earth and sky
And all the universe.
(No, 'tis I.)

I cannot pray to Naught.
My heart is numb.
(Shall tenderness be less
Toward the dumb?)

Brute life takes life to live
And so must I
(Half-open eyes see beauty
All awry.)

And death cuts short our love,
It rots to mold.
(Your love, a seed! In time it
Shall unfold.)

Immense, Inscrutable,
You, I defy,
With joyous courage living.
(There spoke I.)

Jesus Christ as the Great Comrade.

Faraday, who made some of the fundamental discoveries in chemistry and electricity on which modern progress is based, was at first a book-binder's apprentice, and he rose from that to his eminent position as a great pioneer scientist largely through the friendship of Sir Humphrey Davy, the great scientist and inventor.

Many captains of industry, many leaders in other callings, and many whose names have not been widely heralded, have become great because of some friendship which inspired them.

Outside of men who have become great, countless thousands have been happier and better and have got more out of life through some friendship which helped them through the hard places, and which made the good things of life still better.

A great friendship almost always transforms the circumstances of life for a young man who is fortunate enough to have a really great friend.

What then would it mean to be the intimate friend of the greatest Man who ever lived? A young man once said he would like to be the close friend of the Prince of Wales because some day he will be a king of a great empire. But how could that compare with being the intimate friend of the Son of God? Friendship with Jesus Christ would be wonderful, if it could be obtained, wouldn't it?

That often is the first question. The answer to it is that Jesus promised He would be the Friend of any human being who really wanted His friendship. He would not have promised an impossibility. The reason a few people enjoy His friendship is because they do not seek it.

Some people seem to think that real friendship between a human being and God is impossible, because God is so far above human beings. Even some scientists are so wrapped up in the study of some one branch of science that they know very little about other things, and do not comprehend spiritual things which cannot be measured or tested like the things they do understand.

The proof of anything is how it works out, and thousands and thousands of people who have acted upon the promises of Jesus Christ declare they are true. They declare that He does give strength and joy and understanding greater than they can describe. They not only declare it, but their lives prove it.

So, though some otherwise learned men may question these things, followers of Jesus Christ can nevertheless go on to experience and enjoy His friendship, and need not at all be deprived of its wonderful help by the mistaken opinions of those who do not have it.

It is just like when baseball players first learned to curve and twist the ball. Many high school and college professors argued against the possibility making a ball change its course after it had left the pitcher's hand, except that it might curve downward, or might take a slight uniform curve to one side or the other by rotation of the ball. But the boys didn't worry about the theories and arguments of the learned professors. They just went ahead and mastered the curves and shoots and all the other twisters which modern baseball pitchers use to put down a batter.

We have Christ's promises and the words of His followers that fellowship with Him is possible, and in the same way as the boys did, instead of listening to or arguing with "learned" skeptics, we can go right ahead and experience this great privilege for ourselves. Then we won't need to "reason" about it. We will **know**.—Francis A. Williams, in St. Andrew's Cross.

What Dr. Jowett Learned.

In reviewing his first pastorate, which was at Newcastle, England, Dr. J. H. Jowett said: "I have learned this lesson 'that sin is mighty, but God is mightier'; I have learned that man is impotent to redeem himself; I have learned that no man need be regarded as beyond redemption; I have learned that for the ruined life there is restoration, a power, a peace, and a joy unspeakable; I have learned that the care and the misery of this Church are in the homes where Christ is absent; I have learned that the happiest and most beautiful homes connected with this congregation are the homes of the redeemed. These are the lessons of my ministry. Upon the experience of these severe years of labor I declare with a glad and confident heart that Jesus has power and willingness to redeem everybody."—Exchange.

For the Young Folks

The Shop.

"If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand
All in the balance flung,
Could weigh the value of that thing
'Round which His fingers used to cling.

"If I could have the table He
Once made in Nazareth,
Not crowns of kings nor kings to be,
Nor pearls unnumbered from the sea
As long as men have breath,
Could buy from me that thing He made—
The Lord of lords who learned a trade.

"Yea, but that hammer still is shown
In hands of honest toil,
And round that table men sit down
And all are equals, with a crown
No gold nor pearls can soil;
The shop at Nazareth was bare,
But Brotherhood was builded there."

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

How To Know Jesus.

M. L. G.

Jesus is not hard to know. He does not hide Himself. He said to the Samaritan woman by Jacob's Well in answer to her half-puzzled, "I know that when Messias cometh", "I that speak unto thee am He". And to the man born blind to whom He had given sight, "Dost thou believe on the Son of God"? "Who is He, Lord," asked the man, and Jesus answered, "Thou hast seen Him and He it is who speaketh with thee."

So He delights to reveal Himself. He meets our poor reaching-out to Him more than half way. If we give Him our friendship, He gives us His own again, in full measure, pressed down and running over. It is true we can never come to the end of His love, His grace. But we can begin, and the longer we know Him, the richer our friendship will be.

We can speak to Him by prayer. Talk simply to Him, in your own words. You need not explain very much, for He knows already. And listen for His Voice. We cannot hear it as the Samaritan woman did or the man born blind. But by faith (and remember He said we are blessed if we could believe having not seen), we can most surely live in His presence and learn His will.

And in the pages of the Gospel we can learn of Him. Say to yourself when you read or hear some story of His love and mercy, "This same Jesus is my Friend, here and now".

Another way to know Him is to tell others of Him. Some of us will be missionaries, spreading the light where men sit in darkness. Some will be fathers and mothers and teachers, with the happy task of bringing young children to Christ. Remember that no one ever spread that light without being himself enlightened, and none ever brings another to the Master without himself drawing near.

The Speaking Rose.

A rose that talks! Who ever heard of such a thing!

Rupert laughed loudly at the idea. Rupert knew a lot about roses, for he was a gardener's son and had played with flowers all his life. And even now, while the other boys followed him about telling him the news, he had to keep busy, watering, digging, working at the shrubs that were his father's business.

But Dolpho was certain. Yes, that's what the squire had said. The boy who brought to the fair a rose that could speak, and could speak of the most splendid things, should win a wonderful prize.

"Then I wish I might win that prize," declared Rupert. "For if it be many gold pieces as the prize was last year, I might send for the great surgeon from the court to come and heal my little sister's lame foot so that she could run about again."

He could not stop thinking of that, while he worked. What a shame that the squire did not ask for just a beautiful rose! For here was his own rose that his father had given him for his hard work. Every day Rupert dug about the roots of the rose, and watered it, and washed away the little insects that wanted to nibble it, until its leaves sprang out green and glossy, and already one great white bud was hanging there ready to open.

Rupert enjoyed his work so much that he never missed the hours of play that might have come to a lad who did not work so hard. Only one sorrow was ever in the garden—merry little Marjorie May could not walk. She laughed about it, and asked why a girl should want to walk when she could sit in her chair and have all the flowers talk to her? But Rupert had seen her watching him and the others as they ran and jumped, and he knew that she would love to skip about, too.

And did not the great surgeon from the court heal the Lord of the Manor's little boy who had never walked? If only he had those gold pieces.

"Oh, look, Rupert," called Marjorie May. "The big peony is nodding at me. He is telling me that the sun is coming to visit him right away."

"A rose that speaks! Why, Marjorie May says they speak to her!" thought Rupert.

And with that he had an idea. Surely no one would have a rose that could really talk. Why not do the best he could with his rose and take it to the fair? And perhaps it would be so beautiful that it would win the prize.

So Rupert set to work. He had his task to do every day just the same, but he worked about his own white rose with all the love and strength he had, for he was working not only for his own rose, but for Marjorie May.

The day before the fair there hung on the bush the biggest, whitest bud that Rupert had ever seen. Just in time! Marjory May clapped her hands when she saw it.

But there came Dolpho and Edward with stories of their own flowers. And what were they saying?

"No one ever heard of a flower that talked," mocked Dolpho. "But I have asked the gardener at the castle to give me a big rose from the garden there? He is my own uncle and he will give me one. And it will win the prize.

"A rose from the castle!" Rupert's heart fell. Could any boy raise a rose like those in the castle garden.

"But I thought the boy must bring it from his own garden," said Marjorie May.

"I shall put it in my garden for a while before I bring it," laughed Dolpho.

Rupert shook his head. This did not seem fair to him.

"Sho!" said Edward. "There will be plenty of roses from the castle. I am going to dye a rose with the blue dye that my mother uses to color the faded clothes."

"A blue rose!" Surely, thought Rupert, none else would have such a thing.

He sighed. His own white rose hung, so gay and proud that his heart sang in spite of him, and he worked away again.

And next day, in his cleanest smock and brightest necktie, he was off, carrying the biggest, whitest, loveliest flower he had ever seen. Off to the fair. Down the crooked streets, between the city walls to where—

To where sat the palest, whitest, sorrowfulest little girl he had ever seen. She was watching the people pass, and he saw that she sat quiet in her chair because her foot was helpless like Marjorie May's. And as she saw him pass, she leaned out and her face lighted up and she pointed to the rose.

"Oh!" she cried. "Oh, lovely, lovely!"

Rupert waved at her, and stopped and let her smell the rose. Then he started on, then looked back, and she was watching him with tears in her eyes.

"She has no flowers," thought Rupert. "She is lame, but she has no flowers as Marjorie May has. And how could my rose win against a blue rose and one from the castle? Here, little girl," and he had thrust it into her hand and had run on to the fair, without any rose at all.

Roses and roses and roses! Finally the judges had laid them all aside but two. Then the squire rose to speak.

"We called for a speaking rose," he said. "This one speaks to me—of a boy who borrowed another's work. This one," the blue one, "of a boy who thought he could do better work than nature. This one"—and what was that? He had Rupert's white rose!—"of a boy who thought more of a little sick girl than a bag of gold. It speaks the best story. It wins the prize."

For, what do you think? The little girl was the daughter of a wealthy friend of the squires, who had sent for the great surgeon to heal his little girl. And they found her with her cheek against the rose and heard the story of Rupert on his way to the fair. And the doctor went straight off to see Marjorie May—whose foot was to be cured after all.

So Rupert's rose spoke, as all things speak, of the good that they see in the world.—Junior World.

The Red Hen's Duck Son.

The Red Hen was feeling woefully sad. A heavy rain storm had drowned all her children—nine of them, every one she had in the world.

Big Brother Ben regarded her with pity. It was rather late in the season to start a fresh setting of eggs. Still, it was hard to see her breaking her heart over her loss.

Little Sister Sue begged Brother Ben to put another setting of eggs beneath the warm fluffy body.

"She's the best mother in the barnyard," pleaded Sister Sue.

So Brother Ben consented. And what do you suppose? In a nest of fresh straw he put a duck egg, a turkey egg, a guinea egg and a goose egg.

"I am sorry we have no more chicken eggs left," said Brother Ben, "but I think she'll be happy."

"Won't she be surprised at her family when she hotches out these eggs?" laughed Sister Sue.

The Red Hen regarded the four eggs of various colors and sizes with amazement. Surely no hen in her barnyard had laid these. Still, they would be children; so with great content she sat on her nest and crooned and sang to herself.

Day after day for three happy weeks she sang, and then one morning, "Peck! Peck!" she heard. And "Crack! Crack!" The babies were breaking through their shells and peeping forth into the world.

The cracking continued for some time, until by and by, one by one, the babies wriggled forth.

Down from the nest stepped the Red Hen to regard her children.

"Where on earth did they come from?" screamed Chanticleer racing up. "Surely, they are not **your** children!"

"They are indeed," replied the Red Hen with great dignity, hiding her own astonishment. Never in her life had she hatched out such children!

One was round and short like a partridge; another was awkward and bony; the third had a long neck; while the fourth held his body close to the ground and was bright yellow.

"Why, that chick looks as though he might belong to Silver Lace," insisted Chanticleer, pointing at the bony child.

"He does not." The tones of the Red Hen were withering. "He may be a turkey but he is mine. Silver Lace has ten children, and there she goes with all of them."

Silver Lace swept by, shooing her ten youngsters before her. She was the most majestic bird in the barnyard and so beautiful that she was permitted to wander about the flower gardens, being considered an object of art and an adornment. She was exactly described by her name, for her gown was a deep, iridescent black, over which she wore a cloak of silver lace. She always moved gracefully.

In spite of much teasing, the Red Hen reared her brood. But it took all her motherly patience and understanding to do it. There was never a moment that her four children didn't puzzle her.

He who was round and short like a partridge, and who skimmed over the earth like a butterfly, grew into a gallant white-and-black guinea cock with a shrill cry. After he grew up, he would never stay by his mother's side, but instead hurried off to join the other guinea fowl in the barnyard with whom he chattered and roamed all day.

He who was awkward and bony, developed into a snob, for, growing into great beauty, his head was turned entirely, and he no longer felt he could associate with the simple and gentle Red Hen who had reared him, when he belonged to the family in which Silver Lace moved.

The Red Hen sighed. She loved her children. Very proud she was and capable and it hurt her pride to have her children running away.

And the third child left her. The little goose, who was always silly, was not satisfied until she finally paraded in a long line with all the other geese in the yard.

But the fourth child, who at first had been bright yellow and held his long body close to the ground, grew into a dazzling white duck. He was the only one of his kind in the yard and was quite content to stay with his foster mother.

Daily they took walks, these two, wandering about the barnyard, and at the persuasion of her young son the Red Hen would sometimes accompany him to the meadow land behind the barn.

And there one day he smelled the creek.

"Mother! Mother!" he quacked in high glee. "I smell water! I do, indeed! Fresh, running water."

And away he hurried her across the meadow, he waddling eagerly, she taking high, dainty steps and keeping up with him only with difficulty. The creek in sight, he broke into short, running steps and plunged into the cool water.

The Red Hen stood on the bank.

"Are you, too, leaving me?" she wailed. "Have I raised all my children only to have them leave!"

But a quick quack of sympathy was her reply.

"No, indeed, mother. Never shall I leave your side. Only let me swim a little each day."

So you may see them to this day, the happy Red Hen and her duck son, whom she still regards with amazement, for she will never quite understand him. Not for worlds would she thrust her own fluffy red feathers into the water, but every day she goes across the meadow to the creek with him and stands on the bank, her eyes gleaming with admiration, while he swims backwards and forwards like a gallant white-winged ship.—Youth's Companion.

For the Southern Churchman.

River Fairies.

Helen Bayley Davis.

Fairies of the river are sparkling things
With sea-green gowns and iridescent wings.

They live in the hollow of a rush-covered log
And ride on the back of a spotted, jade frog,

Bathing and splashing in a water lily's cup:
On butterfly's eggs they dine and sup.

Where the sunset flushes the river's face
They pause to launder their scarfs of lace,

Till the cricket thrums his ebony guitar—
Then they climb up a moonbeam and hide in a star!

The Sunday School Picnic.

"I can't go to the Sunday-school picnic," sighed Marjority to the group of girls gathered around her.

"Why not? Oh, you must!" they all cried.

"That's the day our strawberries must be picked. This year every one is so busy that I have to pick them all alone. And it will take a whole half-day."

The other girls felt almost as badly as Marjory because they liked so much to have her with them.

Wednesday morning came bright and clear. Marjory was thinking of what a pleasant time the other girls were going to have that day at the picnic grounds. She thought of the high swings, and how well she liked to swing, as she took her basket and started through the dewy grass to the strawberry patch.

Half-way across the first row she paused and stood up to look across the garden toward the house. What could be happening? There were all the girls with their old dresses on, shouting and running toward her. Wasn't there going to be any picnic after all?"

"Won't this be fun?" cried one. "How many may we eat?" asked another.

"Why—what—are you going—to do?" stammered Marjory.

"We've come to help you pick strawberries. It will take all of us only about an hour. Then you can go to the picnic, too," they cried.

"But that will be too late to go in the truck, and you will have to miss it," Marjory objected. "You'll get your clothes soiled and then you can't go, anyway."

"No, we brought our picnic dresses with us, and we will dress here after the strawberries are finished. Then Mr. Davis is going to drive this way after us. Now we must hurry."

How fast they picked! They were through before the hour was past. Then Marjory's mother gave them enough fresh strawberries for their picnic dinner. Such a picnic dinner as they had! And the strawberries were the most luscious part.

The Socable Lon.

This afternoon mother had gone shoping and left Harry all alone in the big house. He felt very lonely and hoped that she would return as soon as possible. Every little noise that he heard frightened him, for it was such a great big house and he was just a lonesome little boy.

Suddenly he heard a curious scratching noise at the front door, and, thinking that it was mother trying to open the door, he hurried downstairs to let her in. As the door swung open Harry received a shock that he will never quite forget. Instead of mother, he found himself gazing into the fiery eyes of an enormous lion. With a cry of terror, Harry sprang back, and, leaving the door open, ran half way up the stairs. His strange and most unwelcome visitor, purring in a very friendly manner, walked into the house just as if he had lived there all his life, looked around, growled softly to himself and then walked into the parlor, where he lay down and seemed to sleep.

When Harry discovered that the lion did not intend to chase him upstairs he hurried on up and then locked himself in the library, very much out of breath and exceedingly nervous. Harry loved all kinds of animals, including lions, when they were in cages, but he could truthfully say that he was not fond of them when they came so unexpectedly and visited his home.

"I wonder where he came from?" exclaimed Harry to himself, very much puzzled and still exceedingly frightened, for he knew that big lions did not walk around the streets like human beings did. "He must have escaped from some circus or the park. How can I ever get rid of him? If mother dear should return suddenly and find him in the parlor she would be frightened to death."

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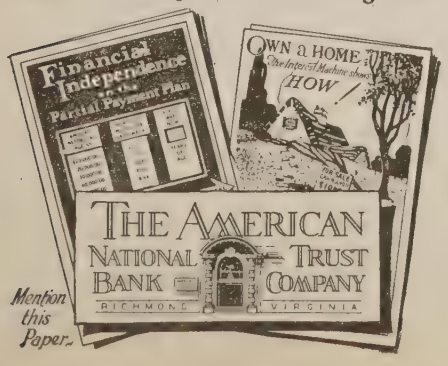


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Mention this Paper.

Just then Harry happened to think of the telephone, which was in the same room. He decided that central would be able to help him, so he lifted the receiver off the hook and cried to the puzzled central: "Oh, central, there is a great big lion in my house. Will you please help me get rid of him before mother comes back."

Harry had to repeat his strange request several times before central fully understood him, and then she told him not to worry, but to remain locked in the room where he was and that she would send help to him as quickly as possible. Harry hung up the receiver and then crept to the door to listen if the lion had come upstairs, but, hearing no noise, decided that he must still be in the parlor.

It seemed ages to Harry before he saw three big policemen and another man enter the house. Then it was not very long before he saw the lion being led out of the house by the man, evidently his trainer, with a rope around the lion's neck. The lion was still purring in a very contented manner. Then one of the policemen came up and knocked on the door and told Harry that he was safe now. Harry unlocked the door and let the policeman in.

"You must have had a good scare, young man," laughed the policeman. "I don't think that I would care very much myself to open the door and find a big lion facing me. However, this one is absolutely harmless, for he is very old and has no teeth. He got away from a circus and was just wandering around, looking for some one to make friends with."

The big policeman remained with Harry until mother returned, and when she heard what had happened she gave Harry a big loving hug and declared that she would never leave him alone in the house again. Harry soon recovered from his curious experience and also received a reward of fifty dollars from the circus people for the recovery of the lion.

Now, when Harry opens the door he always asks first who is on the other side of it.—The Child's Gem.

Day and Night.

A day is such a lovely thing,
With time for work and play,
That when the night and bedtime comes
I wish for more of day.

But night comes in so sweet and cool
And tucks me in so tight
That when the morning comes again
I wish for more of night.

—Marion LeBron.

He, too, needed to walk by faith, needed to be filled with the Holy Spirit, needed to be lifted above natural discouragements, needed the sympathy of loving friends, needed the strengthening that is gained in private prayer. His strong and beautiful serene and holy life so fills the eye, that we lose sight of His secret intercourse with the Father, out of which came all its beauty and all its power.—G. H. Knight.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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CHURCH INTELLIGENCE

(Continued from Page 16.)

activities are absolutely distinct. Hillsdale leaders have always felt that the conference should be a cross-section of the Church, representative of the many age-groups found in the ordinary parish. Of late years they have stood out against a somewhat hysterical cry for complete segregation.

A splendid trio headed the young people's group: Rev. "Jack" Hart, Miss Hazel ("Red") Hardacre, and the Rev. R. A. D. Beaty. The girls under twenty-five were housed in the Women's Dormitory ("East Hall"), where Mrs. James H. McDonald was the "Social Director", assisted by a number of counsellors, captains and lieutenants who headed the various room-groups. The boys occupied the Delta Tau Delta Fraternity House on the edge of the campus, under the direction of the Rev. R. A. D. Beaty, rector of Grace Church, City Island Avenue, New York.

The seniors in attendance were housed in the new Frances Ball Mauck Dormitory, whose rooms are equipped with every comfort.

In addition to the usual courses on Church School subjects, Woman's Work in the Parish, Drama and Pageantry, Hillsdale offered some new courses which elicited the greatest interest. Dr. David McCamel Trout, Dean of Men and Professor of Psychology at Hillsdale College, gave two very popular and instructive courses: "Experimental Character Education" and "A Study of Personality". Miss Helen G. Arthur, Specialist in Pediatrics, Grand Rapids Public Schools, gave a course on "Creative Expression Through the Dance", and the demonstration given by her pupils on the campus were a convincing plea for the inclusion of this activity in children's play-time programs, and as an adjunct to religious drama.

Bishop Campbell Gray, of Northern Indiana, preached the sermon at the opening Campus Service Sunday evening, June 26. The Campus Service Sunday evening, July 3, was conducted entirely by the young laymen in attendance, and the address, on "Present Conditions in China", was given by Mr. Philip Sullivan, Professor of Political Economy in St. John's University, Shanghai.

An interesting occurrence, which was listed as one of the regular items on the Conference Program was the institution, in the local parish Church of St. Peter, of the Rev. Edward L. Aldworth as rector. Archdeacon Ramsay acted as institutor for Bishop Page; the sermon was preached by the Rev. Henry Lewis, rector of St. Andrew's, Ann Arbor; the Letter of Institution was read by the Rev. Allan N. McEvoy, of St. Paul's Cathedral, Detroit. The Rev. Eric Tasman, rector of St. Paul's Church, Lansing; the Rev. Harold McCausland, rector of Trinity Church, Bay City, and the Rev. Austin DuPlan, rector of Grace Church, Port Huron, also took part in the service.

A happy thing about the Hillsdale Summer Conference is the generous hospitality afforded year by year by the Baptist College and townsfolk of every denomination to an Episcopal gathering. Hillsdale Conference is in large part the creation of Mr. Ernest E. Piper, Superintendent of Religious Education in the Diocese of Michigan. He was again this year the Dean of the Faculty, which he had gathered from various parts of the country.

McE.

WESTERN MASSACHUSETTS.

Rt. Rev. Thos. F. Davies D. D., Bishop.

Clergyman From Jerusalem To Take Charge of Syrian Church.

Worcester is shortly to have a Syrian Jacobite clergyman from Jerusalem, the Rev. Paul Samuel, who comes to take charge of St. Mary's Syrian Church. He was set apart in the Church of St. Mark, in Jerusalem, which tradition says occupies the site of the house of St. Mark and the Upper Room. The Patriarch of the Old Syrian Church of Antioch made Father Paul a chorepiscopus, which, in the Syrian Church, is a priest who is married, who exercises jurisdiction over other priests. The name means a country-bishop. Syrians migrating to this country have brought with them their ancient church, in direct descent from the first Christian congregation founded in the city of Antioch by St. Paul and St. Barnabas.

Personal Notes

The Rt. Rev. Frank W. Creighton, D. D., Missionary Bishop of Mexico, arrived in New York on Sunday, July 10. His present plan is to take charge of the summer church at Saltaire, Fire Island, N. Y., for several weeks.

The Rev. Thomas Shoesmith, for the past eight years rector of All Saints' Church, Lehighton, Pa., has accepted the call to Christ Church, Stroudsburg, Pa., and expects to begin his new work on September 1.

The Rev. Walter E. Bentley, Missioner of Port Washington, L. I., has taken charge of his old parish, the Church of the Ascension, Brooklyn, N. Y., for July and August. His address is 129 Kent Street, Brooklyn, N. Y.

The Rev. H. Lorraine Tracy, of Jackson, Miss., has resigned his position as Head Teacher in the Mississippi State School for the Deaf in order to become General Missionary to the deaf in the four Virginia Dioceses and the Diocese of Washington.

The Rev. A. Hugo Blankenship has resigned as rector of Emmanuel Church, Braddock Heights, Alexandria, Va., and has accepted the position of Dean of Holy Trinity Cathedral, Havana, Cuba. Mr. Blankenship expects to take up his new duties October 1.

The Rev. Hubert G. Wrinch, formerly rector of Grace Memorial Church, Wabasha, Minn., has accepted a call to be assistant at Gethsemane Church, Minneapolis, Minn., and expects to take up his new duties September 1.

ORDINATIONS.

On July 6, in Meade Memorial Church, Alexandria, Va., the Rev. Isaac I. McDonald and the Rev. Millard F. Newman were advanced to the priesthood by the Rt. Rev. H. St. George Tucker, D. D., Bishop Coadjutor of the Diocese of Virginia. The ordination sermon was preached by Bishop Tucker, and the Rev. Mr. McDonald was presented by the Rev. William J. Morton, D. D., rector of Christ Church,

Alexandria, and the Rev. Mr. Newman by the Rev. G. M. Brydon, Secretary of the Diocese of Virginia.

Mr. McDonald will continue as minister-in-charge of Meade Memorial Church, Alexandria, and Mr. Newman will continue as minister-in-charge of Osgood Memorial Church, Richmond, Virginia.

On June 30 the Rev. John B. Matthews, rector of St. Luke's Church, Marianna, and minister-in-charge of the Mission of St. Mark's, River Junction, Diocese of Florida, was advanced to the Priesthood, by the Rt. Rev. F. A. Juhan, D. D., Bishop of the Diocese, in St. Luke's Church, Marianna. The candidate was presented by the Rev. Francis B. Wakefield, Jr., rector of St. Mark's Church, Palatka, and the sermon was preached by Bishop Juhan. Other clergy present at the ordination were the Rev. Messrs. Melville E. Johnson, Thomas A. Schofield, Randolph F. Blackford, William S. Stoney and G. Hendree Harrison, D. D. All assisted in the service and in the laying on of hands.

On Friday, June 24, St. John the Baptist's Day, at St. James' Church, Hackettstown, N. J., Bishop Stearly ordained as deacon, Mr. Albert Ferryman Chillson, and ordered priest the Rev. Lewis Rice Howell. The sermon was preached by the Rev. Victor W. Mori, of Madison, and the litany said by the Rev. Worcester Perkins, of St. John's Church, Jersey City. Mr. Chillson was presented by the Rev. William M. Mitcham, and the Rev. Harry L. Rice, of the Diocese of Long Island, presented the Rev. Mr. Howell. The service was attended by a large congregation and a number of the clergy of the diocese.

The Rev. Mr. Chillson is taking up work on the staff of St. John's Church, Jersey City. Mr. Howell will continue in charge of the work for boys at Gracemere Camp, Tarrytown, New York.

On Friday, June 24, Nativity of St. John Baptist, in Holy Cross Church, Poplar Bluff, Missouri, Mr. Frank Maples was ordained Deacon by the Rt. Rev. F. F. Johnson, D. D., Bishop of Missouri. The candidate was presented by Archdeacon H. T. Marsden. The Rev. J. Courtney Jones, D. D., rector of Immanuel Church, Webster Grove, preached the sermon.

Mr. Maples will be deacon-in-charge of Holy Cross Church, Poplar Bluff, which he has served as lay reader while preparing for Holy Orders. Mr. Maples was formerly a minister in the Congregational Church.

On June 24, in St. Stephen's Church, Providence, R. I., the Rev. James M. Duncan was advanced to the priesthood by Bishop Perry. The sermon was preached by the Rev. Henry Bassett, of the Church of the Epiphany. The Rev. Harold R. Carter presented the candidate. Mr. Duncan has just graduated from the General Theological Seminary. He has already entered upon his duties as curate at the Church of the Epiphany.

On Sunday, June 19, in the Church of the Saviour, Philadelphia, the Rt. Rev. Frank DuMoulin, acting for the Bishop of Pennsylvania, ordained to the diaconate, Harry Grant Mershon. Dean Bartlett of the Philadelphia Divinity School preached the sermon, and the candidate was presented by the Rev. Dr. Royden K. Yerkes.

Mr. Mershon is a graduate of Yale and has had a successful pastorate in the Congregational ministry. A year ago he was confirmed, since which time he has been a member of the staff of the Church of the Saviour, in charge of religious education, and has pursued his studies at the Philadelphia Divinity School.

In St. Luke's Church, Coeur d'Alene, Idaho, on June 26, the Rt. Rev. Middleton S. Barnwell, D. D., Bishop of Idaho, ordained deacons Victor E. Newman and James Opie. Bishop Barnwell preached the sermon and Bishop Fox of Montana joined in laying on of hands.

Mr. Newman, presented by the Rev. Thomas Ashworth, of Fayette, is to be in charge of missions at Glenns Ferry and Mountain Home, with address at Glenns Ferry; while Mr. Opie, who was formerly a minister in the Methodist Church, was presented by the Ven. H. Stoy, Archdeacon of Kansas. He is to be missionary of Shoshone and Hailey, with address at Shoshone.

On Tuesday, July 5, in the Church of the Transfiguration, New York, the Rt. Rev. Charles B. Colmore, D. D., Bishop of Porto Rico, advanced to the priesthood the Rev. John Ladinlam Villalonga. The epistle was read by the Rev. Joseph Sabin of St. Stephen's Mission, South Ozone Park, N. Y.; the litany was said by the Rev. Culver B. Alford of the Church of the Transfiguration, who acted also as master of ceremonies. The sermon was preached by the Rev. Dr. William S. Claiborne of Sewance.

In the Mission Chapel at Cass Lake, Minn., on June 26, the Rt. Rev. G. G. Bennett, D. D., Bishop of Duluth, advanced the Rev. Leslie William Hallett to the priesthood. He was presented by the Rev. Oscar Lindstrom, rector of St. Peter's Church, Duluth, and the sermon was preached by the Rev. James Mills, rector of St. Paul's Church, Duluth.

The Rev. Mr. Hallett is to continue in his present field, Holy Trinity Church, International Falls, and associated missions, with address at International Falls.

DEATHS.

The Rev. Lionel Audibert Wye, non-parochial priest of the Diocese of South Florida, died at his home in West Palm Beach, Florida, on Tuesday, June 28, following an operation for acute appendicitis, performed the preceding Saturday.

He was buried from Holy Trinity Church, West Palm Beach, Friday, July 1. The officiating clergy were the Rt. Rev. John D. Wing, D. D., Bishop Coadjutor of South Florida; the Rev. William P. S. Lander, rector of Holy Trinity Church, the Rev. Robert T. Phillips, rector of Trinity Church, Miami; and the Rev. Charles R. Palmer, rector of Holy Cross Church, Buena Vista, Miami.

The Rev. William Stone Hayward, non-parochial priest of the Diocese of Central New York, died of heart failure at his home in Syracuse, N. Y., on Monday, June 27, aged eighty-seven.

Funeral services were conducted at Grace Church, Syracuse, on Thursday, June 30, by Bishop Fiske, assisted by the Rev. Dr. Herbert G. Coddington and the Rev. W. L. Bennett. Burial was in Oakwood Cemetery.

The Rev. Jacob Hiatt, aged sixty, who had been suffering from asthma for some time, died July 12, at Spokane, Washington. He was stationed at Salmon City, Idaho, and leaves, besides his wife, three daughters. The funeral was held at Coeur d'Alene, Idaho, and interment was in Forest Cemetery.

I Look Not Back.

I look not back; God knows the fruitless efforts,
The wasted hours, the sinning, the regrets;
I leave them all with Him who blots the record,
And mercifully forgives, and then forgets.

I look not round; for then would fears assail me,
So with the tumult of earth's restless seas;
So dark the world, so filled with woe and evil,
So vain the hope of comfort or of ease.

I look not in, for then am I most wretched;
My self has taught on which to stay my trust.
I look not at my failures and shortcomings,
And weak endeavors crumbling into dust.

I look unto the radiant face of Jesus,
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

—Selected.

However small our faith, however slight our consciousness of the Life of the Spirit, let us act upon this faith and upon this consciousness. When love and pity are stirred within us, let our very selves flow out on every lovely and brave and self-forgetting impulse. Never speak of a "mere impulse". Impulses such as these are the calling of the Infinite Good which is about us and around us, inspiring the good that dwells in the depth of our own beings.

How hardly man this lessons learns,
To smile, and bless the hand that spurns;
To see the blow, to feel the pain,
But render only love again!
This spirit not to earth is given—
One had it, but He came from heaven.
Reviled, rejected, and betrayed
No curse He breathed, no plaint He made,
But when in death's deep pang He sighed
Prayed for His murderers and died.

Anon.

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"I paused one day beside the blacksmith's door
And listened to the anvil ring the evening's chime.
And looking in, I saw upon the floor
Old hammers, worn with beating years of time.

" 'How many anvils have you had–' said I,
'To wear and batter out these hammers so–'
'Just one,' he answered, with a twinkling eye,
'The anvil wears the hammers out, you know.'

"And so, I thought, the Anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of infidel was heard,
The anvil is unworn—the hammers, gone!"

"Heaven and earth shall pass away, but My Word shall not pass away."

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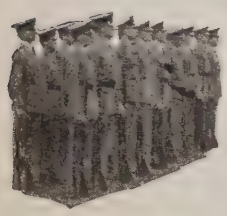
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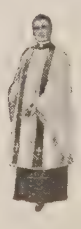
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Thoughts For the Thoughtful

A shining light is ever a burning light.

We are all liable to be tripped up by our triumphs.

God's silences are as instructive as His speech.

If Sunday does not open a door into higher things it is apt to be a trap into lower.

Christianity is the religion of a special providence. It presents a Heavenly Father who watches over and cares for His children—who hears their heart-cries when they pray, and who, if it is wise to do so, interposes to answer them.

"We weary watching wave on wave, and yet the tide neaves onward;
We build like corals grave on grave, but have a pathway sunward.
We're beaten back in many a fray, and yet great strength we borrow,
And where the vanguard rests today, the rear may camp tomorrow."

A converted Indian gave the following reason for his belief in the Trinity: "We go down to the river in the winter, and we see it covered with snow; we dig through the snow, and we come to the ice; we chop through the ice, and we come to the water; snow is water, ice is water, water is water; therefore the three are one."

It is not essential to make long prayers, but it is essential to be much alone with God, waiting on His will, hearkening for His voice, lingering in the garden of Scripture for the coming of the Lord God in the dawn or cool of the day. No number of meetings, no fellowship with Christian friends, no amount of Christian activity can compensate for the neglect of the still hour. —F. B. Meyer.

Our Saviour found lost souls wherever He went—by the wayside well, on the seashore, among the tombs, up a tree, and even on the cross. Nineteen times it is recorded that He stopped to talk with a single person, and if we will adopt the habit of watching for opportunities we shall be surprised to see how often they will come. Matthew was converted in a custom-house, Moody in a shoe-shop, and Peter and John while mending their nets.—The Rev. Howard W. Pope, D. D.

What folly it is to imagine that I may not expect God to be with me every moment! Look at the sunshine! Have you ever said, "Oh, how can I keep that sunlight, and be sure I shall have it while working"? Is not God, who made the sun to shine, also willing and able to let His light and presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Praise God, He can do it. Why then does He do it so seldom, and in such feeble measure? There is but one answer: you do not permit it.—Andrew Murray.

SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 92. RICHMOND, VA., JULY 30, 1927. No. 31.

DOUBTS

Some have the idea that you should welcome doubts, and that a period of doubt is necessary in the life. After it is over they say that you will be stronger than ever. We doubt the correctness of their reasoning. No doctor ever suggests that you should expose yourself to as many diseases as possible so that after you have caught them all you may then enjoy perfect health. No one suggests that you ought to go through a period of doubt concerning the character of your mother and that after you have gone through this you will be stronger than ever. Why, then should it be necessary to doubt a loving God?

The writer of this paragraph went through a period of doubt, but while troubled by it he never felt that he ought to be doubting and now that he has recovered he does not feel the stronger for having doubted. Much less was he foolish enough to preach his doubts or to think that they were something unknown in the history of the world, or that the Lord ought to change His laws in order to suit Himself to the doubts of any person.

The view that we should go through a period of doubt would be bad enough of itself, but today it is getting to be so that some never get through, but begin to preach their doubts. There is a peculiar egotism in the human heart that makes many feel that their particular doubts are unique in the history of the world. They realize that there have been doubters before, but this crop is NEW, and their newness invests the doubts with a special sanctity. No matter if these doubters will soon be dead and gone, the universe must change to accommodate itself to their minds. "The modern mind," the consensus of modern scholarship (meaning the speaker in question) decides a certain thing and it must be so. The Word of the Eternal God must be made to please these few ounces of grey matter.

We were reading in a Christian work of the Second Century some of the objections to the story of the Virgin Birth. They sounded as though they had been written by a liberalist of today. We believe that it would prove true in the majority of cases that the doubts of today are just a rehash of the things that have troubled people for centuries. The vast majority of these doubts spring from one source, doubt of God, of His power and of His Word. Most of them come, not because of an active intellect, but because of a disobedient will. A little investigation and it would be seen that there is really little new in them. Even the youth movement began with the revolt of Absalom.

If we remember God, His majesty, His power, and His love, we shall not doubt. How can we doubt One who can take wrecked and ruined lives and transform them into lives that are loving and pure?

FRANK COX.

MODERN CRITICISM OF THE PENTATEUCH

There seems to be a real need of some simple and untechnical statement and explanation of much that modern scholars, under the title of "Higher Criticism", are diligently teaching about the Bible. The generality of Christian people should inform themselves in regard to these recent theories now almost universally accepted and enthusiastically expounded in most of our theological schools and other institutions of learning. There is danger that conservative Christians, who constitute the rank and file of our Churches, should wake up some day to find themselves deprived in large measure of the Scriptures as the inspired Word—certainly of the Old Testament Scriptures in anything worth while.

Few people are aware of the revolutionary character of these professedly scientific critical theories. The majority consider such questions the business of scholars alone, and are willing to take without question and without personal examination what such men tell us about Moses and the prophets. A great many regard the discussion of such matters as of little practical importance, being persuaded that by it the Christian faith is in no manner affected.

Nothing is more certain, however, than that the principles of Biblical criticism now in vogue, especially as applied to the recasting of the books of Moses, would, if applied to the New Testament, leave us little or no real history, and would make it quite uncertain what Jesus taught.

As might be expected, indeed, this application of the radical theories of Old Testament criticism to the New, is being rapidly made; for certainly a method which is allowed to be so profitable and thoroughly scientific in the one case, may not in reason be denied in the other. In proof of this may be instanced a popular one-volume commentary, highly recommended by theological professors to younger clergy, in which it is stated that belief in the infallibility of Jesus Christ is a modern form of an old heresy. It is frankly asserted that Jesus did not know many things that He thought He knew, and that He certainly taught as knowing. It is freely granted that our Lord, in His views of the Old Testament, is what these scholars call a "traditionalist". He held and taught views of the Old Testament that many modern scholars, in high positions in the Church, hold to be erroneous. And this is explained in two ways: either that our Lord did not really know what He professed to teach about the Old Bible; or, knowing the errors of current Jewish traditionalism, He condescended to use them for His purposes. To such limiting of the knowledge or impugning of the moral character of the Lord Himself, are eminent and earnest

men driven in their devotion to a fascinating theory.

I submit that the simple Christian should not surrender unconditionally to a theory that leads to such results. And I am persuaded that however valuable expert scholarship may be in its place and however great the benefits it has bestowed upon Biblical study, no more is needed than plain common sense to perceive the truth in this matter. Great scholars are wonderful in discovering and setting forth the facts; they are often the very least competent to discover their explanation and coordination. Eminent jurists assert that of all testimony that of experts is to be most carefully sifted and tested.

But, indeed, as to the present preponderance of so-called or self-styled eminent scholars in favor of modern radical views, it is to be remembered that thirty years ago English-speaking scholars at least were, with few exceptions, on the conservative side. While at the same time it must be admitted that nothing new as to documents or history has since then been discovered, except the findings of archaeology; and they are prevailingly on the side of the old views. No new facts have come to light; only a new set of theories have been evolved. And profound learning and expert scholarship are not needed to test theories that pretend to explain facts.

I venture, therefore, with no claim to great scholarship, to outline in the simplest possible way, for those who wish to know the facts, the thorough, not to say cruel, recasting of the Pentateuch in its vital part, i. e., the law, that is now generally accepted by Old Testament critics.

We are told that the laws of Moses were a development, somewhat after the fashion of the British Constitution. They came into being only as exigencies arose. They were not supernaturally revealed, but were naturally evolved as the history proceeded.

There are said to be in Israel's history three law-producing periods.

First: There is the Law of the Covenant, consisting of Exodus, chapters 20 to 23, inclusive, together with some other short sections, such as Exodus 34:10 and Exodus 34:14-26. In short, it is the Ten Commandments and the precepts and practical regulations that go with them. This code is called C. It is said to be Mosaic, though not given by Moses. It was put together about 800 B. C., long after the time of Moses. Moses himself is by the thorough-going critics considered a largely mythological character, with whom the author of the Code conjured the people.

Second: There is Deuteronomy, or what is called for short D. This did not see the light, and perhaps did not exist at all till the year 623 B. C. It was the book found in the Temple in the time of King Josiah, as recorded in chapters 22 and 23 of 2 Kings. Because the pious Josiah and his people did not know the book, it is asserted that it must have been written either then and there or a little earlier.

So that up to the year 623 B. C., though all the great history of Israel lies back of that date, there were no written laws of divine appointment and authority, except the Ten Commandments and the short C. code. Then Deuteronomy was mysteriously hid in the Temple, either by its writer, or some zealous patriot, was wondrously found, and more wondrously still accepted without question as God's law through Moses.

To the ordinary man, with no theory to maintain, this seems quite strange and highly improbable. It seems impossible that the great settled times of David and Solomon should have had no written law—not even the Ten Commandments—but only scattered oral traditions or disconnected documentary fragments.

Third: The third great law-producing period, we are told, is the year 444 B. C. In that year Ezra came to Jerusalem, and together with Nehemiah gave to the returned exiles the completed law book. This book is called the "Priest's Code", or P. C. for short. It was composed, we are told, by Ezra and his fellow priests during the exile. It was read to the people, and because it was new and unknown to them, it must have been, so we are told, written about that time. For it is an accepted axiom among these critics that ignorance or disregard of laws by people who ought to know and obey them, is proof that such laws did not exist before that time. If a law appears to be unknown at a certain date, it must have originated at or after that date. Such is the "scientific" axiom of this boasted historical criticism.

We are told, therefore, that up to the year 444 B. C., the only laws that the Iraelites had were Codes C. and D. It was not till after the exile that the rest of Exodus, and Leviticus and Numbers were composed and given to the people! Thus we are to believe that in all the long, thrilling years of their history, the people had no laws of divine authority, except Deuteronomy and a small part of Exodus, and that even these latter were had only during the later and declining periods of their national life. It was only after their return from exile and their establishment in Palestine that they are supposed to have needed a careful legal code stamped with the authority of God by the hand of Moses. In other words, these great laws were produced not in the time of the nation's vigorous life and political greatness, but in the days of its weakness and political subjection.

Again, to the man who has no brief to hold and who is not fascinated by a brilliant theory, all this seems even stranger and more improbable than the extraordinary writing, hiding, and finding of Deuteronomy.

Now, of course, there are modifications of this incongruous scheme. Each critic has his method of working out the theory. But the above is a fair outline of the famous Graff-Welhausen theory, considered by most higher critics as rigidly orthodox, outside of which there is no place for anybody who desires to be considered a student of the Bible. Wellhausen, for instance, says, with regard to the origin of Deuteronomy, that it is admitted "in all circles where recognition of scientific results is at all depended on". If you do not accept this theory, you are unscientific, which is a new way of saying that you are anathema.

To recapitulate briefly:

1. Moses neither wrote nor caused to write any laws or history at all. What we have are Mosaic traditions, written down long afterwards, much as Livy wrote down for the first time in order the legends of Rome.

2. The Covenant Code C. was written perhaps in 900 or 800 B. C., long after the time of David.

3. Deuteronomy or D. was written by nobody knows who, about the Seventh Century. According to Wellhausen, "It was produced at the time it was discovered".

4. The P. C., or Priest's Code, including all the rest of the Pentateuch, was not written till after the exile. In it Ezra and his fellow priests give us a sort of idealized history of Israel, creating an archaic background for the sacrifices, the civil regulations, etc., which till then had no recorded existence.

In this extraordinary scheme, one can not help feeling pity for Moses. For thousands of years he was the undisputed author of all of these great books, the august agent through whom God condescended to convey His revelations to His people; but now the inexorable science of these modern critics leaves him not a line.

There is a story of a man of great wealth, who entered into partnership in business with his cousin. At the beginning of the association, the man had the money and the cousin had the experience; but as the business went on, it came about that the cousin had the money and the man had the experience.

This seems to apply to the association of Moses and the critics.

JAMES W. MORRIS.

THE MESSAGE OF MODERNISM

By the Reverend Henry K. Pierce

"When suave Politeness, temp'ring bigot Zeal,
Corrected, 'I believe', to 'One does feel'."

MODERNISM, it has been said, is not a creed but an Attitude of Mind. It is an attitude of mind acutely sceptical and agnostic as regards the facts asserted by the Christian religion, although generally combined with a robust credulity as regards its own infallibility and the latest theories of science. Now doubt and agnosticism are not particularly modern phenomena. They long ago ceased to be startling. But the Modernist is startling. There is a piquancy, a "news value", about him and his teaching. And the reason for this is, that the Modernist is a sceptic or an agnostic **within the Church**; one who claims for himself the right to retain his position as an official teacher or minister of a religious body whose faith he has abandoned. He professes a most worthy motive: he is going to make religion palatable to the modern scientific mind. Whether he does so is more than doubtful. But one thing is certain: the religion he offers is not the Christian religion.

What is the new message of Modernism? What does it offer, as the foundation of our life and conduct here and our hope for the future? It has been said that in cases of divisions among Christians either party is right in what it asserts and wrong in what it denies. The difficulty of discovering the message of Modernism is, that all its assertions are denials. It not only denies most of the articles of the creeds: it repudiates the notion of any creeds at all. Dr. Major says: "The Catholic Church of the future will demand neither dogmas nor sacraments as essentials of membership. She will substitute **'Amo' for 'Credo'** in her formularies." "I should keep the **Te Deum** and drop the 'Three Creeds',' says Dean Inge. "Our age is not only incompetent to revise or rewrite the Creeds, it even questions the rightfulness of a formula as a test of membership," says the Rev. F. E. Hutchinson. Seven members of the faculty of the Cambridge Episcopal Theological School have composed a book ("Creeds and Loyalty") urging the dropping of the creeds. Dr. Bethune-Baker would not "continue to use them for any other purpose than as devotional canticles and historical landmarks", though it would seem one might be somewhat put to it to extract devotional uplift from the solemn profession of beliefs one no longer believes.

Our Blessed Lord asked S. Peter, "Whom say ye that I am", and S. Peter replied, "Thou art the Christ, the Son of the living God", and Jesus went on to speak of the founding of His Church. From the days of the apostles until the Modernists came to set us right it had been supposed that these two things, the Christian Church and the belief in Christ, could not be separated. The Modernists are distressed at S. Peter's dogmatism. Dr. Bethune-Baker says: "We must absolutely jettison the traditional doctrine that His personality was not human but divine. . . . . I do not for a moment suppose that Jesus ever thought of Himself as God." Dean Rashdall says: "Jesus did not claim divinity for Himself." The Rev. Professor Kirsopp Lake says: "Jesus never claimed to be divine at all. The central doctrine of Catholic theology was unknown to Jesus and to those disciples of Jesus who first recorded His life." That being the case, it hardly seems necessary that Professor Lake should add, as he does, "(The church of the future) will not require as a condition of membership that we should accept **any** opinion about Jesus, **not even His own**". "Let it be clearly realized," says Dr. Major, "that Jesus Himself did not claim to be the Son of God. . . . in a metaphysical sense such as required by Nicene theology. He claimed to be God's Son in a moral sense, **in the sense in which all human beings are Sons of God.**" Jesus, then, being a mere man, what acute discomfort must afflict the devout Modernist clergyman when he is forced to recite in the Litany, "O God, the Son, Redeemer of the world, have mercy upon us". This is nothing less than monstrous idolatry, creature worship; fit to rank with the old paganism. Indeed Canon Glazebrook says: "The ancient Greeks and Romans paid homage to many heroes or demigods, who by their virtues or their services to humanity had obtained seats among the gods of Olympus. . . . Can we be surprised if the early Christians, although they were Jews by race and education, were disposed. . . . . to follow the line which was suggested by Greek story?" We must free our Christmas observance of idolatrous superstition. Mr. H. J. Flower tells us: "Adoration of the Child Jesus is fraught with the greatest dangers to our religious life. . . . The thought, shared by more people than we are apt to imagine, the thought, namely, that while Jesus was a babe at His mother's breast, He was also God over all the world, is as revolting to our intellect as it is against the plain teaching of Scripture. . . . We are distorting a festival into a day of **idol worship,** if we go beyond the mere fact of commemorating the birth and begin **to adore the child.**"

Naturally, Jesus being a mere man, He not only could be, but was often mistaken and ignorant. "There is no more reason," says Dean Rashdall, "for supposing that Jesus of Nazareth knew more than His contemporaries about the true scientific explanation of mental diseases which current belief attributed to diabolic possession, than that He knew more about the authorship of the Pentateuch or the Psalms". This is not surprising from a Modernist, but one is a little startled to find Bishop Gore saying: "I should suppose that He did not know what the progress of critical science has made fairly evident to us." Dr. Major lays down: "The consciousness of Jesus was a full human consciousness . . . it was not supernatural or miraculous in any sense that cannot be attributed to a human personality. The consciousness of Jesus was conditioned just as ours is. . . . As to His Passion and Death, it seems to me impossible to guess how long beforehand He foresaw them." "According to our earliest Gospel it was not until His Baptism, when He was about thirty years old, that He became clearly conscious of His Messiahship." And He was not only ignorant but **sinful.** Dr. Bethune-Baker admits it candidly: "The full manifestation of love of God seems to require participation in the extremest sufferings of man, and at an earlier stage in His life the baptism of Jesus at the hands of John implies His own consciousness of the need of repentence and so the sense of sin."

Of course so fallible a prophet could deliver no infallible message as to God's will in regard to moral matters. Dr. Lake puts it plainly: "The religion of tomorrow will assuredly have much to say as to conduct; but it will have to work out its problems in its own way, not by trying to find a short cut to their solution in the teaching of Jesus or any one else." In fact (here we are on somewhat delicate ground) the Modernist position requires considerable adjustments in the moral sphere. Old fashioned men were accustomed to speak harshly of one who, to retain his position and honors, was willing publicly to profess, "I believe in . . . . Jesus Christ His only Son our Lord . . . born of the Virgin Mary . . . . the third day He rose again", when he believed none of these things. But let him take heart. There is no dishonesty in this. He can, so Bishop Lawrence teaches, ease his conscience by a **mental reservation.** "There are," says the Bishop, "as we all know, clergymen, a number of them, who find it difficult if not impossible to accept the doctrine of the Virgin Birth. . . . Inasmuch as the two Creeds stand for the essentials of the faith, and as belief in the Virgin Birth is not **to them** an essential, I am clear that **with an honest heart** they may join in the recital of the Creeds."

"The Modernist believes in a perfectly human non-miraculous Christ," says Dr. Major. And that word **miraculous** gives us the key. One foundation disbelief underlies all the other disbeliefs—the disbelief in the possibility of miracles. Bishop Lawrence says: "Modern science has convinced us that a just God would not or could not autocratically break through the laws of nature and work wonders." And Dr. Percy Stickney Grant: "I cannot love God with my mind and at the same time believe that the laws of nature were **ever** violated; for the simple reason that God Himself has taught me, as He is teaching all our sons and daughters in every modern university of the Western World today, that those laws are **immutable throughout eternity.**" Here is a dogmatic certitude which would make many men of science catch their breath. Dr. Parks says that belief in miracles "degrades religion from a supreme spiritual experience to an acceptance of belief in a non-rational universe". The poor apostles, with their degraded beliefs! And what a light on the character of Jesus. For, whether He worked miracles or not, He certainly intended His disciples to believe that He performed them. But we, though we missed being present by nineteen hundred years, are not to be so easily taken in, by a mere man with "a useful talent for curing people who had nothing the matter with them". And as God can't or

won't change the preordained course of nature, it is a superstitious waste of time to ask Him to; e. g., to "give us this day our daily bread". "I do not believe," says Dr. Lake, "that the religion of tomorrow will have any more place for petition than it will have for any other form of magic."

Let us leave it at that. One could fill a book with similar teaching from these and other Modernists. I have tried to indicate, in a few pages, what is the Message of Modernism, which is to interpret Christianity and make it acceptable to the intelligent modern mind. My quotations, which are fairly representative, are from recognized Modernist spokesmen. Dr. Major is Editor of the **Modern Churchman** and Principal of Ripon Hall, Oxford, where he prepares candidates for holy orders; as does Dr. Bethune-Baker, who is Professor of Divinity at Cambridge University. Dr. Kirsopp Lake is also Professor of Divinity. Dr. Rashdall was Dean of Carlisle. Dean Inge, and our own Doctors Leighton Parks and Percy Stickney Grant, need no introduction.

There are differences of opinion among Modernists, but their message may be summarized as follows: Miracles do not and cannot happen. Therefore the Virgin Birth and the physical Resurrection are lies—**pious** fables, but lies nevertheless. Prayer of petition is the practice of magic. Jesus Christ was not Incarnate God but a mere fallible human teacher. To worship Him is therefore idolatry. They still believe in a God, not on the strength of any supposed revelation, which they have discredited, but, largely, on the strength of the feeling that one needs a God—that there must be one. Knowing so little about Him, no creeds are possible. Yet, as a temporary concession to the exigencies of their somewhat anomolous positions in the Christian Church, it is somehow consistent with honesty to continue publicly to profess the abandoned creeds.

Having performed this drastic major operation, which has removed the head and all the vital parts, the Modernist surgeons proudly and hopefully display this dismembered corpse of the body of Christianity in the firm belief that by its beauty and its plausibility it is going to bring back the world to "Christianity".

Testifying for Christ

By Amos R. Wells.

"Publish glad tidings,
Tidings of peace,
Tidings of Jesus,
Redemption and release."

I shall always remember one little incident in connection with the London Christian Endeavor Convention of 1900. I was returning from the meetings late one night, and in the compartment was a bevy of bright English girls, a little old man being in one corner. He was a tiny, dried-up old man, and before we had gone far he began, in a thin piping voice to line out a hymn. Having completed a stanza, he set out to sing it and the girls, giggling and shamefaced, joined in. So went the second stanza and the third, until the hymn was finished.

Then the little old man, in his piping voice, began to tell his religious experience. He went back to the start and related how he had found Christ, and what Christ had been to him all these years. By the time he was through we had reached his station and I shall remember to my dying day the quaint picture he made, standing on the dimly lighted platform framed in by the doorway of the car and baring his arm to show us, tattooed upon it, the words, "God is love". "I hope we shall all meet up there," said he, pointing to the skies. "Good night, young ladies," and our train moved away. The bright English lassies wore thoughtful, earnest faces. "What a dear old man!" they said to one another.

Now wasn't that fine? And doesn't it teach us a lesson in Christian testimony? I shall be readier all my days to speak a word for my Master, because of that old man's brave words.

I have learned from him that my testimony must be after my fashion. I couldn't do what he did. I should be ridiculous, and not impressive. But neither could he testify in my way. And I have a way.

He taught me also that testimony must be "out of seaing. In those brief minutes he testified by song, by the telling of experience, by a picture, by a gesture. God wants **ingenious** Christians.

He taught me to vary my words and ways of testifyson" as well as "in season". Indeed testimony "out of season" often turns out to be the most seasonable kind of testimony.

He taught me also that testimony must be "out of seamust spring from life, if it is to reach lives.

At the same time he taught me that this personal testimony must be very humble. It was farthest from our thoughts that the old man was advertising himself.

A man was persuaded by an ardent admirer of Spurgeon to go to hear the great preacher. When asked the next morning, "What did you think of him"? The man replied, "Nothing at all". "Nothing at all! why, what do you mean?" The answer came with tears in his eyes; "I was not thinking at all of the preacher; I was thinking of the preacher's Christ."

Finally I learned that testimony must be sincere. As bells are spoiled by the slightest foreign element in the bell-metal, so no testimony rings true with the slightest admixture of self-seeking, exaggeration, or hypocrisy.

Speech is the noblest power of man, and to speak of Christ is the noblest kind of speech. May Christ add grace to our lips and courage to our hearts!—American Tract Society.

A Pleasing Setting for a Famous Quotation from Lee

The following is an interesting extract from a leaflet printed by Berkeley Minor, of Charlottesville, in November 1926:

"In an old letter (of April, 1904, of Captain R. E. Lee, my old comrade of the Rockbridge Artillery), I find some comforting words of his father. I had said to Captain Lee that I wondered why our Heavenly Father had allowed such a cause as ours and such a leader as General Lee to fail. Captain Lee wrote: 'As to finding out why Providence allowed our cause to fail, I'll send you what my father said in a letter to Colonel Marshall in the darkest hour of his own life and of the fortunes of the Southern people.

" 'My experience (he wrote) of men has neither disposed me to think worse of them nor, in spite of failures, which I lament, of errors, which I now see and acknowledge, or of the present aspect of affairs, do I despair of the future. The truth is this: The march of Providence is so slow and our desires so impatient, the work of progress is so immense, and our means of aiding it so feeble, the life of humanity is so long, and that of the individual so brief, that we often see only the ebb of the advancing wave, and are thus discouraged. It is history that teaches us to hope.' "

General Lee knew, no doubt, Pope's verses to the same tenor, and not more forcible than his prose:

"Safe in the hands of one dispensing power,
Or in the natal or the mortal hour,
All nature is but art unknown to thee,
All chance, direction which thou canst not see,
All discord, harmony not understood,
All partial evil universal good,
And spite of pride and erring reason's spite,
One truth is clear, whatever is, is right."

How calmly and wisely Lee views that "ebb of the advancing wave" which he had so bravely and steadily resisted for four long years of fierce battle, yielding at last to the inevitable, recognizing the hand of Providence in its all, though so disastrous to all he loved best.

I never read Thackeray's "End of the Play" without thinking of General Lee, hardly keeping back the tears:

"Come wealth, come want, come good or ill,
Let young and old accept their part,
And bow before the awful will,
And bear it with an honest heart;
Who misses, or who wins a prize,
Go, lose or conquer as you can;
But if you fail or if you rise,
Be each, pray God, a gentleman."

THE DEITY OF JESUS

THE central truth of all truth is that concerning the person of the Lord Jesus Christ. He was man on earth and His life here closed upon a malefactor's cross, and He is a man now at the right hand of the Majesty on High, having been raised again from the dead by the glory of the Father. But He who was man in humiliation on earth, who is still a man in exaltation in heaven, and who will never surrender manhood for ever, is also God, eternal in being and omnipotent in power. He was God before He took up manhood; He did not cease to be God when He tabernacled amongst men, and what He was, He is, and shall for ever be.

The necessity of the Deity of Jesus meets us first in relation to men being brought to God in righteousness, for no purpose of God in regard to them could be realized if men were not brought to Him righteously, and established before Him according to His eternal justice and the holiness of His nature. How could this be done, and who was able to do it? The question is not a new one. It was asked by Job long centuries ago when he cried, "How should man be just with God"? (Job 9:2). And the question was not one of passing interest, that engaged his attention for a moment merely; it received his most earnest consideration, for he realized how vital a question it was. In the ninth chapter of his book we find him testing one by one the suggestions that arose in regard to it, and finally, apparently hopeless of finding an answer, breaking out in that soul-stirring lament, "HE IS NOT A MAN AS I AM, that I should answer Him, and we should come together in judgment. NEITHER IS THERE ANY DAYSMAN BETWIXT US, THAT MIGHT LAY HIS HAND UPON US BOTH. Let Him take His rod away from me, and let not His fear terrify me: then would I speak and not fear Him; but it is not so with me".

Do you perceive where he stood, and can you interpret his feelings? He said in effct: 'I know that I have sinned against Him, and if He were a man, as I am, I could, having the feelings of a man, understand His displeasure; I could estimate the extent of my offence, and I could go to Him and make restitution for the wrong that I have done, and so be at peace with Him. But He is not a man as I am, and I cannot enter into judgment; with Him; I do not know where to begin the argument; I cannot measure the demands of His justice. I have no ground upon which to stand before Him; the gulf between us is immeasurable from my side; He is almighty, holy and just, and I am weak, sinful and guilty; His very holiness is a terror to me; it makes me afraid."

Only could Job have hope if a daysman, or mediator, appeared in the case, fully qualified to take it up; and see how accurately he had gauged the situation: He must be one who can stand betwixt us—between God, infinitely holy and just, and the sinner, guilty and conscience-stricken —and put his hand upon us both; and, says he, I know an one, longed for Him, sought for him, but I have not anone, longed for Him, sought for Him, but I have not found Him.

Mark well the qualifications that the needed mediator must possess: He must stand betwixt God and the sinner, and by so doing declare His willingness to take up the case, and He must be able to put His hand upon both; and I beg of you not to miss the meaning of that. I might come to you and lay my hand upon your shoulder and talk familiarly with you, for we are equals, but I could not stand beside His Majesty the King and lay my hand upon Him; it would not be proper even if I had the opportunity; how much less could a man lay His hand upon God, or upon the throne of God! It is recorded that when David would bring the ark to Zion, that ark being God's throne in Israel, and the symbol of His presence there, that Uzzah put forth his hand to steady it, and the moment his presumptuous fingers touched that throne of God he fell to the earth a corpse. Learn from that solemn incident that no man could put his hand upon God, or upon the throne of God and live. And yet the mediator for whom Job cried in his despair must be able to put His hand upon God; He must be God's equal; none less could intervene, or be of use to Job or to us. But he must also put His hand upon me; He must be one of us, able to take our part and to identify Himself with our vast indebtedness. HE MUST BE GOD AND MAN.

It should be evident to us all, as it was to Job, that such an one we cannot produce, for no man, even the best, could exalt Himself to Deity; the attempt to do so, which will be made by the coming superman, the beast of Revelation 13, will be the climax of all blasphemy, and will result in that impious and devil-inspired personage being cast alive into the lake of fire (Rev. 19). Men cannot bring forth the needed mediator; here they come to their wit's end; they have no hope except in God, the one whose glory has been challenged by their sin. But man's extremity is God's opportunity, and the one whom Job could not find on earth has come from heaven, and our part is to stand still and see the salvation of the Lord.

The New Testament is the book of the Mediator. In its first chapter there stands twice over, in capital letters, the name of its great subject, its true title, JESUS. "Thou shalt call His name JESUS for He shall save His people from their sins" (ver. 21). "She brought forth her firstborn son: and he called his name JESUS" (ver. 25); and Jesus is Emmanuel: GOD WITH US. The prophetic Scriptures, to cheer the faith of those who lived in those dim days, had foretold His coming: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he came forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). That word was fulfilled when Jesus was born in Bethlehem; then He appeared who was able to speak to man on God's behalf, and to speak to God on man's behalf, for He is God and man.

Being God, He knew according to God's perfect estimate what the effect to the universe of man's disregard of His will was, how and to what extent God's glory was jeopardized by man's sin, what the demands of the eternal throne were in regard to the violation of its just decrees. He knew how completely man's self-will had made him the slave of Satan, how great was the gulf that separated him from God, how utterly powerless he was to rectify the awful wrong that he had committed. He knew the penalty that had to be paid, the conflict that had to be waged, the work that had to be done. It was the will of God that every problem that man's sin had raised should be taken up and settled in a way in which every attribute of His should be glorified and salvation secured for us, and He, the Son, came to accomplish the will of God. He said, "A body hast Thou prepared Me . . . Lo, I come (in the volume of the book it is written of Me) to do Thy will O God" (Heb. 10:5-7). He became man to stand in our place before God, to take the bill of our terrible indebtedness, and meet it to the full, so that God Himself could write "Settled" across the account. This involved for Him the sorrows of Calvary; and there, as the holy Substitute for men, He "gave Himself a ransom for all". The sacrifice that He made has met all the claims of the throne, and He is now "THE ONE MEDIATOR BETWEEN GOD AND MAN, THE MAN CHRIST JESUS". But only one who could estimate things according to God's own measure of them could do what He has done.

What a Saviour is Jesus! How fully worthy is He of our fullest praise! He stooped to us that He might put His hand upon us, degraded though we were, and He has done it tenderly and graciously, so that we are not afraid. There is ne terror for us in His hand; we do not shrink from Him. He has touched us with the touch of a man, and bound us with cords of love. Yet he was never less than God, and God has touched us in Him. He has put one hand upon us, and the other is placed upon the throne of God, and He is the one mediator. With the one hand He has offered the fullest satisfaction to the righteous claims of God, and with the other He has bestowed fullness of grace upon us. He brings us to God and gives us a place in His presence without fear, and in everlasting peace, a peace established upon the infallible and immovable foundation of divine righteousness, secured for us by a divine person for the eternal glory of God.

Thus we are justified before God, and all our fear is removed, and we are free to behold the hand that has been placed upon us, and to mark the fact that it is a wounded hand, a hand that was nail-pierced for us when He identified Himself with us, as we stood subject to the judgment of God, that He might save. We know the power of this hand, too; it has smitten death for us, and will not relinquish its hold upon us for ever. As He is now a man in heaven, so shall we be there, He the firstborn among many brethren, we His associates identified with Him in an everlasting oneness. He will never surrender that true humanity which He has taken up, and as He is, so are they also who are His. The purpose of God is that we should be conformed to His own image. And so we shall be, and yet never shall we forget that He is "over all, God, Blessed for evermore".—Scripture Truth.

CHRISTIAN SOCIAL SERVICE

By the Reverend Arthur P. Gray

Executive Secretary, Department of Christian Social Service, Diocese of Southern Virginia.

WAGES.

ABOUT three fourths of the population of the United States are wage earners and their families. So, for the Christian Social Worker, who is interested in the well-being of the people as a whole, the question of a living wage looms large. It is probably true that the American laboring man today is the most fortunate in the world; and that greater progress has been made in the reformation of our industrial life as a whole, than in any other phase of our national life.

But that may indicate only that the laboring man in other countries is in a state of wretchedness and misery, deeper than in the United States; and that his poverty and distress in past ages has been more pitiful than it is at present. In other words, the state of affairs may be **comparatively** good, though not **absolutely** good. Certain it is, that in many sections of the country, and in many industries, conditions are such that they constitute a challenge to all thinking people.

Southern Clergymen's Letter.

In an open letter to the industrial leaders of the South, forty-one representative Southern bishops and ministers recently made an appeal to them to "take the initiative in friendly cooperation of employers, employees, churches, educators, and state officials, in building in the South a greater and more powerful industry constructed solidly upon goodwill and cooperation, higher wages, shorter hours, labor representation and the absorption of the mill village by the larger community."

The letter continues:

"We bring before you the necessity for the improvement of certain social and economic conditions, especially in the textile industry, but existing also in other industries. These are, to speak briefly: the isolation of population in the mill village; the long working week, extending in many industries even to fifty-five and sixty hours; a certain amount of the seven-day week which still exists in some industries; the employment of women and of children between fourteen and sixteen at overlong periods of labor; low wage standards in some industries, with consequent depressed standards of living; the general absence of labor representation in our factories."

They maintained that by so doing Southern industry "will avoid the waste and bitterness of industrial conflicts and the intensity of the class struggle".

Those who signed the appeal were:

James Cannon, Jr., Washington, D. C.
Will W. Alexander, Atlanta.
L. S. Barton, Norman, Okla.
H. A. Boaz, Little Rock.
L. C. Branscomb, Birmingham.
O. E. Brown, Nashville.
J. W. Cammack, Birmingham.
George A. Campbell, St. Louis.
Hoyt H. Dobbs, Birmingham.
Graham Frank, Dallas.
Thomas F. Gailor, Memphis.
W. W. Hamilton, New Orleans.
Rolvix Harlan, Richmond.
Ivan Lee Holt, St. Louis.
Forney Hutchinson, Oklahoma City.
M. Ashby Jones, St. Louis.
Paul B. Kern, San Antonio.
Elisha A. King, Miami.
W. P. King, Athens, Ga.
Walter L. Lingle, Richmond.
A. P. Lyons, Louisville.
H. D. C. Maclachlan, Richmond.
R. N. Merrill, Miami.
A. C. Miller, Little Rock.
James W. Moore, Petersburg.
John M. Moore, Dallas.
Edwin D. Mouzon, Charlotte, N. C.
Mrs. W. A. Newell, Mt. Airy, N. C.
Frederick F. Reese, Savannah.
E. G. Richardson, Atlanta.
Gilbert T. Rowe, Nashville.
William Dunn Ryan, Houston.
Paul M. Schroeder, New Orleans.
J. Richard Spann, Dallas.
Mrs. F. F. Stephens, Columbia, Mo.
Wilbur P. Thirkield, Chattanooga.
H. St. George Tucker, Richmond.
A. F. Watkins, Meridian.
Charles C. Weaver, Winston-Salem.
C. B. Wilmer, Sewanee.
Comer W. Woodward, Emory University, Ga.
A. C. Zumbrennen, Dallas.

John E. Edgerton, President of the National Association of Manufacturers, made a lengthy reply to the appeal of these gentlemen. After calling attention to the advances made in the industrial life of the country at large, and intimating that the bishops and clergy didn't know as much as they might, about industrial conditions, he continued, with reference to "the isolation of the population":

"Mill villages in the South are the natural products of conditions in that section. The South has very few cities of considerable size. To a large extent its industries are in small towns and the rural districts, which have been unable to furnish adequate housing facilities for industrial enterprises. Corporations have therefore had to build their own houses for their people. Otherwise there would have been little industrial development. As fast as housing facilities are provided by the so-called 'larger communities', mill villages will be inevitably absorbed. But it cannot be done by social or political decrees or by artificial processes. Owners of textile or other plants will not object to this natural absorption, and perhaps the ministers are right in their conclusion that it will be best."

As to the wage scale, Mr. Edgerton has the following to say:

"There is not a respectable industrial employer in the nation who does not wish to pay his employees as much as not only justice demands, but as the condition of his business will permit.

"The wage standards will be advanced on the whole as rapidly as economic conditions permit. They are not now, never have been, and never can be determined by the necessities of men, nor by moral requirements. Christ Himself did not determine rewards that way, and men can not do it."

Mr. Edgerton is a splendid type of man, who has shown himself to be genuinely interested in the welfare of his employees and he is a power in the manufacturing world. It is gratifying to hear from him, that, in spite of the assertion that wages "never can be determined by the necessities of man, nor by moral requirements", yet they "will be advanced on the whole as rapidly as economic conditions permit".

QUESTIONS AND ANSWERS.

Question: Is there any settled policy among social workers, as to the treatment of men and women who ask for money to get them on to another town?

Answer: Yes. Any one having such an application made to him should refer the case to a local social agency. If there is no agency in the community, transportation aid should be refused, unless an investigation should show that the person making the request has a legal residence

and financial resources in the town to which he wishes to go. This is in line with what is called "The Transportation Agreement" and practically all social agencies abide by this agreement. It is not good policy merely to transfer a problem from one community to another.

Question: How much difference is there between the so-called "living wage", and the average income of the wage-earner in the U. S.?

Answer: It is impossible to answer this question categorically. The living-wage is variously estimated at from $1,800 to $2,200 for a family of five. The average industrial wage was estimated at $1,330 right after the war.

Question: What is the "Church Mission of Help"?

Answer: This is an organization of the Episcopal Church for applying the best modern social methods to the problems of wayward youth, delinquency, and illegitimacy. The work is extended to young women and girls of every class, color and creed. The President is Mrs. John M. Glenn, 1 Lexington Avenue, New York City. There are branches of the organization in the following dioceses: Albany, Central New York, Chicago, Connecticut, Long Island, Maine, Newark, New Jersey, New York, Pennsylvania, Rhode Island, Southern Ohio, Tennessee, Vermont, and Western New York.

NO MIDDLE GROUND

Only a Chasm.

"The Faith once delivered unto the saints."

1. The Bible **is** the Word of God. The **Book** judges man.
2. Jesus Christ is **the** Son of God in a sense in which **no** other is.
3. The birth of Jesus Christ was **supernatural.**
4. The death of Jesus was **expiatory.**
5. Man is the product of special **creation.**
6. Man is a **sinner** fallen from original righteousness, and apart from God's redeeming grace, is hopelessly lost.
7. Man is justified by **faith** in the atoning blood of Christ; result—supernatural regeneration from **above.**

—Children's Special Service Mission, Warwick Lane, London.

Modernist Theology.

1. The Bible **contains** the Word of God. Man judges the Book.
2. Jesus Christ is **a** Son of God in the sense in which **all** men are.
3. The birth of Jesus Christ was **natural.**
4. The death of Jesus was **exemplary.**
5. Man is the product of **evolution.**
6. Man is the unfortunate **victim** of environment, but through self-culture can "make good".
7. Man is justified by **works** in following Christ's example: result—natural development from **within.**

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Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

A MATTER OF HISTORY.

Mr. Editor:

I have read with much pleasure the Rev. W. G. Lee's excellent sermon on "Perils" in the Southern Churchman of the sixteenth instant. But I beg to differ from him when he says: "Abraham Lincoln loved it"—the Bible. "Lamon, his intimate friend," tells in detail of the writing and the burning of a "little book" written by Lincoln with the purpose to disprove the truth of the Bible, and the divinity of Christ, and tells how it "was burned without his consent by his friend Hill, lest it should ruin his political career before a Christian people".

"Herndon (his friend and law partner) describes the essay or book as an argument against Christianity, striving to prove that the Bible was not inspired, and therefore not God's revelation, and that Jesus Christ was not the Son of God." "Lamon gives (page 480) a letter of Nicolay, his senior private secretary throughout his administration, which states that he perceived no change in Lincoln's attitude toward religion after his entrance on the Presidency."

The above is copied from "The Real Life of Lincoln", pages 27-28, by Minor, a copy of which Dr. Lee can secure, at small cost, from "The Confederate Veteran", Nashville, Tenn. May I also object to the learned doctor's quoting: "The Pilgrim Fathers" adventure in crossing the ocean in sixty days, when, as an act of justice, he might have quoted the adventure of crossing the ocean thirteen years before the Pilgrim Fathers by the good old parson Hunt of the Church of England, and his Cavalier companions, landing at Jamestown on the thirteenth of May, 1607. With these two exceptions I commend to your readers, Mr. Editor, the excellent sermon on "Perils", by the Rev. W. G. Lee, Ph. D.

Respectfully yours,
(REV.) GILES B. COOKE.
(Only surviving officer of General Robert E. Lee's staff.)
Mathews C. H., Virginia.

To the best of our knowledge and belief, Major Giles B. Cooke is entirely correct in the above statement; and we would like to ask any one who is not in accord with this statement, whether it is true that a book called by some such name as "The Gospel According to Ruben", written by Abraham Lincoln, had to be suppressed because of its vulgarity.

L. M. WILLIAMS.

WHAT IS INVOLVED IN THE PROPOSAL TO OMIT THE ARTICLES OF RELIGION FROM THE BOOK OF COMMON PRAYER?

Mr. Editor:

It is proposed to omit the Articles of Religion from the Prayer Book, because they are seldom read; and because they are not of a devotional character, and therefore, it is argued, not properly to be included in a book of worship; and, perhaps some would add, that they are no longer authoritative, because a large latitude of interpretation is permissible.

To very many of us these arguments seem well-nigh frivolous, or at least to betray a very inadequate estimate of the great historical and practical importance of our Articles of Religion. One of your correspondents compares them very happily to the Declaration of Independence. It would create a false and injurious impression if the Declaration ceased to be printed, yet it has less present-day importance or authority than have our articles. Historically, they constitute the distinctive platform of our Church. The two great creeds we hold in common with the whole Catholic Church, but the articles were solemnly promulgated by the Church of England to explain and justify her position in the critical era of the Protestant Reformation. They were most carefully considered and revised, and, while not acceptable to extremists, either of the Roman or Calvinistic

parties, they were cordially welcomed by the great body of the English Church, and have stood for centuries as our great doctrinal basis; and how splendid and fruitful has been the history of the great Anglican Communion developed upon them.

Very naturally and wisely the founders of our American Communion accepted and established them in 1801 as our doctrinal basis; and such they will remain until good cause is shown for their modification; and when that time arrives, if ever, there ought to be a debate on the main question, not on a minor point of their omission from the Prayer Book.

The important issue, therefore, for present discussion is that of their intrinsic worth. There are some who have ceased to value them, and some, it may be, positively dissent from their declarations. Such there have always been, and in the past they have been known as **dissenters,** and have been content to accept their exclusion from the fellowship of the Church, and have formed other religious communions. Such a course seems to be open and justifiable. So also there have been others, who were willing to accept the articles, and remain within the Church, but who have inclined to interpret them differently from others of their brethren, and have come to be known, as High, or Low, or Broad, according as their sympathies swayed them in one or other of these directions.

But, since the days of John Henry Newman and his early associates, and largely through his influence, a school has arisen within the Church, both in England and in this country, who defined their loyalty as primarily due to the Catholic Church, and to the Anglican Church, only as a part of it, and assumed their right and their ability, to determine how far the articles are in conformity with true Catholicism, as they understand and interpret its teachings. This is a subtle line of argument, and a novel attitude, and one difficult to deal with, for its substitutes for their recognized standards and the constituted authorities, themselves as the authorities, and their own opinions as the standards. The so-called appeal to the Catholic Standards is no appeal at all. True Catholicity is not an intellectual and spiritual concept, held by individual thinkers. It is an historical reality, a continuity of life, actually existing today in the Church of Christ, as it has done in all ages, and it is with and in the Church today, because it has continued to be there from the beginning, and therefore it is an element of the actual Church, as it exists, and not as theorists may feign it for themselves.

Let me urge in conclusion that while some may neglect and others dislike the articles, they have been held in love and reverence by the great body of the Church through all their history, and still are so held today, and that, because they establish a central position, where both Protestant and Catholic can meet, our Church offers, as Bishop W. T. Manning has recently declared, the great opportunity to work for the **Reunion of Christendom.** Let us all unite whole-heartedly in that mission.

LEIGHTON WILLIAMS.

Marlborough, N. Y.

FLOOD CONDITIONS IN MISSISSIPPI.

Mr. Editor:

Now that the flood water is subsiding in this district, I want to thank those of your readers who responded to the appeal for aid. Gifts of clothing have been so numerous and of such good quality as to witness a spirit of real sacrifice and loving sympathy. For the most part those assisted are Negro tenants, white farmers and laborers who lost their possessions and those who have been thrown out of employment. We have been able with the money given to rehabilitate the homes of a number of people who did not come within the technical rules of Red Cross assistance, but who were nevertheless in great need. This work of clothing and rehabilitating flood sufferers still continues.

Within the past few days I drove over the upper part of the flooded district and found that the devastation exceeds my worst fears. In many places buildings have been swept from the plantations and the land itself plowed in great furrows or heaped with sand. The country side for great areas resembles a desert; piled in places with drift wood or wrecked buildings. More than half the flooded delta will remain untilled this year and it will take several years to restore the destroyed property. Various organizations, such as the Elks, the Masons, the Christian Scientists, Knights of Columbus and Salvation Army have established relief work here and I want to assure your readers that our Church is also performing a service which reaches far and wide owing to the loving generosity of our people everywhere.

Most sincerely and gratefully,

Greenville, Miss. (REV.) PHILIP DAVIDSON,
July 19, 1927. **Rector St. James.**

A MATTER OF BELIEF.

Mr. Editor:

The Vicar of Cheltenham takes too much on himself when he says (or is reported as saying) on page ten of the Southern Churchman of July 16, that "nobody believes that woman was created out of man".

A truth of Genesis that **I** believe, and millions **have** believed, and **now** believe, and **will** believe, until **He comes,** to set us right, if we are wrong.

BERKELEY MINOR.

Charlottesville, Va.

Dear Mr. Minor:

We believe as you do, that woman was created out of man.

L. M. WILLIAMS, **President.**

LETTERS OF APPROVAL.

The Rev. Pembroke W. Reed,
Associate Editor, The Southern Churchman.

My Dear Sir:

May I express to you my great satisfaction in the fact that, under your leadership **The Southern Churchman** has taken up such a definitely and positively Evangelical attitude. Leadership of this kind is what is sorely needed in the Church today, and I, for one, rejoice in the testimony, which is being borne, both editorially and by contributed articles, to the foundation principles of the Gospel and of Evangelical faith.

I have not, heretofore, been a subscriber to the Southern Churchman, but I wish to have the paper and send herewith my check for a year's subscription.

Believe me to be, my dear Mr. Reed,

Yours very sincerely,
(REV.) WM. S. BISHOP (D. D.)

1912 Belmont Road,
Washington, D. C.
July 13, 1927.

Mr. Editor:

It has done my heart good to see the bold way in which you are standing for the Bible and its blessed truths.

It truly seems to me a time for all Christians everywhere to ask for boldness to speak forth the truth of their belief.

May the Churchman continue in its good work and bear much fruit.

One of the very least of Christ's Kingdom and your readers,

MRS. LLOYD TAYLOR,
Of St. Paul's Parish.

Chattanooga, Tenn.

Be still, my heart, these anxious cares
To thee are burdens, thorns and snares;
They cast dishonor on thy Lord,
And contradict His gracious word.

Brought safely by His hand thus far
How canst thou now give place to fear?
How canst thou want if He provide
Or lose thy way with such a guide?

When first before His mercy seat
Thou didst thy all to Him commit,
He gave thee warrant from that hour
To trust His wisdom, love and power.

Did ever trouble yet befall
And He refuse to hear thy call?
And hath He not His promise passed
That thou shalt overcome at last?

Though rough and thorny be the road,
It leads thee home apace to God;
Then count thy present trials small
For Heaven will make amends for all.

God from on high has heard thy prayer,
He will thy ruined state repair,
Nor shall thy watchful Monarch cease
To guide thee in eternal peace.

—Newton.

SUMMER SCHOOLS AND CONFERENCES

THE WELLESLEY CONFERENCE.

The Wellesley Conference for Church Work and Summer School for Church Music maintained this year the high traditions of scholarship and inspiration that it has steadily upheld during the years of its existence.

The sessions were held June 27 to July 7 in Wellesley College, Wellesley, Massachusetts. The buildings and grounds of the College were in themselves a great attraction. The sunset services on the shore of Wellesley's beautiful Lake Waban will never be forgotten by those who have had the privilege of attending them.

There were enrolled this year three hundred and thirty-three students in the classes of the Conference and the Music School. The members of the faculty and staff brought the total number present up to a little over four hundred, coming from forty-six dioceses and missionary districts of the Church. The curriculum offered twenty-one courses in the Conference, and seven in the Music School as follows: General subjects, four; the Bible, three; Missions, three; Religious Education, seven; Social Service, four; Music, seven; a total of twenty-eight courses in all.

The faculty included members of the staff of the National Department of the Church, professors in several of the Theological Seminaries, leaders in various lines of Church activity and outstanding musicians. Readers of the **Southern Churchman** will be interested to know that the South was represented on the faculty by the Rev. Charles L. Wells, Dean of the Theological School of Sewanee, and the Rev. Gardiner L. Tucker, Executive Secretary of Religious Education in the Province of Sewanee, and Grace Chalmers Thomson, Mus. Doc., St. Philip's Cathedral, Atlanta, Ga. Dr. Burton Scott Easton and Dr. Charles H. Boynton, both of the General Theological Seminary and well-known to students of the Sewanee Summer Training School, were also members of the faculty.

Every person attending the Wellesley Summer School is impressed by the wonderful efficiency of the official staff. It would be hard to imagine a summer conference in which every detail of arrangements for the comfort of the members and the efficiency of the work are more carefully attended to than at Wellesley.

Bishop Slattery, of Massachusetts, was Director of the School, assisted by a large staff. Among these might be mentioned Miss Josephine F. Bumstead, who has for many years been a leading spirit in the Wellesley Conference, and Miss Marian De C. Ward, the Secretary. Dr. Boynton was Dean of the Faculty.

The Wellesley Conference has always made the missionary motive very prominent. One of the impressive evening meetings of the Conference this year was given over to a formal presentation of twenty missionaries from various fields of the Church, foreign and domestic, who were attending the Conference. Eight missionaries from China alone were present. A brief oral "Bulletin" of information was given by the delegation from each field represented.

As always, Church music was an outstanding feature of the Conference. In addition to the classes in the music school, the program included organ recitals, choral services, singing meetings and chorus rehearsals.

Among the special lectures may be mentioned two addresses by Bishop Johnson, of Colorado, on "The Development of the American Church", and an address on "The Church and the Nation: a Study in Loyalties", by Dr. Vida D. Scudder, Professor in Wellesley College.

A group of young people, members of the Young People's Fellowship, attended the Conference. Special courses and conferences were provided for them, and they were under the guidance of their own leaders and counsellors. They blended well with the conference, as a whole, however, and never obtruded manifestations of the "youth-conscious spirit".

One attending Wellesley for the first time is impressed by the notes of dignity, efficiency, and spirituality. No doubt each of our Summer Conferences makes its own special contribution of its own special excellence. Wellesley's contribution of ideals and standards is a distinct enrichment of our Church's life.

SUMMER SCHOOL FOR THE CAROLINAS.

The Valle Crucis Summer School for Religious Education at Valle Crucis, N. C., directed by the Departments of Religious Education in the five Carolina dioceses closed a two weeks' session Saturday, July 16, having secured excellent attendance from the churches and cities of the Carolinas and neighboring states. Those attending came largely from Raleigh, Wilmington, Winston-Salem, Greensboro, Charlotte, Oxford, Edenton, Asheville, Gastonia, Hickory, Marion, Hendersonville, in North Carolina cities, and from Columbia, Charleston, Greenville, Spartanburg, in South Carolina.

The faculty of fifteen were gathered from Philadelphia, the Carolinas, Jacksonville, Florida, and Louisiana. Thorough teaching was given to the various groups of Church men and women concerning better Church School Education from primary to Bible classes, and in Church program training for the parish, the community, the diocese, the nation, and the world. The Life of Christ was taught by Captain Bernard E. Hirons; Personal Religious, by the Rev. Homer W. Starr, Ph. D., both of Charleston, S. C.; the Bible by Leon C. Palmer, General Secretary, Brotherhood of St. Andrew, Philadelphia; The Principles of Teaching, by Mrs. John Loman, of Philadelphia; The Pupil, by Miss Annie Morton Stout, of Memphis; a course on Prayer and Auxiliary Work, by Miss Margaret Weed, of Jacksonville, Fla., and on The Mission of the Church, by Mrs. M. B. Hutchinson, of Columbia, S. C. Dr. Wade R. Brown, of North Carolina College for Women, gave an interesting series of lectures on Church Music and Congregational Singing. A valued member of the faculty the Rev. Cameron McRae, had recently returned from China, where he had spent twenty-five years as an active missionary.

There were many evenings of pleasure, which included two excellent concerts directed by Dr. Wade R. Brown. There was swimming in the Watauga, Dutch Creek Falls, and the school pool. A seventy-mile swing around Grandfather Mountain, which was found in gushing waterfalls after a cloudburst, was a rare experience, especially to the faculty. At no time was the road level below 2,700 feet, and at times 5,000 feet.

The Rev. J. Preston, rector of the Valle Crucis School, and his staff, looked well to the comfort of the Summer School. Valle Crucis Summer School has been announced for next summer, July 2-14, with the same officers: the Rev. J. W. Cantey Johnson, of Gastonia, director; the Rev. W. H. K. Pendleton, of Spartanburg, Assistant Director, and the Rev. Homer W. Starr, of Charleston, S. C., Dean.

J. W. C. J.

THE MADISON CONFERENCE.

The sixth annual Conference of Rural Clergy, held at Madison, Wisconsin, June 27 to July 8, as never before has exemplified the importance of rural work in the Church today.

Clergymen and women workers from twenty-five dioceses, and missionary districts were in attendance and spent at least five hours each day studying the needs and problems of the rural communities.

Especially at the morning group conferences were the many questions answered by the leaders in their special fields, which brought home to every one the necessity of earnest, spiritual men spending their lives out in the open spaces, where the Church needs real, live workers to further its interests.

The first group session was taken up with introductions, after which the several specialists in their lines were neard, and their ideas and problems thoroughly discussed.

Miss Edna B. Eastwood, of Billings, Montana, who has charge of the "Scattered Sheep" in the Diocese of Montana, gave an interesting talk on her work among the scattered people of that diocese, which received earnest attention and, by the questions asked and answered at its close, proved beyond a doubt, that many rural sections have the same problems to solve.

Miss Agnes Penrose, Secretary of the Church Mission of Help, Diocese of Albany, was the next specialist in certain phases of the rural work. She gave concrete examples of the importance of the rural clergyman's work along the lines of delinquency among the girls and boys in the smaller places, showing how the practice of love and wisdom on his part will straighten the paths of many wayward ones.

The Rev. Frank Gavin, Professor of Ecclesiastical History of the General Theological Seminary, of New York, gave an interesting address on "The Modern Trend of Religious and Philosophical Thinking", in which he stressed the fact that the world is athirst for the truth, unvarnished and unbiased by doctrinal prejudice.

Dr. M. A. Dawber, one of the leaders in the Methodist Church on rural work, was the next speaker of importance.

In summing up his address, the clergy and women present were thoroughly convinced of the close touch a rural clergyman must have with every activity of the community, physical, mental, moral, and spiritual.

There were other able discussions led by men who are specialists in their particular lines, the foremost of those being the Rt. Rev. Thomas C. Darst,

D. D., Bishop of the Diocese of East Carolina, and leader in the Bishops' Crusade. The Bishop thrilled every one with his word pictures of the future possibilities to be derived from a continuance of the Crusade in the coming years. The Church hath awakened, as never before, and the Gospel of Jesus Christ shall be preached by word of mouth, as well as by Christian examples in all walks of life. The world is the workshop, and mankind the machinery, each to be brought into perfect accord with the other. He says that the Church dare not recede from its great step forward and the rest of the Christian world will realize its significance and follow where we have led the way.

Mr. Charles L. Hill, of Rosedale, Wisconsin, one of the state's prominent farmers, President of the National Dairy Association, and chairman of the State Rural Life Committee, made a forceful appeal for a closer contact between clergymen and farmer. His words were well received.

There were many discussions on Church School Literature, ways and means of carrying out projects, and various problems that confront the rural Church today.

After the sessions of the summer school were over, the report of the Committee on Findings of the Conference was read and approved as were the resolutions.

Church Intelligence

Latest News From China.

A cable received on July 16 states: Miss Lucy Graves, of Shanghai, sailed on July 15 on the Shinyo Maru, due in San Francisco August 8. Miss Graves is coming to this country for study at the University of California. There seems to be no possibility of reopening St. Mary's Hall during the academic year of 1927-1928.

Mr. W. F. Borrman and family, and Miss Olive H. Pott, of Shanghai, sailed on July 16 on the Empress of Asia, due at Vancouver July 31. Both are coming to this country on anticipated furlough, because of the present impossibility of carrying on the educational work with which they are connected.

Bishop Huntington and Mrs. T. L. Sinclair and children sailed from Shanghai on July 16 for Manila, on the Empress of Canada. Due at Manila July 23. Bishop Huntington goes for a brief vacation. Mrs. Sinclair of Anking, with her children, will join Mr. Sinclair, who is transferred to the Philippine Islands for temporary work until conditions become more settled in China.

Miss Alice Gregg, of Anking, is leaving for America on August 27. Name of steamer not given. Miss Gregg is returning to this country at her own expense for further study.

Bishop Creighton On The Church In Mexico.

Bishop Creighton, who is having a two months' rest on Long Island, said that the Episcopal Church has conformed to all the requirements of the Constitution of Mexico, and is meeting with no difficulties in its work. The clergy of the Episcopal Church in Mexico have all registered under the law, all Church property has been declared as the Constitution requires, and all of our clergy have been given "permises" or certificates permitting them to officiate.

"Included in the work we have in hand," said Bishop Creighton, are thirty-two native churches and missions, and three foreign, that is, English-speaking. There are nineteen native clergy. We have four schools, of an entirely secular character, one social service station and one hospital. Our English-speaking staff is limited to five, which includes the Archdeacon and the Bishop."

Bishop Creighton declined to discuss the situation in Mexico outside of his own particular work. "I have met with nothing but kindness on the part of Mexican officials," he said, "who, with proverbial Mexican courtesy, have explained the requirements of the law, and have assisted us in every way to bring our Church and clergy under the requirements of the Constitution. The policy of the Church, not only in Mexico, but in all foreign lands where it operates, is to obey the law, and that that is what we are doing. In my work I make no attempt to stress the American point of view.

"Mexico has culture and patriotism. Our whole effort among those with whom we come in contact is to make good citizens of them—loyal to God and country. Specifically we keep entirely aloof from politics and all other things which are distinctly Mexican."

DEATH OF BISHOP BROWN OF VIRGINIA.

Just as we go to press news is received of the death of the Rt. Rev. William Cabell Brown, D. D., Bishop of the Diocese of Virginia. Bishop Brown died suddenly from a heart attack on July 25, in the Victoria Hotel, London, according to cables received in Richmond. His body is being shipped to Virginia and is expected to reach Richmond August 18.

Bishop Brown had been urged by his diocese to take a rest, and with Mrs. Brown sailed June 18 for a pleasure tour in England and Scotland. He is survived by a widow, who was Miss Ida Mason Dorsey, and four children: the Misses Margaret and Katherine Brown, now in New York City; Robert Brown and John D. Brown.

Bishop Brown was born in Lynchburg, November 22, 1861. He was educated at Norwood High School and in the public schools of Nelson County. For seven years he taught at the Episcopal High School in Alexandria, then entering the Theological Seminary of Virginia. He was graduated in 1891. That same year he was ordained deacon, and advanced to the priesthood.

He served as missionary in Southern Brazil for twenty-three years, returning to Virginia in 1914, when he was consecrated Bishop Coadjutor of the Diocese of Virginia in St. James' Church, Richmond.

Editorial notice of Bishop Brown, by his closest associate in the mission work in Brazil, the Rev. James W. Morris, D. D., will appear in next week's issue.

Bible First Book to Cross Atlantic by Air.

In appreciation of Commander Richard E. Byrd's carrying a Bible in the trophy box of the airplane "America" on its first flight to Europe, a large copy of a leather-bound Bible was presented to him on behalf of the American Bible Society by Mr. Gilbert Darlington, its treasurer, at the close of the ceremonies at the Eternal Light, Madison Square, which ended New York City's first day of welcome to the homecoming ocean flyers. A gold-lettered inscription on the cover of the Bible reads: "Presented by the American Bible Society to Commander Richard E. Byrd and the crew of the 'America' who were the first to carry the Bible to Europe by air."

It was a book of no such proportions as that given Commander Byrd at Madison Square that nestled in the America's trophy box along with the bit of flag fashioned by Betsy Ross's fingers and the other historical American trophies which had already accompanied the Commander on his flight over the North Pole.

When Commander Byrd, because of the significance of the non-stop flight to Europe, expressed a wish to add a copy of the Bible to the distinguished company of the trophy box, Mr. Rodman A. Wanamaker provided the Commander with a miniature Bible, its pages about the size of a postage stamp and its weight one ounce.

What could be more appropriate than that the Bible, which is the first book that has been translated and printed in over six hundred languages and dialects, should also be the first book to cross the Atlantic by air?

Warning.

Clergy and others are warned against a man giving the name of L. N. Sayre, about thirty-five years of age, about five feet eleven inches, fair, medium brown hair. One tooth in the lower jaw is missing and the vacancy is quite noticeable. This party claims to be a relative of the Executive Secretary of the Church Pension Fund, and claims to represent the National Council in seeking information as to Tabor College. He works partly through fake telegrams. Further information may be secured by addressing the Rev. E. J. Randall, 6 North Michigan Avenue, Chicago, Ill.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Georgetown Churches Hold Combined Services.

Christ Church and St. John's Church, in Georgetown, will follow the custom of many years and hold combined services from July 31 to September 1. These services will alternate between the two churches and will be under the care of the Rev. Edwin B. Niver, formerly rector of Christ Church, Baltimore, and recently retired from chaplain service of the U. S. Marine Corps. Mr. Niver is making his residence in Georgetown and will be available for any pastoral calls during the absence of the rectors of the two churches. The

Rev. F. Bland Tucker, of St. John's Church, is traveling with Mrs. Tucker in Europe, and the Rev. E. Pinkney Wroth, of Christ Church, with Mrs. Wroth, and his two sons, will spend his vacation in the Pocono Mountains.

Washington Cathedral.

"The Glory and Beauty of Washington Cathedral" is the subject of an interesting illustrated lecture, delivered recently by the Rev. A. B. Rudd, Canon of Washington Cathedral at the Art Association of Newport, R. I.

Canon Rudd showed new slides of the Cathedral, including some just made of the completed work on the new Norman Chapel of Joseph of Arimathea. Cannon Rudd has been the guest of the Rev. A. C. F. Bratenhal, Dean of Washington Cathedral, and Mrs. Bratenahl at Gloucester, Mass., and will probably plan other cathedral lectures to be given in that part of the country, this summer.

Washington Cathedral is left a bequest of $5,000 by the will of Julia M. Stout, who remembers altogether seven worthy institutions.

The Laymen's Service Association is taking care of the services at St. John's Church, Bethesda, Md., during the month of July, and some member of the Association is occupying the pulpit each Sunday.

Christian Healing Services are being conducted each Sunday night in the parish house of St. Paul's Church, by the Rev. William Thomas Reynolds and many persons are attending and receiving real benefit.

M. M. W.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

Conference For Church Workers.

The fifth annual Conference for Church Workers at St. Margaret's School, Tappahannock, was held from July 11 to 16, and proved to be the largest and most successful yet conducted.

The Rev. H. S. Osburn, dean of the Rappahannock Valley Convocation, was in charge of the school, and the presence of the Rt. Rev. H. St. George Tucker, D. D., throughout the session, was an inspiration to all. He delivered a course of lectures on the history and future of Foreign Missions.

Accredited courses were given by the Rev. J. C. Wagner, D. D., Professor at the Bishop Payne Divinity School, and by Mr. and Mrs. Leon C. Palmer, of Philadelphia. Other courses were taught by Mrs. Jacquelin Smith, Miss Louisa T. Davies, Miss Sallie Dean, Miss Margaret Barbour, and the Rev. Fred. D. Goodwin. Recreation was in charge of the Rev. C. W. Sheerin, assisted by Miss Lena C. Hundley, a graduate of the Richmond Training School.

The evening devotional services were impressive. The Rev. Kimber H. Den, a native presbyter of China, preached an inspiring sermon, dealing with the present situation in his native country. Miss Hundley, at a special young people's service, made an address on "Choosing One's Life Work", and the Rev. Mr. Goodwin was the preacher on the third night.

The Laymen's Association held their annual meeting on Thursday, July 14, and, under the leadership of Mr. Robert Beverley, conducted a program full of interest. Addresses were made by Mr. Leon C. Palmer, Bishop Tucker and Mr. Beverley. The election of officers resulted as follows: President, Mr. Robert Beverley, of Caret, Va.; Vice-President, Mr. James Lewis, of Tappahannock; Secretary and Treasurer, Mr. J. Carson Phillips, of Tappahannock.

A total registration of three hundred and ten made this conference one of the largest in the Church. This was partly made possible this year by the fact that the Piedmont Convocation officially joined with the Rappahannock Valley Convocation in sponsoring the school. The two convocations were assisted financially by the Diocesan Board of Religious Education.

S.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop
Rt. Rev. A. S Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

New Executive Secretary For the Church Mission of Help.

The appointment of Miss Mary S. Brisley as Executive Secretary of the New York branch of the Church Mission of Help has recently been announced. Miss Brisley comes to New York in October, from the Family Welfare Association of Minneapolis. In addition to work in Minneapolis, which has won wide recognition, Miss Brisley has served as director of the Louisville School of Social Work and has been instructor in social work in the University of Missouri. Her experience in training students and volunteers will be of great value in developing the program of the Church Mission of Help in the Diocese of New York. The resignation of Mrs. L. Frederic Pease, who has been Executive Secretary of the New York Church Mission of Help since 1915, becomes effective October 1, owing to her removal to New Haven, Conn.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. W. L. Rogers, D. D., Coadjutor.

Laying of Cornerstone, St. Peter's, Lakewood.

This stone is called by the rector, the Rev. D. LeBaron Goodwin, the "inscription" stone, because the walls are all built, and the roof completed, leaving only an opening near the tower door, for the cornerstone. Bishop Rogers, and the Masonic Commandery, which conducted him to the church, had just gone inside when the great thunder and rain began. The Bishop, with his ready speech, kept the crowd under control during this trying ordeal. Bishop Rogers performed the ceremony, assisted by the Masons and surrounded by his clergy: the Rev. Messrs. D. LeB. Goodwin, E. G. Mapes, F. S. Eastman, J. M. Withycombe, Roy E. DePriest, F. J. Hauck, Canon Mallett and J. E. Carhartt.

The mission was started about twenty years ago on a small street. For many years it struggled under many men, till Mr. Goodwin came. During the almost ten years of his ministry the mission has risen to a parish, and a splendid property procured on the corner of West Clifton Boulevard and Detroit Avenue, and at the north-east end of which stands a fine rectory, coming through the liberality of Mrs. Fannie Southern.

By the zeal and untiring efforts of Mr. Goodwin and his faithful vestry, they have raised a beautiful edifice, which will soon be completed.

J. M. W.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

St. James' Churchmen's Club.

The St. James' Churchmen's Club of Alexandria, was organized in 1923, with twenty-seven men of the congregation present. The meeting was held in the parish house, with Mr. H. W. Palfrey, presiding as temporary chairman. The membership has since grown to large proportions.

Many worth-while objects have been accomplished by the club. Among them is the establishment of a men's adult Bible class, which is regularly attended by a large number of the club members, the holding of noon-day religious services during the Lenten period, open to the public and presided over by the clergy; the more active attendance of male members of the congregation at its regular devotional services; assisting in the annual membership campaigns of the congregation, including the securing of pledges for the construction of the new church, assisting the Boy Scout troops, ushering during the Bishops' Crusade services, and doing such other work as is assigned them by the rector, the Rev. W. S. Slack, and officers of the congregation.

The present officers of the club are: E. I. Larid, President; A. L. Scott, Vice-President; J. J. Young, Secretary, and E. M. Shumake, Treasurer.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

"Gospel Bus."

One of the most successful institutions at Grace Church, Anniston, Alabama, is its Gospel Bus.

In order to secure the attendance upon the Church School of children living at a distance from the church, the rector, the Rev. J. M. Stoney, some time ago enlisted certain automobile owners of his congregation, who went out every Sunday and brought to the school "them that were far off" but not "them that were nigh". So many children were found who wished to attend that this hap-hazard method proved inadequate, forcing the congregation to purchase a regular school bus for the purpose. This vehicle rejoices in the name of "Gospel Bus". It makes five trips each Sunday, usually carrying more than eighty children to Grace Church in the morning and to the Chapel of the Resurrection in the suburbs in the afternoon. Through Mr. Stoney's influence the Bus is operated under the same form of license as those controlled by the public school system. No difficulty is encountered in securing drivers from among the congregation. In time a second bus may have to be added, as it frequently happens that children are left behind, for lack of accommodation.

This is an experiment that other Church Schools might try to advantage.

The Rev. Watkins Leigh Ribble, D. D., a recent graduate of the Virginia Theological Seminary, with his bride, is spending July and a part of August with his parents, Dr. and Mrs. G. W. Ribble, at Bessemer.

Mr. Ribble was married on June 10 to Miss Constance Strobel, of Virginia. He is to be ordained to the priesthood at Halifax, Va., the latter part of August, by Bishop Tucker, of Southern Virginia, prior to sailing for Brazil, September 3. Mr. Ribble was born in Santa Maria da Bocca do Monte, Brazil, when his parents were missionaries in that field. It is fitting that he should feel the call to return to the land of his birth, where he will join the mission staff. He will be stationed at Porto Alegre, in the province of Rio Grande do Sul.

G. W. R.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop.
Rt. Rev. T. I. Reese, D. D. Coadjutor.

The Rt. Rev. Theodore I. Reese, D. D., Bishop Coadjutor of the diocese, with Mrs. Reese, sailed for England on Saturday, June 25.

Last winter Bishop Reese undertook, in addition to his regular appointments, a schedule of vestry group conferences covering the whole diocese, and overspent himself. He spent several weeks in the hospital seeking a complete rest.

In view of these facts the standing committee of the diocese urged Bishop Reese to take a long rest. He and Mrs. Reese will spend the summer in England, and it is impossible to tell at this time whether the Bishop will resume his appointments in September or postpone his return until the first of the next year.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

The Church Army's Visit.

The recent visit of a detachment of the Church Army to this diocese seems to have been of much spiritual value. I talked with a few of the rectors of parishes that enjoyed a visit from the Army men, and after that I got into communication with Captain Mountford at the Diocesan House, in New York, where the Army makes its American headquarters for this crusade. Captain Mountford was good enough to give me a brief report of the Army's work in this diocese. He writes as follows:

"After the general send-off of thirty evangelists by Bishop Manning, at the Cathedral of St. John the Divine, on the afternoon of Ascension Day (May 26), two teams crossed to the Diocese of Long Island. The first parish visited was St. George's, Hempstead, where the men spent Thursday to Sunday, inclusive, under the direction of the rector, the Rev. John S. Haight. On Sunday, May 29, the Senior Honorary Evangelist of the Church Army, the Rev. Captain Philip Prior (forty-five years in service), preached at the Cathedral of the Incarnation, Garden City. At six P. M. the Rt. Rev. Ernest M. Stires, D. D., Bishop of Long Island, received the two groups of Crusaders, welcomed them to his diocese and gave them his blessing. The column visited the following parishes in the diocese between that date and June 16, when they terminated their work here: Hempstead, Freeport, Garden City Merrick, Rosedale, Amityville, Babylon, Flushing, College Point, Rockville Center, Sea Cliff, Whitestone, Richmond Hill, Bayside, Mineola, Oyster Bay, Setauket, Sag Harbor, Southampton, Patchogue and Sayville.

The work in the Diocese of Long Island was full of encouragement and showed us that visits of longer periods, or properly prepared for preaching missions, would be of great value in the diocese. Many requests are reaching us, asking for week-end preaching, and some are asking the Church Army to conduct missions in their parishes. A team of six men is booked to the Rev. George F. Taylor, of St. George's, Flushing, January 26 to February 5 next. Captain Mountford has also accepted an engagement to preach at the Church of the Resurrection, Richmond Hill, on 'Parish Sunday', October 2.

We would like to pay tribute to the kindness and helpfulness of the clergy, without whose good will our work would be impossible.

If desired, the Church Army would be pleased to loan one or two men to cooperate with rural clergy in an attempt to follow up the Bishops' Crusade."

Since receiving Captain Mountford's statement, I have had conversations with a few more of the clergy visited, so that I have now talked with eight of these rectors. Without exception, they speak of the work of the Army in the highest terms, and are sure that the people of their several parishes have been benefited by the Army's visit.

The usual routine of the visit seems to have been about the same, yet there was notable variation in detail in various places. So far as I have learned, the men slept, and usually were fed, in the parish hall. They slept on the floor, without other bedding than their own blankets. Meals were usually provided by the women of the parish. In some cases groups of people were invited to eat with the Army men; in one place at least, a good number of school children, after attendance at an early Communion, breakfasted with the visitors. In one place a number of young men were invited to supper with the Army men. A good deal of street preaching was done, both in day time and in the evening. Usually an invitation was given for the listeners to follow along to the church, and many times the churches were filled to overflowing in this way. Sometimes these street processions were made up of vested choristers and clergy as well as the Army men; sometimes only of the Army men and their band, and the rector in street clothes. In one village, on the second evening of the Army's crusade, a Presbyterian minister brought the attendants at his Bible class with him to the Episcopal Church to hear the Army men. A typical out-door service consisted of several hymns, usually quite familiar, striking texts of Scripture excellently recited by one after another of the men, one or two short, appealing and effective addresses, an invitation to church, prayers, and final hymn. Services in church were straight Prayer Book services, but often with interesting and rather novel additions. For instance, in one church after Evensong and two addresses, the people were urged to come to the altar rail and rededicate themselves to the service of God. The rector went to the altar, the Army men knelt at the rail, and about twenty others came and knelt there. A prayer of dedication was offered on their behalf, and the blessing followed.

The early Communions, which were a regular feature of the Army's work, were very well attended at all the places I have heard from. In one place, at 7:30 on a week-day morning, nearly fifty per cent of the communicants of the parish were present.

One rector was particularly impressed with the men's use of the Prayer Book. In the street services, they were ready with appropriate prayers in the language of that book, with the contents of which they were thoroughly familiar. Another rector expressed his pleasure with the effectiveness of the men's appeal to children. In his parish they held an out-door service near a public school with an attendance of more than three hundred children.

Another rector spoke earnestly of the character of the Army men, all of them young men of ability, some of them college graduates, who could have secured and held positions of importance and responsibility; but content to endure hardship for the sake of giving their testimony to the power of the Gospel of Christ.

In one of the first places visited, a number of the clergy of near-by parishes came to look on, perhaps a little sceptical of the value of the Army's methods. Some of these observers afterwards invited the Army to their parishes.

In short, the testimony of the clergy of the parishes visited, so far as I have been able to get it, is all to the effect that the Army's work is of much value, its men of a fine type, its methods excellent, its visits stimulating and invigorating.

C. H. WEBB.

Building Activities on Long Island are increasing rapidly. In addition to those reported last week, we learn that St. Peter's, Bay Shore, the Rev. William R. Watson, rector, is building a new parish house, which is being rushed to completion, and will be the finest edifice in Suffolk County, when finished.

S.

NORTHERN INDIANA.

Rt. Rev. Cambell Gray, D. D., Bishop.

Admission Service.

On Sunday morning, July 17, five nurses were admitted to the Guild of St. Barnabas for Nurses by the Rt. Rev. Campbell Gray, D. D. The admission service was held in Christ Church, Huntington, just preceding a Celebration of the Holy Communion, the Ven. H. R. White, Archdeacon of the Diocese, celebrant, and the sermon being preached by Bishop Gray. As this city is the location of the Huntington County Hospital, a branch of the Guild here is important. Miss Elizabeth Springer, Superintendent of Nurses, has done much to further the work of the Guild, and of the Church in general.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Vacation Bible Schools.

The Episcopal Church at Manning has combined with the Methodist, Baptist and Presbyterian Churches of that place in organizing a Vacation Bible School, which opened on June 28 with an enrollment of one hundred and six boys and girls between the ages of six and

(Continued on Page 22.)

Family Department

July.

1. Friday.
3. Third Sunday after Trinity.
10. Fourth Sunday after Trinity.
17. Fifth Sunday after Trinity.
24. Sixth Sunday after Trinity.
25. Monday. S. James.
31. Seventh Sunday after Trinity.

Collect for Seventh Sunday After Trinity.

Lord of all Power and might, Who art the Author and Giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same through Jesus Our Lord. Amen.

To a Picture in My Study.

That man of Galilee with drooping head
And pleading hand
Hath overcome my soul, and to Him led
By love's demand
I bow my knee, my deepest thoughts unsaid.

Hushed are the pleadings of my vulgar mind
That rushed to speak.
Aye, e'en the offer of my service blind
Is shamed and weak.
My gifts, my treasure store are left behind.

I do not fear! Ah No! I love Him there,
My heavenly Friend.
His bleeding wounds and cruel would I share,
His name defend,
The reeking oaths and cruel mockings dare.

Still do I silent wait, as waits the flower
At early morn
For sunlight stealing thro' the misty shower
To bud and thorn.
Oh wait, my soul, wait for His love and power!

O Jesus, look on me and hear my cry!
I would be free
From chains that hold me, mounting to the sky.
I give to Thee
My strength, my weakness, naught would I deny.

And from the silent figure into mine
Unheard, unseen,
Save for an holy confidence, true sign
Of love between,
His Spirit comes, and life is all divine.

—Robert MacGowan.

For the Southern Churchman.

Reverence: the Key to Religion.

Louis Deschamps.

It was a rainy Sunday evening. Dusk was falling, and the chill of approaching winter matched the chill of despondency in my heart. Disillusionment and doubt made me wonder why life's vanities and pleasures failed to satisfy, why weariness persisted even amid the glamor and music. Volumes of profound philosophy served only to deepen the mystery of life's paradoxical facts. Diversified interests and the round of work and amusement had only the temporary effect of an hour of mirth. Having laughed, dreamed, loved, and rejoiced much, yet I had also suffered much and thought deeply. The soul was tired, and sought a place to rest. I longed for a calm contemplation of life from some viewpoint different and clearer than any attitude of purely human understanding. It is difficult to attain that peace of the consciousness of being apart from and yet a part of life. What I sought was a communion with the Past, a faith in the Future, and a relief from the noise, speed, and dust of the Present. There was an almost mystic urge in my restlessness.

The street lights suddenly glowed through the mist of rain. My restless thoughts kept me walking, walking without apparent sense of direction. I felt desolate. A quick resume of my life, after all its work, joys, and sorrows, seemed to take the form of two grim words, separated by meaningless dates: Born....., Died..... The habitual routine of my daily work and life had seemed to pause, leaving me in a state of perplexity before the philosophical aspects of my life. Some strange presentment had startled me out of my normal complacency. There was a vague consciousness of being on the Outer Edge of things, yet the impulse to return to the old ruts was challenged by the lure of the unknown.

It happened that my walk had taken me to a large city church. It suddenly loomed out of the dusk like an apparition. Its lofty spire was lost in the mist. The tall columns suggested the pillars of an ancient temple, obscure in the dim fog of antiquity. The general impression was foreboding. My mind was assailed by ideas of stern judgment, Death, and relentless dogma. Then the memory of a pious person, long since passed beyond, made me recall that the Church is of God, its faults being the sins of mankind, not its own. Other approaches to God are casual, spasmodic, uncertain—the Church being the expressly built Temple of the Most High. A faint gleam of light was glowing through a window. It was over an hour before the evening service would begin. The high vaulted interior of the deserted church was dimly lighted by a single light from some fixture in the chancel. My glance fell on a large brass plate nearby. The words, "In Memoriam", seemed to echo the very thoughts that had been challenging my mind.

Reverence is indeed a gift of God. No cold philosophy could ever have brought the peace and comfort to my soul that the very atmosphere of that sacred place called forth in response to one reverent word of prayer. True reverence is primarily self-forgetfulness, a relinquishing of one's own conceits. Doubts and theories rack the mind, but reverent prayer alone satisfies the soul in mystic communion. As I stood with bowed head in an obscure corner of that church, while shadows hid the limits of the structure, I seemed to have attained at last the place apart, where life's din was hushed and its cares dispersed. Reverent, heart-felt prayer amid the sacred surroundings of the church brought a happiness alone surviving every condition, circumstance, and fate. I was like an unlettered seaman in the presence of the great Aurora Borealis. Years of study, supposedly exact sciences, learned philosophy, cynical disillusionment—all these were silent in the presence of the deep, universal, eternal Hymn of Life that only the soul can hear. Worship answered philosophy, service replied to ethics, love challenged cynicism.

"Imagination and emotion only!" exclaims a learned, though cynical, psychologist.

"The toys of a childish fancy!" laughs the atheist. Yet, if the experience was real to me, if its memory lasted through years of turbulent youth, if its convictions of God have given me real meaning to life, enabling me to see the beauty, truth, and holiness in spite of life's hideous tragedies . . . if my life is enriched because of this experience, the opinions of others are meaningless.

"Because I Tell You To."

He was about four, I should judge, and had come down-town with his mother on the street car. As they got off, he spied one of those machines that holds balls of gum, wrapped in black, red, and yellow. You deposit a cent, push a rod and—lo and behold! —as if by magic a ball of gum drops out into your hand. Can't you see how fascinating it might be to a child.

The little chap had rushed toward it, crying, "Mama, please give me a penny; I want some gum."

"No!" returned Mother, walking right along briskly.

Perforce her son had to follow, but tearfully he persisted, "Mama, can't I have just one?"

To which his mother replied brusquely, "I said, 'No'!" and started across the street, with the boy wailing lustily beside her.

Well, maybe Mother didn't have a penny, or possibly she didn't approve of the gum habit for small boys, or she might have been in a great hurry to accomplish her shopping and get back again. But just think back to the days when you were a child—what would such a short, brusque denial as, "I said 'No'!" have done to your emotions? Wouldn't you have felt injured and rebellious? Even now, with an adult consciousness, how do you react when some one makes a short, dogmatic statement, without proof, in refutation of your opinion? It doesn't "set well", does it?

My mother invariably when I pressed her as to an adequate reason for her insistence on my doing something I did not want to do said, "Because I tell you to". For her that ended the matter, and many a scolding I received because I sulked afterwards. But to my childish mind it did not seem a sufficient reason for having to do something that I disliked. Now, I would apply the word "arbitrary" to such a statement, and though my vocabulary did not then contain that word, my thought was the same.

I noticed another arbitrary mother on a street car the other day. She ordered her little daughter to come and sit by her. The child was sitting quietly right across the aisle, looking out of the window, and the car had few people in it. The child evidently enjoyed being alone—perhaps playing that she was going shopping by herself. Her brow clouded, and she asked, "Why, Mother"? I too, wondered, and

then I heard, "Because I tell you to".

It seemed to me, privately, the only reason the mother could give—she was merely showing her authority in public. The little girl obeyed reluctantly, all her pleasure gone. Tears filled her brown eyes, and she cried softly until her mother threatened to punish her when they got home if she didn't "straighten up".

My sympathy was entirely with the child. None of us like to be ordered peremptorily to do things, and the stronger our personalities, the less we can endure it. Why not, then, be reasonable with the children? Don't deprive them of innocent pleasures for no real reason, and if you have a reason that the child has not appreciated, why not try to explain so that he will understand?

Children are becoming increasingly restive under any restraint, and the more rebellion they store up in their souls while they are little, the sooner they will break away from discipline in adolescent days. But even the tiny ones are surprisingly logical, and while they resent unfairness and arbitrariness, they appreciate justice and fairness quite as much.—Ethel Peterson.

"Switzerland."

The poem, "Switzerland", in our issue of July 9, was written by the Rev. Wm. P. Taylor, of the Diocese of Newark. It prefaces a novelette, "Solved—a World-Consolidation Formula", from which we quote the following significant thoughts:

"The Five-Formula:

1. The full staturing of every human, 2, his or her proper placement in the Kingdom, as revealed; 3, universal sympathy; 4, Respect for all points of view; 5, The open mind."

"As they walked and talked, a Kremlin church-bell, sounding through the air, brought from the one-time anarchist, these words: 'That will free Russia'."

"Do you agree with the asservation of an American clergyman that the world's richest conception of Christ is to come out of China? The reply was, 'Yes, and not only so, there are those in the field who have the intelligent conviction that real Christian unity will there first find practical demonstration and that, as an expression of the fullness of Christ'. China—from her mass-thinking and her devotion to tradition—will expand, coordinate, and complete the Christo-centric tendency such as that at present under way in India. Think of it! The 'West' shall thus again, gain from the 'East' the very Christ—the Christ of each man, that is, the Christ of India; and the Christ of the race, that is, the Christ of China (henceforth the thesis of Chinese Christianity). Yes, I see the Kingdom coming, as come it must. There can be no surprises or defects outside divine calculation. All has been provided for. 'I have overcome the world'. The groanings of the Orient are but the travail of earth's new-birth. God speed the day when His Son shall come to His own: the whole heart of each child of man and the heart of an ordered mankind!"

The True Sight.

There is much sorrow which would instantly be turned to joy if those who weep could see things as they really are. The loss of a friend is grieved over, but if we could follow the friend into the glory of heaven we should rejoice. The things we think are calamities and causes for sorrow, if we could see them as God sees them, would appear to be blessings. If Mary had found the body of Jesus in the tomb as she expected to do, it would have been cause for grief. The empty tomb at which she grieved was the reason for the world's hope. Mary did not recognize Jesus. How needless her sorrow was, for, if she had known Him, joy would have filled her heart. Is it otherwise with us in our times of fear? Jesus is beside us, even speaking to us, but we do not know it is He, nor do we hear His words of comfort. We grieve and let ourselves be crushed by our sorrows, not knowing that the sorrow is only the shadow of a great joy, and that what seems to us emptiness and loss is really the blessedness of heaven.—Evening Thoughts.

For the Southern Churchman.

The Mountain-Born, Facing Blindness.

K. C. S.

I lift mine eyes up to the hills,
My poor, dim eyes that vainly try
To see familiar forms that stand
Outlined against the deep blue sky.

Born 'neath the shadow of those cliffs,
Encircled always by their strength,
I've toiled, with hope 'mongst them to rest,
When evening shadows fall at length.

Though now, through memory's glass alone
May I behold these pictures rare,
On brain and heart they're graven clear:
The hills that rise so fresh and fair.

The wooded summits, green and cool,
The fir crowned fastnesses so grim,
The mighty crags so stern and gray,
The distant ranges, blue and dim:

Rising at dawn from pearly mists,
Or bathed in noontide's fiercest light,
Purple against the sunset's gold,
Or sleeping under moonbeams white;

Through changing day and darkening night
The mountains stand, serene and tall,
With cloud-capped turrets, snow-clad towers,
A massive, strong, protecting wall.

No need for mountain-born to see
The dear loved country of his birth;
Antaeus like, he need but feel
The strengthening touch of Mother Earth.

When to the seer on Patmos came
The beatific vision grand,
Did he not see, all glorified,
His own beloved mountain land?

The heavenly city, shining high,
With gates of pearl and jeweled wall,
We, too, may view, when westering sun
Throws dying glory over all.

Through days of storm and stress and care,
Through nights of grief or nights of pain,
To lofty crests I've raised my eyes,
Nor ever failed new hope to gain.

And still to them mine eyes I lift,
Though strength may fail and sight may fade.
For patience, courage, light I look,
Above the hills, whence comes my aid.

Your Summer Opportunity.

One's vacation period, rather than being considered a release from service to the Church, should be esteemed a privilege for continued service. Not that we are to carry on the same work we do at home, but surely that we shall regularly attend the Church services and willingly accept opportunities that may come to encourage, help and support the Church in summer places and throughout the countryside. A writer in the Newark Churchman has visualized the vacation opportunity of Church people in a manner that challenges one's loyalty:

"Wherever our Church people go they ought to find out where our Church services are held and give a good example by attending them. In the smaller places they ought to give any encouragement in their power to the resident clergy or to those who have charge of the summer churches. The summer visitors who do not go to Church are often an injury to the parish and the dependable parishioners are glad when the summer visitor is gone. The summer visitors who go into the rural places and display their possessions and their manners do much mischief and show very bad taste, while those who show an interest in the little churches and quietly give a helping hand do much good. It becomes us all to take our religion with us wherever we go and make ourselves worth as much to the Church in summer as in winter."—St. Andrew's Cross.

Citizenship.

Citizenship is a much more considerable affair than registering and voting. It goes far beyond the taking out of naturalization papers to qualify as one of the body politic in the land of the brave and the free. Citizenship has a duty for every citizen, not simply on election day or in the primaries, but the whole year round; and it is a duty that is social and not merely political.

To be a good citizen is to be a good friend and neighbor. It is to manifest loyalty and integrity in business relations. Good citizenship acts to build up not alone the prosperity of a private concern, but the welfare of commerce and trade in general.

The good citizen, singly or corporately, pays his debts. He does not keep others waiting for the money they have earned and therefore own. He has an instinctive horror of borrowing without a definite and understood prospect of repayment.

He keeps his appointments. He respects the right of other men to the same consideration from him that he wants from them. He feels that as each man does his part, is true to his own trust, minds his own business, is responsible and reliable in his own person, the average level of credit and prestige for the whole community will rise.

Citizenship means a realization on the part of one man that all men are helped or hindered by his individual performance. The mean and discreditable things we do that count against us react on the rest as well.—Philadelphia Public Ledger.

God's providence never places you where His grace cannot keep you.

When we despair, not only our compass, but our ship is gone.

For the Young Folks

The Man Born Blind.

He stood before the Sanhedrin;
The scowling rabbis gazed at Him;
He recked not of their praise or blame;
There was no fear, there was no shame;
For unto one upon whose eyes
The whole world poured its glad surprise
The open heaven was far too near,
His first day's sight too sweet and clear
To let him waste his new-earned ken
On the hate-clouded fear of men.
But still they questioned, "Who art thou?
Where was thou born? What art thou now?
Thou art not he who yesterday
Sat here and begged beside the way,
For he was blind". "And I am he;
For I was blind, but now I see".
He told the story o'er and o'er;
It was his full heart's only lore;
A prophet, on the Sabbath day,
Had touched his sightless eyes with clay,
And made him see, that had been blind.
Their words passed by him like the wind,
Which raves and howls, but cannot shock
The hundred-fathom-rooted rock.
Their threats and fury all went wide,
They could not touch his Hebrew pride;
Their sneers at Jesus and His band,
Nameless and homeless in the land,
All could not swerve him by one word.
"I know not what His name may be;
Sinner or saint, but as for me,
One thing I know—that I am he,
Who once was blind but now can see.'
They were all doctors of renown,
The great men of the famous town;
Their deep brows wrinkled, broad and wise,
Beneath their wide phylacteries;
The wisdom of the past was theirs,
And honor crowned their silver hairs.
The man they jeered and laughed to scorn
Was unlearned, poor, and humbly born;
But he knew better far than they
What came to him that Sabbath day;
And what the Christ had done for him—
He knew, and not the Sanhedrin.

—John Hay.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

How to Serve Jesus.

M. L. G.

"What shall I do?" asked the rich young man. And Jesus told him to get rid of his burden of riches that he might be free to follow Him. So I think He would say to us, of whatever stands in the way of our walking with Him. If the young man's riches could have been used as Mary's ointment was used, to symbolize the gift of love to the Master, he could have kept them—they would have been poured out in service, hardly noticed save as they enabled the young man to serve, to follow, to give. But if, instead of serving, those riches demanded for themselves the service of that young man's heart, then they were no help, but a barrier, and his only hope lay in getting rid of them.

When we give ourselves, we must be given as one said, "Clean away to Jesus". Then His Spirit can possess us, our whole selves, soul and body. It is just a question of giving and meaning it, as He gave Himself to us and meant it, though it cost Him His life. We do it at our Baptism, and at Confirmation, and at every Communion Service, for ours is a living gift, and we need to renew it so that we may never forget Whose we are and Whom we serve. He does not demand it. He let the rich young man turn away sorrowful, though it left the Master more sorrowful still. It must be a free gift.

But if we do give ourselves we are like wires that have been connected with a great current of electricity. Power flows through us, not our own, but making us the way by which light and strength can be carried. All power in Heaven and Earth is His, and we are His! What can He not do with us His friends, if we will keep our hearts open to Him, in living touch with Him.

There is work enough to do. The Gospel is not carried yet into all the world. He was the Prince of Peace, but men are still at war. He wanted the children to come to Him, but ignorance and greed still hold them back. He prayed that His friends might be as one, but even in his Church there is strife and division.

Let none who calls Him Friend serve Him with less than a whole heart, that His Kingdom, which only our half-heartedness hinders may come at last!

The Happy Campers.

With eyes swimming in tears against which he manfully struggled Bobby Dick stumbled up the back steps and into the house. Coming into the room where his aunt sat in a low rocking-chair beside the geranium-filled window, darning stockings, he leaned against her comforting knee.

"What is the matter, sonny boy," she asked, laying down her sewing that she might stroke his soft curls.

In spite of his manful efforts, Bobby Kirk's chin began to quiver.

"The fel-fellows are playin' cowboy," he swallowed, "an-and they won't let me play."

Auntie's hand slid from Bobby Dick's hair to his shoulder, which she patted encouragingly.

"They won't?" she asked. "How is that, dear?"

"They say I don't look a cowboy, an-and anyway I haven't got any red bandana, and all cowboys have to have red bandanas."

"Dear me," exclaimed Auntie, "no red bandana! Well, never mind," she went on reassuringly. "Suppose you and I go out in the back yard, and make a fire and play we are campers."

A beam of sunshine broke over Bobby Dick's face, chasing away the tears. "Oh, Auntie!" he cried delightedly, "you do think of the bestest things!"

Busily they set to work building an oven with some old bricks and soon had a fire crackling cheerily within it.

"Bobby Dick," said Auntie, as she bustled about, "you run into the house and get some potatoes, some onions, and that half box of bacon. Jane will give them to you."

As Bobby Dick, with arms piled high, returned from his errand one of the cowboys, riding his steed at a furious pace down the alley, caught sight of him. Passing, he peered through the panels of the gate. "What you doing?" he asked.

"Playing campers," shouted Bobby Dick as he dumped his burden beside the oven and hastened after more sticks.

With nose thrust between the palings, the rider watched with eager interest. At last he edged into the yard. "Say," he asked, "can I play campers?"

"Certainly," came Auntie's hearty reply, and, dropping his stick, the boy set to work with a will on peeling potatoes.

A second boy astride a stick horse came to a sudden halt as he appeared around the corner of the house. Wistfully he stood gazing upon the happy campers about the fire.

"Oh, Jack!" cried Bobby Dick, catching sight of him, "we're having such fun! Don't you want to come and play?"

Jack needed no second invitation, but rushed eagerly forward to join in the game.

"Dear me," cried Auntie, "we have forgotten the bread! Jack," she added, "suppose you run in the house and ask Jane for a loaf of bread."

My, how busy they were! And how good the smell of the frying bacon, onions, and potatoes! Drawn by this appetizing odor, one by one the rest of the cowboys abandoned their horses to join the campers.

Auntie cut the bread, piling each slice high with bacon, onions, and potatoes, and Bobby Dick passed them around.

"This is lots more fun than playing cowboy," said one of the boys as he reached for his slice. "How did you ever think of it, Bobby Dick?" and he gazed admiringly at the curly-headed lad, who, to his shame, looked nothing like a cowboy and who, alas! possessed no red bandana.

"Auntie thought of it," cried Bobbie Dick, smiling joyfully up at his auntie as she passed on her way into the house to glance over the happy group, "she always thinks of the bestest things!"

—Adapted.

The Lost Package.

As Robert whizzed around the corner of the cement sidewalk on his roller skates he saw a square parcel lying in the weeds.

"Oh! Look here! A package in the weeds!" he cried suddenly, bracing himself for a sharp turn.

"I see it," answered Clifford, and managed to come to an abrupt halt. Eagerly he picked up the square box. "It's mine! I picked it up first," he claimed, opening the package. It contained a brand-new baseball mitt.

"No, sir! That glove belongs to me. I saw it first!" asserted Robert stoutly.

"I say it's mine. Finders are keepers," insisted Clifford, beginning to skate away with the article.

Robert's face covered with an angry frown. "Well, if you're that kind of a boy, you needn't go with us on the hike to Haystack Mountain tomorrow," he called after the other boy.

Clifford did not answer, but skated rapidly away, the package under his arm. He was thinking of the fun he would have with the new mitt. A new baseball nine had just been formed and he was the catcher. The glove would certainly come in handy. And he surely had picked it up first. He couldn't see why Robert should have a right to it.

As he skated slowly past a tall hedge, he heard voices on the other side. They were girls' voices; so Clifford thought he wasn't interested in what they were saying. Anyway, he didn't want to be an eavesdropper. But one of the voices sounded tearful. A few words, choked and muffled, reached the boy's ears. He stood still a moment; then with a quick jerk he grasped the glove tightly under his arm and skated briskly away. "This glove is mine!" he muttered gruffly. "Anyway, I picked it up. Rob only looked at it."

The next day was just the kind for a hike in the mountains. Haystack was a huge elevation on the upper part of a farm belonging to Robert's uncle. From the summit one could get a wonderful view of the surrounding country. Robert had been up there the summer before, with his uncle, and he had learned many curious things about it.

There were to be four in the party; besides Robert and Clifford, Jean, Robert's sister, was going. Then Jean had invited her chum Marian, and altogether a good time seemed ahead. They planned to stop on the mountain somewhere for a weiner roast, about five o'clock.

As the party reached the foot of the oddly shape dmountain—it looked like an immense haystack—Clifford was not present.

"We won't wait for him," announced Robert abruptly. "To tell the exact truth, I don't care if he comes or not."

"Why, Robert, I thought you were a good friend of Clifford's," reproached Jean, a soft-eyed girl of eleven.

"Well, I'm not his friend any more, and he knows why, too!" declared Robert, the dark frown appearing once again on his usually pleasant face.

"It's too bad you boys have to quarrel over nothing, and on your birthday, too," said Jean soberly. Then she seemed to remember something, and a worried look beclouded her face.

"Well, I have reason enough," began Robert grumblingly.

Just then they heard running feet behind them.

"Why, there comes Clifford now!" exclaimed Marion.

Sure enough the boy was sprinting along at top speed, a package under his arm.

"Oh, I'm so glad!" cried Jean. "Clifford always helps us to have a good time."

Robert said nothing, but pretended to look at the mountain in front of them.

Clifford came up breathlessly, his face a glowing red from his violent exercise.

"What made you late?" demanded Jean as the boy slowed down beside them.

Clifford laughed mysteriously. "Can't tell you, Miss Question-box," he laughed good-naturedly. "Say, Robert, I got some dandy weiners for our roast," he said.

But Robert would not answer. He plodded steadily onward up by the winding trail. He couldn't forget so quickly. Of course, the reason Clifford was feeling so good was very plain, the glove was in his possession. But it didn't really belong to him, and he knew it.

Clifford hesitated a moment. He was about to tell Robert something; but just then Jean gave a little cry.

"Just look at those wonderful rocks up there by that clump of trees! Let's see which one can reach them first."

With shouts they all started off. Clifford, however, took a short cut and was seen several yards ahead. At that moment a queer rumble was heard from above. Robert and the girls paused to see what caused the strange sound. Clifford was racing ahead.

"That's only thunder," he shouted. "I'm going to beat you!"

But the sound was not thunder. In a moment small stones and soil began to tumble down, followed by larger boulders and more soil.

"It's a landslide!" cried Robert warningly. "Come back!" he cried, for Clifford was right in the path of the falling rocks.

Clifford saw his danger too late to return. He must hurry on to get out of the way. Abruptly he changed his course and ran to one side of the landslide.

Robert was in despair. He knew Clifford could not go far that way. He would soon reach the edge of a sharp bluff, where he must halt. If the rocks continued to fall he could not get out of their path. He would be helpless

Jean and Marian cowered to one side under the shelter of a single pine tree. "What shall we do to help him?" moaned Jean in terror. Marian clasped her tightly as she stared at the boy on the other side of the slide. He had turned to them a pale, frightened face, for he had reached the bluff and knew now he could go no farther.

Robert was looking at him desperately. After all, Clifford was his friend. He must help him if he could. But how?

Then suddenly Robert remembered the trip he and his uncle had made up this very part of the mountain. The old Indian passageway! He strained his eyes upward. Yes, there was the very clump of bushes concealing the opening. His uncle had shown him how cleverly the Indians had concealed the mouth of the narrow corridor from their foes.

Quickly Robert made up his mind. He turned to the trembling girls. "Now don't be afraid. I'm going to help Clifford. I'll be careful, but I must go, or he may be hit by some of those large rocks if he stands there much longer, and knocked off the bluff. You girls stay right here under this tree."

He narrowly missed the falling rocks. Now there was a lull. With a bound Robert tore across the path of the slide. In a moment he was on the other side, racing toward Clifford.

"Come on with me," he shouted as he grasped the arm of the bewildered boy.

Together they struggled up the mountainside, dodging rocks and other flying missiles as they went.

"We're making for those bushes," gasped Robert, pointing upward.

"Yes, I see," answered Clifford, straining to follow.

A minute later the two boys reached the friendly bushes. Robert pulled them roughly aside. The opening loomed up black and forbidding.

"It's all right," cried Robert. "I've been here before." He dashed inside, followed hurriedly by Clifford, just as a huge rock bounded heavily over them.

"We're safe, but we've had a close call, all right!" panted Robert, as he sank down on a rock.

Clifford looked at his companion. "Where are we, anyway?" he asked curiously.

"Why, this is an old Indian passageway," Robert assured him. "It's hundreds of years old, my uncle told me. It leads right through the mountain here. This is only a narrow bluff. We'll be safe on the other side and can soon reach the top from a trail leading from the exit."

Clifford was silent a moment. "Before we go on, I want to tell you something, Bob," he said. "I didn't keep the glove after all. I left it at your house this morning. That was why I was late getting here."

Robert looked at him in complete surprise. "You didn't keep it!" he echoed.

"No. It's at your house now. I heard your sister crying because she had lost it and it was to be your birthday present, she said," went on Clifford slowly. "But I didn't intend to keep it, anyway, for you saw it first. I decided I had no right to it, after all."

"Shucks!" cried Robert warmly. "I guess you can use that glove whenever you want to, Cliff. Come on, let's get out of here and wave to the girls from the top. Then they can come on, for the slide must be over now."

The two boys scrambled through the long narrow cavern and quickly reached the exit on the other side. It, too, was covered with concealing bushes. In a few minutes they had reached the top of the trail and were waving to the astonished girls from the summit of Haystack.

"Come up, and we'll have our weiner roast up here," they called lustily.

As the happy girls began climbing the boys built the fire among some round stones.

"It'll take more than baseball mitts to make enemies out of us, won't it?" said Robert, as he blew on the tiny flame.

"Yes, and I don't think I'll ever believe finders are keepers again," answered Clifford, untying the package of wieners which would soon be sizzling on the hot, clean rocks.

When the girls reached the scene of the roast, the boys were spearing wieners with peaked sticks ready to hand to them.

"Come on and have one," they offered. "Then we want to show you the Indian passageway we came through."

Eagerly the girls listened to the tale of the curious cavern, quite ready to explore it.

Then Clifford interrupted shortly: "Don't worry any more about the glove, Jean. It's at your house now. I left it there."

Jean's face became radiant. "Clifford, you're the best boy I know, next to Robert."

And Clifford felt quite rewarded for the loss of the mitt.—Junior World.

Golden Wings Is Saved by Mr. Thumpety-Bump.

Early one bright morning Golden Wings was sitting on the front porch of her little green house looking out over the daisy field. Pretty soon she heard a big noise—zo-o-o-on—like an aeroplane. It was Mr. Thumpety-Bump, the beetle. Now, Mr. Thumpety-Bump is so awkward in his movement that he bumped right into Golden Wing's house and fell down on his back right before her. When Golden Wings saw his funny efforts to right himself she began to laugh and said, "Well, if I couldn't fly any better than that, I'd quit. Just watch me". Then she spread her golden wings and floated gracefully out across the daisy field.

But as she flew she was thinking about her pretty wings and how gracefully she could fly, and not watching where she was going. And what do

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you think? She flew right into a big web that a hungry spider had made the night before. The tiny threads of the web became so wrapped around her pretty wings and body that she could not get away.

Then she heard the hungry spider coming out of his house. He began to climb up the web to where Golden Wings was, and soon he was close enough for her to see his hungry eyes and ugly mouth. She was terribly frightened and began to wonder if, when the spider had eaten her, her little friends of the daisy field would ever know what became of her.

But just then Mr. Thumpety-Bump, who had kicked himself straight again, came flying along. And before he knew it, he had bumped right into the web where Golden Wings was. But he was so big and strong the threads could not hold his wings. He tore the web to pieces and set Golden Wings free.

After that Golden Wings never laughed at Mr. Thumpety-Bump's awkward movements any more.

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TEACHERS AND WOMEN WORKERS needed in the mountains. For particulars write ASSOCIATE ARCHDEACON, W. R. Mason, Charlottesville, Va.

Deaths

SHREVE: Died, suddenly, on July 2, KATHLEEN GLOVER SHREVE, at Ventnor, New Jersey.

"The souls of the righteous are in the hand of God."

CHEW: Died, July 1, 1927, at her home, in Charles Town, West Va., LOUISA FONTAINE, born at Mount Vernon, wife of the late Colonel Roger Preston Chew, C. S. A.; daughter of Lieut-Col. John Augustine Washington, C. S. A., last private owner of Mount Vernon, Virginia.

"She has seen the King in his beauty, and is satisfied."

IN MEMORIAM.

Miss Mary Kennon Scott.

On July 13, 1926, the saintly MARY KENNON SCOTT entered into the rest that remaineth for the children of God at her home at Manakin, Powhatan County, Virginia, and though a year has passed since her passing she is still greatly loved, missed and mourned. She was born at and lived on Manakin Plantation, one of the old and great estates of the James River Valley, which has been owned and occupied by her people since 1727, when Mr. Edward Scott came to Powhatan County and became a member of the Vestry of King William Parish. Her ancestor, Captain John Scott ,had settled in New Kent County and became a member of the vestry of St. Peter's Parish, in 1703, after which some of the family came to Powhatan County and others went to Albemarle County and established Scotland Plantation and the town of Scottsville. These Scotts have been members of and vestrymen of the Church ever since.

Miss Mary K. Scott's father was Edward Scott and her mother was Mary Kennon Scott, a descendant of Princess Pocahontas tehrough the Bollings and her mother died when she was but a week old. She was educated at private schools in Virginia and took the profession of teaching and taught in private and public schools in South Carolina, Maryland and Virginia with great success. She was an admirable teacher, a great reader and highly cultured. She also taught music and was an excellent musician in both instrumental and vocal music. In 1906 she took up the study of stenography and became a professor of stenography and taught it for seven years at the Virginia College in Roanoke, Va.

She had a reputation as a beauty in her young womanhood and never lost it —being to the end a Christian gentlewoman of great charm of mind and manner, always cheerful, unselfish, generous, charitable in her judgments, interested in others, active in every good work and concerned with public affairs. Her greatest love and devotion was old Manakin Church, established in 1700, and located on Manakin Plantation. Her funeral was held within its walls and she was buried in its church yard.

She left four brothers, C. Selden, John L., Robert H. and Samuel Scott, and one sister, Miss Lucie Beverley Scott, all of Powhatan County. Her departure is a great loss to her family and a large circle of friends and acquaintances. She was ever popular and greatly beloved and this consistent and earnest Church woman, though gone, will not be forgotten.

CHURCH INTELLIGENCE

(Continued from Page 16.)

sixteen and continued for two weeks.

The Daily Vacation Bible School opened its annual session at Porter Academy on July 5, with an enrollment for the first day of ninety-seven, which total has been substantially increased. A corps of twelve teachers was on hand to take charge, with Miss Sadie Wagener as Principal, and the Rev. R. H. Jackson, Director.

Camp Capers.

The Episcopal Church Camp, Ellison Capers, was held at Brevard, June 18 to July 1.

One hundred and ninety-two campers were registered this year, and of these thirty-three came from Charleston, and about half from the lower diocese.

Counsellors and Campers are agreed that this year's camp was the best that the joint dioceses have held yet, and already some of the members are looking forward to the 1928 camp.

R. H. J.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.
Rt. Rev. C. S. Quin, D. D., Coadjutor.

Chapel For Rice Institute, Houston.

Mrs. Edwin L. Neville, of Houston, has given a chapel in memory of her brother, Edward Albert Palmer, as the second unit in a comprehensive plan of work for the 1,400 students and professors of Rice Institute at Houston.

The first unit of this plan is the Autry House, built six years ago under the administration of the Rev. Harris Masterson, Jr. The building of the Palmer Chapel marks the close of the first year's work of the Rev. Francis M. Osborne, the present rector of Autry House. The chapel will be finished in November, when Autry House will be the social and Palmer Chapel the religious center of Rice Institute students and professors, all under Mr. Osborne's direction.

The building will be of masonry construction throughout and consists of chapel, tower, and cloister. The chapel will be given, completely furnished, at a total cost of $100,000.

Personal Notes

The Rev. A. D. Ellis has resigned the rectorship of Christ Church, Tuscaloosa, Alabama, to accept a call to St. Anne's Church, Nashville, Tennessee. He expects to assume his new duties the first of August.

The Rev. C. F. Smith, rector of Christ Church, Big Stone Gap, in the Diocese of Southwestern Virginia, has accepted the call to Grace Church, Berryville, in the Diocese of Virginia, succeeding the Rev. George S. Vest, recently resigned.

The Rev. Harold V. O. Loundsbury, formerly rector of Trinity Church, Shepherdstown, W. Va., has accepted a call to the Memorial Church of the Good Shepherd, Parkersburg, W. Va., and will take charge August 1.

The Rev. John Lowry Hady, rector of St. Paul's Church, Doylestown, Pa., who has accepted a call to Gloria Dei (Old Swedes') Church, Philadelphia, will take charge August 15.

The Rev. Philip S. Smith, formerly rector of St. Stephen's Church, Florence, N. J., has accepted a call to St. Paul's Church, Tombstone, Ariz.

The Rev. Harrison W. Foreman, formerly Archdeacon of Central New York, has accepted the position of secretary of Rural Work, and will take up his new work, with address at 281 Fourth Avenue, New York City, December 1.

The Rev. John F. Kirk has resigned as rector of the Church of Our Saviour, Jenkintown, Pa., and accepted a call to St. Thomas' Church, Glassboro, N. J., effective August 1.

The Rev. Morton C. Stone, formerly rector of the Church of the Holy Nativity, Chicago, will take charge as

Chaplain of the Chapel of St. John the Divine, University of Illinois, Urbana, Champaign, Ill., September 1.

The Rev. Charles Paddock Johnson, recently ordained deacon, will take charge as chaplain to students at Princeton University, Princeton, N. J., September 1.

The Rev. Henry Neal Hyde, formerly rector of St. Paul's-by-the-Lake, Chicago, has accepted the position of executive secretary of the Diocese of West Missouri, and should be addressed 318 Rialto Building, Kansas City, Mo.

The Rev. John Mitchell, formerly chaplain of the Chapel of St. John the Divine, Urbana, Champaign, Ill., has accepted the rectorship of St. John's Church, Dresden, Saxony, Germany. His new address is Dresdener Bank, Dresden.

The Rev. Willoughby M. Parchmont, formerly rector of St. Philip's Church, Jacksonville, Fla., is temporarily in charge of St. Barnabas' Church, Altoona, Pa.

The Rev. Charles R. Bailey, Ph. D., rector of St. Anne's Church, Revere, Mass., is for the eighth consecutive year in charge for the summer of Trinity Church, Hoboken, N. J., the Ven. Malcolm A. Shipley, rector. Dr. Bailey will also have temporary charge of St. Paul's Church, in the same city. His address is 707 Washington Street, Hoboken, N. J.

The Rev. Jerrald C. Potts, formerly rector of Holy Cross Church, Jersey City, has accepted a call to Christ Church, Coxsackie, N. Y.

The Rev. William John Williams, formerly rector of the Church of Our Father, Foxburg, Pa., has now become missionary at large in the Diocese of Erie, with residence at Oil City, Pa.

DEATHS.

The Rev. W. J. Clarke Agnew, rector of St. Peter's Church, Stone Ridge, and St. John's Church, High Falls, N. Y., for the past thirty-seven years, died on July 1.

Mr. Agnew was a student of St. Stephen's College. He was ordained deacon in 1887 and priest in 1888. Before going to New York he held cures in Omro, Wis., and in Houtzdale, Pa.



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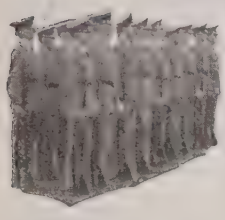
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Earth-sadness and sea-bitterness,
Heaven over-arches you and me,
A little while and we shall be—
Please God, where there is no more sea,
No barren wilderness.

Heaven over-arches you and me,
And all earth's gardens and her graves
Look up with me, until we see
The daybreak and the shadow flee;
What though tonight wrecks you and me
If so tomorrow saves?

I often think that the best-spent minute in a man's life may be that on which he says to our Lord: "Please go with me" before he starts out to his day's work. Revolutions slumber in that simple petition.

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Thoughts For the Thoughtful

Who conquers indolence will conquer all the rest.—Zimmerman.

'Tis looking downward makes one dizzy.—Browning.

"The greatest of faults, I should say, is to be conscious of none."—Carlyle.

There is not a young life under the sun but what may wisely go down upon its knees and pray, "O Lord, make me loyal".

Every child comes into the world with the messages that God does not yet despair of man.—Rabindranath Tagore.

No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

The Transfiguration has shed its light upon all ages. A glimpse of the divine beauty has broken through the darkness and has cheered the humblest pilgrim.—F. D. Maurice.

Better be cold than assume to feel. In truth, nothing is so cold as an assumed, nosy enthusiasm. Its best emblem is the northern blast of winter, which freezes as it roars.—Channing.

Missions is a drive against localism, which is clean against the spirit of Christianity. The greatness of the missionary task will force the Church to close its ranks and seek divine power. —J. R. Mott.

There are two good rules which ought to be written on every heart. Never believe anything bad about anybody unless you positively know it is true. Never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it.—Henry Van Dyke.

Such help as we can give each other in this world is a debt to each other, and the man who perceives a superiority or capacity in a subordinate, and neither confesses it nor assists it, is not merely a withholder of a kindness, but the committer of injury.—Ruskin.

How calm and sweet the hour
When Christ to us doth speak!
We walk as His disciples walked,
As still His face we seek.
His voice we inly hear,
Our hearts within us burn,
His risen power He tells
And we His will discern.
—E. C. Bacon.

Our Christian religion is something for daily application and experience. It is not something to be resorted to in an emergency; not something to fall back upon in times of dire distress. On the contrary, it is a sustaining and tranquilizing influence to help out all along the way. It is required that the believer shall "grow in grace and knowledge of our Lord and Saviour Jesus Christ". This development should be from day to day.

SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 92. RICHMOND, VA., AUGUST 6, 1927. No. 32.

BISHOP WILLIAM CABELL BROWN

How impossible it seems to realize what has come so suddenly to us, that our great Bishop Brown is gone. For certainly he was a great bishop and a great Christian. As a missionary, as a scholar, as an educator, as a wise and courageous executive, as a leader in the councils of the Church, he was surely a worthy successor to the stately line of Virginia bishops.

But to some of us, he was great in another way—in the sincerity and loyalty of his thoughtful friendship.

His career was in many ways unusual. Going immediately on graduation from the Virginia Seminary to our Mission in Southern Brazil, spending some twenty years, the very heart of his active ministry, in that country, and then called to assist Bishop Gibson in the Virginia Episcopate, he rapidly came to occupy an outstanding place of leadership in the general Church. It was a fine testimony to the conspicuous abilities and the gracious and forceful personality of this attractive man.

As presiding officer of the House of Bishops, a most difficult post, Dr. Brown gave proof of these qualities that his fellow-workers in Brazil knew well were his, a calm and yet loving firmness and decision, and an unruffled patience and good temper. In his responsible position as assessor to Bishop Murray, the President of the National Council, Bishop Brown has rendered great service, and will be sorely missed.

But, perhaps, the service to the great Cause of the Kingdom, which was most characteristic of the man (though, of course, the present writer cannot claim in this to be entirely impartial), was what he was given to do as one of the founders and guiding spirits of our Mission in Brazil. He himself confessed that he looked back upon that unique, constructive work as that which gave him most satisfaction. He left a part of his very self in dear Southern Brazil.

In Brazil today, especially in beautiful Rio Grande do Sul, Dr. Brown's name is a household word; his praise is in all those simple churches. In many an humble home, in remote and primitive ranches out on the sweeping, billowy plains of Rio Grande, at the gathering of the family in simple fashion to erect the family altar, and to offer the heart incense of prayer and praise, those who claim him as their spiritual father, will thank God for him, sorrowing that they shall see his face no more in this life. A goodly number of godly preachers of the Word and dispensers of the Sacraments of redemption and life, men who for more than twenty years have exercised lovingly the ministry of reconciliation, speak of Dr. Brown as the Master—the wisest and most loving teacher of sacred truth that men ever had. The whole constitution and laws of that bright young Brazilian Church bear the stamp of his judicial and temperate mind. The cry for years throughout the Rio Grande has been, "Oh, when is Bishop Brown coming to visit his sons and daughters in the faith, as he promised to do"?

Alas, that promise may not now be realized, and we and they must await the "greetings on Canaan's happy shore

> "The knitting of severed friendships up
> Where partings are no more!' '

The constructive work of outstanding importance rendered by Dr. Brown to all the Churches in Brazil, was that in connection with the making of a new version of the Scriptures in Portuguese, and the translation into the same language of the Book of Common Prayer. In this work, of course, Dr. Brown had able co-workers; but on account of his exceptional preparation in Greek and Hebrew, as well as of his profound knowledge of the Portuguese language, he was given a leading part. In connection with this, it may be said that his command of Portuguese was so excellent that it was said by many, that in his speech and pronunciation he could scarcely be distinguished from a native Brazilian.

I need not speak of Bishop Brown's devoted dedication to the best interests of the Diocese of Virginia. Those more conversant with the facts, must tell of his brave insistence upon what he felt convinced to be for the good of the Church.

These lines are written by one who was privileged to know this admirable man in the intimacy that comes to close workers in a strange land—a comradeship that has no fellow. They are written with a poignant sense of personal loss. Our prayer is that God will graciously minister His tenderest consolations to our brother's dear ones. May his loyalty to the divine Master, a loyalty that saved him from losing patience or hope in the face of many perplexing and disappointing problems, in the midst of much disquieting questionings and challengings of primal and precious truths; may that same loyalty to Him who is the same yesterday and today and forever, be ours and enable us to hold fast the profession of faith without wavering. He that promised is faithful, and will raise up many of like mind to cleanse and defend His Church.

James W. Morris.

SUPERSTITIONS

Human reason separated from Faith and Love is the treacherous foe of both. Worship of it, acceptance of its supremacy and sufficiency, is the most debased, debasing and ridiculous of all superstitions, more exactly contrary than any other superstition to the plain commonsense of the plain people and the known facts. Savages in the wilds of Africa worshipping grotesque images were far more intelligent and worthy of respect than highly cultured Paris in 1793, worshipping, with bestial blasphemies and drunken ceremonial, a dissolute woman as goddess of Reason. The Negroes had learned from what they saw and felt that there was a power higher, stronger and wiser than they and sought to propitiate its favor. Paris, under teaching of apostles of Reason, glorified itself as final judge of right and wrong and maker of destiny and, with unconscious fitness, chose shameless and sordid dregs of humanity as representatives of its creed. That age of Reason, with its comedy and tragedy equally hideous and fantastic, lasted seven months, according to Carlyle. It is revived now in virulent form in Russia, in more or less cowardly and time serving disguises and equivocations in this country and elsewhere, in our schools, colleges and universities, magazines and newspapers, even in our churches. It asserts itself, blatantly and boastfully or with the feeble cunning of the consciously wrong and weak as "Liberal", "advanced", "broad", "progressive", while seeking to inculcate the narrowest and meanest of all bigotries and to lead us back to the darkness that shadowed the world before the light shone on the plain and the star glittered over Bethlehem.

Human reason has stoned the prophets from the beginning. Each onward step humanity has made has been a triumph of Faith and Vision and Love over worldly wisdom, over the reasoning of the profound scholars and the heavy thinkers, from the building of the ark to Lindbergh's flight across the Atlantic. Human thought has obstructed human progress continually. Most of what has been done to increase the power and promote the welfare and happiness of our race has been by valiant defiance of the precepts of Reason, by achievement of what Reason taught was impossible, or after long mistakes and infinities of blunders, frequently by what we call accidents.

Proclaiming contempt for precedent and monopoly of the higher realms of thought, the slaves of Reason fetter themselves to what has been and is, bind themselves tightly to the material, stifle their souls, blindfold their spiritual eyes. Living, as all of us do, among miracles and mysteries and the inconceivable and the living, ever present evidences of creative and directing Power, they make ludicrous pretense of knowing all they insist that there can be nothing beyond the range of our knowledge, that nothing that has not been done by human means can be done, ignoring the constant recurrence of the undreamed of and impossible of last year, the familiar commonplaces of this. Rejecting the Bible, they give guesses based on glimpses of the past of our race and of whence and how we have come. The boldest of them does not dare predict what will happen tomorrow, aside from the ordinary orderly courses of nature, but they tell us that we came from pulp formed in stagnant sea water and must go presently to extinction, that the flesh that will be rotting food for worms is all there is of us. Asserting stern allegiance to logic, they are ludicrously illogical. The indisputable logic of Reason is absolute, narrow selfishness, isolation from all emotions, desires, hopes, purposes, outside demands of our own pleasure. Endurance of the pain and danger of child-birth and love of women for the children they bear, the love for country and cause that urges men to offer their lives for either, are directly opposed by Reason, which tells us that we are at the ultimate and have no obligations but to ourselves, no duty but to get through this life as comfortably as we may. Russia's rulers are trying now to put into operation this philosophy of Reason, making the wives and daughters public property, abolishing the home along with the Church, taking the babies from their mothers to be trained by the government to idolatry of Reason. Yet we are told that Reason is to contradict its own lessons and develop universal brotherhood. The primal, savage instinct for destruction is enlisted for reconstruction and the reign of Reason. Shrieking exultantly that we have no hope beyond this little life and no responsibility to any but ourselves, we are to develop universal fraternity and altruism.

History tells results. The few years of Christ's life made what we may call the reign of the inward trinity, Love, Faith, Reason. The years of the French Revolution gave us the rule of Reason alone. The Christ time climaxed on the Cross in agony and in establishment of beneficent dominion over the world, continuing to increase after nineteen centuries. The reign of Reason, drenched with blood of innocent and evil alike, each moment of it a new horror and crime, collapsed with the whiff of grapeshot and developed Napoleon. That chief product and highest priest of Reason led hundreds of thousands of men to slaughter and be slaughtered for his ambitions. His one hope at Waterloo was in the unreasoning Love and Faith he had won and did not deserve and his reasoning and planning landed him on St. Helena. The Saviour, meekly yielding His life, made consolation and hope and happiness for countless millions of all generations, living balm for bruised and stricken hearts, endless help and strength for the weary and heavy laden.

Worshippers of Reason continue to worship. They can not grasp conceptions of eternity, of infinity, of the space into which we look, of the beginning of things. They cannot explain how, nor why ants and bees and birds go home without landmark or guide, nor the unseen but all pervading power that holds the needle point to the North. They can not show the principle or place of life in a grain of mustard seed, a microbe, or an elephant. Yet, they assert final and complete knowledge, brand as superstition faith in the supernatural, belief in the testimony of eye-witnesses of the resurrection, confidence in a future beyond this life.

And Faith and Love live to sweeten and glorify the life here, to give happiness to humanity, to carry light and hope into dark places, serenely consigning to contempt and impotence the pitiful superstition of Reason worship. Then, when the call comes, the soul holding this trinity of Divine gifts flies on sure wing, straight as the homing bird, over all mountains of doubt, over sombre forests of fears, through the valley of the shadow and across the river—to home and everlasting rest and peace, contentment never to be disturbed.

Alfred B. Williams.

To love God is to love His character. For instance, God is purity; and to be pure in thought and look, to turn away from unhallowed books and conversations, to abhor the moments in which we have not been pure, is to love God. God is Love; and to love others till private attachments have expanded into a philanthropy which embraces all at last—even the evils and enemies—with compassion, that is to love God. God is truth; to be true, to hate every form of falsehood, to live a brave, true, real life—that is to love God.—F. W. Robertson.

WHAT IS FUNDAMENTALISM?

By the Reverend W. B. Riley, D. D.

DAILY newspapers often employ queer reporters. The man who is often interviewed must, almost as often, ask himself the question, "What are the requirements by which newspaper reporters are adjudged and employed"? They range all the way from ignorance to education, from dullness to keenness, from men of matchless tact to insufferable boors, and the daily press reflects that fact.

Leading magazines commonly voice writers of talent, but they have a strange method of treating mooted questions. Either they propose to employ only the pens that harmonize with editorial prejudice, or they give place to the opinionated who enjoy a peculiar literary pull. What could be more strange than the magazine course concerning "the war in the churches", or the fight between fundamentalism and modernism?

A dozen years ago, a great layman, Lyman Stewart of Los Angeles, placed in the hands of a competent committee a fund of $300,000, requesting that the same be used to publish a series of books dealing with the Christian fundamentals, and that the entire Protestant ministry of the world be made a present of the same. The inspiration for this undertaking Lyman Stewart received as he listened to a great sermon from the lips of Dr. A. C. Dixon, then pastor of the Metropolitan Tabernacle, London, England. The publication and distribution of this series had been completed when Dixon and this writer were thrown together for days in the Montrose, Pa., Bible Conference. After long periods of prayer and conference, we agreed together to call the initial meeting that brought into existence **"The World's Christian Fundamentals Association".**

In its first meeting the last week of May, 1919, in Music Hall, Philadelphia, over sixty-five hundred fundamentalists gathered from different states, provinces and continents. Additional auditoriums had to be employed to accommodate the crowds, and at the end of that week the organization was a completed fact, and a volume, "God Hath Spoken", was ready for the press and the Fundamentalist movement was a new-born infant, but a lusty and promising one. The frontispiece of the volume reporting that convention week, carries the pictures of Dr. George E. Guille, Extension Worker of the Moody Bible Institute, Dr. Lewis Sperry Chafer, president and founder of the Dallas, Texas, Theological Seminary; Dr. A. B. Winchester, pastor of Knox Presbyterian Church, Toronto; Dr. Reuben A. Torrey, then dean of the Bible Institute of Los Angeles; Paul Rader, then pastor of the Moody Tabernacle, Chicago; Dr. J. C. Massee, pastor of the Tremont Temple, Boston; Dr. C. I. Scofield, editor of the Scofield Reference Bible, and famous scholar; Prof. W. H. Griffith Thomas, of Wycliffe College, Toronto; Dr. Wm. L. Pettingill, dean of the Philadelphia School of the Bible; Dr. John Roach Straton, pastor of the Calvary Baptist Church, New York City; Dr. L. W. Munhall, author and editor of The Eastern Methodist; Dr. I. M. Haldeman, pastor of the First Baptist Church, New York City; President Joseph Kyle, of Xenia Theological Seminary, St. Louis, Missouri; Dr. P. W. PhilPott, then of the Gospel Tabernacle, Hamilton, Ontario; Dr. George McNeely, pastor of the Elizabeth Avenue Baptist Church, Newark, N. J.; Charles M. Alexander, the world famous singer and president of the Pocket Testament League, and the writer, W. B. Riley, pastor of the First Baptist Church, Minneapolis, founder and president of the Northwestern Bible College. And yet, will you believe it, in all the magazine discussions of the last nine years, not one of these men, all of whom are still alive save Prof. W. H. Griffith Thomas and President Joseph Kyle, has ever been requested by a leading magazine in America to give, through its columns to the public, either a definition or a defense of fundamentalism. On the contrary, they have sought men to speak to this subject whose names are unknown to our circle and have never appeared on our membership list, and have palmed these off upon their readers as the exponents and even mouthpieces of fundamentalism itself.

The result has been that such writers as Rollin Lynde Hartt, confessedly a liberal, and even Harbor Allen, publicity director of the American Civil Liberties Union, our ardent enemy, have come more nearly to giving to the public some fair view of fundamentalism than have its professed, but unknown and almost unheard-of, magazine friends.

If the men prominent in this movement had not been men of the highest literary and scientific attainment, there would be some excuse for this strange course of the discussion. But in view of their outstanding eminence, it is up to the secular magazine world to make its own explanation.

When Luke sat down to write the gospel that bears his name, he said by way of introduction, **"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us . . . It seemed good to me also, having had perfect understanding of all things from the very first, to write . . . That thou mightest know the certainty of those things" (Luke 1:1, 3, 4).**

That is, at least, one justification of my discussion of this subject. I have had to do with the movement from its inception, and speak now from eleven years' thought, observation and participation, for while this is our Ninth Annual Convention, it is eleven years since Dr. A. C. Dixon and myself formulated in our own minds and got ready to put before our fellow-believers the plans that produced the World's Christian Fundamentals Association.

To the question, then, **"What Is Fundamentalism"?**

It would be quite impossible, within the limits of a single discourse or article, to so treat the subject as to satisfy all interested parties. There are too many features of this Christian faith for one to attempt a delineation. But there are at least three major propositions that must appear in any adequate reply, and they are these: It is the Christian Creed, It is the Christian Character, It is the Christian Commission.

It Is the Christian Creed.

Fundamentalism undertakes to reaffirm the greater Christian doctrines. Mark this phrase, "the greater Christian doctrines". It does not attempt to set forth every Christian doctrine. It has never known the elaboration that characterizes the great denominational confessions. But it did lay them side by side, and, out of their extensive statements, elect nine points upon which to rest its claims to Christian attention. They were and are as follows:

I. We believe in the Scriptures of the old and New Testaments as verbally inspired of God, and interrant in the original writings, and that they are of supreme and final authority in faith and life.

II. We believe in one God, eternally existing in three persons, Father, Son and Holy Spirit.

III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word and deed.

V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

VI. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.

VII. We believe in "that blessed hope", the personal, premillennial and imminent return of our Lord and Saviour Jesus Christ.

VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

IX. We believe in the bodily resurrection of the just and the unjust, the everlasting felicity of the saved and the everlasting conscious suffering of the lost.

It would seem absolutely clear, therefore, that many of the liberal writers of recent years have never taken the pains to ask for the basis of our belief. Had it been so, an Old World writer could not have said of us that we held to "a flat earth", to "an immovable world", to "the circulation of the sun, moon and stars around the same every twenty-four hours", to "a canopy or roof overhead", and some New World text-book producers would not have

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Address delivered by Dr. W. B. Riley, President, at the Ninth Annual Convention of the World's Christian Fundamentals Association, at Atlanta, Ga., May 1, 1927.

been willing to assail immature student minds with similar absurd sentences.

This charge of ignorance in realms of science against the leaders of fundamentalism has about as much basis of truth as did the statement from the University professor that the author of the Tennessee anti-evolution bill had, upon learning that the Bible was not made in heaven and dropped down, expressed his regret that he ever wrote or advocated the passing of the bill.

Modernism, when it comes to deal with the fundamentals movement is suddenly possessed with a strange imagination, and if you want to know what the movement is **not** and who its leaders are **not**, read its descriptions of both. Certainly as to what we believe, the above declaration leaves no doubt, and only the man ignorant of the Bible, or utterly indifferent to its teachings, could ever call into question that these nine points constitute the greater essentials in the New Testament doctrinal system.

Fundamentalism insists upon the plain intent of Scripture speech. The members of this movement have no sympathy whatever for that weasel method of sucking the meaning out of words and then presenting the empty shells with an attempt to palm them off, as giving the Christian faith a new and another interpretation. The absurdities to which such a spiritualizing method may lead are fully revealed in the writings of Mary Baker Eddy and modernists in general.

When one is permitted to discard established and scientific definitions and to create, at will, his own glossary, language fails to be longer a vehicle of thought, and inspiration itself may seem anything or nothing, according to the preference of its employer. Professor Machen, of Princeton University, has properly exploited this procedure, and in his volume, "Christianity and Liberalism", has shown that while modernism still calls itself Christianity, it has nothing in common with the faith that for two thousand years has worn that great and honorable name, and as a religion it does not even belong to the same family with Christianity. With keen discernment he says, "In trying to remove from Christianity everything that could possibly be objected to in the name of science, in trying to bribe off the enemy by those concessions which the enemy most desires, the (modern) apologist has really abandoned what he started out to defend".

It is because the true fundamentalist utterly rejects that method that he remains and must forever remain a premillenarian. One of the leading opponents of fundamentalism—an outstanding man in the divinity department of a great university, logically declares it to be foolish to profess faith in the literal Bible and deny its teachings concerning the personal, imminent and premillennial coming of Christ.

There are men who would join us tomorrow if we omitted the seventh point from our doctrinal statement, and they marvel that we permit it to remain in our declaration, knowing its divisive effect. Our answer is, fundamentalism insists upon the plain intent of Scripture-speech and knows no method by which it can logically receive the multiplied and harmonious teachings of the Book concerning one doctrine and reject them concerning another.

The greater doctrines are not individual opinion that can be bandied about at pleasure. In the judgment of the fundamentalist they are forever settled in heaven. **"Holy men" of God who "spake as they were borne along by the Holy Ghost"**, have told us the truth—God's truth—and truth is as unchangeable as imperishable. "Scripture cannot be broken". **The "truth of the Lord endureth forever".** "The empire of the Caesars is gone; the legions of Rome are moldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a rock behind; but the Word of God still survives". And it not only endures forever, but it remains forever the same—the same in words, the same in meaning, the same in spiritual intent. God's work is incapable of improvement. The sun is old, but the world needs no new or improved one!

Fundamentalism is forever the antithesis of modernist critical theology. It is made up of another and an opposing school. Modernism submits all Scripture to the judgment of man. According to its method he may reject any portion of the Book as uninspired, unprofitable, and even undesirable, and accept another portion as from God because its sentences suit him, or its teachings inspire him. Fundamentalism, on the contrary, makes the Bible the supreme and final authority in faith and life. Its teachings determine every question upon which they have spoken with some degree of fullness, and its mandates are only disregarded by the unbelieving, the materialist and the immoral.

Fundamentalists hold that the world is illumined and the Church is instructed and even science itself is confirmed, when true, and condemned when false, by the clear teachings of the open Book, while Liberalism, as the New York Nation once said, "pretends to preach the higher criticism by interpreting the sacred writings as esoteric fables".

In other words, the two have nothing in common save Church membership, and all the world wonders that they do or can remain together, and the thinking world knows that but one tie holds them and that is the billions of dollars invested. Nine out of ten of those dollars, if not ninety-nine out of every one hundred of them, spent to construct the great denominational universities, colleges, schools of second grade, theological seminaries, great denominational mission stations, the multiplied hospitals that bear denominational names, the immense publication societies and the expensive magazines, were given by fundamentalists and filched by modernists.

It took hundreds of years to collect this money and construct these institutions. It has taken only a quarter of a century for the liberal bandits to capture them, and the only fellowship that remains to bind modernists and fundamentalists in one body, or a score of bodies, is the Irish fellowship of a free fight—fundamentalists fighting to retain what they have founded, and modernists fighting to keep their hold on what they have filched.

It is a spectacle to grieve angels and amuse devils, but we doubt not that even the devils know where justice lies, and the angels from heaven sympathize with the fight and trust that faithful men will carry on.

(To be Continued.)

COMING CONFERENCES.

Travelers' Aid Conference, August 8-13
Miss Daisy Cummings, Travelers' Aid, Union Station, Spartanburg, S. C.

Industrial Y. M. C. A. Conference, August 5, 6, 7
E. G. Wilson, 412 Palmer Building, Atlanta, Ga.

Men's Evangelistic Clubs, August 12 to 14
James Morton, Y. M. C. A., Atlanta, Ga.

Summer Quarter of Southern College Y. M. C. A., June 9 to August 31
W. D. Weatherford, Nashville, Tenn.

SCY Camp, June 24 to August 19
C. B. Loomis, 2015 Grand Ave., Nashville, Tenn.

Southern Social Work Executive Institute, August 1-27
Arthur A. Guild, Grace-American Building, Richmond, Va.

Southern Summer School for Social Service and Christian Workers, August 5 to 28
W. D. Weatherford, Nashville, Tenn.

North Carolina Christian Endeavor Leadership Conference, August 19-21
Rev. Wm. B. S. Chandler, Monroe, N. C.

"The Student Inquiry," August 24-31
J. W. Bergthold, 412 Palmer Building, Atlanta, Ga.

Lee School for Boys, Second Year Opens September 7, 1927
J. A. People, Blue Ridge, N. C.

(Note: For full information concerning any of the above conferences, write to the person indicated.)

"THE ARCHITECT OF THE AMPHITHEATRE"

Great Caesar sent an edict forth
That he would build yet still
Another Amphitheatre
To please the peoples' will;
For an architect he chose
A youth whose skill and fame
Had set the streets and homes of Rome
Loud ringing with his name.

With burning pride the young man took
The trust that Caesar gave,
Raptured that he should be acclaimed
Proud Caesar's proudest slave;
Then ever at his task he wrought,
And ever wrought his best.
From flush of dawn to flash of star
He knew no stay nor rest.

But in the stillness of the night
He paced the Appian Way,
To gather with God's hidden saints
To worship and to pray;
For he had learned to love the Christ
Who for his soul had died,
To share the fellowship of such
As served the Crucified.

He passed the hours in holy peace
With living and with dead,
He sang their simple hymns and heard
The blest Evangel read;
Then backward to his task he went,
A giant in his might,
Like one who had seen God and still
Was thrilling with the sight.

At last his mighty work was done,
The final circle laid;
Great Caesar sped his heralds forth
And proclamation made
That every Roman citizen,
Let him be what he may,
Should keep for honor's sake and his
A Roman holiday.

They came in all their grand array,
The Senate and the Court,
The soldier bands and howling mob,
To see the bloody sport;
But first Great Caesar bade them bring
With trumpet and acclaim
The man who built that circus vast,
To take his meed of fame.

They brought him in with shout on shout,
They took the robe he wore,
They clothed him in a richer garb
Than he had worn before;
They placed the chaplet on his head.
By Caesar's own right hand,
They hailed him then with cheer on cheer,
An honor to the land.

This function o'er, they cried again,
"Great Caesar give us sport,
Bring in the Christians, bring them in,
And let their time be short".
Great Caesar bowed, the gates rolled back,
And stopped with sickening thud;
Five beardless youths came calmly in
To seal their faith with blood.

They gazed upon the howling host,
They looked straight up to God,
And prayed for grace to tread the road
Their great Redeemer trod.
"Bring in the lions! Bring them in!"
Great Caesar bowed once more,
And soon the Prayer, the Hymn, the pain
And life itself were o'er.

The architect had seen it all,
Their calmness and their end,
Their farewell glance fell on his soul,
Like kisses from a friend.
He saw the wet and scattered sand,
The lion's clotted mane,
And shreds of spotless white all dyed
With deep, dark, common stain.

Then up he stood with stone-set face
Before the startled crowd,
And spoke the faith that filled his soul
In accents clear and loud:—
"I am a Christian, and I, too,
Will follow Christ till death;
I served and loved the Crucified
Jesus of Nazareth!"

Like lightning in its fearful speed,
Like lightning in its fire,
Ten thousand flaming eyes flashed forth
The fury of their ire;
And with a roar like thunder roll,
They cried with frantic breath:
"Then follow Christ the Nazarene,
And follow Him through death!"

They tore the chaplet from his brow
They rent his robe in twain,
They hurled him through the shrieking air,
To join his comrades slain;
And then with wild Hyena rage
They laughed, then looked and saw
The hero of their love and hate
Beneath the lion's paw.

But far above the Seven Hills,
Where Caesar was unknown,
Ten thousand times ten thousand saints
Stood singing near the throne;
Another soul has entered heaven,
Another fight was won,
Another saint stood waiting there
To hear the blest "Well done"!

—Rev. Walter J. Mathams.

BISHOP MANNING ON CONDITIONS IN RUSSIA.

The dark spot in the world at the present time is Russia, the Rt. Rev. William T. Manning, D. D., Bishop of the Diocese of New York, told the members of the American Club, in Paris, July 28.

"In Russia unspeakable tyranny and most brutal autocracy parades itself as freedom and progress," said the Bishop. "My own judgment is that our country has been absolutely right in its attitude in that matter in refusing to give countenance, encouragement or support to the Soviet Government so long as it continues to stand for its present monstrous attitude against other Governments of the world.

"We have nothing but good-will, God knows, toward the Russian people, but the way we can best help the Russian people and show our good-will is by withholding support from the present group of men who have the power.

"There is a growing desire for right and fair dealing between individuals. We have an illustration of it in the increasingly good relations between capital, and labor in the United States and we see the results of it in the sound and splendid attitude taken by our labor men in America against any and all forms of propaganda pertaining to communism."

Bishop Manning went on to say that while, unfortunately, there was still the possibility of war in the future, and reasonable preparedness was a necessity, the world had nevertheless reached a point where any nation wishing to start an aggressive war for mere conquest or speculation would have the whole of the civilized world against it.

"And if America, France and Great Britain stand firmly together, as please God they ever will, the progress of the world toward justice, right and peace is assured," concluded Dr. Manning.—New York Times.

Dr. Cadman says "Elmer Gantry" (Sinclair Lewis' carping at evangelicanism) "represents a huge ocean of mud"; contains "barnyard piffle" and "garage gossip".

CHRISTIAN SOCIAL SERVICE

"Not to be Ministered Unto, But to Minister"—Matthew 20.28.

By the Reverend Arthur P. Gray

THE BROKEN HOME.

A VERY large proportion of the cases that call for relief by the community, are traced directly to what is called the broken home. Homes are broken by immorality, by divorce, by poverty, crime, and disease. There is never any question about the need for caring for the pitiful little ones who are the innocent sufferers from conditions for which they were not responsible. But Christian Social Service does not end with meeting the needs of these little sufferers after they have been thrown on the community.

The social worker goes deeper, and seeks to treat the causes that produced the need. How much better to prevent the need arising, than to wait until it has arisen, and then try to relieve it! Our Church has a Divorce Commission which is spending much time in an effort to determine what should be done about the divorce problem. The Departments of Public Health, federal, state and city, are doing much to reduce disease. Industrial conditions that have been the cause of much poverty, are being improved. It is being realized that many of the crimes that break up homes, can themselves be traced to broken homes, and to lack of early training in the life of the criminal.

Then, too, we look into the future, and realize that character-building, for the young people of today, will make for the successful home of tomorrow. We hear a lot about the wild flapper, and the speedy life of the young people of this generation. It may be well to consider, also, some of the trends of the day, looking toward an improved society in another generation. If the problems are greater now than ever, it is also true that there were never so many united efforts to solve those problems.

An example of some good work that is being done along these lines in one of our public schools, is described in a recent issue of **The Witness:**

In the West Des Moines High School the students have from time to time a Character Conference, with sessions on three days, at which commissions meet, discuss previously determined questions, and later report their findings to the whole group. On some commissions there are both girls and boys, and some have boys alone or girls alone.

A recent conference took for its theme Character Building, with Commissions on Leisure Time, Social Life, Honesty, Loyalty. Among the findings are:

That one should desire to spend from three to five hours at home each day in an effort to know better the entire family, as the years which one can spend with them are few.

That petting makes the finest relationships between boys and girls impossible, and leads to such serious consequences that it should not be indulged in.

That dating with a bunch eliminates the desire to pet.

That the ideal girl to go with (this from the boys' conference) is charming, unselfish, a good mixer, well mannered, sincere, and self-respecting.

That both the parents and the student should more earnestly strive for sympathetic understanding.

Miss Miriam Woolson Brooks is the Girls' Adviser of this high school in Des Moines, and when the National Conference on Social Service of our Church met in Des Moines this year, Miss Brooks was the principal speaker at a luncheon in the interest of the Girls' Friendly Society.

In the course of a most interesting address on Character Building, Miss Brooks quoted these lines by Elizabeth Lincoln Otis:

"AN 'IF' FOR GIRLS,
With Apologies to Mr. Rudyard Kipling.

If you can dress to make yourself attractive,
Yet not make puffs and curls your chief delight:
If you can swim and row, be strong and active,
But of the gentler graces lose not sight;
If you can dance without a craze for dancing,
Play without giving play too strong a hold,
Enjoy the love of friends without romancing,
Care for the weak, the friendless and the old;

If you can master French and Greek and Latin,
And not acquire, as well, a priggish mien;
If you can feel the touch of silk and satin
Without despising calico and jean;
If you can ply a saw and use a hammer,
Can do a man's work when the need occurs,
Can sing, when asked, without excuse or stammer,
Can rise above unfriendly snubs and slurs;

If you can make good bread as well as fudges,
Can sew with skill, and have an eye for dust;
If you can be a friend and hold no grudges,
A girl whom all will love because they must;

If some time you should meet and love another
And make a home with faith and peace enshrined
And you its soul—a loyal wife and mother—
You'll work out pretty nearly to my mind
The plan that's been developed through the ages,
And win the best that life can have in store.
You'll be, my girl, a model for the sages—
A woman whom the world will bow before."

QUESTIONS AND ANSWERS.

Question: What do you mean by the word **"Social"** in Social Service

Answer: **"Social"** means "for society at large", as approved to "individual". If one believes in the social gospel, he interprets the four gospels as teaching the building of a Kingdom on Earth, as well as the Kingdom Hereafter. Individual salvation is not the sole purpose of Christ's teaching. Social Service is primarily the effort to aid the weaker members of society, both by relieving their distress and by removing the causes that brought them into trouble.

Question: Do you know of any place where any kind of school or conference for social workers is conducted by our Church?

Answer: Yes, there are a number of such places. The Sweet Briar Summer School includes a course on Social Service.

Christ Church Cathedral in St. Louis has a Cathedral Day each month for professional social workers. There is a service in the Cathedral followed by a conference on matters of common interest, and a social hour. This is one of an increasing number of places where the Church is making special recognition of professional social work.

Then, of course, our National Conference convenes every year at the same time and place with the General Conference on Social Work.

IS IT A KEY TO THE SCRIPTURES?

By Dr. G. N. Luccock

MY friends gave me a book, called the "Key to the Scriptures". I wondered if the Bible was locked and needed a key. But I took the key and with it entered the palace of truth in the book which men reverently call the Bible. And lo! I found that the key only unlocked certain selected chambers, and when, by the aid of the key, I entered these selected chambers, I found that they had been previously prepared with the most strange, upside-down pictures of my Lord and Saviour, and I came away astonished at such reversals of what are the plainest portraits language can paint, as the sentences in the Bible naturally read.

Listen to my story and see if you do not feel the same way—ashamed to deny the Bible portrayals of your Lord and Saviour, the best Friend man ever had. Let us be quite clear that we are not discussing the merits or demerits of the system just now. That can come another time. Just now we are concerned with the one question whether or not we can trust this "Key to the Scriptures", whether "Science and Health" teaches the same things that the Bible teaches, or whether we must choose between them as a guide to truth. If people want to follow the teachings of "Science and Health", whether it agrees with the Bible or not, that is one whole problem by itself. But when people are asked to accept this textbook of Science as **an interpretation of the Bible,** that is another question, and to me, as a seeker after truth, the vital preliminary question.

So I entered the palace of truth, with my friends having the key. Immediately I said, "Show me the room where are the promises to those who pray". But I was told that room was kept closed. And when I asked if the key did not unlock all the rooms I got a decided "No". The key bearer even said that some of the Bible was a lie. Unspeakably shocked, I asked quite pointedly if it was really true that awful word was used in connection with one single verse of the Bible. The only reply was to direct my attention to "Science and Health", page 525, lines 25 and 27, where this Key to the Scriptures says of that part of the Bible which contradicts the foundation teaching of "Science and Health", "It must be a lie".

But I was bound to investigate further, and, returning to the subject of prayer, I asked if the advocates of this system did not believe in prayer. The answer was that they used the word, but not in the sense I used it; that they did not believe in asking God for help in trouble, that it was not necessary, for all they had to do was to take. Granting no little of important truth in that teaching, which also has always been taught by students of the Bible, I asked about the additional truth taught in the promises to those who ask, repeating many of the specific directions to ask, ask, ask. But the subject was peremptorily dismissed with the positive declaration that they did not teach people to ask God for things. "But," I said, "we are told in the Bible to ask and we shall receive, and you are asking me to accept your key as an explanation of the Bible. What I am trying to learn just now is, not whether your theory of prayer is true in part and woefully incomplete, but whether you are to be trusted as a teacher of the Bible. What are you going to say about those many, many sayings in the Bible about asking, and about those many examples in the Bible of people who did ask and got answers? People who in great and sore trouble called on God in just as definite petitions any child ever addressed to a parent, and were helped?"

But to this question there was no answer. "Well, then," I said, "take me into the children's room. I am greatly interested in the little ones. And there keeps ringing in my ears that old verse, 'Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace'. Show me."

Then the keeper of the key smiled and said, "We have something very beautiful in the Child Chamber of the palace of truth".

So we went in. But there was no child. And I asked for the child. And I was told that there was no child there, and referred to "Science and Health", page 583, lines 1 and 3, where children are called "Sensual and mortal beliefs; counterfeits of creation; material suppositions of life". But I reminded again, "We are not talking about your theory of children, horrible as it is. I do not wait here to remark upon it; I want to find out how far you are to be trusted as a teacher of the Bible. The Bible says, 'Unto us a Child is born'. What do you say?" Then I was referred to "Science and Health", page 109, line 24, where it is written that "When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is fulfilled".

"But," I remonstrated, "you have taken away the child and substituted a spiritual idea, and you have introduced the word 'borne' for 'born', an entirely different word, and you have changed a definite event, namely the birth of a child, to an indefinite series of events, namely the renewedly given spiritual ideas. Do I understand that is your idea of interpreting the Bible"?

The only reply was a pointing to the open page of "Science and Health".

Not ready to give up, I said, "Take me to the room set apart for our Lord and Saviour. I'm a sinner, and I want to know the way of salvation, and I would see Jesus".

Then the keeper of the key said it would open that room, but warned me that I must be prepared for a heroic lesson. So we went into that room too. But I did not see Jesus. Jesus was not there. And I asked why. As nearly as I could understand the explanation, the name of Jesus stood in the way of the principle of "Science and Health". Being directed by the keeper of the key to "Science and Health", page 23, line 29, I found to my horror that the name of Jesus, and the command to believe on Him for salvation, had been stricken out; that the faith which accomplished salvation, instead of being a belief in Jesus, "demands self-reliant trustworthiness" (line 30, page 23). Where the name of Jesus is written in the Bible, "Science and Health" substitutes little dots like these . . . . and makes one of the most precious verses in the Bible read "Believe . . . . and thou shalt be saved", with the explanatory remark that the injunction which this text demands is **self-reliant trustworthiness.**

It was a heroic lesson, all right. But after I caught my breath I asked if that was not misrepresenting instead of interpreting the Bible. And then, with a most winsome smile, the keeper of the key said, "But you don't understand. You take my key and come into this room often, and by and by you will 'understand' that what you need is not to trust in Jesus, but to realize your own trustworthiness."

"But," I came back, "the Bible says that there is none other name under heaven given among men whereby we must be saved, and you have stricken that name out of the great salvation text, so pretending to explain the Bible. Let me say again, my one aim this morning is not to say anything either for or against your teaching, but to find out for myself how far I can afford to trust you as a teacher of the Bible."

"Let us try once again. Take me to the Resurrection Room. I want to know about that. My dear father and mother and sister, and little boy and girl are dead. Tell me about the resurrection of Jesus."

And then the keeper of the key, with the most ingratiating smile, said: "Ah! that is the most beautifully fixed-up room of all. We have a surprise for you here. Jesus was not dead at all. Does not that make you happy?"

"Make me happy? My father and mother and sister, and little boy and girl, whose baby smiles have been a haunting, holy memory for twenty years, have not been hiding in the grave. Why should it make me happy to be told that Jesus did not die? In His death and resurrection every grief-smitten heart has found comfort and hope in the great loss that comes to all. Surely, I must fail to 'understand' your book. Tell me plainly. I want to get exactly what you mean. This is no place for a double meaning of words. We are speaking of Jesus now, not that Christ which you differentiate from Jesus, but the identical Jesus whom the disciples companied with. Am I right in understanding you to say that this same Jesus was not dead at all, but alive and hiding in the tomb?"

For answer I was told to turn to "Science and Health", page 44, line 28. This is what I read there: "The disciples believed Jesus to be dead, while he was hidden in the sepulchre, whereas he was alive".

I then closed "Science and Health" and opened the Bible, and turned to page after page where in every possible way it is asserted that Jesus died. He Himself showed the disciples how He must go to Jerusalem and suffer many things and be **killed.** The soldiers broke the

legs of the crucified thieves and omitted that custom in the case of Jesus because they found Him already dead. And similar statements abound throughout the sacred record. All over the pages of the Bible it is written that Jesus died and rose again from the dead. In "Science and Health" it is written as explicitly as language can say it that Jesus did **not** die.

Now the practical question is not just as to what we shall believe. The issue is more searching than that. There is involved a very definite choice between these two things: taking the Bible, in its natural and necessary meaning, as the guide of life, or taking the unnatural and impossible meaning given to the Bible by "Science and Health".

The Great Commission

PROGRESS IN BRAZIL.

In Southern Brazil, the number confirmed in 1926 was two hundred and ninety-five. This is the average for the last five years, and well above the average for the last ten years. The number of communicants has passed the 3,000 mark. It took eighteen years to bring the communicant list up to 1,000. Those were years of foundation-laying, and discouragement and yet of faithful hope. Thirteen years more were spent in bringing the list up to 2,000. They were years of slow but steady growth. In this period, communicants doubled; churches and chapels trebled; contributions more than trebled. It then took six years only for the communicant list to grow to 3,000. In this period again contributions have more than doubled and the value of property has grown to two and a half times what it was six years ago.

THE CHURCH'S WORK IN CUBA.

Bishop Hulse says that the outstanding feature of last year in the Church's work in Cuba was the failure of the Church at home to furnish the workers needed to carry on the work properly. "This, combined with serious illness among members of the staff, is responsible for the decrease in the number of official acts reported. Work which gave every promise of success if pushed has been abandoned or neglected through lack of workers.

"There are still inviting fields open to us, but in view of the shortage of men, it does not seem wise to extend the work further. For the present at least we must concentrate and do more intensive work.

"The lack of suitable buildings hinders this. We can preach and carry on service in any private house that can be borrowed for the occasion; and a large part of our services are conducted in private houses. But it is difficult to carry on clubs, Girls' Friendly Societies and schools unless we have proper buildings.

"The hopeful side of the work is seen in the increased number of scholars in our parochial schools, and the very considerable increase in the amount of school fees. The increase in the number of scholars has not cost the Council any more money in salaries, but has been made possible through the use of new buildings."

The Rev. R. F. Thornton started work at Sola, which is the railroad station for La Gloria and a growing town of about 2,600. He has two services here every Sunday, one for the Jamaicans and one for the Cubans. There is no other religious work being carried on here at present. We have been offered a lot on the public square if we will put up a building on it. At present we hold our service for the Jamaicans in Odd Fellows' Hall, which is likely to be blown away by the first strong wind; and the Cuban service in a moving picture palace back of a saloon, which does not commend us to the Cubans.

"Cuba is still suffering from bad economic conditions," the Bishop continues. "We are largely dependent on sugar and the price of sugar has been so low that it has been produced at a loss with consequent suffering on the part of everybody. In spite of this widespread poverty the offerings show a slight increase and our schools have grown considerably.

"For the future I am sure that our best policy will be to strengthen our centers and establish a school in connection with every center. We shall not be able to make much impression on the people unless we help to direct their education."

Death of the Rev. Francisco Diaz-Volero.

Since the above was written, a letter from Bishop Hulse has brought word of the death of Archdeacon Diaz, on July 17. He was Archdeacon for Cuban work, President of the Council of Advice, and for more than twenty years a faithful missionary of the Church in Cuba.

The Bishop says: "He was our outstanding Cuban clergyman, with a sense of initiative and responsibility, an indefatigable writer in behalf of the Church's position. Through his education and ability he opened many doors and obtained a hearing for the Church which would have been denied others. It will be difficult indeed to fill his place.

"His death came at the end of a long sickness. In the beginning he tried to fight it off and went about holding services as usual until I finally persuaded him to give the doctors a chance to cure him, and he entered a Sanitarium for a short time. There and later at home he bore the sufferings of eight months with Christian patience and his death comes as a blessed release."

CONDITIONS IN CHINA.

Mr. M. P. Walker, Treasurer of the Shanghai District, writing to Dr. Wood under date of June 15, says that he had written to Mr. Hollander, Treasurer of the Hankow District, asking whether to renew insurance on the Rev. Walworth Tyng's personal property in Changsha. Mr. Hollander's reply, in part, was:

"I called on the Butterfield Insurance agent today. He said the Company would be pleased to do the best they could for us, but evidence would be required as to how a fire started and would, of course, not cover riots or civil commotion. . . . We have heard that some labor union has occupied the Tyng house. They discovered Mr. Tyng's secret drawer in the wall in one of the rooms, broke it open and found all the keys, opened all doors, drawers and boxes. We have not heard what was destroyed or taken. At present the house is apparently empty. We have also been informed that Deaconess Stewart's residence in the school building has been visited by looters and most of her belongings stolen. There is no clergyman there now and we do not know just what is happening. Cary Fang had to flee for his life and now lives in Hankow. The property is in the hands of some of the Church members and school teachers. The Church building has been used as a propaganda hall and most of the furniture and fittings ruined."

Mr. Walker adds: "I think it gives you a very fair idea of conditions prevailing in Changsha at the present time.

"Word came yesterday that our workers all had to flee from Anking. I judge conditions there are very bad. We have also heard from Nanking that the Rev. T. M. Tong has finally had to get out of his residence in the old building used for the Divinity School. This is the first time that that has been taken over. The foreign residences have also again been occupied.

"As far as I can make out there is not a single hopeful sign which has appeared on the horizon."

Bishop Graves in a letter of June 20 says:

"You will be glad to have some items of encouraging news. On Whitsunday at All Saints, Shanghai, I confirmed a class of eleven. On June 11 I was present in the chancel of St. Peter's, Sinza, made an address and presented the diplomas to sixteen nurses: eight were young men from St. Luke's Hospital, five were young women from St. Elizabeth's Hospital, and two women and one man from St. Andrew's Hospital, Wusih. It was encouraging to see these neat and business-like nurses who had finished their training in our hospitals. We cannot be too thankful that in the general calamity which has befallen the work of medical missions in China, our hospitals in Shanghai have been able to continue their work. It seems incredible that any should be so insane as to destroy institutions which have been doing such an immense service to them, but it is a sad fact.

"On Trinity Sunday in the morning I confirmed a class of sixteen at St. Peter's, Sinza, and in the evening I confirmed one boy and three girls, the children of American Church people in Shanghai. The class was presented by the Rev. F. A. Cox."

The American Churches in Europe

The Annual Convention.

The Convocation of the American Churches in Europe, was held in the Guild Hall of the American Pro-Cathedral Church of the Holy Trinity, Paris, on July 13 and 14.

On the morning of the thirteenth, the Holy Communion was celebrated by the Rt. Rev. Charles H. Brent, the Bishop-in-Charge of the American Churches in Europe, assisted by the Very Rev. Frederick W. Beekman, D. D.

Beginning at nine o'clock Morning Prayer was said by Dr. Beekman, a full choir being present. Immediately after Morning Prayer Bishop Brent gave his first meditation, followed by the second one at eleven o'clock. There was an expression of appreciation by all the delegates, as well as others present, of the privilege granted them to listen to such words of encouragement and helpfulness.

At one o'clock luncheon was given in honor of the Bishop and delegates, by the hospitality of the vestry of Holy Trinity at the Union Interalliee.

The business session opened in the afternoon, delegates from all the parishes being present, except the Rev. Walter Lowrie, D. D., of Rome.

The clerical delegates were as follows:

The Very Rev. Dean Beekman, D. D., Paris; the Rev. Georges Gibbs, Canon of the Pro-Cathedral; the Rev. Harris Masterson, St. Luke's, Paris; the Rev. Everett P. Smith, Geneva, Switzerland; the Rev. George H. Kaltenbach, Lucerne, Switzerland; the Rev. Killian A. Stimpson, Florence, Italy; the Rev. H. D. Wadleigh, Alasio, Italy (Secretary of the Convocation); the Rev. James Sheerin, Munich, Germany; the Rev. Francis Burgess, Nice, France.

The lay delegates:

Mr. Waller, American Consul at Dresden; Mr. Curtis, Consul General at Munich; Mr. H. I. Keen, Treasurer of the American Churches in Europe; Mr. J. W. Spalding, St. James' Church, Florence.

The following resolutions were offered:

1. Submitted by the Very Rev. Dean Beekman:

Whereas, The members of the Convocation of the American Churches in Europe, having learned of the resignation of the Rt. Rev. Charles H. Brent, D. D., Bishop-in-Charge of our European Churches in Europe, to take effect at the end of this calendar year, and

Whereas, We have come throughout the past two years, as during the anxious period of the War, to respect the high spiritual leadership, consecrated devotion and wise statesmenship of him who now as for many years, stands in the front rank of our Church leaders; therefore, be it

Resolved, That we express our deep and heartfelt regret at the loss we are about to sustain, and we pray that God will give him many years of health and strength, in which to lead in the cause of the Master, Our Lord Jesus Christ.

2. Submitted by Mr. H. I. Keen:

Resolved, That this Convocation request the clergy of our parishes and missions, to present to their congregations at different times during each year, a National Program, giving them definite opportunity of contributions to the support of this program.

Both resolutions were unanimously adopted.

The election of clerical and lay delegates to the next General Convention were as follows: The Very Rev. Frederick W. Beekman, D. D., and the Rev. Everett P. Smith as clerical alternate.

The lay delegate elected was Mr. H. I. Keen, and the Hon. Monell A. Sayre, as alternate.

The following members were elected on the Council of Advice. The Rev. Everett P. Smith, the Rev. Dr. Beekman, Canon Killian A. Stimpson. The lay membership: Mr. Herbert I. Keen, Consul General Curtis of Munich, and Mr. J. W. Spalding of Florence.

There was a very keen interest shown in the Bishop's address to the Convocation, when he said he hoped that after his report to the next General Convention, the Convention would see the real need of a resident Bishop elected for the American Churches in Europe.

As it was growing late in the afternoon, the Convocation adjourned, to continue the meeting of the several committees.

Evensong was sung by Dean Beekman and the splendid choir of Holy Trinity. The service was well attended, and the congregation and delegates were given a fine and interesting address by Bishop Brent on his various visitations, and conferences with the Archbishop of Canterbury and the Bishop of Gibralter. In the course of his address, the Bishop wished it to be distinctly understood, that the American Churches in Europe are not established here for the purpose of proselyting, but to bring about friendly relations with all continental churches, and especially to serve Americans living abroad, and tourists who sojourn for a short while.

His earnest plea to the clergy was to visit diligently, and to know the people who are under their spiritual oversight. Also recommending them to study the Oriental viewpoint of Christ and the Christianity of our present day, especially that of India, China and Japan, in order that the Western mind might be better informed about their view, and learn something of inestimable value from their way of viewing Christ and the divided Christian Church.

The address was illuminating, as the Bishop is giving a great deal of his thought and time to this particular matter and sees the necessity of giving it a thorough study. He showed how and why a resident Bishop of the American Churches in Europe would have ample scope for exercising a careful diplomacy, in coming in touch with such important and vital questions. The meeting of the Convocation and meditations and addresses were inspiring, and have left a deep impression on those who were privileged to be in attendance.

After the service a reception was held in the rectory by Dean and Mrs. Beekman, who entertained the Bishop and delegates and other invited guests with their usual gracious hospitality.

G. H. K.

Church Intelligence

THE BLUE MOUNTAIN CONFERENCE.

The second session of the Blue Mountain Conference for Church Workers opened at Hood College in Frederick, Md., on Monday, July 11, with a good enrollment, and continued through the early morning of Saturday, July 23. The Rt. Rev. Walter H. Overs, formerly Bishop of Liberia, presided, and the Rev. James O. S. Huntington, D. D., was Chaplain of the Conference, and the Rev. N. B. Groton, of Whitemarsh, Pa., its Executive Officer.

In 1926, a group of Episcopalians interested in religious education in Philadelphia found a similar group in Washington, all feeling the need of a summer school for Church workers on a more advanced basis than the conferences then in existence in this part of the country. With the cooperation of others of similar aspirations in Maryland and Pennsylvania, they got together and organized the Blue Mountain Conference, which had a successful session at Frederick last July. The same group planned a similar conference for 1927.

The Blue Mountain Conference is not responsible to any particular ecclesiastical authority in the Episcopal Church, nor does it cater especially to any class or party. It has the approval of the National Council, the Provincial Synod and the Diocese of Maryland within which it meets. The conference was greatly assisted by the people of All Saints' Church at Frederick.

Monday afternoon, July 11, was devoted to registration of students and the assignment of rooms.

After the first of the "sunset services", held on the campus, the formal opening of the conference was held in the Assembly Hall. Family Prayers were said at nine.

Beginning Tuesday morning, the first hour daily was given over to a course on "Personal Religion", conducted by the Rev. J. O. S. Huntington, of the Order of the Holy Cross. From 9:45 to 1:10 P. M., there were three periods of classes, with several classes in each period. The program was so arranged that workers of every kind found profitable courses in the subjects in which they were most interested.

Daily in the afternoons, representatives of various Church organizations held "office hours" under the trees on the campus. This was a novel feature of Summer Conferences and it proved to be a valuable one.

Representatives of the Church Army of England and several missionaries, from both the foreign and the domestic field, were guests of the conference.

The program of evening meetings was as follows:

July 11.—Opening of the Conference.

July 12.—Glimpses from the Field; addresses by the visiting missionaries.

July 13.—The need of symbols in the Church's worship; the Rev. F. W. Fitts, Roxbury, Mass.

July 14.—The Challenge of the Changing China to the Christian Church in America; the Rev. Bernard Y. T'sen, Kingtechen, China.

July 15.—Toc H. Rev. H. F. Sawbridge, "Padre", and Coleman Jennings, "Job Master", of the Washington Branch, Toc H.

July 16.—The Church's Challenge to Young People; Kercheval Smith, Balti-

more.

July 17.—Sunday Evening Missionary Service; Bishop Overs.

July 18.—The Church and the Rural Problem; the Rev. F. D. Dean, M. D., Wilmington, N. C.

July 19.—The Church and the Negro; the Rev. Robert W. Patton, D. D., Church Institute for Negroes. A colored quartette will sing.

July 20.—The follow-up of the Bishops' Crusade; the Rev. C. E. McAllister, Newark, N. J.

July 21.—Play produced by the School of Religious Drama, under the direction of Miss Joy Higgins, of Boston.

July 22.—The Chaplain's Service.

A book-room was maintained where recommended text and reference books could be purchased. The athletic grounds and tennis courts were available for the members of the conference. Out-door activities were in charge of Mr. Marcellus C. Adams of Pittsburgh. There were several interesting exhibits in connection with the conference.

Some Interesting Gifts To The Washington Cathedral.

Contemporary portraits of Church of England dignitaries of the seventeenth century have been hung in the memorial wing of the Library of Washington Cathedral. These famous works of art are paintings of the Most Rev. William Laud, Archbishop of Canterbury; the Rt. Rev. Lancelot Andrews, Bishop, successively, of Chichester, Ely and Winchester, who was chairman of the commission which translated the King James' Version of the Bible; and the Most Rev. George Abbot, Archbishop of Canterbury, and one of the translators of the King James' Version of the Bible. The portrait of Archbishop Laud was painted by "Stone", a pupil of the celebrated Van Dyke.

The paintings were the gift of four trustees of the Cathedral, the Honorable Henry White, LL. D., former United States Ambassador to France; Charles C. Glover, Dr. William C. Rives, and James Parmelee. They form with the Gilbert Stuart portrait of George Washington, the gift of John Jay Chapman, the nucleus of the collection of historic paintings which will ultimately adorn the walls of Washington Cathedral Library.

Mrs. Ridgley Hunt, of Washington, whose collection of rare lace is of great interest to museum authorities and collectors, has presented the Cathedral with a strip of Spanish Needle Point Lace, dating about 1640, for the Great Altar of the Cathedral.

The strip of lace is eleven feet, seven inches in size, sufficient for use on the Jerusalem Altar of the Cathedral. It is exquisite in workmanship and beauty of design and Sir Caspar Pruden Clark, former Director of the Metropolitan Museum of Art, New York, has pronounced it a genuine piece of Spanish Needle Point. The only known piece of similar Spanish Needle Point Lace, of this period, is in the possession of the Albert Victoria Museum of London, England.

Mrs. Hunt gave the lace in memory of her mother, Mrs. William Cruger Pell. of New York.

The early days of the Episcopal Church in Colonial America are recalled in the acquisition by the Library of the Cathedral of an original pocket case of metal, containing ordination papers dated 1773. These papers are four in number and set forth the theological abilities of the Rev. Thomas Read, rector of Rock Creek Parish, Maryland, in Colonial and Revolutionary times.

The Rev. Thomas Read was first curate, then rector of the ancient parish. His residence was near Rockville, Maryland. During the Revolution, according to tradition, he was an American sympathizer, although probably of English birth. The documents have been presented to the Library of Washington Cathedral by his great granddaughter, Mrs. Charles Lyman, wife of the Rev. Charles Lyman, minister at the Union Church Mission, Hankow, China. The other donors were Alfreda Post Carhart, Bertram Van Dyke Post and Wilfred McIlvaine Post.

The first document is a letter of deacon's orders, written on parchment, bearing the seal of Richard Terrick, Lord Bishop of London and showing that on September 19, 1773 he ordained Thomas Read to the diaconate in the Chapel of Fulham Palace, London. The Lord Bishops of London then had jurisdiction over the Church in North America, and candidates for priests and other orders had to go to London for the laying on of hands.

The second document is a letter of priests' orders, issued by "Richard Lord Bishop of London", on September 21, 1773. Evidently Thomas Read was a mature man and was anxious to be fully ordained before returning to America.

According to English law of the period, clergymen had to make declarations of loyalty to the Crown and to the Church laws so the third paper is a declaration of this nature by Thomas Read certified to by "Richard" of London and executed in his Bishop's Court.

The final paper is the Bishop of London's license to Thomas Read to perform the duties and offices of a priest of the Church of England in the province of Maryland in North America. This also was dated September 21, 1773. It is presumed that, armed with these documents, the Rev. Thomas Read set sail for the homeland where he was to win honor and to give valiant service in the Colonial Church in America.

The Funeral of the Rt. Rev. Wm. Cabell Brown, D. D.

Mrs. William Cabell Brown is returning with the body of Bishop Brown on the Steamship Minnetonka, which sailed from England Saturday, July 30, and is expected to reach New York on August 8 or 9. It is impossible at present to state the exact date of the funeral, which will be held in Richmond, on either August 9 or 10, pending the date of the arrival of the steamer. The Rev. Dennis Whittle, formerly rector of Luray Parish, Luray, Virginia, and now rector-elect of Emmanuel Church, Covington, Virginia, who has been spending his vacation in England, is returning with Mrs. Brown.

Conference of Parish Secretaries.

At the adult division of the Summer Training School, August 10-24, Sewanee, Tennessee, a special conference course for parish secretaries will be given. This conference will be opened by the Rev. Oliver J. Hart, D. D., of St. Paul's School, Chattanooga, Tenn. Other speakers will be: the Rev. R. A. Kirchhoffer, of Christ Church, Mobile, and Dr. Loaring Clark, of the National Council.

Much time will be given to discussions led by those actively engaged in the work. There will be four secretaries present from some of the largest and best equipped parishes in the Province, who will outline work being done in their office and parish, giving practical suggestions as to the best methods of conducting the office of a parish secretary.

Those interested in secretarial work will find these conferences invaluable. Discussions will be informal and open to all. Those conducting successful offices are urged to be present and give others the benefit of their experience.

Mrs. Florence M. Tarrant, Church of the Advent, Birmingham, Alabama, will welcome suggestions and be glad to impart any information relative to this conference.

G. W. R.

Alaskan News.

The Rt. Rev. Peter Trimble Rowe, D. D., Bishop of Alaska, who left Seattle on July 12 for his tri-annual trip to the Arctic, will go as far as Nome on the S.S. Victoria and then catch the revenue cutter Northland from Nome for Pt. Hope. He expects then to go on to Pt. Barrow and visit different points that the revenue cutter will stop at between Pt. Hope and Pt. Barrow. There are several important points where missionaries have worked for some years and the Bishop wishes to visit them this year. He expects Archdeacon F. W. Goodman to join him on this trip between Pt. Hope and Pt. Barrow.

The Rev. John W. Chapman, D. D., rector of Christ Church, Anvik, completes his fortieth year of service at Anvik this year. Dr. Chapman has lost his most valued and helpful native worker, Isaac Fisher, who died in the flu epidemic. The mission at Anvik is trying to take care of the many children who have been left orphans by the epidemic.

If Bishop Rowe can possibly do so on his return trip from the Arctic, he plans to visit Anvik.

Return of Missionaries Requested.

A cable from Bishop Roots dated Hankow, July 29, informs the Department of Missions:

That the Bishop desires the return of the following missionaries now in the United States:

Deaconess Julia A. Clark of Ichang.

Miss Regina Lustgarten of Shasi.

He will assign them work in Hankow until a return to their stations is possible.

That arrangements for carrying on primary schools next autumn are progressing satisfactorily.

That high schools cannot open before February, 1928, at earliest.

That at St. Joseph's Middle School for boys, Wuchang, which has been used as military headquarters, an explosion has occurred causing serious damage amounting to $30,000 Mex

St. Joseph's is a school established under Chinese auspices as a feeder to Boone College. The Department of Missions makes no appropriations for its support.

Annual Convention of The Guild of St. Barnabas.

The annual meeting of the National Council of the Guild of St. Barnabas for Nurses will be held in Cincinnati, October 13 and 14. The local chapter, one of the largest in the country, will entertain the visitors in the beautiful buildings of the Church of the Advent,

Walnut Hills, which have been generously placed at their disposal by the rector, the Rev. George C. Dunlap, D. D., and the vestry. A tea and a visit to the new Children's Hospital, the latest word in such institutions, will probably be one of the features of the convention.

C. G. R.

Business And the Community.

Trinity Church, Madera, California, has planned a series of Sunday night meetings beginning in October at each of which a member of some profession is to discuss the question, "What is the business in which you are engaged doing for the permanent good of the community"?

The speakers include the judge of the Superior Court, the State Superintendent of Schools, the county librarian, a newspaper publisher, a motion picture theatre manager, an architect, a music director of the county schools, a county home demonstration agent, the county sheriff, and Bishop Sanford is to close the series.

Notice.

The Synod of the Province of New York and New Jersey is expected to meet in Rochester, New York, on November 15, 16 and 17, 1927.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

Sesqui-Centennial of Little Fork Church.

The sesqui-centennial of Little Fork Church, at Oak Shade, Culpeper County, was celebrated with an all-day meeting, Junday, July 31. The services were conducted by the Rev. Kensey Johns Hammond, D. D., rector of St. Mark's Parish, and the Rt. Rev. W. L. Gravatt, D. D., Bishop of West Virginia, preached at each service and confirmed a class presented by Dr. Hammond.

A musical service was rendered by the vested choir of St. Stephen's Church, augmented by congregational singing, with Miss Mary Lee Somerville, organist.

All-day services are held each year at this old church, and are attended by many people from Culpeper and adjoining counties. The attendance Sunday is said to have outnumbered any previous event.

This interesting old church is the only one of the pre-Revolutionary churches in existence in the county and is regarded as a sacred shrine in the community. During the War Between the States it suffered greatly from the depredations of soldiers, but has since been restored with the building strengthened and the grounds enclosed. The work of repairing the edifice which was begun just after the war, by the late Bishop Peterkin, then rector of St. Mark's Parish, has been carried on by his successors, but the main part has been accomplished by the present rector, whose efforts have been untiring in promoting interest in the welfare and for preservation of the church.

The Annual Meeting of the Lamb's Creek Church Restoration Association will be held in Old Lamb's Church Sunday, August 7. Services will be conducted by the Rev. G. M. Brydon, who will also preach the sermon.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

St. Mark's Church, Troy.

On the Sixth Sunday after Trinity, the Diocesan Commission on Church Architecture, met with the congregation of St. Mark's Church, Troy, to discuss the possibility of a new plant, including church building, parish house and rectory. The discussion took place before the morning service, which was a celebration of the Holy Communion, with the special intention of seeking divine guidance.

At the conclusion of the service the vestry met, and asked that plans for the new plant be prepared and submitted.

The Rev. Thomas G. Mundy has been called to this interesting parish, and will begin his ministry the first of September.

G. W. R.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor

St. Hilda's Hall, Charles Town.

St. Hilda's Hall has for some years been an object of interest and speculation as to the outcome of an individual venture. It is the growth of an idea where faith and freedom have won. If faith is the substance of things hoped for, then faith is the foundation of St. Hilda's and with such a foundation and such a name, growth was inevitable.

In the twelve years since 1915, the School has grown in reputation and value, because founded on experience, and because it began life with the background of Church History.

Few schools have had so many bishops as sponsors, and if we go back into the centuries these bishops can hardly be numbered as they aided and guided the venerable St. Hilda in her home and work at Whitby, England. To Bishop McDowell, of Alabama, this school partly owes her name and he preached the dedication sermon, September 19, 1915. To Bishop Peterkin and Bishop Gravatt, St. Hilda's owes its location and reputation in the Church and to Bishop Gravatt the School is indebted for his unfailing help and the plan to make it the Diocesan School of West Virginia. In its name, situation and its scholarly reputation he sees a powerful asset for the diocese.

It seemed wise to ask an option on the school in order to form some plan by which the Diocese could visualize the future. This was done two years ago and on July 15, 1925, twelve men met at St. Hilda's to learn of its value and to discuss its possibilities. This option is now due and the diocese finds itself unable to keep it up.

Twelve years is a reasonable test of the success of a school which today ranks with her older sisters of the North and South as a preparatory school second to none. Its work in college preparation is accepted and its pupils have made good in all vocations. The property itself consists of a large dormitory which might easily be made to receive one hundred pupils, and an up-to-date academic hall named for the first bishop of West Virginia and his venerable father, Dr. Joshua Peterkin, one of the pillars of the Virginia Church. With such a foundation no fear need be felt for the future of St. Hilda's, and the Church people of West Virginia are realizing the value of this training school for the Church of tomorrow.

Before the option was given the Diocese, a plan for a Foundation had been worked out, which plan may yet be fulfilled. The school continues under the able faculty with Miss Duval as head, and it is hoped that years of increasing usefulness is before it. St. Hilda's also has a rich background in the loyalty of "old girls" whose children are now entering as pupils. The Alumnae Association is alive, active, and far-reaching.

With a self-perpetuating board, and the same broad policy, it is believed its reputation will continue to grow as it has done annually.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Lay Readers' School.

A School for Lay Readers has been planned for this diocese. It will be opened in the autumn. The committee appointed by Bishop Stires has completed its plans, and has reported to the Bishop. The Bishop is sending out a letter to the clergy announcing and commending the school. He urges the clergy to nominate as prospective candidates for the school their ablest and most earnest laymen. These men, says the Bishop, must be such as can give up a good deal of time to the training and the subsequent work, and they must be qualified by their own religious life to carry a real message to the people. They will be sent out, when trained, as the Bishop's Flying Squadron.

The School Committee will interview all candidates. Such as are accepted will be the Bishop's guests at supper on Monday evening, October 3. Beginning that night the school will have sessions twice a week for six weeks, at the Church of the Incarnation, Brooklyn. The curriculum is as follows: Outline of Bible History and Church History, by the Rev. A. W. E. Carrington; Instruction in Public Reading and in the Use of the Prayer Book, by the Rev. Frank M. Townley, D. D.; Selection of Suitable Sermons and assignment of books to be read, the Rev. George P. Atwater, D. D.; and Pastoral Work and Organization, the Rev. Duncan M. Genns. The course will be completed before Advent Sunday, November 27, and Bishop Stires will conduct a service for the commissioning of the successful candidates on that day.

C. H. W.

An Interesting Summer Work.

Bishop Stires, at a special service held July 24, at the Church of the Atonement, Quoque, L. I., now in charge of the Rev. A. W. Carrington, of the Church of the Incarnation, Brooklyn, taking for his text the words, "The Gospel according to you", a sort of paraphrase on St. Paul's words, "According to my Gospel", showed that the way the populace is shifting into Long Island at the present time is one of the greatest movement of people now going on.

After giving statistics he showed that these people are putting all they have into their little homes and there is nothing left for churches. He deplored

fact that there are so few churches for them, and so little being done about it; and begged for more interest and co-operation.

At this service the Bishop dedicated a tablet to Dr. Carter, for many years Archdeacon of Newark, N. J., and at one time rector of St. George's Church, Brooklyn, N. Y. He was present at the first service held at Quogue, and for forty years attended at least one service, each summer, his last being their fortieth anniversary.

Dr. Carter's daughter has worked in China for many years, being now the wife of Bishop Gilman, of Wuchang, China.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Good Work Being Done at Holiday House.

Holiday House of the Girls' Friendly Society is beautifully situated on the Potomac River, near Mount Vernon, and is doing so splendid a work that all Church people in Washington would do well to journey in that direction and see for themselves something quite different from the average of its kind and something intensely interesting. Services are held there every Sunday afternoon in the memorial chapel by clergymen from the Diocese of Washington, or the Diocese of Virginia, and a Sunday School started there last summer was so successful that it was kept open all winter by the students from the Virginia Theological Seminary. Holiday House is a vacation home for young women and girls who perhaps find this an only opportunity to get away from the city for a brief vacation period. A report of Mrs. Edward B. Meigs, Diocesan President of the Girls' Friendly, states that in the year 1926 the house was opened from April 1 to December 1, and during that time nine hundred and forty-one guests were entertained. Some of these remained for a week end, while some stayed as long as two weeks. A new well, costing nearly $2,000, has been completed during the year and this, with other indebtedness, was partially paid through the help of generous friends and the sale by the girls of pencils.

The Rev. Hugh F. Sawbridge, who has been in America for four months, helping the branches of Toc H already established here and who has been spending much of the time in Washington, has returned to England, and his address will be Toc H, Leicester, England.

Bishop and Mrs. Freeman have returned from their short vacation in Paris and London. After a few days in Washington, they went to Sorrento, Maine, where they are accustomed to spend the summers and where Bishop Freeman preaches regularly at the church there.

Georgetown and Christ Church, particularly received the news of the passing of Bishop Brown of Virginia with genuine sadness, because of its personal touch with this distinguished Churchman. Bishop Brown married Miss Dorsey of Georgetown, and the marriage service took place in Christ Church. They both have a host of friends in this interesting old part of the Capital City.

The Rev. Henry L. Durant, rector of St. Matthew's Parish, Hyattsville, Md., has accepted a call to become rector of St. Paul's Church, Louisville, Ky., and will leave shortly for his new post. Mr. Durant has been in the Hyattsville work just a little over a year and has so endeared himself to the people there that his leaving will be a source of regret to many in the parish. He took the work at Hyattsville after having served as rector of Grace Church, Georgetown, and before that served as assistant rector at St. Margaret's Church.

M. M. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Preparations for the Synod.

In anticipation of the session of the Ninth Synod of the Province of Washington, which will convene in St. John's Church, Roanoke, Virginia, on October 18, 1927, a diocesan organization has been perfected for the entertainment of the Synod as follows:

Officers:

The Rt. Rev. Robert Carter Jett, D. D., General Chairman (ex-officio); the Rev. Alfred R. Berkeley, Chairman; C. Edwin Michael, Vice-Chairman; Thos. A. Scott, General Secretary.

1. Executice Committee:

The Rev. Alfred R. Berkeley, the Rev. G. Otis Mead, the Rev. A. C. Bussingham, John B. Newton, C. Edwin Michael, L. H. Pedigo, A. D. W. Walton, D. W. Reed, Mrs. C. L. Palmer, Mrs. W. H. B. Loving, Mrs B. O. Grove, Mrs. W. D. Williamson.

2. Finance Committee.

T. W. Goodwin, Chairman; John A. Reid, C. E. Bertie, W. C. Stephenson, W. G. Jones, Dr. H. H. Trout.

3. Hospitality Committee.

J. H. Gibboney, Chairman; Miss Julia Leache, Mrs. G. H. Baker, William Mounfield, Mrs. Beverley Cary, Mrs. J. W. Ridout, George C. Armistead, J. H. Rutherfoord.

4. Program, Publicity and Printing:

H. P. Chapman, Chairman; M. A. Smythe, Thos. A. Scott.

5. Registration:

J. M. Horton, Chairman; W. P. Hunter, G. H. Baker, C. E. Shipman, A. G. Crosby.

6. Motor Corps:

Joseph S. Walton, Chairman; Major R. F. Taylor, C. B. Wilson, Mrs. C. S. Snyder, C. S. Spindle.

7. Reception.

D. P. Sites, Chairman; Mrs. F. C. James, Mrs. W. G. McDowell, H. C. Neren, Miss Lucinda Terry, Mrs. O. B. Newton, G. S. Shackelford, Mrs. J. R. Ruffin, Mrs. W. G. Jones, Dirk A. Kuyk, Mrs. C. E. Michael, Mrs. F. W. Rogers, A. J. Kennard, Mrs. W. C. Stephenson, Mrs. C. F. Cocke.

8. Luncheon Committee:

Mrs. R. S. Koehler, Chairman; Mrs. J. M. Horton, Mrs. J. B. Akers, Mrs. P. T. Jamison, Mrs. A. I. Gibbs, Mrs. R. L. Morgan.

Judging by the experience of previous Synods, it is expected that there will be approximately two hundred and twenty-five visitors in Roanoke, and these committees will do everything in their power toward looking after the pleasure and comfort of their guests.

T. A. S.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

The rector of the Church of the Good Shepherd Parish, Wilmington, the Rev. John Benners Gibble, recently blessed a sterling silver Bread Box, the gift of Mrs. George A. Bishop and children in memory of husband and father, who entered into life eternal January 16, 1925. He was a devoted and faithful member of the Good Shepherd Parish and served as clerk of the vestry for many years.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor.

Relief Work Among Flood Sufferers.

Just as we go to press, the following telegram is received from the Rev. Philip Davidson, rector of St. James' Church, Greenville, Miss.:

"Telegram from Bishop Theodore Bratton, Jackson, Mississippi, guarantees sufficient amount to inaugurate milk fund for White and Negro children in this district. Destruction of cattle, poultry and vegetable gardens by flood renders this relief necessary to prevent pellagra and child starvation. This work not covered by Red Cross."

PHILIP DAVIDSON.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Summer Work in Charleston.

The clergy of Charleston have arranged for their summer work and will be either on vacation or in their places according to the following schedule:

The rector of Christ Church, the Rev. R. H. Jackson, will leave on August 1, for Bennettsville to visit his relatives before sailing from San Francisco on September 3 for Kyoto, Japan. There he will report to the Rt. Rev. Shirley Nichols, Bishop of Kyoto, for assignment to his duties. He expects to be sent to a Language School for a year before he will be given charge of any work. Christ Church will be kept open if possible, until Mr. Jackson's successor is called.

The Church of the Holy Communion, the Rev. H. W. Starr, Ph. D., rector, will be closed during August. Since the middle of July Dr. Starr has been teaching, first at Camp Capers and then at the Valle Crucis Summer School, and when the Sewanee Summer Training School opens, Dr. Starr will be on duty there, too. He has been able to get back to Charleston for most of the Sundays in June and July, but the faithful lay-readers in his congregation have taken his place when he was unable to return.

The pulpit of Grace Church, during the absence of Dr. Way, was filled by the Rev. Malcolm S. Taylor, of Greenville, and the Rev. H. D. Bull, of

(Continued on page 22.)

Family Department

August.

1. Monday.
6. Saturday. Transfiguration.
7. Eighth Sunday after Trinity.
14. Ninth Sunday after Trinity.
21. Tenth Sunday after Trinity.
24. Wednesday. S. Bartholomew.
28. Eleventh Sunday after Trinity.
31. Wednesday.

Collect for the Transfiguration of Christ.

O God, who on the Mount didst reveal to chosen witnesses Thine Only Begotten Son wonderfully transfigured, in raiment white and glistering: Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, Who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God world without end. Amen.

Collect for Eighth Sunday After Trinity.

O God, Whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

Apart With Christ.

"Have you and I today
Stood silent as with Christ, apart from joy or fray
Of life, to see by His face;
To look, if but a moment, at its grace,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do
For Him at any cost? Have we today
Found time, in thought, our hand to lay
In His, and thus compare
His will with ours, and wear
The impress of His wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Throughout storm and flood; detect
Within the hidden life, sin's dross, its stain;
Revive a thought of love for Him again;
Steady the steps which waver; help us see
The footpath meant for you and me."
—Selected.

Christian Unity.

Part I.

There is not any doubt about it, that the rank and file of our people in this country are not deeply interested in unity. There are outstanding leaders who are. Some few have unity as a passion; others have it as a very distinct purpose, and are giving considerable attention to it, but I fear, if my observation is correct, that the great majority of the clergy are not preaching unity from the pulpits. The people are living in a spirit of sectarianism. What we need is to create deeper interest and more intelligent thought.

Let me first present the ideal of unity. "That they may all be one even as thou, Father, art in me and I in Thee; that they also may be one in us, that the world may believe that thou didst send me."

It is a mystical unity. It does not immediately express itself in terms of practice. Christianity, as you and I know it, is a wholly Western thing, and it needs more than anything else to be Orientalized. It is true that it was given to us by the Orient. It was rejected by the people who gave it to us. Immediately the West seized upon it and placed the imprint of its characteristics upon it. Now the time has come when, in the extension of Christianity, we of the West need that which the East and the East alone can give us. We are intensely practical, and unless we can express religion immediately in terms of tangible practice, we think we are losing time.. But behind all of that there must be the deeply mystical—I cannot find a better word than that—which expresses itself upward rather than outward.

The practical side that unity takes expresses itself in federation. I believe in federation. There is no one here who believes in federation more than I do, but I believe in federation only as one of the many steps that we must take before we can achieve the kind of unity for which we all hope and pray. The more catholic a church is, the more should it be ready to federate, and I am thankful that the Church which I represent has that degree of fellowship in the way that it now has; but let us make sure of this, that we are not using Christianity merely as a means to bring about certain definite ends in a practical way, in time, which we can tabulate, and which we can see quite readily if we look a little way ahead. I feel that our American pragmatism, because that is what it is, has led us to confuse the mere pursuit of the truth and of goodness as being the sole end of religion, which it is not. Beauty, truth, and goodness must all go hand in hand. Our belief in the truth is very largely pragmatism—that is true which works well—and so the kind of unity that we must seek for penetrates the whole realm of thought.

There must be in whatever unity that comes about, a unity of thought about Christ. When we talk about a conference on Faith and Order, we are entering that realm of thought which we must enter, if we are going to get anywhere near the heart of unity. In Protestantism nearly all the breaks that have occurred, nearly all the schisms that have come about, have begun in the realm of thought, in theological differences, and, therefore, it is idle and futile for us to maintain that provided we can establish practical brotherhood and fellowship and relationship, the way we think about things makes no difference. It makes an enormous difference. I look upon federation and such fellowship as comes about by federative effort, as accomplishing its chief function in bringing men together who otherwise would not come together. The practical issues seem to me wholly secondary, for after all, what is religion? Religion is full fellowship—fellowship with God, and fellowship in God with one another.

There is a real necessity of our considering the things that divide us, as well as the things that unite us. How can we look at our own country and rest satisfied with 202—at least that was the report at the last census—202 various, varying denominations, and the process of splitting still goes on, and that process of splitting is on the basis of differences of theological thought, and not differences in practice.

I would like you to consider with me a unity in the Christian Church which does not exist, and which I am afraid a good many of us are not very intelligent about. I mean the unity of the Roman Catholic Church, which has 320,000,000 adherents. Thirty-two nations are represented at the Vatican. Its mission work is its life. It has 13,000 priests at work in the mission field, that is, men who have gone out from Christianized countries to those that they are attempting to make Christian. In those same countries it has 24,000 sisters. All told, counting sisters, catechists, indigenous priests and foreign priests, it numbers 122,000 workers, and those people are all working together in a very real unity. In their proud record of their missionary enterprise they go back to the beginning of the thirteenth century.

Indeed, the pity of it is that most of us know about the Roman Catholic Church, and her missions, and her work, chiefly from controversial literature, and not from the literature which is produced by that Church itself. I should feel that one of the chief aims of Protestantism today should be to understand the Roman Catholic Church from a study that is based upon her own statements and upon her own literature, and not upon any second-hand literature that may come within our reach. That is what we expect of the Roman Catholic Church, that she should consider our positions (for they are many) from the standpoint of our own thinkers. How can we expect the Roman Catholic Church to do that—and she does it let me tell you—how can we expect her to do it, without ourselves, by deep study and careful reading, learning about her work and her life from her own literature.—Bishop Charles H. Brent.

The Shepherd Psalm.

The Shepherd Psalm stands unmatched for the depth and the simplicity of the truth which it proclaims—that the Lord cares for each child of His through every conceivable experience, as though it were the "onliest lamp He had".

Pastoral beauty hovers over the manger of the babe Jesus at His birth as certain poor shepherds came from under the stars on the Judean hillside, where they were watching their flocks, to pay Him homage. The pastoral thought and passion and practice drench the pages of the Gospel story. Without it the Evangelical message would be still born. Jesus seizes upon it to symbolize His most intimate and loving teachings. He spoke aloud in the exact terms of the unspoken language of His thought. His mode of thought was in allegory, symbol and parable. His speech is the window pane through which we see His mind in operation. So that He was not like the Good Shepherd. He was the Good Shepherd.

The last recorded words attributed to Jesus are couched in pastoral language in which He is evidently thinking of Himself as the Good Shepherd who has laid down His life for the sheep. "Feed my sheep—Tend my

sheep—Feed my lambs," He says as He passes on to His representative disciples His highest function, His chief privilege, His supreme responsibility.

The story of Jesus, as we possess it, is largely a story of personal relationships worked out pastorally. His public ministry is fulfilled not up in a church steeple, but down among His people. If there are some fourteen instances of individual ministrations in the brief fragment of His biography which we have, there are intimations of countless others of similar sort. When He is alone it is for seasons snatched from service to refresh and renew His inner life by fellowship with God. He sometimes addresses multitudes, more frequently is He with His more intimate friends, and at other times He ministers to particular persons—the sick, the sorrowful, the seeking. He, the Good Shepherd, began by identifying Himself with His sheep so that He is but the foremost of the flock, the Lamb of God "as it had been slain" for the flock. Thus He becomes the representative layman. He never held office. He never sought it. His character was His office. He never wrote a book. He never asked that one should be written about Him. His vellum was the affections, the minds and the inner self of men. Here he inscribed His life and teaching in such wise that all the multitudinous waters of time can never obliterate it. So, behold the Good Shepherd!—The Rt. Rev. C. H. Brent, D. D.

For the Southern Churchman.

Forces.

Elise M. Baker.

Deep buried in earth's fertile soil
The seed lies still beneath the toil
Of wind and rain, and patiently
Await the sun's sure alchemy,

That soon releases beds of bright
And gorgeous blooms. And from the light
One draws a crimson, one a blue,
Or softest pink of pearly hue;

And each a fragrance all its own,
Captured from innocence, and thrown
To him who hears the music swell
In silences where echoes dwell.

Within ourselves such forces lie:
The seed that thought has planted thrive
in mind and soul. They beautify
Or mar the plan of destiny;

For through that subtle texture,—laws,
From daily circumstance each draws
A different hue. God grant our choice
Be love that others may rejoice.

The Gospel and the Poor.

When Jesus identified Himself to John the Baptist as indeed the Messiah, He used one striking phrase in the list of proofs: "The poor have the Gospel preached to them." Giving poor folk the glad tidings of redemption from sin by faith in the Son of God is the climax of the forms of service by which John was assured that Jesus is the Christ.

With rare exceptions, the first fruits of the Gospel's proclamation are among the so-called "common people". Paul comments on the few noble or wealthy persons who were joined to the Church during the first decades of apostolic preaching. Christianity reached and gained serfs, that is, the working classes of Rome, before it had more than an occasional convert from the patricians. Most of the European nationals obtained the first attracting reports of the religion they finally adopted from returned captives or travelers on commercial business. The common folk both demanded the faith and testified to its value after receiving it.

In modern China, before the "intelligentia" were attracted, a great number of laborers were lifted into self-respect and its resultant individual stamina by the missionaries of Jesus Christ. In India the earliest groups to give themselves to the Gospel's power were "untouchables". In Africa, Livingstone's Christian life and his message created centers of influence when tribesmen discerned the love of God for humble folk.

In all these ancient and modern transformations new character was builded from raw material as crude, unpromising and unsuspected as are those elements that are joined by ingenious skill into great structures, great machines and great inventions. The power of God is thus made manifest in the domain of the unseen, the domain of mind, morality and soul. One loses respect for any thinker who esteems progress but fails to appreciate the Christian religion. And only when deceived will the average person despise grateful obligations to Him who makes character out of the raw materials of savage mankind.—Lutheran.

Mistaken Ideas of Prayer.

Supremely important, as the subject of prayer is, yet if you meditate on it, you will realize that we have had, and we still have, in many respects, very wrong conceptions about it. You and I for years—even though we now realize our mistake—yet you and I for years have gone to God, pleading with Him, striving to change His mind, believing that if we prayed long enough and earnestly enough we should induce God by our supplications to give us something which otherwise He would not have given. Surely that is in a measure what our Lord warns us against. It is an absolutely incorrect idea of prayer, one which expresses a wrong attitude, and occasionally even yet, we shall find ourselves doing this, though we realize it to be wrong—because the old ideas crop up over and over again, and we do most easily the thing which we have done since we were children. Although we realize it to be wrong, subconsciously, that old thought, that old habit, comes up in the mind in the most unexpected ways. I have caught myself pleading with God to do a thing, when I knew in my heart that God wanted to do it, that He longed to do it. True prayer is not a matter of persuading God to give us the good, it is never a question of inducing Him to change His mind, to alter His will, or of making Him do something which He would not otherwise have done. This all expresses a fundamentally false view of prayer, and yet over and over again we go on doing this very thing, and only by repeated efforts can we eradicate this method of prayer from our hearts, our minds, our lives. It is wrong, for this reason above all others, that we cannot change God's mind; it cannot be done; and thank God that it cannot be done, for the mind of the Eternal God is always unchangeably good, at all times expressing perfect love. So true prayer can never be an effort to change God's mind or to induce Him to do something which He would not have done if we had not prayed. For what is prayer? Surely prayer is the offering and presenting to God the means whereby He can do that which He desires to do. That is why we ask, not to persuade Him, but to provide Him with the kind of mind and spirit which He can use in order to give us His good things. He tells us to ask. Why? He knows before we ask what we have need of. Then why ask at all, if God knows the need before we ask? Because by asking we express the first condition of prayer; we express the receptive attitude, one of desire, the condition of mind which is essential to the reception of the gift.—T. E. Rowe.

The Unheralded Great.

The daily press has emblazoned its pages during the last few days with the names of those who have accomplished the extraordinary in the annihilation of the Atlantic Ocean and the dominance of the air.

But there are great people all about us who go unheralded. Each of us can aspire to join their ranks in the quiet realization that the world will be just a bit better for our having lived in it.

In the "American Magazine" for June, Irving Bacheller says that once he heard an old Yankee farmer express his sense of the thing we call personality in the following manner:

" 'He's a little cuss, but there's a feller inside of him whose brow touches the sky. When I met him I was lookin' down, an' when I left him I was lookin' up.' "

We may not travel through the air and pierce the sky with the wings of a plane, but we can live our best in the presence of those with whom we come in contact and so encourage them to do likewise. We can elevate men in their thinking, and so to elevate them is to increase their possibilities for happiness and success. We can aspire with reasonable assurance of success to be among the unheralded great.

"When I met him I was lookin' down, an' when I left him, I was lookin' up." It is evident that this conversation was not about the weather but about the "whether"—whether a man has within him the native power to overcome the obstacles which life presents. One member of the conversation had convinced the other that he could make good. We would decorate him with the distinguished service medal of the unheralded great.—Nash Journal.

Compensation.

I have not had the lift of wings
To bear me o'er the thorny ways of life,
But I have felt the thrill of conquest
After long hours of bitter toil and strife.

I have not known a magic word
To drive away the hurt of care and pain,
But I have felt the swelling courage
That comes from singing in the storm and rain.

I have no gold or silver shield
To ward away the flying darts of death,
But I have that within my spirit
Which makes the priceless shield of living faith.

—Frances McKinnon Morton, in Nashville Christian Advocate.

For the Young Folks

Rain Robin.

Robin red, robin red
Perched on a limb,
Lifting your liquid voice
High in a hymn;
High in a hymn of praise,
All through the rainy days,
Patient and pure.

Perched on a swaying limb
Out in the rain,
Teaching the aching heart
Freedom from pain;
Freedom from pain and tears
Wrought by the passing years;
Longing for love.

Lift up your liquid voice
Close to the day,
Robin red, robin red,
There where you sway,
There where you sway alone,
Spirit of gladness blown
Out of the sky.

High in a hymn of praise
Lift up your voice.
Oh, if your song were mine,
I should rejoice;
I should rejoice and sing
All through my sorrowing,
"God is my Hope".

—Peggy Reid.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Good News of Jesus.

M. L. G.

When our Best Friend lived in Galilee there was not a hospital in the world. There was not a home for the insane, or the aged, or children, who needed care. There was no Red Cross, no education for most people, no mission or settlement work. The rich lived in abundance while the poor starved. The leper and the insane were thrown out to die. Rulers were cruel and used their power to crush the weak. The people lived in suffering and misery, not knowing that God was their Father, not even looking with any certainty to a life beyond this.

How astonishing then to those of His time to hear the Good News! To hear that God cared, even for the sparrow, and how much more for any child of His. To know that He meant men to walk free and upright, healed in body, mind and spirit. To discover, little by little, as they could believe it the wonderful truth that this Man—this Friend, Prophet, Messiah, was more than all; was indeed the Son of God, the great **I Am**, come to share their lot and fulfill their utmost need, the need of a Saviour in this lost world?

Would not you and I, if we had been there, followed with the multitude? Would we not have heard with hearts as glad His gracious words, and brought our sickness to Him to heal, and our sin to Him to forgive?

Then let us not grow so used to hearing the Gospel of Christ that we do not see the wonder and the glory of it. Let us remember that but for Him our world would be still as evil as the one He knew. Let us come to Him as freely as we would have in the old days, knowing He is the same, and His Good News is the best news we can hear every day of our lives.

Over the Roofs.

To Nina Lincoln, fresh from a big, roomy country home, the tiny flat seemed inconvenient and cluttered, while the view from its windows over the dingy roofs of adjoining dwellings was certainly a sad contrast to the outlook on gardens and orchards which she had enjoyed from babyhood.

After her father's death she and her mother had stayed on in the old home, taking a few summer boarders to help out a slender income, but now Mrs. Lincoln had followed her husband, and Frank, Nina's brother, having graduated from a dental college, had decided to open an office in the city. And so the big, white house under the maples was rented, and the two young people had taken up their abode on the top floor of the tall apartment building.

Nina had tried hard to make a pleasant home of the four small rooms, and they were really most attractive, but she could do nothing to improve the appearance of the surrounding housetops, where marauding cats and lines of flapping clothes were the only bits of life and color in the dull, drab monotony.

"I don't see how I can endure it very long," she said one day to sweet-faced Miss Abby Long, who had hobbled in on her crutches from across the hall.

Crippling rheumatism, which had confined Miss Abby to the apartment house for years, had not prevented her from becoming a good angel to the frequently changing tenants. From the first she had watched over wistful-eyed little Nina, proving as kind a neighbor as one could find even in the country, and the young girl had come to depend upon her for advice, and to miss her if she failed to pay her usual daily call.

"What is it you can't endure, dearie?" she asked now with her gentle smile.

"Why, the view," Nina answered. "Nothing but roofs, and roofs, stretching away for miles. If they were colored and gabled, as they are in the country, it wouldn't be so bad, but they're just flat patches of gravel and tar and bricks. They're hideous, Miss Abby."

"I know," Miss Abby replied, "and I used to feel just as you do about them, dear, but I don't any more. You see, I don't look at them now. I look at what's over them."

Nina lifted her brown eyes to a sky of vivid sunlit blue over which soft clouds floated.

"Yes, you can forget the horrid roofs if you look at the sky," she agreed. "That is, on a day like this."

"You can at any time," Miss Abby told her. "There's never a day when the sky isn't beautiful. Clear or overcast, in sunlight or in storm, it is wonderful to watch. And since I've made a practice of watching it, I don't mind the roofs a bit."

"I see," Nina said softly.

"And it's so about everything, dear," Miss Abby went on. "I've seen how homesick and lonesome you were—"

"Oh, I have been!" Nina exclaimed. "But I didn't mean any one to guess."

"You've been a brave girl," Miss Abby assured her, "and I don't believe anybody else has guessed, but I—"

"You're a darling!" Nina declared.

"I've had lots of trouble," Miss Abby said simply, "and, maybe, for that reason I notice other folks' troubles quicker than some. It's one of the compensations, I guess. Anyway, I knew you were unhappy, and I've been wanting to tell you the sky was there."

"It will help me with the roofs," Nina said thoughtfully; "but, Miss Abby, how can it help with the other things, missing the old home, and mother, and all?"

"Just as the tender sky is always above the troubled city," Miss Abby explained, "so the Father's tender love is always bending above our lives, and if we only remember to lift our eyes to it we shall surely find help and comfort."

There was a little pause. Then Nina spoke in a low tone.

"I've not been to church since I came to the city," she said, "and I've neglected my prayers and Bible-reading, too. I didn't seem to have time for such things, and sometimes I've felt it didn't matter. But I see now that I've been making a great mistake. I've been looking only at the roofs of life. Now, dear Miss Abby, I'm going to begin to look over the roofs."—Grace E. Craig, in Kind Words.

Sunny.

When John first brought home the little canary whom he named Sunny, it seemed as if the tiny creature would never calm down and get used to his new surroundings. If any one put a finger near his cage he would flutter around and beat himself against the bars in a pitiful fashion, panting on his perch for a long time after the intruder had moved away. But John, who loved birds, never for a moment doubted that he could remove the little songster's terrible fear.

From then on every time John came anywhere near Sunny's cage, he would start talking to him in a low soothing voice, each time getting a trifle nearer to the cage than the time before. After many weeks of patient work, John was rewarded by being able to put his hand on the cage without Sunny trying to get through the bars on the other side. The next step John took was to whistle as he came near the cage. Sunny would reply to this with chirping notes, which usually finished in a gay crescendo. In his own bird language he seemed to be happy that the burden of fear was dropping from him.

Like most canaries Sunny loved a piece of apple and this acted as a splendid medium for John to use in making friends. Sunny had now become so tame that when John stuck the piece of apple between the bars he would run along his perch and start pecking at it before John had removed his fingers. John always stood by to watch Sunny's little sharp beak dig holes in the apple while he generally said: "Like it, Sunny?" to which Sunny would reply in staccato notes as if saying, "Yes, yes".

After many months of training, John decided it was time to open the door of the cage and let Sunny fly around the room. It was amazing to see the tiny ball of yellow fluff walk toward the open door, stand there for a moment and then fly to the nearest picture on the wall or light on some object near by. John holding a piece of apple

in his month, would follow wherever Sunny went, urging him in a gentle, coaxing voice to come and get the apple. At first Sunny would fly around trying to get the apple without getting too close to John, but without much success. He would fly off to light on something for a moment, but never lost sight of John and the apple.

After many unsuccessful attempts to get a piece of the apple, he finally perched on a ledge near where John stood and started to scold and scold, much to John's amusement who almost lost the apple by laughing. Then, as if realizing there was absolutely nothing to fear, his little throat expanded into a triumphant song and he flew toward John's head. With wings outspread, he stood poised as if wondering what to do next, and with a toss of his head hopped down to John's nose and started to eat the apple which he held in his mouth. To give him a surer footing, John held up his finger and Sunny gaily jumped on it, hopping back to John's nose to peck at the apple and then to his finger to eat it more comfortably.

It was very beautiful to watch the friendship between John and Sunny develop, and realize what love and patience can do to overcome fear. In fact, Sunny's fear was so completely overcome that he would allow John to pick up and put him in a small necked vase, where he would remain for a few seconds as if playing hide-and-seek, coming up quickly at John's whistle to perch on the edges of the vase. To put him back in the cage was an easy task, though he was never very anxious to be put back after playing a while.—The Presbyterian.

A Riddle.

I have a head, a little head,
That you could scarcely see;
But I have a mouth much bigger
Than my head could ever be.

That seems impossible you say;
You think 'twould be a bother?
Why, no! My head is at one end,
My mouth's way at the other.

I have no feet, yet I can run,
And pretty fast, 'tis said;
The funny thing about me is,
I run when in my bed.

I've not a cent in all the world,
I seek not fortune's ranks;
And yet it's true that, though so poor,
I own two splendid banks.

I've lots of "sand', yet run away;
I'm weak, yet "furnish power";
No hands or arms, yet my embrace
Would kill in half an hour.

You think I am some fearful thing,
Ah, you begin to shiver.
Pray, don't, for, after all, you know
I'm only just a river.

—St. Nicholas.

Seashore Friends.

It was Janet's first summer at the seashore, and the little girl was so happy that she felt just a tiny bit dazed. There had been the long ride on the train with the sound of the wheels click, click, clickety-click on the rails ringing in her ears until they made her feel sleepy. And then the sudden stop at a country station, not at all like the elevated stations in the city, but just a tiny yellow building.

The conductor had lifted her to the ground and Uncle Josiah had picked her up in his arms before she could even turn around. She had had the safest, most comfy feeling, as she nestled in his arms. But some one was yanking her by her skirt an dsaying "Hello". Uncle Josiah put her down, and then it was Nancy's turn to throw her arms about her and kiss her.

"Daddy brought me to the station to meet you," cried Nancy, breathlessly. "Isn't that fine?"

Of course Janet thought it was wonderful, and the little girls danced down the station platform their arms entwined about each other.

Now you never could guess what kind of place it was where Nancy and her father and mother lived. No, it wasn't a hotel. It wasn't what you might call a seashore cottage either.

Uncle Josiah drove them through the little country village, then down a long, winding road that skirted the inlet.

"Oh, isn't it lovely!" cried Janet, bouncing up and down on the seat. "Just look at those beautiful flowers in that yard."

"Yes, that's Miss Almira's garden," explained Nancy. "I do hope you will like our home."

"Please show it to me the minute it comes in sight," begged Janet.

Then, quite suddenly, they left the gardens and the grass and the trees behind them, and they were out on a great stretch of sand, driving along an oyster-shell road.

"Look, look!" cried Janet, excitedly. "Just look at that big, white house over on the point!"

Nancy laughed delightedly. "That's where we are going," she said. "That's the lighthouse."

"Oooo!" breathed Janet, too happy to say anything for a minute.

It was true. Uncle Josiah was the lighthouse keeper, and now he headed the horse and wagon in that direction They sped along over the sandy stretch and arrived with a great blast of the horn at the back door.

Nancy's mother came out and welcomed the little visitor heartily. She led her into the house and showed her the big, square room that she was to share with Nancy.

What wonderful days followed! Janet, never tired of hunting the shore at low tide for the queer little friends, as she called them, that came out of their hiding places. There were the horse-shoe crab, and the periwinkle, and all kinds of beautiful shells.

Sometimes she and Nancy would go out with big spoons and a pail and dig for clams. Nancy taught her to know the funny kind of hole the clam makes, and when she found one she would dig carefully so as not to break the shell of the clam, and then drop him into the pail. When they had enough, they would carry the pail back to the lighthouse, and Mother would serve steamed clams for dinner. My, how good they tasted!

At other times, when the tide would wash oysters ashore, Mother would go out and gather them, and then make an oyster stew.

One day Janet found a tiny yellow something-or-other in her stew.

"Oh, Auntie, look at this," she cried, trying to spoon it up.

"That's just a yellow crab, dear," said her aunt.

"But how did it get into the stew?" asked Janet.

"I will tell you about it. The crab was in the oyster," explained Auntie.

"No! Really? How could it get there, Auntie?"

"The oyster lives at the very bottom of the water, and when he is feeling very fine, he opens his shell and lets the water run through his house," Auntie went on. "Then along comes a big hungry fish. He sees that nice, fat oyster inside of the shell, and it looks mighty tempting to him. The oyster cannot see him, because he has no eyes. He cannot hear him, because he has no ears."

"Oh, dear, what does happen?" Janet was very anxious, and she forgot to eat entirely.

"This is where the little crab helps out. The crab has eyes, and he has legs, but he knows that the fish can swim faster than he can run. So he crawls quickly into the shell with the oyster, and the minute the oyster feels his presence, snap go the two edges of his shell together! The big, hungry fish has lost his dinner. So you see, the crab protects the oyster, and the oyster protects the crab. It's a sort of partnership. Now eat your stew, dear, or it will get cold."

Janet obeyed, but she couldn't help thinking of all the wonderful things there were to know about the seashore. —Christian Observer.

The Tears of the Stars.

One moonlight night I could not sleep,
I lay awake so long
That all the stars began to weep,
And the moon sang a sorrowful song.

I scrambled out of my warm little bed
And crept to the window sill,
While the song of the moon whirled
round in my head
And fireflies shown on the hill.

And fireflies glittering on the lawn
Were really the tears of gold
Wept by the stars till the night was gone
And the crying moon was cold.

I stood quite still for hours and hours
And then crept back to bed,
And the tears of the stars came up from
the flowers
And danced around in my head.

—Polly Chase.

The Shadows in the Grass.

Albert and John were crossing a field on their way to see Frank when Albert saw the tall grass on the other side of the fence sway. Then little balls of white seemed to run through it, but before Albert could make out what they were they had disappeared in the brush, like shadows.

"Did you see them?" Albert called out excitedly to John, who had stopped by his side.

Hurriedly the two boys climbed the fence into the other field in search of the strange creatures. Under the trees they came upon Frank. The boys related what they had seen and asked their friend if he had seen the furry balls.

Frank did not answer their question. He only shook his head, as he was suddenly seized with a spell of coughing. When that had passed, he told them some wonderful news.

"I am going to the seashore for a whole month. I am to have a little boat, and when I come back we can sail it on the pond!"

The boys thought this would be great fun. Although they had only known Frank a week, they liked him. They hoped to have some happy times when he came back from the seashore.

"Will you boys carry my fishing basket over to William? I told him he might use it while I was gone," Frank

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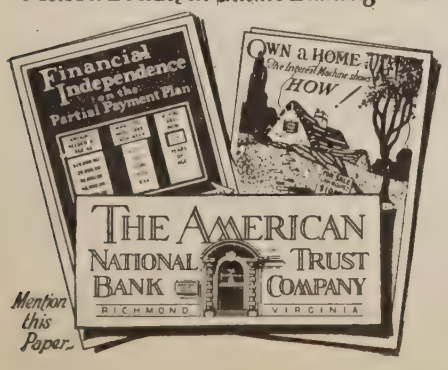
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now asked them. "I must hurry, for it is almost time for the train."

The boys said they would; so Frank took the basket from his shoulder, where it hung by a strap, and gave it to Albert.

Albert and John started off. The basket was so heavy, Albert thought there must be something in it.

"Shall we open it and see what it is?" asked John.

"We'd better not. The basket is for William, not for us," replied the other.

The basket seemed to get heavier at every step. As they passed the woodshed by Frank's house, they saw down the road the car that was taking Frank away.

"Let's leave the basket here. William can come for it himself," suggested John, crossly.

Albert would have been glad to get rid of the burden, but he shook his head.

"We promised to take it to William so we must. Let's rest a while, then we'll go on. Do you know, John, if any one met us, they would think we'd had a wonderful catch of fish!"

"Yes. And if they lift the basket, they'll be sure of it. There must be a rock in it to make it so heavy," chuckled John.

Albert laughed, too. He glanced at the basket that rested on the grass at their feet. He looked again, and this time his eyes opened rather wide. If there were stones in the basket, they must be very lively stones, for the basket was rocking back and forth.

"The stones are alive!" called out John.

The two boys drew closer, their heads just above the mysterious basket. Now a sound came from it—a squeak and a sniff.

"There's something alive in there!" cried John.

In two minutes more they were running up the road. William was out in his yard, and when the boys came near, John called out:

"Here's Frank's fishing basket. He is loaning it to you while he is away at the seashore."

"And we don't know what is in it, but it sniffs and squeaks!" added Albert.

William looked at the basket. Just then it rocked again. William threw the lid open and put in his hand. He brought ou a small furry ball, then another, then another. There stood three little guinea pigs.

Then Albert and John knew that they were the furry balls they had seen in the tall grass of the meadow.

"There's tags tied on their necks!" exclaimed John.

When the boys looked at the tags, they were surprised to see their names written there. Frank had given a guinea pig to each one of them.—Christian Sun.

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Deaths

WHITTLE: Entered into Life Eternal, at Atlanta, Georgia, on the sixth day of July, 1527, FRANCIS McNEECE WHITTLE, only surviving son of the late Bishop Whittle of Virginia.

"I know that my Redeemer liveth."

RESOLUTIONS
on the death of
BISHOP WM. CABELL BROWN.

To the members of the Womans' Auxiliary of Christ Church, Alexandria, the news of the sudden death of the Rt. Rev. WILLIAM CABELL BROWN, D. D., of the Diocese of Virginia, has come as a terrific shock. While we keenly realize the great calamity that has befallen the Virginia Church, and the Church at large, in the loss of our beloved Bishop, the women of the Church know that they have lost a friend to whom they could go freely, confident that they would always receive help and sympathy. With his stricken family, we mourn, and pray that the Great Comforter will hold them very close to Himself, and in His own good time, help them to say "All is Well".

(Signed),
MRS. ELEANOR S. WASHINGTON HOWARD,
MRS. GEORGE R. BUDDIN, President,
MRS. C. E. NICOL, Secretary.
July 30, 1927.

RT. REV. WM. CABELL BROWN, D. D.

Resolutions.

We, the Clergymen and Laymen of the Northern Neck and Essex County, Va., in meeting assembled have heard with deep and profound sorrow of the death of our beloved Bishop, Rt. Rev. Wm. Cabell Brown in London.

We wish to extend to Mrs. Brown and his family our deepest heartfelt sympathy in their bereavement and assure them we feel deeply with them in this great loss to them, to the Diocese of Virginia and the Episcopal Church in the nation of our devoted Bishop. In sorrow we bow our heads and accept God's will and we praise Him for such a noble life.

ROBERT BEVERLEY,
JAS. M. LEWIS,
B. H. BAIRD,
A. N. WELLFORD,
Committee.

Warsaw, Va., July 26, 1927.

CHURCH INTELLIGENCE
(Continued from Page 16.)

Georgetown. Dr. Way will take his regular vacation from the middle of August to the middle of September, during which time the Rev. Francis B. Wakefield, of Jacksonville, Florida, will be in charge of the services at Grace Church.

The Rev. Harold Thomas, rector of St. Luke's Church, spent June in Flat Rock, North Carolina, in charge of the Church of St. John's in the Wilderness. St. Luke's congregation is again joining with the Second Presbyterian for the evening services out of doors during the summer. Mr. Thomas will be in Charleston for the remainder of the summer.

The rector of St. Michael's, the Rev. A. S. Thomas, will spend his vacation in Brevard, North Carolina, during the month of August. St. Michael's Church will be closed while he is away, but as usual, the rector and vestry of St. Philip's have invited the congregation to worship with them.

During September the Rev. S. Cary Beckwith, of St. Philip's, will go to Cedar Mountain, North Carolina, for his vacation, and his congregation will join with St. Michael's at that time for worship.

The Rev. Carl S. Smith, rector of St. Paul's, will take his vacation during August, during which time the church will be closed.

The rector of St. John's, the Rev. A. M. Rich, will leave Charleston August 9 for Baltimore, to visit his daughter, getting back the first week in September. He will be accompanied by Mrs. Rich. While he is away the services at St. John's will be taken by the Rev. W. B. Sams, Mr. L. A. Prouty, and Mr. L. W. Barrett, except on the first Sunday in September, on which day the church will be closed.

Epiphany Church, Eutawville, had a Home-Coming Day on June 26, which was well attended. The rector, the Rev. A. W. Skardon, gave a history of the parish and spoke of the rebuilding of the old parish church. Since that day members of the parish and others have given towards the fund and the congregation is hoping to see work commenced in the near future. The parish church was destroyed by fire two years ago. After the service all went to Eutaw Plantation, where a picnic dinner was served.

The New Rector of Porter Academy, Mr. William S. Gaud, arrived in Charleston on July 1. He expects to remain at Porter's all summer getting things in readiness for the opening of the school in September. Meanwhile the school is being given a thorough cleaning and is being renovated, repairs are in process and painting will be done.

The Rev. Capers Satterlee, now at Clemson College, but formerly of this diocese, has sailed for Europe, accompanied by Kirkman Finlay, son of the Bishop of Upper South Carolina. The two young men expect to be away about two months and will visit England, Scotland, Wales and France.

R. H. J.

Personal Notes

The Rev. Francis Burgess has resigned the parish at Nice, France, to be succeeded by the Rev. Samuel McComb, who will take charge the first of October. Mr. Burgess will spend sometime in Florence, Italy.

The Rev. Henry B. Thomas, formerly student chaplain of Princeton University, who has accepted the call to Sherwood Parish, Baltimore County, Maryland, expects to take charge September 1.

The Rev. F. T. Barr, formerly in charge of Good Shepherd Church, Columbus, Ohio, has accepted a call to the Church of the Nativity, Price Hill, Cincinnati, Ohio.

The Rev. Herman R. Page, formerly of St. Paul's Cathedral, Boston, who has accepted a call to be vicar of St. Paul's Mission, Oakwood, Ohio, expects to take charge September 10.

The Rev. Theodore M. Burleson, who was recently ordained deacon, is to be in charge of the mission at Cashmere, Chelan, Leavenworth, Maryvale, and Brewster, Wash.

The Rev. Arthur E. Cash, rector of All Saints' Church, Minneapolis, has accepted a call to St. Mark's Church, Anaconda, Mont., and expects to enter upon his new duties September 1.

The Rev. F. Wilcom Ellegor, formerly rector of the Church of St. Simon the

Cyrenian, New Rochelle, N. Y., has accepted the rectorship of St. Philip's Church, Syracuse, N. Y.

The Rev. F. J. Compson, formerly of Sunbury, Pa., has accepted the call to be rector of St. James' Church, Brookhaven, L. I., N. Y.

The Rev. Clarence Stuart McClellan, Jr., rector of Old Calvary Church, Fletcher, N. C., has completed his plans for his trip to Europe, Africa and Asia with a sojourn of several weeks in the Holy Land. He expects to sail from Southampton, England, for New York about Easter, 1928.

ORDINATIONS.

On the Sixth Sunday after Trinity, July 24, 1927, in Christ Church, Tracy City, Tenn., his home parish, Mr. Robert Wayne Jackson was ordered Deacon by the Rt. Rev. Thomas F. Gailor, D. D., Bishop of the Diocese. The candidate was presented by the Rev. Arthur C. Cole, who also read the Litany. The sermon was by the Rev. Erle H. Merriman, D. D., who also assisted the Bishop in the celebration of the Holy Communion. Mr. Jackson, a graduate of this year from the General Theological Seminary, will be assigned by the Bishop Coadjutor to mission work in the Convocation of Nashville.

The Bishop of Springfield ordained to the Diaconate in the Church of the Redeemer, Cairo, Illinois, on the Sixth Sunday after Trinity, July 24, 1927, Mr. Heber Williamson Weller.

The candidate was presented by the Ven. Charles Knight Weller, Archdeacon of Cairo, who also said the Litany The sermon was preached by the Rev. Carl Lathrop, who had been presented for ordination by Archdeacon Weller five years ago.

Mr. Weller has been appointed by the Bishop to the charge of St. Barnabas, Havana, and Trinity, Petersburg, Diocese of Springfield.

The ordination was most interesting, due to the fact that Mr. Weller is the sixth generation in line to enter the ministry of the Church. His uncle is the present Bishop of Fond du Lac, and his father, Archdeacon of Cairo.

In St. Mary's Church, Burlington, N. J., on July 10, the Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey, ordained Philip Pollock Baird to the priesthood. The candidate was presented by the Rev. Canon C. S. Lewis, of Trenton, and the sermon was preached by the Rev. Spence Burton, S. S. J. E., of Boston. Mr. Baird is to be rector of Holy Trinity Church, South River, N. J..

On June 24 Bishop Matthews ordained to the Diaconate Arnold E. Fenton in St. Luke's Church, Metuchen. He was presented by the Rev. Dr. John F. Fenton, rector of St. Luke's Church, and the sermon was preached by the Rev. Thomas F. Butler, of Utica, N. Y.

In St. Paul's Church, East St. Louis, Ill., on July 17, the Rt. Rev. John Chanler White, D. D., Bishop of Springfield, ordained Arthur Edward Marston to the Diaconate. The candidate was presented by the Ven. R. M. Gunn, rector of the parish, who also said the litany. The sermon was preached by the Rev. George Clark, of Pekin.

The Rev. Mr. Marston is to be assistant to Archdeacon Gunn at St. Paul's Parish.

The Upper Room.

I built my soul an Upper Room,
A place of prayer,
Where free from all disturbances,
From doubt and care,
Serene it rests;
And Thou, dear Christ,
Art always there.

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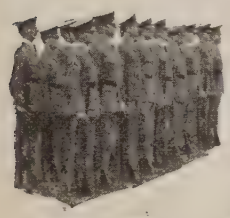
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Be thou like the bird perched upon some frail thing, although he feels the branch bending beneath him, yet loudly sings, knowing full well that he has wings.—Gasparin.

We are so sinful, Lord, so oft we fail,
And Thou forgivest in Thy mercy great,
May we, too, pardon, since our errors call
For Thy strange patience with our low estate.
—Selected.

From all the paralyzing can't of an unfelt devotion; from all the God-defying hypocrisy of an uplifted voice and a down-hanging arm; from all miserable mummery of a grand external ritual and a selfish un-Christ-like daily life, good Lord, deliver us! The only thing that Christianity wants just now is Christians.—Canon Wilberforce.

This is how men get to know God—by doing His will. And there is no other way.—Henry Drummond.

Such power there is in clear-eyed self-restrain
And purpose clean as light from every selfish taint.
—Lowell.

Instead of being psychoanalyzed and worrying over your 'repressions', you should turn your back on evil and outline a program of right living. You will not work out a finished Christian life by the end of the week, but you will have made a good start.—Dean Charles R. Brown.

If we work upon marble, it will perish; if we work upon brass, time will efface it! if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principle, with a just fear of God and a love for our fellowmen, we engrave upon those tablets something that will brighten to all eternity.—Webster.

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EDITORIALS

Vol. 92. RICHMOND, VA., AUGUST 13, 1927. No. 33.

RUST

DeTocqueville, in his "Democracy in America", written in 1832—a book little read now, but well worth reading for its equally brilliant and instructive accuracy and inaccuracies of prediction and deduction—uses the symbol "individual egotism, which is the rust of society". Therein is insight and wisdom and much suggestion for practical thought. Metals and human minds actively and usefully employed escape rust.

Individual egotism is intensified selfishness and foolishness, permitted, cultivated and concentrated. A philosopher has defined vanity as the last infirmity of noble minds, the beginning of decay, forerunner of rust. It is the first and special infirmity of ignoble minds. Those who work faithfully and with real purpose have not the time to be vain. Those who apply the strength and possess the courage to direct and control and honestly use their own minds cannot be egotistical or selfish. Those who permit themselves to be obsessed by small ambitions, attainment of temporal temporary place or power or prominence, the getting of money for money's sake, the seeking of amusement or gratification of base or sordid desires, leave the larger and more important parts of themselves to rust and become not only useless, but soiling to all who touch them. Parts of us or the whole of us left idle gather rust as surely as unused iron. "An idle brain is the Devil's work shop" is an old, pithy maxim, but the Devil has no need to trouble himself to work in it. Left to itself, it surely rusts to selfishness, egotism and vanity to produce large or little sins and follies according to opportunity.

As with individual, so with society, churches, nations. Some of the richest blessings that have come to humanity have been by war, pestilence and famine; disaster, persecutions and martyrdoms of the righteous. These afflictions have roused to splendid action the noblest and most beautiful impulses and instincts. We pray to be delivered from them and when our prayer is granted and peace, safety and prosperity are given us we invite and encourage the calamity of rust, worse than any of the others. The fable of the strong and valiant dog made worthless when taken indoors and pampered fits with uncomfortable exactness of us, men and women, created with capacities for magnificent deeds in stress of danger or necessity and relapsing to insignificant things when left at ease. Jack Falstaff sagaciously pointed to a fact of our nature when he described his regiment of ragged reprobates as fruits of a calm world and long peace. In another age and country and with the other sex, Isaiah predicted woe and desolation for women of Jerusalem with nothing to do but make themselves comfortable.

Our country is strong, prosperous and at peace. Our Church is strong and prospering, fearing no persecutions or oppressions. Therefore, both are in danger and there is special need for all of us citizens and Churchmen to fight against rusting, individual egotism and selfishness, permitting our own interests and desires to monopolize our thought and work. "Mind your own business" is homely and sound sense, but if taken to mean that the welfare of neighbors, Church and nation is not part of our business it is abject cowardice and a treacherous sign post directing straight to the road to general ruin. Nineveh and Tyre and Babylon perished from wealth and power, apparent safety and resulting rusting away of individual patriotism, loyalty and virility as completely as did Sodom and Gomorrah under sudden rain of fire. The long procession of powers that have risen to supremacy and wealth and rusted to rottenness and obliteration is chronicled in the histories and spells urgent warning to us of here and now.

Individual egotism, envelopment of thought and purpose for ourselves, mean rust for Church, country and society. Deliverance from that peril may be won only by individual striving and self-searching and self-spurring by each man and woman of us in our varying places and spheres. Each of us has a share of the general responsibility for which we must account, evasion or neglect of which is treason to God and fellow man. The choice is with each of us. We may surrender to selfishness and spiritual and mental inertia and so rust ourselves and spread rust. We may, by ceaseless effort and self-discipline and self-denial, the price of success in all worthy endeavor, teach and train ourselves to be instruments and tools for the work of the Almighty. By sturdy resistance to inclination to indolence, by diligent and vigilant and faithful prayer and self-conquest, we can keep ourselves alive and doing. Active, thoughtful, loving interest in Church and country and community will save all of us from the rust which DeTocqueville ninety-five years ago foresaw as the danger coming on us from increasing wealth and strength. We have been delivered thus far. Some millions of us, each for himself or herself, fighting this rust, will make sure that country and Church shall go to the oncoming generations with power for the service of God and the advancement of mankind and energetic use of it continuing to increase.

Alfred B. Williams.

DIRECT APPEAL

We have listened to many sermons and addresses at the end of which we felt like saying, "One thing thou lackest". The address may have been very fine, and may have presented a very high ethical ideal, but ethical ideals save no one. The speaker tells people what they ought to do, but fails to tell them how they are to do it. It is a tragic fact in the lives of many today, both the nominal Christians and others, that they do now know where they may find power to have victory over sin and self.

The power that they need comes from Christ alone.

Ethics will not change people.

Christ alone can change them.

It is the entrance of His Spirit that can change the human heart. This change comes when they have met the conditions. They must repent of their sins and receive Christ into their hearts as Saviour. No amount of human effort can avail in place of this. For lack of this simple message, repent and receive Christ, hundreds of sermons and talks today are as fruitless as so much dead wood.

Many speakers and preachers never expect any results from their addresses. When St. Peter cried out in Jerusalem thousands turned to God. St. Paul created a stir whenever he preached, they fully expected that something would happen, and, as a result, many gave up their idols and their sins. Some men today can go through an entire lifetime without winning one soul for Christ.

Some act as though every member of the congregation were already perfect, and as though no one in the assembly before him had any idea of ever committing a sin. A man could be living with two wives, and could sit under some preachers without having his conscience even remotely disturbed. The writer heard of a case like that in one large congregation where a member of the congregation had been living in sin for months while the minister had never once thought of suggesting that there might be some before him who needed to repent and turn to God.

Even if some do suggest the possibility that there may be some who need a change in the congregation, they do not urge immediate decision. As a consequence some churches have never heard of a conversion, except in books. They say that a certain minister, who had never had a man converted under his ministry, borrowed a sermon from a minister who had them constantly. After he had delivered the sermon, a man came to him in great distress, his conscience aroused by what he had heard. Like the Philippian jailor he wanted to know what he msut do to be saved. The minister (more upset than the man) said, "I beg your pardon, but I did not mean to make you feel badly".

You who read this, how many have you won for the Master? One clergyman in the Church suggests that we should make the evening service an evangelistic one, and should give people an opportunity to come forward to the altar and consecrate their lives to God. We listened to a woman the other night who testified that she had found God after many years of wandering, when she had answered such a call at a mission in one of our churches and had gone forward to the altar rail to consecrate her life to God.

Frank Cox.

CHRIST'S TEACHING ON PRAYER

By Canon F. E. Howett

St. Luke 11:1-13.

THE privilege of prayer is the most wonderful, the most beneficent and most potential gift, apart from that of His only begotten Son and of the Holy Spirit, that God has bestowed upon His children. It can solve their problems, overcome their difficulties, banish their cares, heal their diseases, and procure for them every blessing they can possibly need, or that God Himself can bestow. By prayer we can move the arm that moves the world.

How necessary it is, therefore, to know how to pray. How greatly we need to make the prayer of the disciple of old our own, and say: "Lord, teach us to pray."

From our Lord's response to this petition, as contained in St. Luke 11:1-13, we learn at least four particulars in regard to prayer, namely: How to pray; What to pray for; When to pray; and what we may expect in response to prayer.

Let us study, then, Christ's teaching on Prayer.

In the Lord's Prayer we are taught both how to pray and what to pray for.

We have two versions of this wonderful prayer, one given by our Blessed Lord in His sermon on the Mount as recorded by St. Matthew (6:9-13), and the other given privately to an individual disciple, after our Lord Himself had been engaged in prayer. They would seem to have been given at least a year apart. They differ somewhat in their phraseology and content, but are substantially the same. From St. Matthew's version we learn that Christ would have us formulate our own prayers after this model, as He says: "After this manner therefore pray ye." While from St. Luke's version we are taught to use these very words, for His statement there is "When ye pray say".

Taking this fuller formula as given by St. Matthew, we find that the Lord's Prayer is divided into three parts, each of which demands our most careful consideration.

First, we have The Invocation: "Our Father which are in Heaven." To realize the full meaning of these words is to learn how to pray. There are four fundamental principles that must be complied with if our prayers are to be acceptable to God, and effectual for ourselves. Three of these have to do with the three Persons of the ever-blessed Trinity; the fourth has to do with our own attitude of mind and heart. To pray effectually we must make our petitions—

(1) According to the Will of God.
(2) In the Name of Jesus Christ; and
(3) By the enabling power of the Holy Spirit.

We must also (4) pray in faith. Now I want you to see that every one of these principles is involved and implied in the words of the Invocation to the Lord's Prayer. The very name, "Father" implies that those who use this prayer are God's children, and that relationship implies obedience to His will. Our Lord Himself so prayed: "Father if Thou be willing, remove this cup from Me; nevertheless, not My will, but Thine, be done." And He has taught us also to pray: "Thy will be done." St. John tells us: "If we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions we desired of Him." There is nothing that God will deny us if only this first condition be complied with. We may ask: "anything," "whatsoever."

Then if we would pray effectually, we must come to God in the Name of Christ. What are we to understand by this condition? Does it mean simply saying: "Lord, do this for Christ's sake?" It does mean that, but it means much more. To come in the Name of Christ means to come in union with Him, for the Name stands for the Person. The name is that by which the person is known. So when we come to the Father in Christ's Name it means coming in living union with Jesus Christ, through His intercession, depending upon Him and what He has done to procure every blessing for us. This is all implied in the word "Our". Has it ever struck you as strange that when our Lord gave His instruction as to **private** prayer, and when He taught an **individual** disciple to pray, He said: "When ye pray, say, **Our** Father?" Why did He not bid him say **My** Father? Simply because no one can pray that prayer, no one can ever come unto the Father but through Jesus Christ. As He Himself has taught us: "No man cometh unto the Father but by Me." (John 14:6.) So when we pray this prayer intelligently and in faith we never pray alone. Christ always prays it with us, and therefore we must necessarily express it in the plural and say, not **"my"**, but **"Our** Father".

Similarly the third condition of effectual prayer, namely, praying by the enabling power of the Holy Spirit, is also implied in the words of the Invocation, "Our Father", as it is the Holy Spirit alone Who can enable us to say, "Abba", which means Father, "for we know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us . . . according to the will of God." (Rom. 8:15, 26, 27.)

We see, then, what a wonderful thing prayer may be when it is real and effectual, calling into operation, as it does, each of the Persons of the Holy Trinity—God the Holy Spirit Who inspires, God the Son Who presents, and God the Father Who hears and fulfills the petitions that we make.

But there is a fourth condition, namely, Faith, and this, too, is implied and brought out in this simple invocation. St. Paul tells us (Heb. 11:6) that, "he that cometh to God **must believe** that He is and that He is the rewarded of them that diligently seek Him". This means much

more than merely believing that there is a God. It means that when we pray we should believe that God is present to hear and to answer our prayers, and that we should trust Him so to do. Hence we are taught to say "Our Father Which art in Heaven", because heaven is the source and reservoir of every blessing, as St. James tells us: "Every good gift and every perfect gift is from above and cometh down from the Father" (James 1:18); and God would inspire us to look up with confidence to Himself, asking large petitions and expecting large answers. "Have faith in God. For verily, I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them and ye shall have them" (Mark 11:22-24).

And now let us pass on to notice the second part of the Lord's Prayer, namely: the Petitions. You will observe that they are just seven in number. I shall never forget how wonderfully God illuminated this prayer to my own heart and mind by the realization of that fact. I had prepared a sermon on the Lord's Prayer, and was on my way to preach it, when suddenly the question came into my mind: "How many petitions are there in this prayer?" I saw at once that there were exactly seven. I said to myself, then, this must be a perfect prayer, for seven in Scripture is the number that means and indicates perfection. I had never thought of it so. As a matter of fact, I had regarded the Lord's Prayer as somewhat inadequate and insufficient. I never dreamed before that when you have prayed this prayer you have prayed in germ for everything it is possible to pray for. As I realized the number of the petitions, I asked myself another question: Will this seven respond to the general usage of this number in Scripture, namely: does it divide itself into its component parts of three and four? and I saw at a glance that it did. Three is the number of Divine manifestation as seen in the Triune Name of God (Gen. 3:15), in the Aaronic benediction (Num. 6:24-26), and in the Tersanctus (Isa. 6:31 and Rev. 4:8), while four is always the number of the earth and of man, as found in the four divisions of mankind (Rev. 17:15), the four corners and the four winds of the earth (Rev. 7:1), and in the four great world empires of Daniel 2 and 7. A glance will indicate that these seven petitions are plainly divided into three and four, showing that together they cover the whole field of Divine purpose, as well as of human need. But still a further question arose in my mind, I asked myself: Will each individual number in this mysterious seven respond to its numerical significance? and as I looked at the prayer once more, I saw that it did. The first three petitions give us the Divine side of this wonderful prayer, they are all Godward—"Thy", "Thy", "Thy", while the last four give us the human side, and are all manward—"Us", "Us", "Us". Let us examine each petition separately.

"Hallowed be Thy Name." This manifestly is the petition of God the Father in which we pray that we may be enabled to discharge every duty that we owe to Him. "Thy Kingdom come." Who is the King? By whom is the Kingdom coming? Is it not by Christ? He is God's King (Psa. 2:6). When He came into the world they asked, "Where is He that is born King"? (Matt. 2:2). And when He died they wrote over His Cross, "This is Jesus the King" (Matt. 27:37). In this brief petition of but three words we pray for the accomplishment of every purpose for which Jesus came to earth, and for which He is now waiting in glory. What did He come to do? The parable of the pounds (Luke 19:12) tells us: "A certain nobleman went into a far country to receive for Himself a Kingdom and to return." That was the supreme purpose for which Jesus came and suffered and died and rose again, and now intercedes in heaven. It was to purchase and gather out the subjects for His Kingdom and He is coming again to establish that Kingdom and to reign. So this is not only an evangelistic but a missionary petition, as well as a prayer for the speedy coming of our Blessed Lord to reign on earth. In it we pray that souls may be born again and so enter into Christ's Kingdom (John 3:3-5), that that Kingdom may grow and spread until the number of His Elect is made up that He may take unto Himself His great power and reign. But that does not exhaust the meaning of this marvelous petition. It carries the work of Christ to a finality, for we must not forget that we are praying: "Our Father . . . Thy Kingdom come," and St. Paul tells us that Christ, having reigned till He has put down all rule and all authority and power, will deliver up the Kingdom to God, even the Father, that God may be all in all. Beyond that point it is impossible for us to pray so far as the work of Christ is concerned.

"Thy Will be done in earth as it is in heaven." By whose power may we do the will of God? Who is it that works in us both to will and to do of God's good pleasure? Is it not the Holy Spirit, the third Person in the blessed Trinity? So this is evidently the petition of the Holy Spirit. Now when God's will is done on earth as it is being done by the holy angels in heaven, will not the work of the Holy Spirit be then accomplished? So we see that this petition, too, prays to a finality.

"Give us this day our daily bread." This is the central petition of the seven. It is the heart of the Lord's Prayer. It is the first petition on the human side. But what are we to understand by "daily bread"? Does it mean simply wheaten bread? It could hardly mean that for Our Lord has told us that: "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). The bread, then, is Christ, Who is not only the Living Word (John 1:1), but also the Living Bread (John 6:35). I may add as corroborating this interpretation that the word "daily" in this petition is found nowhere else, either in the Bible or in the Classics, except in the Lord's Prayer. Jerome translates it literally by the word "supersubstantial"—"Give us this day our supersubstantial bread". It includes the wheaten bread, too, however, as well as every other needed blessing, for "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things". Thus in this first petition on the human side we pray that man's first and supreme need may be met. If we have Christ we have everything (1 Cor. 3: 21-23).

But turn now for a moment to the last petition on the human side, "Deliver us from evil", or the Evil One. These two petitions are really one, expressing as they do the positive and negative sides of the same truth. When we are finally and forever delivered from Satan and sin, where shall we be? It will matter little whether on earth or in heaven; it will be heaven then, and glory for all the redeemed. So you see this prayer on the human side, spans the whole of human need and there is nothing to pray for beyond that.

But now notice the completeness of these four human petitions as a whole. You know there is not only a Divine Trinity, but there is a trinity in man. He is tripartite. He has a body, a soul, and a spirit. Moreover the three Persons of the Holy Trinity bear relationship to the three constituents of the human trinity. God the Father is related to the spirit. He is the "Father of Spirits" (Heb. 12:9). He is the "God of the spirits of all flesh" (Num. 16:22, 27:16). When Jesus died on the Cross He prayed: "Father, into Thy hands I commend My Spirit" (Luke 23:46). God the Son is related to man's soul. He is the Shepherd and Bishop of souls (1 Peter 2:25). He made His soul an offering for the sin of our souls (Isa. 53:10, 12), that He might redeem them. And God the Holy Ghost is related to man's body. "Your body is the temple of the Holy Ghost" (1 Cor. 6:19).

Thus we see that this prayer covers every need that man can know and that God can give. Bread, both spiritual and temporal, for the body; forgiveness, with all its blessings, for the soul; and victory, final and forever, leading to glory eternal, for the spirit. We see, then, that this prayer leads us to pray that we may be enabled to discharge every duty that we owe to God—Father, Son, and Holy Spirit, and for the supply of every blessing that we need for our whole being—body, soul and spirit. It is, therefore, absolutely perfect. However much our own individual prayers may fall short, if we add this prayer to them, as we should, we shall make them complete.

Let me add a thought from the Rev. S. J. Andrew's valuable work on "Christianity and Anti-Christianity"—a thought that may be of value, especially at the present time. He says there seems to be good reason for believing that the clause, "Bring us not into temptation, but deliver us from the Evil One" (R. V.), refers to the great temptation and to power of Satan, at the time of the end.

Just a word or two with regard to the Doxology or ascription of praise. The Revised Version of the New Testament compels us to retrain it, for praise is ever the marginal note to the effect that "many authorities, some ancient, but with variations add 'For Thine is the Kingdom, and the power, and the glory, for ever, Amen' ". While the revisers omit it we feel that the spirit of the New Testament compels us to refrain it, for praise is ever the concomitant of prayer, and surely, when we have prayed the Lord's Prayer appreciatively, realizing its scope and fullness, we shall long to render this due meed of praise to the gracious Giver of every blessing. And so we shall say, "For Thine is the Kingdom", for the work of Christ comes first in human experience, and we thus praise Him for all He has done. "And the power," for it is by the power of the Holy Spirit that every blessing we have re-

ceived has been ministered to us, and we thus praise Him for all His grace and goodness. "And the glory," for God the Father is the Supreme Source and Giver of all things and we would render to Him glory for ever more, Amen.

In this wonderful discourse, our Lord proceeds to teach us also when to pray. He does this by way of the parable of the importunate friend. In this parable three persons are brought before us. It is needful to see clearly to whom they each refer and whom they represent. First, there is the friend who comes at midnight, who is starving, and, as the marginal reading gives it, "out of his way". He represents the poor lost and benighted sinner. He comes to one who should be able to help him in his need, and who should be able to minister to him Christ, the Bread of Life. But, sad to say, for while he might have had an all-sufficient supply for his needs he has allowed the whole day to pass without replenishing his own store. He represents the Christian out of communion, the Christian who should be a burning and a shining light for Christ, but who is nevertheless powerless through lack of prayer. The Friend to whom at last he goes, driven by his sense of need, and who is abundantly able to help him and give him as many loaves as he needs, is God our Heavenly Father, who is not only willing, but able to do for us exceedingly abundantly above all that we ask or think. Christ would teach us, then, "that men ought always to pray and not to faint" (Luke 18:1).

The concluding verses of this passage show us not only how we ought to avail ourselves of this gracious privilege of prayer, but what we may expect as the result if only we do. "And I say unto you, Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you". Here you have an illuminating acrostic. Taking the first letters of the words, Ask, Seek, Knock, we get ASK. To ask implies a single petition. To seek means persistent petition, and to knock repeated petition. So should we pray. And if we do, how encouraging and unlimited are God's promises of answer. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or, if he ask a fish, will he for a fish give him a serpent? Or, if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

IN FAVOR OF HARMONY

By the Reverend John S. Littell, D. D.

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I.

WILL you let me say a few words in favor of harmony in the Church? A famous literary person once said he saw no reason why people should not be of one religion if they talked together every day. That is extravagantly hopeful. But it states the case for mutual understanding, indicating the gains we have coming to us when more people are well-informed and when our leaders are drawn together in a friendly spirit for the adjustment of misunderstandings and differences.

Our leaders may well mean not only those who go to Lausanne or the General Conventions, but the representatives of the Church in local communities. From great conferences we may expect a great deal. But nothing will avail for our communities of people without local understanding. The task of securing harmony which lies before us is probably far more huge and difficult than most of us imagine. But it is not a greater task than many of those undertaken and accomplished in recent years by science and industry.

I have a very little daughter who is struggling hard with data and processes. She is feeling her way towards mental processes such as that which leads to the result that if two melons cost twenty-five cents, four will cost fifty cents, and that adding two bears and four pigs makes six animals. One must be infinitely patient with people who are in pursuit of data and mental processes. We know that when we deal with children. And there is much reason to impress it upon our consciences that we require an equal patience with those who are extending their data and mental processes into fields of the highest and widest importance. Leaders easily get beyond the reach of the crowd. And as easily they get out of the range of each other. Patience and conference are essential preliminaries to harmony.

Your readers have noticed a great example of well-informed and sympathetic consideration of matters affecting our own Church in the syndicate articles by Dr. S. Parkes Cadman, the leading Congregationalist. His work is of a type calling for imitation.

We show at our worst when we fall so far as to misrepresent each other. If we are to have an era of reconstruction in Christianity we must claim from our leaders the utmost care in giving us a frank, fair and well-informed discussion of questions which are of concern to us.

Now and then it comes to one who is eagerly anxious to find in our leaders only the soundest and finest guidance, to confront an incident which shows that our standard of teaching is not high enough. May I give some illustrations a well known Catholic leader writes in The Living Church (July 9, page 331): "The dogma of the Immachlate Conception of our Lady and the dogma of her Assumption can be held as matters of pious opinion. There is a mass of accumulating argument in favor of these dogmas. But they have no warrant of Scripture, or of ecumenical authority, and they may not be taught as necessary to salvation." Now, in this quotation, the word we should expect to find is "evidence" and not "argument". It makes little difference who argues or how much, but what counts is the character of the data used in the argument. An indefinite statement of this kind does not lead anywhere and, therefore, is not worth making.

A Protestant lawyer writes in your columns (June 25) to substantiate his prophecy that in our Catholic Propaganda "the next step will be the substitution of the Roman Missal" for our liturgy. Rather jubilantly he says: "Now comes some documentary evidence." He quotes the "Holy Cross Magazine" in a statement that the Roman Breviary in an English translation will be used and sold by the Order. Every one knows the Mass is not in the Breviary, so this evidence does not apply to the case, and the proof is not made as intended. If the Order wants to praise God seven times a day as the Psalmist did, instead of twice a day as provided in our Prayer Book, their desire and their rule may serve as a spur to the devotion of those who omit even the twice a day. But it is hard to see how all the rest of us are in any position to forbid the intent of superior devotion on the part of those who wish to give their lives to union and common order in the undistracted and recurrent practice of prayer and praise. The Roman mass or some form of bad practice might be laid to Holy Cross members on proper evidence. And the Order may be held subject to criticism. But the Breviary will not serve the purpose of proof for which the lawyer has used it.

It would be easy to give other examples. But let us close with a principle. If we will have controversy, let it be with the highest standard. Our data and processes should be perfect. We should understand each other. The world is, as it always was, full of difficulty and portent. The hope of the Church for glorious service is greater now than ever before. Understanding is a means to harmony and harmony is a condition indicated by Our Lord for the success in His and our work.

II.

In the pursuit of harmony, there is no matter which can come before us which is more significant than the Holy Communion. It is strange that this which is intended to bind us to God and to bind us into unity together should be a matter of dissension. To a very great extent this is due to misunderstanding and mis-statement. If we are to work successfully and in harmony we should all do our best to clear away the misunderstanding and to avoid every mis-statement. To do this, we must get a **firm grip of our data and mental processes.** It is not an unusual thing to hear ministers of our Church accused of teaching the Roman dogma of Transubstantiation. We ought all to be perfectly clear in our minds before we think such a

charge is true or repeat it in connection with any one. What does it actually mean? The dogma of Transubstantiation was decreed by the Roman Church in the year 1215. The Roman definition of Transubstantiation was not accepted by the other great part of the Catholic Church, the Eastern Orthodox. In the English Church, assuming that it was locally decreed there at once on its acceptance by the Churches subservient to Rome, it had a short run—only about three hundred years. Before 1215 it probably was accepted in effect, but it was not in force as dogma and any one might give to the Sacrament some other interpretation without regular cause for censure. Transubstantiation was a Roman development or definition of the words of Institution of the Sacrament found in the first three Gospels and in St. Paul. St. Paul and the Fourth Gospel add interpretative words. And in early Christian life we have this of A. D. 117, or before, from St. Ignatius: "They abstain from the Eucharist and from prayer, because they confess not that the Eucharist is the flesh of our Saviour Jesus Christ, who suffered for our sins, Whom the Father, of His goodness, raised up again." In our own Church today, the thought is expressed most clearly in the Thanksgiving after Communion and in the Prayer of Humble Access. The expressions of next importance in the Prayer Book are the definition of a Sacrament, in the Catechism, as an outward and visible sign of an inward and spiritual grace given unto us, etc. We have the Prayer of Consecration, which is addressed to God and not to the people. As supporting signs we have our hymns and the common structure of our Churches. Contrast with all this the Zwinglian Protestant custom. Any one might sit in a group at a table and talk with them about the Crucifixion and break bread and pass the cup; that was all. How entirely our own Church has kept off and away from this interpretation there is no further need to show. In the neighborhood in which I live, the modern Protestant denominations give little to hear of Communions. Those closest to our inheritance show most interest in it, as Lutherans and Methodists, averaging say once a month. The more extreme Protestants increase the infrequency. Almost all our Churches celebrate every Sunday. In the long years since Hartford was the original preserve of American Orthodox Congregationalism with its Seminary and its citizenship majority and prestige, it has actually allowed our Church to enter and to surpass it in the strength of parishes. I do not know what can be the cause of our progress unless it is our Sacramental gifts. However little some of us may have appreciated them or used them, we all in common have them. And in spite of our Revolutionary Tory sympathies which are still being freely played up against us we have managed to grow in numbers and in appreciation of the Sacramental privilege.

Now, that is our situation. And we who are most careful to teach according to, but not beyond, the authorization of the Gospels and St. Paul, the Prayer Book and the Hymnal, are sometimes accused of teaching or holding—as we do not—the Roman dogma of Transubstantiation. Now, in the interests of harmony amongst us, I ask you to go back to your books of authorization and to read the evidence carefully and to consider what you find there, and to take care how you use the word Transubstantiation in connection with your brethren of the ministry of this Church nor to hand about the charge of disloyalty. It seems to me that those who receive the Sacrament each Lord's Day and each Holy Day are more loyal to the leading of the Protestant Episcopal Church in the United States of America than those who receive the Sacrament once a month or two to six times a year. And the clergy who give their people a fair opportunity every week are more loyal to our own Church's leading than those—if such there still be—who give but one opportunity a month. It springs from Zwinglian experience that the bread and wine are tokens of the Body and Blood of Christ. From our experience and teaching we reach to the greater truth that the Body and Blood of Christ are the tokens of the Love of God. This indeed is Catholic. But it is not Romish. Let evangelicals and Prayer Book lovers take notice where harmony lies in this matter, and let us have an end of the suspicion of the loyalty of those who believe in the real presence of our adorable Lord and Saviour, in just the way in which He has promised to be present with us. Let us be justified in preferring His service to all others on any Lord's Day in the year. And as for Morning Prayer, let us all be thankful for all those who can and do say it as the Prayer Book title indicates it should be said, "Daily", and with it the intercessions and prayers which so well become the Christian and the pastor.

III.

If we were to have canons of Harmony, one of them might be that we should not posit a conflict where a conflict does not actually exist. We must expect our leaders to win our confidence in this respect. We may be quite sure that in this our leaders ardently desire to succeed. But it is far from an easy matter. For example, we might start a line of thought with an item in an editorial of yours on June 25. The Catholic Churches of the East, Eastern Orthodox, are in close agreement with ourselves. Separated from us from ages, they have kept steadily on in the old tradition handed down to them with a Christianity non-Roman and non-Papal and, on occasions of contact, very strongly anti-Papal. On major and secondary Christian matters they are our natural allies, agreeing with us in loyalty to primitive Christian truth. In some things of minor importance they have taken a line of their own which is not like ours. In forms they differ greatly from us as you would expect East to differ from West. You have spoken of the Eastern Church remaining in a fossilized state through the ages, unblessed by revivals or any visitation of the Holy Spirit. Now here I think we have a conflict made up where really there is none. I do not see how any of us can say that the Eastern Churches have been unblessed by any visitation of the Holy Spirit. Revivals they may not have had as we understand revivals. Fossilization they may have had in their larger corporate aspects as history is wont to picture them. But these aspects are not the true history of the Church. The true history is in the life of the parishes and people. They were living and working under economic, educational and other conditions very different from our own and very unfavorable to them. This may account for exterior fossilization. But has there not been a reality within? Those who have read "The Mother of All the Churches", published twenty years ago and presenting conditions before the Revolution, or Stephen Graham's Russian sketches, or met good Armenian and Greek Christians, or as I have, given last Communion to dying Greeks and let their Churches for Oriental services, had acquaintance with their priests and the confidence of their laymen, known of the heroism of the Armenians and the maryrdoms of the Russians, cannot be harsh in our judgments of these our brethren. In fact, I think some of us look up to them as truly great Christians. You trace their spiritual condition to their rejection of the double procession of the Holy Spirit. Many of us believe the East was right in not accepting this late amendment to the Creed and also that there was and is no real difference between us, in principle, though there by this slight difference in a word (filioque). But there was never that deep and strong conflict which **you picture as rending the Church of God "over a diphthong".** That conflict was long before. We may well give the Catholics of the Oriental Churches our friendship without the cloud of any of the considerations which you have advanced.

Coming nearer home, the great conflict over a diphthong is worth our attention. It determined whether Our Lord Jesus Christ is Divine or not. The diphthong was not much smaller than a minus sign. It makes some difference in your calculations whether you put in the minus sign or leave it out. So did that diphthong. One way it meant Our Lord was God and the other way it meant He was a God-like created being. If the latter, one would not worship Him with Divine worship, or pray to Him. Nicea, with vivid characters in the contest, with complex situations and after a long struggle, took the first position. The Divinity of Christ was the Catholic position and Nicea took it and the Protestant Episcopal Church of the United States of America takes it. Each of us takes it every time at Communion we say the Nicene Creed. Thank God!

Some years ago, Bishop Brewster, of our Diocese, attended a meeting of the Protestant ministers of Hartford and vicinity, and spoke on Church unity. He said our plan of unity was based on the acceptance of Our Lord's Divinity, and cited the Nicene Creed. The leading men spoke against this condition, and none of those present supported it. One man said he could not accept the Son as of one substance with the Father, because he did not think God had any substance at all. Now, this man could understand you if you said that you quoted the substance of some one's remarks. He was used to this application of the term. But he did not take it in that this was nearer to the Greek meaning than if one were to say that substance meant wood or stone or water or gass. It was due to that failure to comprehend the term in Greek which stood for the underlying reality that these men unanimously opposed the Nicene statement of the Divinity of Christ which this Church of ours accepts. Some, no doubt, of those present, I know surely that some of them, would adhere to no statement of Our Lord's Divinity. To them, union with us would be possible only if we dropped the Divinity of Christ. Others habitually used prayer to Our Lord as one could only do to Him as Divine. By not understanding the Creed, they lost a valuable aid in worship

and teaching. Here is a story, Nicea, full of vivid dramatic interest to those who know it and can tell it, as Canon Bright used to tell it at Oxford. It is of vital importance and it gives our local leaders a leadership in faith and towards unity, dispelling the semblance of difference between us and many other Christians, and offering them the aid to harmony and unity which they should have in the Nicene Creed.

WHAT IS FUNDAMENTALISM?

By the Reverend W. B. Riley, D. D.

PART II.

But to our second assertion:

IT IS THE CHRISTIAN CHARACTER.

CREED alone is neither competent nor convincing. Creed, in the abstract, is cold and dead, but creed incarnate constitutes Christianity as positively as the Word incarnate constituted the Christ.

Christianity roots in a creed and fruits in character. "As a man thinketh in his heart, so is he." It was that truth that James sought to set before his brethren centuries since, **"What doth it profit, my brethren, though a man say he hath faith, and have not works? . . . Faith, if it hath not works, is dead, being alone. . . . A man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works".** In fact, that is the only faith that is ever seen. If the other exists at all, it is forever invisible and ineffective. The longer one lives and the more closely he observes upon his fellows, the more profoundly is he impressed with this truth.

Years since, I produced and employed an argument in connection with the anti-saloon campaign that I thought logical and effective. I now believe that it was extremely faulty. I used to say that "the true prohibitionist is the man who votes the prohibition ticket. He may be drunk the day before and drunk again the day after election but if he sobers enough to reach the polls and cast a vote against the infamous thing, he has proven himself a true prohibitionist. The man who votes against prohibition may never have tasted liquor in a lifetime, and yet his vote proves him a friend of intemperance". Both sides of the argument were faulty. The fact is that the true prohibitionist is the man who combined a vote against the saloon with sober living, who incarnated his creed in his daily conduct; for the first man, by his patronage of the saloon, proved his willingness to have it continued, and the second man, by his vote for the same, united his influence with the conduct of the first, and both of them proved that creed apart from conduct is not sufficient and that conduct apart from creed is not adequate. He is not a true Christian, then, whose conduct is exemplary, but who doubts or denies the Christ and disputes the revelation to be found in His Holy Word. He is merely a "Behaviorist", and in nine cases out of ten behavior is a product of Christian principles and practices set before him by a faithful Christian father, or a godly mother. And he is not a Christian who holds tenaciously to each and every one of the thirty-nine points of the Westminster Confession, or adopts even the ninety-seven theses of Martin Luther, but who, in spite of his orthodoxy in creed, is heterodox and bestial in conduct.

The man who combines an unshaken faith in the authority and integrity of the Bible with an aggressive uprightness in conduct, is the man who approaches, in some human measure, the perfect copy in the Christ life, for in His words the most watchful enemies were unable to catch Him, and against His works no worthy objection was ever urged. Even His enemies were compelled to admit, "Never man spake like this man" (John 7:46), and to question, "Whence hath this man this wisdom, and these mighty works"? (Mt. 13:54).

Herbert Booth, the youngest son of General Booth, published a few years since a book entitled "The Christian Confederacy", in which he plead, as only a Booth can plead, for the combination of high contact with correct creed. Of that combination Booth said, "The times are ripe for it, and nothing else will do. We must cry with the utmost boldness, 'This way for a fight to the finish, a fight that asks no quarter from the world, the flesh or the devil'. No cowards wanted here! No clever compromisers with the treacherous spirit of the age; no cunning contrivers who practice the art of 'holding the truth in unrighteousness'; no renegades who hold back their gospel weapons from attack while doing the 'popular' works which win the applause of men; none who doubt God or Jesus, His only begotten Son, or His everlasting Gospel or His ever-present Spirit. Keep out, all of you! The object of this Confederacy is to raise up and gather a host whose faith shall be a challenge to the world's unbelief, whose happiness in the service of God shall put to shame the pleasures of the worldly Christians who go down to Egypt for their enjoyments, whose voices shall be raised in the churches and throughout the world as a protest against the cringing doubt which covers itself with ambiguous and plausible phrases because it is afraid to show its face in the open; these are the heroes we want"!

The proofs of fundamentalism, then, are not in words, but in deeds. This has been the conception of fundamentalists from the first, for while the World's Christian Fundamentals Association, as an organization, is but nine years old, Christian fundamentalism has back of it two thousand years of glorious history.

It was fundamentalism that produced the book of Acts. You will find every essential feature of our creed in Peter's sermon at Pentecost, even to the Second Coming.

It was fundamentalism that conquered the Roman Empire, and in one hundred years revised the conduct of men and brought in established laws of righteousness, including regard for the Sabbath, the rights of the Church in the state, and the recognition of law vs. anarchy.

It was fundamentalism that challenged corrupt Rome in Martin Luther's time and called out a people whose clean and wholesome conduct became the condemnation of foul papal practices, and turned the thought of the general public from the coercive measures of a corrupt Church to the intelligent and voluntary service of the King of glory.

It was fundamentalism that faced the heresy of Deism one hundred and forty years ago, and in an open and fair field fought the battle to the finish, and slew that infidel monster as effectually as Saint George was ever imagined to have trampled the dragon.

And it was fundamentalist evangelists who so uniformly led the common people back to the "faith once delivered" as to practically bury atheism out of sight for one hundred years.

But, to battling fundamentalism has forever added building. Of all the colleges that Congregationalism, of nearly one hundred years ago, contributed to America, commencing with Harvard in the East, dotting practically every state in the Union with at least one, fundamentalism built the entire line. The same remark applies to the Baptist, Presbyterian and Methodist institutions known to the whole American Continent.

In Chicago a few days since, Arthur Wells, vice-president of the Santa Fe Railroad system, handed me an excerpt from that memorable after-dinner speech of James Russell Lowell when he had been both preceded and profoundly stirred by infidel utterances, and in the course of which he said, "Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin, the bulk of which is simply what all Christians believe, it will be found that Calvinism or any other ism which claims an open Bible and proclaims a crucified and risen Christ is infinitely preferable to any form of polite and polished skepticism which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in society and educated in schools, the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed, and persuade men to live without God and leave them to die without hope".

Of what value is our boasted accomplishment of mechanical and electrical and chemical discoveries, if, while they are contributing to our material prosperity, they are more rapidly still undermining our morals. The whole doctrine of evolution is not only lacking a single illustration in the processes of nature, but it is being disproved by the program of man, for mechanical invention resulting in moral decay, is not even progress, but degeneration instead. Babylon, Persia, Greece and Rome—each of them

reached a climax of material development and then deliberately committed suicide by moral degeneracy.

Certain advocates of evolution are beginning to fear the repetition of history, and even Henry Fairfield Osborn utters his warning, "Our age needs the lofty moral teachings of the Bible", and follows it with a sane statement, "Our youthful confidence in the powers of reason has been shattered; like Icarus, we have taken our flight, and the wings of reason have ceased to sustain us".

The future of fundamentalism is not with claims, but with conquests. Glorious as is our past, history provides only an adequate base upon to build. Fundamentalists will never need to apologize for the part they have played in education; they have produced it; for their relationship to colleges and universities and theological seminaries, and all forms of social service, they have created them!

Even Walter Rauschenbusch, famed higher critic as he was, pertinently asked, "Has the Church not lifted woman to equality and companionship with man, secured the sanctity and stability of marriage, changed parental despotism to parental service, and eliminated unnatural vice, the abandonment of children, blood revenge, and the robbery of the shipwrecked from the customs of Christian nations? Has it not abolished slavery, mitigated war, covered all lands with a network of charities to uplift the poor and the fallen, fostered the institutions of education, aided the progress of civil liberty and social justice, and diffused a softening tenderness throughout human life?

"It has done all that, and vastly more. The influence of Christianity, in taming selfishness and stimulating the sympathetic affections, in creating a resolute sense of duty, a staunch love of liberty and independence, an irrepressible hunger for justice and a belief in the rights of the poor, has been so subtle and penetrating that no one can possibly trace its effects. We might as well try to count up the effect in our organism of all the oxygen we have inhaled since our first gasp for breath. In so far as humanity has yet been redeemed, Christianity has been its redemption."

Rauschenbusch dared not say, what history demanded of him, that each and every one of these conquests has been the fruit of fundamentalism. But even that is not enough! Now that modernism has come in to filch from us these creations of our creed, we must either wrest them from bandit hands or begin and build again.

In the last few years; in fact, since the modernist highwayman rose up to trouble the Church and snatch its dearest treasures, it has shown itself as virile as the promise of Christ, "The gates of hell shall not prevail against it", ever indicated.

Today there are one hundred schools and colleges connected with our Fundamental Association, some of which have escaped covetous clutches of modernism, but most of which have been brought into being as a protest against modernism itself. Their growth has been so phenomenal as to prove that the old tree is fruitful still, and that the finest fruit is to be found upon its newest branches, orthodox Churches, fundamentalist colleges, sound Bible training schools, evangelical publication societies, multiplied Bible conferences and staunch defenders of the faith in ever increasing numbers in each denomination. In fact, so fruitful is our movement that the Christian Register, the one clear mouthpiece of modernism, is not only alarmed, it is discouraged, and says, "Protestantism is in eclipse. Christianity enters a new dark age. The modernists who arose in the various denominations to fight fundamentalism and to bring new freedom to the Churches have all retired; their movement has collapsed; victory rests with the fundamentalists". While Harbor Allen, in a recent magazine article on "The War Against Evolution", makes a kindred concession as to the triumphs of fundamentalism. There is in my possession at this moment a communication from one Rev. Henry G. Ives of Unity Church, Amhurst, Mass., a radically resentful review of my book, "The Blight of Unitarianism", and it contains compliments to be appreciated. For instance, speaking of the President of the Fundamentalist Association, he says, "This opponent happens to be a big man, and he has millions trotting behind him", and he also voices his alarm after this manner, "This man wakened me up! If we Unitarians are not loyal to our gospel of the twentieth century Christianity, the Christianity of the sixteenth century will either take its place or other hands than ours must carry the torch". We beg leave to correct our brother at one point only, leaving to other writers the certainty of criticism for what he has said of us. We suggest to him that it is not the Christianity of the sixteenth century that will whelm modernism in every form, but the Christianity of the first century—in fact, the Christianity of all centuries, that will continue to bear the torch that has ever dispelled darkness and it will exalt Him who is the Light of the world.

Before passing from this point let us remark that the greatest menace to fundamentalism today is not the outright modernist. It is that middle-of-the-roader who is milking his denomination with one hand and every wealthy fundamentalist approachable with the other, in behalf of what he maintains will be "a new fundamentalist theological seminary", but who, when once the bucket is filled, will walk away with the same to turn it over, again, as has been so often done, to the enemies of Christ. It is this course, employed by not a few in the last five years, that makes it difficult for the sound fundamentalist institutions to secure help from those who believe with them.

Mark what I tell you. Five years more will fix theological affiliations to such an extent that these hypocritical pretenders will be branded forever as they deserve, and the institutions over which they preside will be passing through the same court procedure that Andover endured for years, to have the final and supreme decision rendered against their covert and cowardly course, and the clash of true fundamentalists, living and dead, turned again into those channels of education for which its donors resolutely intended.

(To be Continued.)

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

ENGLISH PRAYER BOOK REVISION.

Mr. Editor:

Through the courtesy of a friend, who escapes my thanks by remaining anonymous, the Southern Churchman is being sent to me, and I need hardly say that I, like every one else, cannot read it otherwise than with respect. It is to the benefit of the Church that every school of thought should be fairly represented; and it is therefore with no cavil at the policy of your paper that I venture to comment upon the article on English Prayer Book Revision, by "Iconoclast", but only because of certain misapprehensions in that article which ought not to be allowed to pass without criticism.

If the cry of "no popery" and the continued representation of the whole Catholic Movement as Romanizing suits the temper of "Iconoclast" the only harm it can accomplish is the destruction of any capacity in him for discrimination. But the mis-statement of fact and the confusion of issues in his article are everybody's business.

In the first place, in his attempt to foist the Prayer Book of 1552 and the shifting opinions of Cranmer upon us as the Olympian and final utterance of the Anglican Reformation, he has, in one point, at least, over-reached himself. For the American Prayer Book, in the Eucharistic Canon (which is, of course, the vital matter) has as its source, not the English book of 1552, but the Scotch book of 1637, which is substantially the Canon of 1549; and with this, as every one knows, Gardiner professed himself satisfied.

But what of Cranmer's views? To begin with, the first part of "Iconoclast's" quotation has a doctrine nothing short of Zwinglian; but the last part of it illuminates clearly a fact which more modern scholarship has already thrown into relief, namely, the murkiness, not only of Cranmer's own opinions, but of the theological atmosphere generally at the end of his life. The discussion of the Sacrament in the Lord's beginning, December 14, 1548, in which Cranmer and Tunstall were the chief disputants, shows unmistakably the difficulty at that time of finding any position between the denial of a Real Presence and the assertion of a carnal Presence. The attempt to find such a position was clearly made by others, as for example, Sampson of Lichfield, who, "though he refused to accept Cranmer's doctrine, objected to the word 'transubstantiation', thought the new book (of 1549) 'very godly', and added that he never thought Christ's Body in the Sacrament to be present 'so grossly as divers there alleged' ". As between Cranmer's and Tunstall's opinions, Calvin's "virtual Presence" would be more in line with Catholic

feeling. The attempt to apprehend a spiritual but veritable Presence has been the task of later Anglican theology, though even Ridley, at that same discussion, asserted that "the bread of Communion is not mere bread, but bread united with Divinity, as a burning coal is more than a coal for there is fire in it".

But after all, it is not a question of Cranmer's views, any more that of Andrewes', or Pearson's, or Laud's, who might be set against him, and who had the added merit of speaking more authoritatively for the Church when once she had had time to take stock of her position. The real point—and that of which "Iconoclast" takes no account—is that the corporate mind of the Anglican Church has, as a matter of history, moved steadily away from the position of 1552, and that every revision of the Prayer Book, both in England and abroad, has been part of a process of recovery in the direction of the book of 1549.

The victory of Knox, Bucer, Hooper, and the Council, in forcing a denatured book on the Church was short-lived, and its fate epitomized in the career of the Black Rubric, which, I suppose, should have been part of our "glorious Protestant inheritance". Curiously enough, that Declaration was introduced surreptitiously at the last minute, over the protest of Cranmer himself, and was contemptuously dropped in the Elizabethan book, to be reinserted in 1662 with its fangs drawn by men of notoriously "high" sacramental opinions.

Moreover, the elimination of the Declaration, and the reinsertion of the traditional Words of Administration were mere symptomatic of a changing attitude and prophetic of what was to come. For the mind of the Church could not properly be expressed, and its latent catholicism reasserted until the country and the Bishops, to say nothing of the Queen, had had ample opportunity to see Protestantism at work in the propaganda of the Puritans. It was precisely "Iconoclast's" doctrine of the sole sufficiency of Scripture which animated the Puritans; while the Church in her struggle against the extinction which the Puritans planned for her, was driven more and more to assert the authority of ecclesiastical tradition. The fact is that the English Reformation is to be understood, not in the confused flare of Edwardine commotion, but in the light of the deliberate self-consciousness which reached a reasonable measure of maturity between 1559 and 1600. When Andrewes spoke for the Church against the Puritans, in his sermons, and against Rome, in his controversies with Bellarmine and Duperron, he spoke for a Church that had come to know its own mind, and, moreover, with a conceded authority which few men have enjoyed.

Through all this time the Anglican Church has been finding herself, as she has grown to international prominence, and "Iconoclast" deludes himself in supposing that the present revision in England of the work of Romanizers who follow the terrible Pusey. In any case, facts are facts; and the combined forces of the extreme Catholics and the Protestant Alliance have not prevailed to stop the passage of the new book in the Church Assembly by an overwhelming majority.

WILLIAM H. NES, Dean.

Christ Church Cathedral,
New Orleans, La.,
July 25, 1927.

The letter following was sent to the Southern Churchman from London, England, by Bishop Brown three days before his death.

To Whom it May Concern:

I am writing this to introduce Mr. William A. Powell, a son of a former beloved clergyman of the Diocese, and when a boy a pupil of mine at the Episcopal High School near Alexandria. Mr. Powell has undertaken, together with other work, to secure subscriptions for the Southern Churchman.

I need not speak of the past traditions of the Southern Churchman, as they are well known, and they have secured the services of the Rev. Pembroke W. Reed as Editor-in-Chief, who will, I am confident, be faithful to these traditions and will face the problems of the day unafraid and with open heart and mind.

I cordially commend Mr. Powell and the Southern Churchman to your favorable consideration.

Faithfully yours,

(Sgd) WM. CABELL BROWN,
Bishop of Virginia.

IN RE "ADVICE TO YOUNG MEN."

I. H. Nakdimen,
Fort Smith, Ark.

Everybody has troubles. You have a reputation of being **yourself**, using **your own mind**, running **your** own boat with **your own** paddles.

I'm stuck on any man that is **not** a copy cat. If he has a brain use it. Not afraid to speak for fear the dear public will not be in accord.

. . .

You are having good time fighting competition and darn fool laws and making your bank grow, staying young and alive because you are in the fight.

I envy you because you have ambition to grow and win. You are the **livest** banker in the State, in fact the **only** one that has a rep. of an **original** idea. Go to it. Luck to you.

Your admirer,
(Sgd) WOOD RAINWATER.

Morrilton, Ark.,
July 12, 1927.

A TRUE WITNESS OF THE FAITH.

Dear Mr. Editor:

My good friend, W. H. Parker, whose article appears in your June issue, was kind enough to send me a copy.

I receive a large number of periodicals (more than I can properly digest) and also see "The Churchman" occasionally, but on thus seeing the "Southern Churchman" for the first time, I rejoiced much that there was found therein a true witness of "the faith once for all delivered unto the saints".

The rising tide of the forecasted apostasy is surging all about us; yet the world sleeps on. Would that the ministers of all the denominations might awake to the solemn situation, especially those who have departed from the Word of Truth as raging waves of the sea foaming out their own shame. Can it be possible that those who minimize the blood-bought way to eternal glory are blind to the warnings of their own eternal doom. Gal. 1:9; Rev. 21:8.

I congratulate you on being one of our Lord's faithful witnesses, and my best salutation is in Heb. 6:10, and may he use your Journal mightily until the days of His grace shall end and the wrath of His righteous judgment break forth.

Very sincerely,
(Sgd) J. T. BOUGHER.

Reading Terminal, Pa.,
August 6, 1927.

DEFENDS THE BIBLE.

Mr. Langbourne Williams,
Richmond, Va.

Dear Sir:

I like your article in the Southern Churchman, a copy of which you gave me in your office, and thank God heartily for every man who defends the inspiration of God's blessed Book, the Bible. In these days of human smartness, usurping the place of divine authority in so many places. May the great God sustain and assist you in the bold steps you take against this American Sanhedrin composed of modernists, evolutionists, etc., who are sitting in judgment on Jesus and His words and condemning Him again as of old. I would humbly repeat the words of St. Paul: Stand fast in the faith and having done all stand, and God will be with you.

I have about exhausted the supply of gospel tracts you paid for, "A Full, Perfect and Sufficient Sacrifice Oblation and Satisfaction for the Sins of the World, the Blood of Jesus", and have gone again to the printer to get an estimate on 50,000 more, which by using the plates already linotyped, can get them done for about fifty cents per 1,000—or $23 for 50,000—a little less than fifty cents per thousand.

I shall place the order for them as soon as the Lord enables me to do so.

C. H. GOOTEE.

Richmond, Va.
July 18, 1927.

THE POWER OF THOUGHT

WHAT is man that Thou art mindful of him. Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; thou hast put all things under his feet."

Jesus said: "He that believeth in Me the works that I do, shall he do also; and greater works than these shall he do."

Thought is the intelligence which is collected by the brain for the mind to work on. Thought is a silent but radiant force, and should we fail to catch its gleams from the infinite mind as it flashes its vibrations before our eyes, or cease to allow the light of God's countenance to shine through us in expression of His glory, then we have repudiated by deed the plan of the mind of our Creator.

Thought produces energy and energy creates force, which in time produces action and motion.

"There is not an impulse nor an emotion that has not back of it the sustaining power of the mastermind—yet, there is given to man an endowment which allows him to regulate this power in a way that will enrich his life, and through an individual initiative sustain his particular charm and expression."

Speech is a cultivated talent. Thought is nature's method of communication. Each thought has its corresponding tone of voice—the thought of love its tone, and the thought of hate its tone. Very few people think original thoughts—that is, thoughts that they draw from the great source of intelligence.

Psychologists tell us that the third strongest characteristic of the subconscious mind is to follow the multitude, or it might be said, the easy thinkers.

Dr. C. W. Emerson said: "The language of tone is the language of spheres; it is the language of the universal world; it is the language of the angels."

The life of man is governed by three influences: personal thoughts, the thoughts of others, and circumstances.

History tells us that at the siege of Buda in 1625, the garrison was in the direst straits, the scurvy had become epidemic, and there seemed to be nothing left to do but surrender, and no doubt it would have done so had not the Prince conceived an idea and save the day by the exercise of thought, or trained mind power. It is said that he sent an officer to announce to the men that he had secured an infallible cure for the dread disease, and that he would personally administer the remedy to each man. He gave each man a few drops of the precious fluid, and at the same time impressed upon them the value of its efficacy. It is said the effect of this thought upon their minds was instantaneous and they were all cured, the garrison made whole and in a few days able to fight for victory—not a drug but the power of thought, the fluid being nothing but pure water.

"As a man thinketh so is he."

In the domain of the mind, distance and density of matters are not recognized. Therefore, one portion of physical matter can as easily be influenced and controlled as another. All men are made of the same material and are governed by the same law.

"Thou hast made him a little lower than the angels. Thou hast given him dominion over the works of Thy hands."

By thought we not only shape and control physical bodies, but we also, in a degree, form and control the bodies of others. Does not history tell us that the woman who sat for weeks watching painters decorate the interior of the Cathedral became the mother of Michael Angelo, the great artist? History also tells us that the mother of Napoleon, before his birth, constantly visited the battlefields, studied military tactics, reviewed and experienced with her husband the life of a soldier.

Our environment and the condition of our lives, both physically and financially, are the results and expressions of the thoughts of those around us, and those near on distant, with whom we have dealings.

Commodore Matthew Fontaine Maury said:

"When I turn to contemplate the works of nature, I am struck with the admirable systems of compensation, with the beauty and nicety with which every department is poised by the others; things and principles are meted out in direction the most opposite, but in proportion so exactly balanced and so nicely adjusted, that results the most harmonious are produced. Nay, philosophy teaches us, when the little snow-drop which in our garden walks we see raising its beautiful head to remind us that the Spring is at hand, was created that the whole mass of the earth from pole to pole, and from circumference to center must have been taken into account and weighed in order that proper degree of strength might be given to the fibre of every little plant, and that the observation of the unerring laws of the plant life are so accurately established that the construction of this little plant is such as to require that at a certain stage of its growth the stalk should bend and he flower should bend its head that an operation may take place, which is necessary in order that the herb should produce seed of its kind; and after this its vegetable health requires that it should lift its head again and stand erect."

And yet with such perfect adaptations, such exquisite adjustments in the natural laws, and such accuracy in the controlling of the elements, without the guiding thought of human mind the flowers of the field would grow into an unrecognizable wilderness.

"An ethereal sea ebbs and flows, surges and washes hither and thither, carrying its whole virtue into every creek and inlet which it bathes."

"To this sea every human house has a waterfront. Every truth is a power. Every idea from the moment of its emergence begins to gather material forces—after a little while makes itself known. It first works on thoughts, then on things; makes feet, and afterwards shoes; first hands then gloves; makes men and so the age and its material soon after.

"The history of the world is nothing but a procession of clothed ideas. As certainly as water falls in rain on the tops of mountains, and runs down into valleys, plains and pits, so does thought fall first in the best minds, and runs down from class to class, until it reaches the masses and works revolutions."

"Great men are they who see that mental force is stronger than material force; that thought rules the world" (Emerson).—The Richardson Review.

A DESCRIPTION OF JESUS.

Written by Publius Lentullus, President of Judea, in the Reign of Tiberius Caesar, to That Monarch in Rome.

Under the above title a tiny booklet appeared in 1913, and was speedily snowed under by war literature. It had this preface:

"The following was taken from a manuscript now in the possession of Lord Kelley, and in his library, and was copied from an original letter of Publius Lentullus at Rome. It being the custom of Roman governors to advertise the people and Senate of such material things as happened in their province, in the days of Tiberius Caesar, Publius, President of Judea, wrote the following epistle to the Senate concerning the Christ".

Then comes a description of the personal appearance of our Saviour, which is so respectful and so beautiful that we feel sure it will interest readers:

"There lives at this time in Judea a man of singular virtue whose name is Jesus Christ, whom the barbarians esteem as a prophet, but His followers love and adore Him as the offspring of the immortal God. He calls back the dead from the graves and heals all sorts of diseases with a word or touch. He is a tall man, well shaped and of amiable and reverend aspect; His hair of a color that can hardly be matched, falling into graceful curls, waving about and very agreeably couching upon His shoulders; parted on the crown of His head, running as a stream to the front after the fashion of the Nazarites; His forehead high, large and imposing; His cheeks without spot or wrinkle, beautiful with a lovely red; His nose and mouth formed with exquisite symmetry; His beard, and of a color suitable to His hair, reaching below His chin and parted in the middle like a fork; His eyes bright blue, clear and serene, look innocent, dignified, manly and mature. In proportion of body most perfect and captivating; His arms and hands delectable to behold.

"He rebukes with majesty, counsels with mildness, His whole address, whether in word or deed, being eloquent and grave. No man has seen Him laugh, yet His manners are exceedingly pleasant; but He has wept frequently in the presence of men. He is temperate, modest and wise. A man for His extraordinary beauty and divine perfection, surpassing the children of men."

This note is appended so that readers may verify it if they desire: Designed by W. A. Dwiggins, printed by the Montague Press, and copyrighted and published by Alfred Bartlett, Boston. MDCCCCXIII.

The Great Commission

BUDAPEST-WARSAW CONFERENCES, 1927.

From some twenty countries a hundred or more workers among Jews, men and women, came together last April in Budapest and Warsaw, to consider the vitally important subject of the Christian message to the Jews. Dr. John R. Mott presided at both the conferences.

The Rev. D. S. Newgewirtz, of the Montreal Jewish Mission, says, in The Montreal Churchman: "In itself it is a notable event that so many representatives from diverse countries and churches should have met together and come to real agreement on so many salient points. For although the delegates were united in a common purpose, there were so many natural diversities of standpoint and outlook that one might well have despaired of reaching any practical results. On a single day of the conference, for instance, speeches were delivered in English, French, German, Yiddish, Hungarian and Polish, and yet the great love of Jewish evangelization united such disparate elements into a real unity."

One of the most informing and alarming discussions centered around the unoccupied fields. Speaker after speaker drove home the lesson that there are millions of Jews who have forsaken their own religion and are yet untouched by any Christian agency. There was a desolate sense of the inadequacy of all present operations in face of this pressing need. Following from this, it was vividly shown what a social, political, and religious danger unconverted Jewry might become, if, having given up the bonds and sanctions of their own ancient religion, the Jews should be left without Christian teaching.

There is an urgent call to individual Church members everywhere, to consider afresh their responsibility to Jewish evangelization. A knowledge of the modern problem with its opportunities and dangers must be made general.

A special point was made of situations where Jews are resident in parish areas in Christian lands. It was urged that evangelistic work should be undertaken on their behalf by the local churches and agencies. It is fatally common for churches to neglect the needs of the Jews resident in their own parishes.

It was declared again and again that the most evident stumbling-block to Jewish work is the imperfect living of nominal Christians.

TWO WEEKS WITH THE ARCHDEACON OF UTAH.

Two weeks' work for the Archdeacon of Utah, in June, outlined by request, began with a trip from Provo, where he is in charge of St. Mary's Church, to Logan, in the northern end of the state, one hundred and thirty miles each way, to take over the work from the Rev. Allen Jacobs, who was leaving for the Cathedral in Reno.

Next came a trip to the Coal Camps at Helper, where he hopes to build a church this summer. Helper is the center of some two dozen or more coal camps on the Denver and Rio Grande Railroad, about ninety miles southeast of Provo. There are quite a number of Churchmen in these camps. The larger part of the population is composed of miners from the British Isles who are more in sympathy with our Church than with the denominations. The Home Missions Council of Utah some years ago asked us to promote work there.

The following Monday at daybreak Archdeacon Bulkley started on a three hundred and thirty-mile drive through the hills and across the desert to Ely, Nevada, where he arrived at five P. M., to meet the Bishop, returning from the Church Congress at San Francisco, and take him to Ibapah.

Then followed one hundred and ten miles to the Ibapah Indian Reservation, in Western Utah. There are a couple of hundred Indians on the Reservation. No religious work has been done there. The agent, Mr. Briganze, is anxious to have us take services there and it is planned to do so.

Then back, two hundred and seventy-five miles across the Salt Desert and Wendover Road to Provo, to get ready for Sunday. This, Mr. Bulkley says, is not much more than ordinary summer work.

The Assyrian School in Mosul closed in June, for the summer, with a ten days' examination, oral and written, and a distribution of diplomas and prizes.

The Rev. John B. Panfil, American chaplain at Mosul, writes: "There were three hundred and seventy-one children admitted during the whole year, including fifty-two girls. Thirty of them left the school during the months of April and May, some going to Russia or to the villages. One hundred and eleven presented themselves for the final examination. They were scared after the first day when they saw strange people coming to examine them. I invited many notables of Mosul, English and Arabs, to come for the purpose. In general they did well, and I am sure that next year, in view of such an examination, they will be more assiduous in their studies. Mr. Jardine, the Administrative Inspector, gave diplomas to four boys. Other British officers and Lady Surma distributed prizes. At the end, ice cream was served to the children. A big courtyard, granted to us for the occasion, was filled to capacity with invited persons from Hosul and Assyrians. The local papers commented sympathetically about the Assyrians in general."

THOSE WHO WALK IN SILENCE.

Josephine Tighe.

Too plainly, So!
I heard Fate snap her fingers in my ears;
And then, ah, then, I never heard again.
The drums are muffled, evermore, for me.
The wistful peep of tiny birds is stilled,
Gone is the sound of wind in pungent pines;
Forever hushed the lap of waves that quarrel
In white-capped lines.

Muted always
Those slender strings taut on my Harp of Life!
I only know the morn is drenched with song
When I can see the lark's deep-throbbing throat.
Constantia singing of her love for me
I sense but by the glory of her eyes—
But, Oh, what lyric, liquid music wells
In those dear eyes!

Church Intelligence

China News Bulletins.

Cables have been received on August 4 as follows:

From Bishop Roots:

Recommending that Miss Coral Clark should plan to work in the United States for the present.

Asking that Miss M. G. Cabot should return to the Church General Hospital, Wuchang, in September.

Asking that Miss Martha Boynton be appointed as secretary in succession to Miss Couch, and that she come out in September and begin studying the language.

That Miss M. J. Ravenel, of the Church General Hospital, return if her health is satisfactory. It is probable that Miss Ravenel will have to delay departure as in May our medical adviser reported she should have nine months in this country.

From Bishop Graves:

Reporting that the Chinese families that have been occupying our mission residence on Lion Hill have been forced out and the residence occupied by others. The cable does not state whether the residences have been taken over by the army. This seems likely in view of previous experience at Wuhu and elsewhere, and in view of the concentration of troops of the Hankow Government along the Yangtze preparatory to taking Nanking, in accordance with the purpose announced by spokesmen for the Hankow Government.

From Bishop LaMothe:

That the Rev. Y. T. Kong, rector of St. Peter's Church, Honolulu, died August 1. Many China missionaries who have passed through Honolulu will recall Mr. Kong and his admirable work.

Warning.

I would be glad if you would caution the clergy of our Church against Harry C. Pannill. This man claims to be traveling in connection with a matter concerning the Order of Elks and is appealing to the clergy on the ground of lack of funds.

While his request for assistance is small, I understand he actually has in his possession a considerable amount of money, although claiming to be destitute. The Grand Secretary of the Grand Lodge of the B. P. O. E. writes that that fraternity recognizes no finan-

cial, moral or fraternal duties to this man.

J. LEWIS GIBBS,
Rector, Emmanuel Church.
Staunton, Va.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

The Rev. R. H. Jackson Leaves Charleston.

The Rev. Roderick H. Jackson, who has completed his third year as rector of Christ Church, Charleston, preached his farewell sermons to the congregation on Sunday, July 31. He will enter foreign missionary work in Japan, for which he volunteered during the Bishops' Crusade last winter.

Mr. Jackson made many friends during his stay in Charleston, who wish him every success in his chosen field. His final services here were very largely attended and appreciation of his work at the church was expressed by appropriate gifts.

The congregation at Christ Church grew substantially under the Rev. Mr. Jackson's charge. He was director of the Daily Vacation Bible School at Porter Academy in 1926 and again this year and was signally successful in this work. A farewell gift from the school, which is in session now, was also given to him.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

Burial of Bishop Brown.

Marked by the simplicity which he desired and which characterized his life, the funeral of Bishop William Cabell Brown, D. D., was held at St. Mark's Church, Richmond, Va., Wednesday, August 10, at noon. Interment was made in the church-yard of Emmanuel Church, Brook Hill.

The body was met in New York by the Rt. Rev. H. St. George Tucker, the Rev. G. M. Brydon, the Rev. W. D. Smith and the Rt. Rev. John Gardiner Murray, Presiding Bishop of the Episcopal Church.

Bishop H. St. George Tucker had charge of the services, assisted by Rt. Rev. W. L. Gravatt, D. D., of West Virginia, and Rt. Rev. B. D. Tucker, D. D., of Southern Virginia. Seated in the chancel at St. Mark's were Bishop Lucien Kinsolving of Southern Brazil, Bishop Beverley D. Tucker of Southern Virginia, Bishop Robert C. Jett of Southwest Virginia, Bishop John B. Cheshire of North Carolina, Dr. W. D. Smith and the Rev. James W. Morris.

The National Council was represented by Dr. John W. Wood, who is Secretary o fthe Department of Missions.

All of the clergy of the Diocese were present and acted as honorary pallbearers. Active pallbearers were: the Rev. W. H. Burkhardt, D.D., the Rev. W. E. Cox, Dr. E. L. Woodward, Frederick D. Goodwin, Robert B. Nelson, the Rev. William J. Morton, D. D., Dennis Whittle and W. Roy Mason. The other honorary pallbearers, consisting of lay members of official boards and those especially selected by the family are as follows:

James Caskie, Judge R. Carter Scott, Lewis G. Williams, A. R. Hoxton, of Alexandria; Gardner L. Boothe, of Alexandria; John B. Minor, John Stewart Bryan, Murray M. McGuire, Robert Beverley, of Essex County; John M. Taylor, Ivey F. Lewis, of University; Walter W. Chamblin, of Lessburg; Blake T. Newton, Westmoreland County; R. T. Morrison, Luray; R. Carter Beverley, James H. Dillard, Charlottesville; Oliver J. Sands, Eppa Hutton, Jr., E. Randolph Williams, Thomas L. Moore, Gordon Wallace, F. E. Nolting, E. L. Carruthers, University; W. H. Wellford, Warsaw; J. Carson Phillips, Tappahannock; Thomas B. McAdams, John L. Patterson, W. W. Marston, Urbanna; F. P. Eastman, Urbanna; J. Marshall Lewis, Gloucester; J. M. Lewis, Tappahannock; Judge J. W. Chinn, Warsaw; W Meade Addison, James M. Ball, Sr., Stephen T. Beveridge, E. A. Palmer, Frederick S. Valentine, John C. Easley, Rosewell Page, Thomas W. Purcell, A. Erskine Miller, Roanoke; Arthur Herbert, Jr., Alexandria; Forrest A. Brown, Charles Town, W. Va.; C. S. Taylor Burke, Alexandria; Theodore C. Garnett, Norfolk; Dr. William H. Wilmer, Baltimore; Dr. Hunter McGuire, Dr. John Dunn, O. H. Funsten, Thomas B. Howell, James A. Moncure and Dr. John R. Wheat, of Cumberland.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Diocesan Days.

The Diocesan Department of Religious Education, of which the Rev. Devall L. Gwathmey, of Wytheville, is Chairman, is perfecting its preparations for a series of "Diocesan Days", which are to be conducted at a number of points in the diocese.

A group of speakers will go to each place and these will address the gatherings on various phases of the Church's work. The list of speakers includes: For Religious Education, the Rev. Messrs. J. Manly Cobb, S. Janney Hutton and D. L. Gwathmey; and Mrs. Anna M. Davidson. For Missions, the Rev. Messrs. John F. Coleman and Churchill J. Gibson, D. D., and Mr. Thos. A. Scott; for Social Service, the Rev. Messrs. Roland J. Moncure and Arthur W. Taylor; for the Woman's Auxiliary, Mrs. W. H. B. Loving, Mrs. John A. Muse, and one or two others.

The schedule which has been adopted is as follows: August 16, at Bristol; 17, at Big Stone Gap; 18, at Dante, and 19, at Marion. August 23, at Radford, 24, at Bedford, 25, at Madison Heights, and 26, at Lexington.

Bishop Jett plans to be present on some of these occasions if he can find it possible.

Bishop Jett is the preacher on the first two Sundays in August at St. Paul's Cathedral, Detroit, Michigan; he having consented to take these services at the request of the Very Rev. Herbert L. Johnson, Dean of the Cathedral.

The Rev. Carleton Barnwell, rector of St. Paul's Church at Lynchburg, spent this summer's vacation in Bermuda.

The Rev. Thomas Deane Lewis, D. D., rector at Amherst and Clifford, is, together with his family, spending the month of August in his native County of Essex, Virginia. He is making his headquarters at Tappahannock on the Rappahannock River.

The Rev. G. Otis Mead, rector of Christ Church, Roanoke, spent the month of July at Warm Springs, Va., While there he conducted services in the local Episcopal Church, which has been dormant for the past two years. His own pulpit in Roanoke was occupied by his son, the Rev. Lynne B. Mead.

The Rev. Alfred R. Berkeley, rector of St. John's Church, Roanoke, is spending the month of August with his family at Saluda, N. C. The Rev. Sidney L. Vail, Secretary of the Diocese of Louisiana and rector of the Church of the Annunciation, New Orleans, is supplying at St. John's in Mr. Berkeley's absence.

The Rev. Warren W. Way, rector of St. Mary's School, Raleigh, N. C., is at St. John's Church, Waynesboro, in Southwestern Virginia, for August. Mr. J. J. Ambler, Jr., a candidate for Orders and student at Virginia Seminary, had charge of St. John's during June and July. Mr. Ambler is spending August in England and will resume his studies at the Seminary in September.

T. A. S.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Young People Hold Successful Camp.

Camp East Carolina, the first young people's camp ever undertaken by the Diocese of East Carolina, was held in the Cumberland hills, near Fayetteville, N. C., from July 7 to 17, and its success encouraged all who have taken seriously the young people's welfare. The site was temporary; but the diocese expects to select a permanent site before the camp meets next summer. The Rev. Frank D. Dean, M. D., of Wilmington, N. C., directed the camp; the Rt. Rev. Thomas C. Darst, D. D., was present four days and gave several lectures on Personal Religion; the Rev. J. N. Bynum, of Belhaven, N. C., was chaplain and made several practical addresses; the Rev. G. F. Cameron, of Ayden, N. C., lectured on the Life of Christ. Miss Frances Hoyt, of Williamston, was elected executive secretary of the young people's work for the next year to succeed Miss Ann Milton, of Wilmington, resigned. A total of seventy boys and girls attended the camp; and indications are that a much larger number will attend next year.

Clergy Conference.

A conference for the clergy of East Carolina will be conducted at Wrightsville Beach. September 20, 21, 22 and 23. The Rev. Dr. W. H. Milton, of Wilmington, will lead in the discussion on the Ministry of Today; the Rev. Walter R. Noe, of Wilmington, the Fall Program; and Bishop Darst, Evangelism.

News Notes of Interest.

A special home-coming was held in St. George's, Lake Landing, N. C., July 31. The Rev. A. C. D. Noe, of Erwin, N. C., a former rector, preached.

Bishop and Mrs. Darst are spending their vacation at Hubbards, Nova Scotia. They will return to the diocese about September 10.

Mr. Hugh W. Knight, who has been in charge of the work at Plymouth, has been transferred to the Aurora Field, which includes Holy Cross, Aurora, St. John's, Bonnerton, and Redeemer, Edward.

The Rev. G. F. Cameron, of Ayden, will spend his vacation in New York City.

The Rev. Stephen Gardner, of Washington, spent the month of July at Blowing Rock, N. C.

The Rev. and Mrs. England, of Farmville, are spending August in Washington, D. C., and the Eastern Shore of Maryland.

The Rev. Walter R. Noe, of Wilmington, conducted a week's mission at Chocowinity, beginning Monday, June 20.

The Rev. Howard Alligood, who has been rector of the missions adjacent to Washington, N. C., took charge of St. Philip's, Campbellton, Good Shepherd, Tolar-Hart Mill Village, and Christ Church, Hope Mills, July 15. His new address is No. 10 Third Street, Tolar-Hart, Fayetteville, N. C.

The Rev. Dr. and Mrs. W. H. Milton, of Wilmington, N. C., sailed for England, July 16. They will visit England, Scotland, and Northern France, and return the first week in September.

The Rev. Charles D. Malone, a retired clergyman of the diocese, died recently in Louisburg, N. C.

The Rev. and Mrs. James E. W. Cook, of Greenville, N. C., sailed July 16 for England, where they will spend several weeks visiting relatives. They will return about August 31.

The Rev. W. J. Loaring-Clark, D. D., National Missioner, is spending several weeks in Wilmington, in the interest of the work of the National Commission on Evangelism. He has given Sunday services to St. James, St. John's, and St. Paul's, Wilmington; Trinity, Lumberton; St. Matthew's, Maxton; St. Stephen's, Red Springs; St. Philip's, Southport; and Grace Church, Whiteville.

The Rev. J. M. Taylor, formerly of East Carolina, now rector of the Holy Comforter, Miami, Fla., visited friends in the diocese during his vacation in June and July, after an extensive motor tour through the North. He says that his church and congregation have practically recovered from the effects of the hurricane that swept through South Florida last September.

Mrs. Victor Shelbourne, of Washington, N. C., has been appointed vice-president of the Woman's Auxiliary, and president of the Edenton Convocation.

Mrs. Fred Outland, of Washington, N. C., has been appointed chairman of the Department of Christian Social Service of the Woman's Auxiliary.

F.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Historic Stones Presented To the Washington Cathedral.

Three historic stones were recently placed on exhibition in the entrance to Bethlehem Chapel at the Washington Cathedral. They are the Sinai stone from the Chapel of Moses at Mount Sinai, an ancient manna pot in the form of a huge stone bowl, and the Columbus stone from the Island of San Domingo. The Sinai stone was presented by Colonel Robert M. Thompson of this city. It came from the traditional site which is considered sacred by the Jews as the spot where the Ten Commandments were handed down to Moses. Centuries ago the site fell into Christian hands and the little Chapel of Moses was built there. Through all the vicissitudes of the Crusades and the ravages of the Turks this chapel was considered inviolate until it was destroyed by Germans during the World War. Colonel Thompson was given the stone as a token of appreciation of the abbot for his help in restoring the chapel. The Cathedral authorities plan to cut this stone into slabs and place the slabs in the pavement before the high altar of the Cathedral so that the priest when reading the Ten Commandments will stand on stone from the site where Moses is believed to have received them thousands of years ago.

The Columbus stone was the gift of the late William E. Curtis, world traveler and author, who received it from an old priest in the partially ruined church at Santo Domingo, which dates back to the time of Columbus and was the first Christian Church erected on the American continent. It had been part of the church.

The Jewish manna pot was presented by the Rev. S. Harrington Littell, American missionary, who received it from the Rt. Rev. William C. White, Anglican Bishop of Honan, China. The manna pot was given Bishop White by a community of Chinese Jews in the western part of China, north of the Thibetan border. These Chinese Jews, who are Chinese in appearance, are believed to be descended from some of the Ten Lost Tribes of Israel, about whose fate there has been so much dispute in history.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

An Active Assembly of The Brotherhood of St. Andrew.

Recommendations for the coming year given to the members of the Long Island Chapters of St. Andrew's Brotherhood are:

1. Regular chapter meetings.
2. Regular attendance at assembly meetings.
3. Proper observance of St. Andrew's Day, November 30.
4. Taking part in the National Corporate Communion on the first Sunday in Advent.
5. Reading and discussion of the Brotherhood Magazine, St. Andrew's Cross.
6. A Church attendance campaign in every parish where a chapter exists, and also in the parish nearest you, this campaign to be in Advent.
7. Careful study and use of Mr. Palmer's book, "The Ministry of Laymen".

The annual report, of which this is a part, and in which we find these recommendations, lists the chapters in the three Archdeaconries, Brooklyn, Queens and Nassau, and Suffolk County. There are eight active Junior Chapters, and twenty-four active Senior Chapters.

The report stresses the fact that every chapter in the diocese was represented at the great Washington's Birthday meeting, when over five hundred men and boys were present at the Corporate Communion at St. Thomas' Church, Brooklyn, and the breakfast which followed and at which Bishop Stires was present and made an address, as did also Colonel Theodore Roosevelt.

Under assembly meetings the report suggests not a large number of meetings, but a few well-planned ones, making each individual to feel himself responsible to come, and bring others with him.

The report summarizes special meetings, as the splendid meeting held at All Saints', Bayside, where one hundred and fifty men and boys were present to listen to Mr. Duff Maynard on the Seamen's Church Institute; another at the Church of the Holy Apostles, Brooklyn, and still another at St. Gabriel's, Hollis, where the rector, the Rev. Mr. French, sounded the keynote of the Bishops' Crusade.

Under finances it is stated that they closed with a small balance.

The Assembly did splendid work at the various crusade centers, as they acted as ushers at the great noon meetings held at the Albee Theatre, when Bishop Stires made his daily address to a congregation, numbering from 1,300 to 2,600 people, and the Brotherhood, both of Brooklyn and outlying parishes were most helpful in preparation for these. Commendation is given the work of Mr. Frank Du Moulin, Field Secretary of the diocese, for following up chances for chapters, visiting present chapters, and taking care of much of the Brotherhood correspondence.

The report closes, "When the Bishop's Lay Readers' School goes into operation this fall, let us all respond to the call and do our very best. God has abundantly blessed our work in the past, and with His guidance in the future, let us go forward."

This report is signed by William F. Leggo, President, and Howard Cashmore, Secretary.

Building Activities on Long Island, still are on the increase. At St. Peter's, Rosedale, under the Rev. J. W. Burras, a rectory and garage are to be built at once.

At. St. John's, Springfield, the Rev. W. Gordon Craig, rector, they are expecting to occupy their new church and parish house, the first Sunday in September.

At Belle Harbor, St. Andrew's-by-the-Sea, the Rev. Baxter Norris, in charge, they have purchased a plot adjacent to the church, one hundred by one hundred, for a parish house and rectory.

A delegation of Scottish Church leaders will be welcomed at a great service to be given at the Church of the Redeemer, Brooklyn, Sunday evening, October 16. Provost Hill, of Aberdeen, will speak. The occasion commemorates the consecration of the first American Bishop in Scotland. Bishop Seabury grew up as a lad in Long Island, was lay reader at Huntington, L. I., and rector at Jamaica, L. I. Some of his descendants are now living in Brooklyn, as well as out on the "Island".

"Foreign Missions" says Dr. Lacey, of Brooklyn, "are at our doors; that done at Bohemiaville, L. I., is the only work of the kind in the American Church; St. Peter's (one of our oldest churches), is now the Syrian Cathedral. St. Michael's fell into the hands of the Ukranians. When Bishop Burgess was

(Continued on page 22.)

Family Department

August.

1. Monday.
6. Saturday. Transfiguration.
7. Eighth Sunday after Trinity.
14. Ninth Sunday after Trinity.
21. Tenth Sunday after Trinity.
24. Wednesday. S. Bartholomew.
28. Eleventh Sunday after Trinity.
31. Wednesday.

Collect for Ninth Sunday After Trinity.

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right, that we, who cannot do anything that is good without Thee. may by Thee be enabled to live according to Thy will; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

The Little Country Churches.

Harold V. Smedberg.

The little country churches in their settings wild and rude,
By the brink of brawling torrent, or in tangled, verdant wood,
Know the lack of man's adornment, cushioned seat and carven pew,
For their riches are not earthly and their worshippers are few.
Yet their neighbor-thrushes carol sweeter than great organ-peal,
And the peace of God indwelleth there to soften and to heal.

The little country churches boast no massy, buttressed walls,
Richly-pictured votive windows, serried, oaken choir-stalls;
No chimes ring from sky-flung towers, calling men to praise and prayer.
In the little country churches all is simple, scant and bare.
Few they own of the possessions man can coffer or award;
But their garniture is finer. 'Tis the souls they've won for God.

Bless the little country churches whose good priests devoted go.
(Ah, the weary miles they journey 'mong their people, to and fro)
All unrecompensed by money; all unrecognized by fame;
Comforting, pursuading, pleading to the glory of His name:
Urging sinners to well-doing, spreading news of God Most High;
Showing men the way to live and teaching men the way to die.

Bless the little country churches where the humbler people come;
They show no array of columns, ne'er uphold a splendid dome:
But God's sunlight gilds the altar, and His breezes filter through,
As His wildflowers make an incense for the chancel and the pew.
And if these folk be uncolleged, yet God knows them to be wise
In that kinder, holier wisdom born of love and sacrifice.

An Angel Stood By Him.

When the Council forbade preaching, Peter made immortal answer declaring that his final allegiance and supreme duty was to God: "We ought to obey God rather than man." Now this unswerving allegiance has again brought him into the grip of opposing power. Herod seeking to make favor with the Jews first beheaded James. Seeing that it pleased the leaders, he reached forth for the head of the movement, Peter, and placed him in prison intending after Easter to "bring him forth to the people"—for death. "But prayer was made unceasingly for him by the Church, and an Angel delivered him, and Herod is thwarted in his bloody purpose of gaining favor and, almost parallel to Haman, is himself smitten with horrible death. There is power, wonderful power in united unceasing prayer on the part of the Church, yes, even of individuals.

Fidelity to right has often led men into danger and on to death. Yet it remains an outstanding fact: "The path of duty is the path of safety". The world has a long roll of heroic souls who have nobly faced danger and gone on to death in that path. It is sickening to read the record of ignorance and prejudice besetting men honestly striving to serve God in finding paths of truth. The roll of martyrs begins with Jesus, and shines with the names of James, Peter, Stephen, and thousands more as the ages roll the world from darkness to light—each martyr made safe in undying immortality through fidelity to his supreme allegiance.

It is currently supposed that today with advanced knowledge and growing intelligence men may obey their conception of supreme allegiance with condemnation by the powers that be. We think in these enlightened times that power is on the side of right. Is it? Not always, even in America. True, heretics are no longer burned at the stake, but the will to burn is found often flaming in the hearts of good men in power toward men honestly differing with them concerning truth. Intolerance still lives. Martyr fires of ostracism still burn men at the stake of opinion.

Preachers who preach fearlessly against evils that rule in the lives of leading members are made to move on, sometimes forced to get out. With some it is more than a figurative burning at the stake, crucifixion or beheading.

Advocates of national and international policies of righteousness not infrequently become unpopular. Just now there are attacks upon the Federal Council of Churches of Christ in America because of its effort to lead the Churches in righting national and international wrongs.

There are, too, men who are pilloried for raising questions concerning things long believed and held sacred. Doubtless there are mere sensationalists among these. But there are, too, honest seekers after truth and right. We should be very careful lest we treat such as Pharisee, Sadducee and Sanhedrin treated Christ, as Herod treated James and Peter, as the Roman hierarchy treated thousands in the days of the Reformation, and as the Reformers, in the day of their power, treated those who claimed simply the same right of intellectual liberty and that of following the dictates of their own consciences in worshipping and obeying God.

There is resurgence of the days of the martyrs just now in China. We may well enroll the names of our missionaries in that land in the long roll of martyrs, all ready in the path of duty to return leaving their loved work to seeming destruction or remain facing every hardship and peril, even death, as seems most to the glory of God.

And the Chinese Christians, what of them? Story after story of fidelity on the part of these seeps through. The heroism of the Chinese Christians has saved, at the risk of their own, lives of many foreign Christians. No incident more worthy of immortality than that of one in the hands of soldiers threatened with loss of life unless he would renounce Christianity who stood firm and whose fearless courage won such admiration that he was freed. We need not record the name here as hundreds more are as worthy.

The Angel of the Lord stood by Peter once and delivered him from death. Later, according to tradition, Peter in the path of duty was crucified fulfilling the sketch of the end of his life as outlined for him by Jesus beside the Sea of Tiberias when restoring and recommissioning him. None the less in that final issue, the Angel stood by him! God answered prayer then and answers it now as truly as when the Angel delivered from death. Sometimes answer and deliverance come not from but through death. It remains eternally true, "the path of duty is the path of safety". The Angel of the Lord stands by in no other path.—Southern Christian Advocate.

The Real India.

Here is a picture of India, from "Delhi", the paper of the Cambridge Mission to Delhi:

With the coming of the hot weather and the migration of a large number of English residents to the hills, the real Delhi seems to emerge. The "English" shops are closed, the streets are free from the many motor cars, which throng them all the cold weather and very few Europeans are seen anywhere. India again possesses her own and the west is less blatantly in evidence.

The city is looking most beautiful; in all the public gardens and open spaces are great flowering trees of flaming red, and mauve, and yellow, looking just as if they sprang from a giant's flower garden. If the days are hot and burning the nights are still cool for the most part, and exquisitely lovely—nights of deep blue skies, lit by moon and stars, of dancing fireflies and of refreshing breezes.

In the early morning on the way to church one meets streams of men and women on their way to the banks of the Junna to bathe in the sacred waters, a constant reminder of the hold of Hinduism. At sunset, the Mohammedan may be seen in public gardens, on the railway platform, in the compound, in the mosque, bowing himself in prayer, a witness to the fact that Delhi, once a stronghold of the Mogul Emperors, is still faithful to the prophet.

In this true and real Delhi, the Indian Delhi, the work of the mission community goes steadily on. Perhaps the vastness of the task before it is more obvious, the need for the upholding prayers of those at home more urgent, as heat and fatigue mean more

strain on the workers, but the issues stand out in greater clearness.

For the Southern Churchman.

Under the Eaves.

Helen Bayley Davis.

I peeped into her little attic room,
And through the dormer window,
Kissed my hand at a chuckling aspen tree
That waved its boughs at me!

I rocked the empty cradle under the eaves
With its faded patchwork quilt,
And paused beside the red-cheeked waxen doll
In a corner against the wall—

Smiling at me with staring, glassy eyes
As though it guarded a secret . . .
At midnight, does it skip and dance and whirl
With the ghost of a little girl?

The Law of Christ.

Most of life is simple. Our duty is generally plain. Our path is marked out for us by common sense, by judgment, or by the experience of the race. But there are crises when the way is not so clear. Then, if we are wise, we pause and ask if there is not some law to apply in this case. As a matter of fact there are three laws, each of which is capable of very general application to human conduct.

The first is rather difficult to define, but is deducible from such a piece of literature as the Fifteenth Psalm. It has been called "The Gentleman's Psalm". And it describes an admirable character, "a very perfect gentle knight". What do we get out of such a Psalm? The picture of a man who always acts with due consideration for the rights and feelings of others. The second law may well be called the philosopher's law. Immanuel Kant long ago put it into specific form: "So act that if the principle of your conduct were to become universal, the result would be beneficent." This has been called the principle of universal conduct.

The third law, and incomparably the greatest, is the law of Christ. He gave many advices, many directions, but only one commandment. He criticizes no other law, but He offers this as the completion of every other. The sum and substance of Christ's social message is, "Thou shalt love thy neighbor as thyself". When Christ speaks of love He speaks of love as a motive, not merely as a sentiment. The love of Christ helps us to see in others our kinsmen. It embraces the whole race within its wide sweep. This is love that would lift the world to God; it is love that lifts burdens which others turn away from; love which transforms lives, homes, cities, states.—Rev. C. C. Albertson.

The Timid Child.

We all admire a boy who is brave and courageous—one who is not afraid of football or in fact of anything—but not all boys are naturally fearless. Sometimes this trait of character must be encouraged and cultivated.

I know a little boy who was naturally timid and shy—afraid of the dark, afraid to climb, afraid of certain boys, afraid to play the rough-and-tumble games that other children played. He would come home from kindergarten day after day, crying, and when questioned, would say that the other boys had chased him. He often went around the block to avoid meeting some of them.

His mother realized that she must help him to cultivate courage if he were ever to be a self-reliant man. She taught him to defend himself when necessary. She told him not to begin a fight, especially with a child smaller than himself, but to stand up for himself, when attacked. He learned this lesson slowly, but in a year's time could hold his own with the other boys and, to his mother's regret, would sometimes even start a fight.

The fear of the dark she handled very carefully. When he was old enough to occupy a room of his own, for a time she allowed him to have a light in the hall near his room. Then sometimes she would turn out the light, and always when he called would turn it on again for a short time. One night he surprised her by saying that he guessed he didn't want a light any more.

As he grew older, she bought him roller-skates, then ice-skates, anything that required self-mastery and control of the muscles. Next came a baseball and bat, and finally, though she disliked the game, a football. At first he would play with the ball only by himself; then one or two other boys were allowed to play with him; soon he had his regular team. Of course, this brought a lot of noisy boys to the yard, endangered the windows and spoiled the lawn, but it was worth it all, for it taught the boy valuable lessons, and he became almost fearless in the game and gloried in a black eye or a lame leg received while playing.

The first summer they went camping he was afraid of the water. His mother bought him a bathing suit and encouraged him to paddle along the shore. She never allowed the older children to frighten him or coax him beyond his depth. Gradually he came to like the water and though he has not yet ventured to swim, he has an ambition to do so.

This mother encourages and praises her son when he performs any act of courage and gradually but surely he is developing into a self-reliant lad. Moreover, she teaches him that the truest courage is shown in doing a thing, when occasion demands, even though one is afraid. This, of course, really is the highest form of bravery.—Mrs. Luther C. Smith.

Needs of the Times.

More and more it becomes clear that, to conserve the cause of our Lord as He has committed it to us, strong, open organization and outspoken yet loving words out of a true spirit of love, are now needed. All will be safe if we can be endued with power from on high to preach the Gospel so that the multitudes of hungry hearts will be fed and filled with the peace of God.

We must keep definitely in mind that not the soundest doctrine apart from a living experience of the presence of our Lord can meet human need. Sound doctrine must be maintained. No earnestness of life, not even burning desire for better things, can be a substitute for the truth. I learned that fact on the banks of the Ganges while I watched those undoubtedly earnest, sincere, deluded people, unnumbered thousands of them, putting their trust in what was false. They met all the ceremonial requirements in a serious devout manner, yet not one eye into which I looked sparkled with joy, not one face lost its hopeless sadness. There can be no substitute for the truth. That alone can make us free. Along with sound doctrine must be personal trust in our blessed Lord.—Bishop Collins Denny.

The Fly in Church.

My aunties on each side of me are kneeling in a line;
I wonder if their hassocks are as full of pins as mine?
I think they must have asked the hens to teach them how to perch;
I'd like to rub my knees, but that's called fidgeting in Church.

I found a fly in Church today—a fly who'd hurt his wing;
It happened just as every one was standing up to sing
"There's a Friend for little children up above the bright blue sky"—
I might have been so good if they had let me keep that fly.

I thought of such a lovely game—I didn't fidget then—
The fly must walk across my book before I counted ten;
But just as he was nearly there the Man said, "Let us pray".
And Aunties shook their heads at me, and brushed my fly away.

The pew is very dark and high, and I am very small,
And Auntie's say it's wrong in Church to look about at all.
I think the window's open where the glass is painted red,
For I can feel a scrap of sky that's shining on my head.

Oh, Friend for little children, You were once as small as me,
You know how very, very dull a child in Church can be,
And if You're hiding just above that tiny patch of sky,
Be sorry for a little boy—and send another fly!

—Jocelyn C. Lea, in London Spectator.

The Friendship of Jesus.

The friendship Jesus offers is like a human friendship in one respect—you can start very simply and the friendship will grow and grow as you get to know more and more of Him. It is like a human friendship in another thing—you could not have close friendship with some one with whom you had nothing in common, whose tastes, desires and ideals were entirely different from your own; and so to be a close friend of Jesus Christ you must at least want to live as a Christian should live. You may think you can never be good enough to come up to Jesus' standards, but that is not required. If it were, no one could ever have His friendship.—St. Andrew's Cross.

The body and all that nourished it, the soul and all the Word of God for it, are under law. And law governs every person in body and spirit, and in all their relations. There is no escape. In Christ all are fulfilled. There is no failure at any point or in any relation. He is the fulness that filleth all in all. —Lutheran.

For the Young Folks

Blessing Little Children.

Around the feet of Jesus
The little children played.
Upon the thirsty verdure
The olives cast their shade.

The children romped and shouted;
The Master loved their noise,
And shared the mirth that rippled
From laughing girls and boys.

And then He told them stories
Of prophets and of kings,
Of wild beasts on the mountains
And timid pasture things,

Until they wended homeward,
Content to joyful rest;
And thus by their dear Master
The children all were blessed.

—Zion's Herald.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Patience of Jesus.

M. L. G.

"I didn't think," said a little boy to his mother, who asked him why he hit his brother, "My hand just went out before I thought."

Poor little boy! He has a long lesson to learn, the lesson of patience. If we think over the hasty words, the careless hurts, the unkind manner, that have kept our record from being as clean as we meant to make it, we shall see that what we lacked was patience. It takes patience, more than almost any other quality to make a good teacher, or doctor, or mother. Even a little child, making a house of blocks, needs patience, to replace the block that slipped, to correct one that is misplaced, before he joyfully puts the topmost one on, and runs to call Mother to look.

Think of the patience of Jesus, and remember that patience means a mind under the control of a strong and steady spirit. Jesus in the carpenter's shop, knowing the Father's business awaited Him, yet He must wait the Father's call; Jesus teaching the twelve, who must have tried His patience so greatly with their blundering beginnings, their quarrels among themselves and their misunderstanding of Him; Jesus before Pilate and Herod mocked and scourged and silent; Jesus on the way to Emmaus, explaining to the two bewildered disciples the reason for His life and death.

If we would be like Him, let us run with patience the race that is set before us!

Jimmie's Birthday Brother.

"Hello! 'V' you got a mother?"

Just behind a big iron fence rail, huddled in the snow beside a snowy bush, Jim caught sight of a tiny lad of five years or so, with big blue baby eyes.

"'Course I have," said Jim proudly. "Why, haven't you?"

"Nope," said the owner of the red head, "but I wish'd I had, 'cause today's my birthday." Then the blue eyes looked as if they were going to cry.

"That's queer," said Jim, "for tomorrow's mine. Say, I'm late for school already. Can you be here after four?"

"We're playing hide and seek. They've lost me. P'raps I can get lost then, too."

That was the first time Jim had ever spoken to any boy from that big building called an Orphanage. He always thought that orphans were a little different from other little boys. They had their hair cut shorter. They walked in rows. And sometimes they were all dressed in little suits so much alike that you could hardly tell one from another. But this little fellow wasn't different at all, except that he hadn't any mother.

That afternoon when Jim and Sammy met again, they soon became fast friends.

"You look so like our Buddy who died last winter," Jim told him after they had talked awhile over the iron fence. "I think my mother'd like to see you."

So it was that Jimmie coaxed his mother to put his birthday dinner one day early, so that he and Sammy could celebrate together.

Almost as soon as Sammy had his big coat off he was gathered up in Jim's mother's arms. Jim noticed that she, too, noticed how much the little fellow looked like the child that she had lost.

"Tell me about your mother, dear," she said, as soon as she had him on her lap, sitting beside the big wood fire.

"It's awful when a fella's going to bed. The day time isn't bad," said little Sammy, "but at night I miss my mommy something awful."

"But there are lots and lots of other little boys to keep you company," Jim heard his mother say to try to cheer the little fellow.

"Even the biggest boys of all say they wish they had their mothers back to tuck them in at night." And a little tear rolled down the pink chubby cheek.

"You precious darling," said Jim's mother, hugging the wee boy close. Then with a little start she said:

"This isn't getting dinner. Jimmie, dear, you may light the big blue candles, and Sammy here may light the tiny ones that come later on the cake."

As they sat down to eat those big blue baby eyes settled themselves on two blue candles, and wouldn't look away. Sammy clapped his little hands and cried with delight:

"See the p'etty blue sticks all burning on the top."

Blue had been the color little Buddy loved, and Jim saw his mother watching Sam as if she wanted to hug him again. Then, when it came his turn to light the "baby sticks", little Sam was so excited, that Jimmie had to hold his hand to make the match go straight.

But after dinner was the best of all. Jimmie's mother brought down Buddy's toys. Then, without a word, daddy and Sammy were on their knees building a fairy castle out of blocks. Mother looked on with such a happy face as Jimmie had not seen since Buddy had gone away.

When the telephone rang a little later Jim's mother jumped up quickly. "Time for Sammy to go home," she said, on coming back.

"Nonsense," said daddy, "we've only just begun to play."

"This my home," said Sammy, with a little mischief in his eye.

"I shouldn't wonder if it is," said Jimmie's mother as she pushed Sam's quite unwilling arms into his wolly coat.

It wasn't till the next day Jimmie understood what mummy meant. In the evening the doorbell gave a sudden clang.

"You'd better go, Jim," said his mother.

Jim opened the door with a sweep. As he did so something tiny ran and hid itself behind the tall dark lady who was standing on the step.

"I brought you a birthday present, Jim," the tall, dark stranger said.

Before Jim knew what had happened, wee Sam had rushed from behind the lady with a "whoop" and was tangled up already in Jim's legs.

As Jim looked about quite dazed, his mother came out, too.

"A birthday brother, Jimmie. Daddy and I have settled it all with the matron. I think we wanted Sam as much as you as soon as we had seen him once."

And when the boys at school were curious, and asked Jim who Sammy was and where they got him, Jim would always laugh and say, "Why, he's my birthday brother". More than that they never learned.—Selected.

When John Had to Decide.

"Mother," said John Roberts, one Friday morning as he started off to school, "I've never asked Billy Dobson out here to spend a Saturday, and he wants to come so bad. May I ask him?"

"What sort of a boy is he?" asked the mother.

"Well, he seems to be a good-hearted chap," answered John, a little nervously, remembering some of the things he didn't like about Billy; "but he looks kind of neglected, and I know he wants to come the worst kind."

John's mother smiled. She knew he was to be trusted, so she said: "Certainly, dear; bring him out if his mother is willing."

"His mother is dead," said John, choking over the words as he thought of their meaning.

And then John's mother stopped and kissed his hair as she said: "Be sure to bring Billy with you tonight, if they will let him come."

That was how Billy came to be at Oak Ridge, for that was the name of John's home Friday night John's father played games with them, and his mother read them a story. When she went up to show Billy his room she had made everything ready for him as carefully as if he had been her own boy.

Saturday morning the boys were raking the leaves in the yard when they broke the rake, and John's mother said they could go to the store and get another one.

John telephoned to the store, and the man told them that the rake would cost thirty-five cents; but his mother didn't have the change, so she gave him a dollar to get the rake.

When they got to the store the man found he had made a mistake and the price of the rake was twenty-five cents instead of thirty-five.

"What are you going to do with the other ten cents?" Billy asked eagerly, and John replied shortly: "Take it

home. What do you think?"

"I wouldn't," said Billy; "you bet I wouldn't. Your mother thinks the rake cost thirty-five cents, and she wouldn't care, and besides, she won't ask anything about it."

For answer John laughed good-naturedly in order to keep from saying anything rude to Billy, and then turned to go home.

"Aw, come on kid, I want some candy," said Billy, beginning to whine.

But John kept on his way.

Then Billy tried a new game. He went up to the storekeeper and said: "Give me ten cents worth of stick candy."

The storekeeper gave it to him, and when Billy got the bag he stuck a piece of candy into his mouth at once and said: "John's got the money to pay for it."

John looked up and heard what Billy had said and saw what he had done. He knew that if he asked his mother for the ten cents she would gladly give it to him, and he also knew that she would not ask about it anyway; but John was honorable to the very core of his being. He knew that Billy was his guest and that he was partly responsible for Billy's doing on that account, and he didn't want the storekeeper to take the candy back and so lose what Billy had eaten. Just for a minute then he remembered that, no matter how kind his mother might be about the matter, the money he carried was not his own; so he said to the merchant: "I am sorry that Billy ordered the candy, Mr. White, for I have no money of my own with me; but if you will charge it to me, I will pay you out of my next week's allowance."

"Certainly, John," said the merchant; "I am very glad to do it for you."

Billy was listening and thinking all of this time, and when they were safely outside of the store he said: "John, I'm ashamed of myself, and I'll bring you that money to school on Monday," and he did.

Billy wanted to be as trustworthy as John was, and that is one way that a friend can help a friend.—Boys and Girls.

Bird House Town.

"Where shall we build our nest?" asked Mr. Bluebird when he had finished his soft song. It was Mr. Bluebird's wedding song. And all the time he sang it he was looking at Mrs. Bluebird sitting at his side.

"Where shall we build a nest?" he asked again in cooing tones.

"Mrs. Wren was telling me of a lovely place to build a nest," said Mrs. Bluebird shyly. "She is going to live there and it isn't far away."

"Where is it?" asked Mr. Bluebird.

"It's only on the next street. The boys have put up little houses on the trees to rent to Bluebirds and to Wrens. The birds here call it Bird House Town. Mrs. Wren is sure we'd like it. But she says the houses are renting quickly, and if we don't go soon there'll be no chance."

"It looks as if we'd better go at once," said Mr. Bluebird. "Let's make that our wedding trip."

So Mr. and Mrs. Bluebird flew to Bird House Town for their wedding trip. Up and down they flew and chatted with one after another of the Wren or Bluebird family.

"They're lovely houses," every bird kept telling them, "but you must decide at once, for there are just two left."

And very quickly Mr. and Mrs. Bluebird flew to look at the two remaining empty houses in Bird House Town.

The first house they examined very carefully. "It is beautiful," said Mrs. Bluebird. "That little door is perfect with its wide ledge for the babies to stand on before they dive into the air for the first time."

"Yes," said Mr. Bluebird, "and that tree is nice and large to hide us from intruders."

"I don't think any place could be much nicer," said Mrs. Bluebird then. "Let's move right in."

"I'll first fly over just to look at the other house. You may stay and watch this one in case some other bird may come and rent it before I get back," said Mr. Bluebird.

"Perhaps that is wise," agreed his wife, "for we must choose the very best we can for the tiny bluebirds."

Before Mrs. Bluebird had finished the last words, Mr. Bluebird was already calling her to come and see the other house.

"Come and see, come and see!" he called from a tree branch not far from the tiny house.

Mrs. Bluebird knew that she must go, for he would never let her leave the doorstep where she sat unless he liked the other better.

"He has good taste," she kept thinking, "I'd better go and see, at any rate."

"Look at the door," was all that Mr. Bluebird said when Mrs. Bluebird reached the branch where he was sitting.

Mrs. Bluebird looked at the door. She thought it was not nearly so pretty as the door of the other house. It was very plain and rather small, and the doorstep not quite half so wide.

"I'm quite sure I like the other better," sighed Mrs. Bluebird, disappointed. "Let's hurry back before it is taken."

"Look again," commanded Mr. Bluebird. "Look on the doorstep."

Mrs. Bluebird had been so busy looking at the width of the doorstep that she had not noticed the tiny bundle of something white upon the step.

"What is it?" she asked, going over to have a closer view.

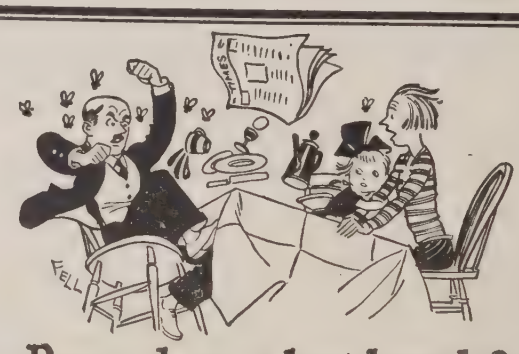
"It's our wedding breakfast," said Mr. Bluebird, following her.

"How do you suppose it got there?" asked Mrs. Bluebird, nibbling at a crumb.

"Look up at the sunroom window," said her husband.

There at the window Mrs. Bluebird saw two shining eyes and the happiest, kindest boy's face that she had ever seen.

"He put it there. I know by his face he put it there," she chirped. "Let's move in at once. I'd rather have a house with a small door and only half



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a step, when it belongs to a nice kind boy like that. Think what a happy smile he'll have when he sees our little birdies flying from his house!"

"I knew you'd like it," answered Mr. Bluebird, "and I don't mind the tree being small, when a boy like that is near. We'll never need to hide from him.

Then Mr. Bluebird sang a song of joy before they ate a bite of breakfast, to tell the little boy how much they loved him for his kindness.—Ex.

Kittens Four.

See them sitting in a row—
Tom and Fluff, Bright Eyes and Flo;
Tom's the wisest of the bunch,
Never is he late for lunch.

Fluff's a dainty little cat,
Though perhaps a trifle fat;
Bright Eyes doesn't do a thing
But prance around and softly sing.

Flo's a mouser, trim and neat,
Slips around on nimble feet—
But you'd never, never guess
She's the mother of the rest.

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The Washingtons, the Warners, the Lees, the Balls, the Randolphs, the Bollings, the Loves, the Seldens, the Alexanders, the Careys, the Blackburns, the Ludwells—these were among the families to whom she was related by descent. In character, in ideals, in loyalties, she was a typical Virginia gentlewoman, she had not so much the pride as the sense of obligation of distinguished ancestry.

Mrs. Chew was born at Mount Vernon, in the room in which Washington died, on February 19, 1844. Her childhood was spent in the old historic home

In 1859, Colonel Washington deeded Mount Vernon to the Association, which has since cared for it with so much reverence. The Washington family was moved to Wareland, Fauquier County. The death of her mother left Mrs. Chew still a young girl, the eldest of seven children. To her loving care and to the inspiration of her life her brothers and sisters owed more than can be expressed.

In September 1861, Colonel Washington, who served on the staff of General Robert E. Lee, was killed in the defense of his country. In the home at Wareland, his daughter, Louisa, sixteen years old, had the care, not only of her young brothers and sisters, but of a large number of kinspeople, women and children who were refugees.

Mr. Richard B. Washington and his wife took charge of the orphaned household. At Wareland and at Blakeley, Mr. Washington's home, near Charles Town, the family faced the hardships and even the perils of war. There was a call, even upon the young for sacrifice and for heroism. To these Louisa Washington responded with a courage and a dignity, amazing for one of her years. These experiences went to the making of a character and of a personality, which for fidelity to the highest ideals of life have been rarely equaled.

On August 15, 1871, she became the wife of Colonel Roger Preston Chew, who succeeded Ashby in charge of the artillery of Stuart's Corps.

Colonel Chew was the pupil and friend of Stonewall Jackson and his service made a brilliant chapter in the history of the Confederate Army. They made their home in Charles Town. After Colonel Chew's death his wife and children lived in the house which had been long a centre of refinement and from which went out helpful influences to all who came in touch with it. Mrs. Chew was a lover of books, of trees and flowers, of birds and, above all, of children. In the quiet of her home she unconsciously wielded a power for good, which helped the lives of all who knew her. Modest and retiring, not seeking leadership or notoriety, but simply living the life of a Christian woman, she gave strength and courage and high aspirations to all who met her.

An earnest follower of Christ, a faithful member of His Church, as mother and sister, as friend her sympathy and love enriched the lives of others.

She met weakness, and sickness and pain with the same patience and unfaltering courage with which she had faced the hardships of war and the vicissitudes of life.

On the first of July, as the sun went down in the West, she passed peacefully into the great beyond.

The Christ of whose presence she was ever conscious, as she journeyed along the paths of earth, was very near her, with His rod and staff to comfort her, as she entered The Valley of The Shadow of Death, and she went with Him to the joy and the brightness of the home above.

Mrs. Chew is survived by her youngest sister, Mrs. Eleanor Washington Howard, and by three children, Roger Preston Crew of Bayonne, New Jersey, Christine, wife of Brantz Rozel of the Shenandoah Valley Academy in Winchester, and Margaret Preston.

She was laid to rest by the side of her gallant husband and of two dear little children who had gone before, in the quiet God's Acre of old Zion Church. Her memory will long abide in the hearts of all who knew her, as that of one for whom they give God thanks. She herself has gone to be forever with the Christ, in that blessed home, where she sees Him face to face, and where she has once more those whom she loved long since, and lost awhile.

CHURCH INTELLIGENCE

(Continued from Page 16.)

ill the Syrian Archbishop Germanos, came to his assistance, and administered confirmation in four churches.

Bishop Stires made a masterly plea at the diocesan convention. There is a challenge to go in and possess the land."

M. E. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

St. Paul's Farmers' Conference.

The annual event of the year for Brunswick County—the St. Paul's Farmers' Conference—came off Thursday and Friday. Eight hundred men and women attended the two days' session and discussed matters appertaining to their social, moral, educational and material welfare. The conference was organized twenty-three years ago by the Rev. Dr. James S. Russell,, Principal of St. Paul's School, and a few other farmers of the county. Only a few of the organizers are still living. Dr. Russell, H. C. Green and Thomas H. Butts are among the living. Dr. Russell was elected President, H. C. Green Vice-President, W. H. Haines Secretary and Thomas H. Butts Treasurer. With the exception of the Treasurer, who has removed from the county, these officers have been elected successively for twenty-three years.

The conference as its literature states is "a non-political, non-sectarian body, whose only object is to encourage our people to buy land, build homes, educate their children and become good citizens and useful members of society". Thursday's session was given over to reports on home and community conditions. The consensus of replies showed many communities growing in whole or part food supplies for man and beast, at least one cow, poultry and a fair proportion of women, who sold butter, chickens and eggs sufficient to buy small household necessities. Most communities reported good church buildings, but service, with few exceptions, once a month.

The feature of the afternoon session was the annual address and review by President Russell and the "Live at Home" conference conducted by Vice-President and County Agent H. C. Green. President Russell's address emphasized the importance of growing a sufficiency of foodstuffs for man and beast first, and then the market crop; the evil of going into debt for non-essential things; importance of sending their children to school regularly; providing needed creature comforts; elevation of the social and moral atmosphere of the home; obedience to law and order; payment of poll taxes and possession of pure religion. In giving statistics of land ownership he referred to the fact that when the conference was organized less than 40,000 acres were reported and not a single improved school. Now the report of the Auditor of Public Accounts and the land books of the county showed an ownership of 66,680 acres of farm land valued with the buildings thereon at $1,192,636, and town lots and buildings valued at $44,505, making a total assessed realty value of $1,237,141, the greatest assessed value of Negro-owned land in any county of the state. The report showed that Brunswick stood first in the number of Rosenwald Schools, fourteen in number. These schools cost over $30,000, of which the people contributed $10,000 according to figures given out from the Superintend-

ent's office and the Rosenwald people.

The night session was featured by free movie films loaned by the U. S. Agricultural Department. These reels were supplemented by films of St. Paul's School, showing its various activities, shown through the courtesy of the School.

Friday morning executive sessions of the men and women were held. The afternoon was "Woman's Day". The women of the conference held their annual session and presented an enjoyable program. Mr. George E. Majette, Director of Agriculture, St. Paul's School, conducted a helpful conference on "Soil Improvement and the Care and Raising of Poultry". Friday night regular moving pictures were shown by the Athletic and Entertainment Management of the School, which conducts moving picture shows weekly. The officers of the conference are: President, the Rev. James S. Russell, D. D., LL. D.; First Vice-President, H. C. Green; Secretary, W. H. Haines; Treasurer. J. B. Travis.

Among the visitors to the conference were: the Rev. Mr. Shands, Moderator of the Bethany Baptist Association; Randall Ruffin, County Agent, Greenville County; the Rev. Mr. Floyd, Roanoke,, J. H. Hicks, State Deputy, National Ideal Benefit Society, and the Rev. J. E. Hines, all of whom gave interesting and helpful talks.

R.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Bishop Nicolai's Visit.

Bishop Nicolai of Ochrida, Serbia, who preached at the Cathedral of St. John the Divine on Sunday morning, August 7, is in America as the guest of the Carnegie Endowment for International Peace, of the Institute of Politics at Williamstown, and of the American Jugoslav Society. The purpose of his visit is to acquaint Americans with general conditions in the Balkan States. He expects to be in this country three months, traveling as far west as Chicago. Dean Robbins of the Cathedral is chairman of the appointed reception committee; among others included are President Nicholas Murray Butler, Elihu Root, Charles E. Hughes, President Hibben, Rodman Wanamaker, Bishop Manning, and the Rev. Dr. Stetson.

Memorial Services to Dr. Huntington.

The eighteenth anniversary of the death of the Rev. William Reed Huntington, D. D., was observed by a memorial service held in Huntington Close at Grace Church at noon on Tuesday, July 26. Dr. Huntington succeeded Bishop Henry Codman Potter at Grace Church, and was the rector there for twenty-five years.

Mission at Calvary Church.

The personal witness mission, held the last week of July at Calvary Church, the Rev. Samuel Shoemaker, Jr., rector was well attended and a splendid interest manifested. Clergy and layfolk, men and women, testified in brief and impressive talks to the spiritual reality that has come to them through the ministrations of Calvary Church.

An Appeal For the Fresh Air Homes.

This season's last appeal for help for its fresh-air work recently went out from the office of the New York Protestant Episcopal City Mission Society, 38 Bleecker Street:

"Although the season is well advanced," states the appeal, "there are many women and children still waiting to go to the Society's country homes in New Jersey and Connecticut. More tired because they have waited longer, several hundred women and children are still hoping to go for two weeks in the country air. Can you not help give them an interlude of relief before the long grind of the new year starts?"

According to the Rev. L. Ernest Sunderland, D. D., Superintendent of the Society, $23,143 is required to finance the Society's summer work. Of this approximately $17,000 has been raised.

"If we can keep our fresh-air homes open a few weeks longer, we will be able to take care of all those waiting on our list."

All checks should be made to the order of Harry P. Robbins, and mailed to the Society's headquarters, 38 Bleecker Street, New York City.

Personal Notes

The Rev. Lynne B. Mead, rector of the churches at Madison Heights, Boonesboro and Schuyler, in the Diocese of Southwestern Virginia, has announced his acceptance of a call to the rectorship of St. Peter's Church at Huntington, West Virginia, effective September 15.

The Rev. Walter R. Noe, Executive Secretary of the Diocese of East Carolina, has been appointed treasurer of the diocese to succeed Thomas D. Meares, who died June 3. Mr. Noe's address is 507 Southern Building, Wilmington, N. C.

The Rev. Howard Alligood, who has been rector of the missions adjacent to Washington, N. C., took charge of St. Philip's, Campbellton, Good Shepherd, Tolar-Hart Mill Village, and Christ Church, Hope Mills, July 15. He will live in Tolar-Hart Mill Village, which is a suburb of Fayetteville.

The Rt. Rev. Warren L. Rogers, D. D., Bishop Coadjutor of Ohio, is spending his vacation in Europe, and will probably attend the World Conference on Faith and Order.

The Rev. Sidney A. Matthews took charge of St. Philip's, Southport, N. C., August 1.

The Rev. Dr. and Mrs. Percy T. Fenn of St. Mark's Syracuse, N. Y., and Mrs. Fenn's sister, Miss Mary Mills, will sail on the SS. Arabic on September 3 for a year of rest in Southern Europe All mail should be sent care of the American Express, 2 Rue du Congres, Nice France. Dr. Fenn has resigned St. Mark's after a rectorate of seven years.

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God measures the work of His servants by faithfulness and not by figures.

Souls are saved by those who give their whole souls to the service.

The more extensive our work for Christ the more intensive it will be.—Ex.

"Clothe with life the weak intent,
Let me be the thing I meant."

The devil wastes no time on the man who has ceased to pray.

"A good man is the final evidence of the grace of religion. If God can save one man from sin, He can save them all if they will let Him."

The man who cannot wonder, who does not habitually wonder and worship, is but a pair of spectacles behind which there is no eye.—Carlyle.

It seems to me that a large part of the troubles and mistakes of our pastoral life come from our having too high an estimate of men's present condition and too low an estimate of their possibilities.—Phillips Brooks, "Lectures on Preaching".

O master workman of the race,
Thou man of Galilee,
Who with the eyes of early youth
Eternal things did see,
We thank Thee for Thy boyhood faith
That shone Thy whole life through;
"Did ye not know it is my work
My Father's work to do?"
—Stocking.

"The life which we are meant to lead under the dispensation of the Spirit who has been given for our guidance into Truth, is one which does not take us out of the world, but keeps us from its evil, enabling us to live a heavenly existence on earth, and so to span over the chasm which divides us from heaven."

Faith is nothing else than reason grown courageous—reason raised to its highest power, expanded to its widest vision. Its advent marks the point where the hero within the man is getting the better of the coward, where safety, as the prime object of life, is losing its charm and another Object, hazardous but beautiful, dimly seen but deeply loved, has begun to tempt the awakened soul.—Jacks, "Religious Perplexities".

S. D. Gordon in Quiet Talks on Service, "that on a farm the yoke means service. Cattle are yoked to serve, and to serve better, and to serve more easily. This is a surrender for service, not idleness. There are two bows or loops to a yoke. I know there is Somebody else on the other side. And if we will pull steadily along, step by step with Him, all will be well, and by and by the best results and largest will be found to have come". Such companionship makes Christian service blessed. Let all Christian workers take courage.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

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WHY?

The solemn stillness in the church is broken as kindred and friends stand silent, listening. "I am the resurrection and the life". The words mingle with the sound of the slow steps of pallbearers as the body is borne along the aisle to the altar and gave assurance from Divinity to humanity of the most magnificent of all benefactions.

The mother turns from the newly-made grave of her child suffering the bitterest agony and grief that mortal may know, her heart torn and straining to break. Answering to her desperate yearning and need comes the loving promise and invitation, "Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven". Healing balm, sweetly soothing comfort, the promise of the Almighty Father and the pitying Saviour that all shall be well with the child and that presently there shall be glad reunion where there shall be no more parting, nor tears, nor heartaches.

Come the skeptic, the ultra-modernist, the atheist. Come the dry-as-dust professor, the callous student, crammed with unconsidered and undigested reading on vague theories. Come hungry publicity seekers, eager to pose and be talked of, professional cynics, cynical because unable to measure anything except by their own tiny standards and limitations, the village and small-town infidel, seeking by blasphemies to obtain distinction he fails to earn otherwise. All these unite in laboriously garrulous clamor to demonstrate to the bereft and mourning that there can be no resurrection, no life better or higher than what we have here. They strive zealously to convince the stricken mother that her passionate longing and yearning are vain, her faith and hope but idle fallacies, that of her child there is and can be nothing but the heap of bones in the small casket underground.

Man or woman burdened with cares and sorrows, toiling with tired feet on steep hills of the long highway from childhood to age, sore from the wounds of disappointments, defeats, disillusions, read and hear, "Come unto me all ye who labor and are heavy laden and I will give you rest". Those who have lived and toiled through years in which each day brought new pain or fear, whose ways have led over stony paths and through desolate wilderness, take joyfully into their souls the thought that when the strife and striving and troubles are ended they shall be led to green pastures by still waters and shall know rest never to be broken, happiness undimmed and endless peace. Burdens are lightened, strength is renewed, heavenly radiance and beauty shine through the darkness, courage and faith banish all temptation to despair.

Come, then, the learned professors, the profound philosophers of nothingness and preachers of emptiness, to prove by ceaseless and vociferous repetition that the victory of the grave is complete, that for the sting of death and parting there is no alleviation. With strange eagerness they assume the task of showing the weary and heavy laden that for them there shall be no rest but extinction, the toil-worn and stricken that there can be no compensation for wrong and injustice borne here, no reward for brave and patient endurance, steadfast allegiance to duty, right and righteousness.

There never has been nor can be cruelty more cold-blooded or unprovoked than this. Bigots of religion who have used rack and stake and thumbscrews had, at least, the pretext of belief that their victims were trying to mislead on the road to salvation. Savages torturing prisoners avenge themselves on foes. Governments and leaders butchering their fellows plead the necessity for self-preservation. Persons to whom a weeping mother has given no cause for enmity or fear busy themselves to inflict on her torture of the soul far more deadly than any that can assail the body by wresting from her the comfort and hope to which she clings.

Why do the writers and talkers of varying grades assiduously attempt such work? No disease but their's is characterized by horrible desire to infect all other people. So far as they tell, they offer nothing to replace what they seek to destroy.

The Salvation Army workers in the slums, the humble, obscure preachers far in the mountains, the Sisters of Charity everywhere, representing opposite extremes of doctrine, work ceaselessly and successfully to lessen the sum of human misery and sin. Some scores or hundreds of persons, proclaiming their own intelligence and superiority, work ceaselessly to lessen incentive to human virtue and to multiply the sum of human woes by destroying the one sure and lasting consolation and solace. Their work is not largely successful; but why is it undertaken?

Emperors and empires and frantic nations have warred against the Christian faith. It has grown and spread through nineteen centuries since its Founder languished and bled on the Cross. Its enemies have crumbled and perished. It stands today the guiding and dominating influence of the dominant peoples, the final compelling power and refuge, the court of the world's last resort, appeal and hope when passions and follies of men threaten world ruin. Why, then, the ceaseless effort to undo the good this faith clearly has done and is doing, to beat down and blot out the comfort and rest and joy it gives where they are needed most sorely, the inspiration it gives to glorious achievement, the beauty and light and gladness it bestows. Why?

Alfred B. Williams.

WITH GOD AND HIS PEOPLE AT KESWICK, ENGLAND

Nestling amid the mountains in the far-famed lake district of England, Keswick has been for fifty-two years the gathering place of perhaps the most consecrated group of Christians to be found anywhere. It is truly a unique gathering. Fifty-two years ago the Vicar of St. John's Church, Keswick, met with about one hundred people there, to be guided by the Spirit into the claiming of their full privilege in Christ. Perhaps a statement of the themes unfolded by the speeches this year will define the scope and purpose of this movement—heart-searching, heart-cleansing, consecration, the Spirit-filled life, and service. Every year for a full week, for fifty-two years, now a full year, the meetings have been held, and God has wonderfully blessed it, not only with an increased attendance, but with changed lives, recruits for the mission field, and spiritual fruits that eternity alone will reveal.

As we write under the stress of travel, we may be pardoned the somewhat disconnected jotting down of impressions.

There is a large tent capable of seating nearly five thousand people with comfortable seats and loudspeakers so that the speaker is easily heard in any part of the tent. To us a cause for wonder was the crowd surging toward the tent, a mighty army with Bibles, chiefly young men and women with sturdy tread, elastic with zeal, making for the tent to listen to a deeply spiritual unfolding of the Bible on holiness. Do your own contrasting here with the average Church service. Quietly all are seated—there is no jostling, no confusion. Like trained soldiers these soldiers of the cross, in so many of whom self is dethroned, are seated. Hymns of only the purest devotion with all the familiar, stately tunes are sung while they are coming in. Then there is quiet. The Chairman arises and gives out the opening hymn and this sea of humanity singing in true unison of spirit raises a mighty chorus of praise to God. Then follows a beautiful prayer by one on the platform and the address. Look at the wrapt attention of the uplifted faces—there is no claptrap oratory—it is expositive, just simple, straightforward Spirit-filled teaching from God's Revelation concerning sin, self, and the Saviour. For an hour they are fed with the bread of life. Then the benediction and they disperse for a short intermission and return later. The speakers drive the wedge in deep. There is heart-searching—people are turned "inside out" as one expressed it and later by streams and on mountain sides agonizing struggles are going on while one is entering into the blessedness of the Life that is Christ and the Holy Spirit works His transforming work. There is an avoidance of anything to jar on one. The hymns are of the highest order. There is no striving for emotion, but yet all hearts seem to be under the dominating control of the blessed Holy Spirit. May we add, too, that the rugged fibre and the sterling steadiness of the British character give tone and substance to the atmosphere. The speakers inspire by virility, clearness, and simplicity but, above all, by Scripturalness, and the power of the Spirit.

Christ is exalted—so much so that under one of God's devoted servants a few years ago the people were so moved as to rise as one man, interrupting the speaker and singing, "Crown Him with Many Crowns".

There is a quiet restfulness amid the scenery upon which Nature has lavished her best—a beautiful vale amid the green hills, with a limpid stream babbling by green pastures and a peaceful lake at the end of the town. Bright sunshine and a perfect temperature combine to lead thoughts heavenward. Like an orchestra well-trained with no discordant notes, the Convention strikes a high note and holds it, shutting out the intrusion of discordant thoughts or feelings.

Emerging from the tent, signs of well-known missionary agencies meet the eye—London Tract Society, Scripture Gift Mission, C. M. S., Protestant Truth Society, and well-known publishers with book stalls presenting a tempting array of the best books bearing on the Bible and the spiritual life. As one thinks of the fifty-two years of this movement, and the associations recall some of the great spiritual leaders who taught here, such as Bishop Moule and Dr. Griffith-Thomas, and when we realize the number of lives here brought face to face with the Risen Christ and sent out to all parts of the world to work for the Master, something of the great influence that this movement has had on the world comes home to us. With convicting spiritual power blows are being dealt at sin of selfishness, secret habits, unyieldedness, pride, temper, and other evils, with the result of transformations taking place here in this lovely region, apart from the world, and under the reign of truth and prayer. At night an open-air meeting is held in the Market Place where a young clergyman, who has been doing a great work among the students at Cambridge, presides and calls on a number of young men, students, soldiers, returned missionaries, and others who mount the rostrum and with fire and straightforward sincerity tell of how Christ satisfies them and give a ringing call to accept Him.

We wish that we had space to tell of the two great prayer meetings at 7:00 A. M. each day, one for the missionaries and the other general. One of the most beautiful addresses we have ever heard was given one morning on Mary sitting at the feet of Jesus. In the prayers that followed many expressed their desire to break their alabaster box of love and devotion for the Lord Jesus. The addresses were all most satisfying and helpful. Mr. Russell Howden's forceful appeal to make Christ King seemed to us about the strongest message of the Convention. But for clear, incisive, and comprehensive teaching on the Holy Spirit, Dr. Scroggie's masterly address made one feel that there was nothing more to be said, while the captivating eloquence of Mr. Mac Beath formed a vivid portrayal of the subject of service that for loyalty to Scripture teaching and grace of language with its tumultuous flow of poetic imagery left one praising God for such an inspiring message. Dr. Inwood moved us deeply and he was greatly used of God.

Keswick, likes Palestine, has lakes and mountains. Immortalized by the poets, we believe that its true glory is to be found in the marvelous work of grace which these conventions have been the means of bringing about. For a week it is the centre of spiritual activity unparalleled. Early in the morning the street is astir with streams of people going to the prayer meeting, whence pulsating waves of spiritual power are to go to the ends of the earth and are focussed upon the Tent with its great number of young people to be worked on. As one walks down the streets there are banners indicating the headquarters of the different missionary fields, South America, Africa, China, Moslem World, India, etc. Here meet the battle-scarred veterans of the Cross, the hosts of spiritual yoemen, true heroes of the Faith. While at breakfast an evangelizing group of young men pass singing hymns,—everywhere people are seen carrying their Bibles, kindness and purity and glory written on many faces.

The great volume of praise from such hearts cannot but inspire. One is struck with the absence of distractions. The speakers speak as those charged with responsibility and the ego is entirely absent.

The work of the Convention is not confined to the time spent in the tent. Far up on the mountain-side among the rhododendrons or perhaps at the lake-side, or at some house party, groups are facing the issue in prayer and by the help of some servant of God the sermon is being applied. There is a grandeur about the cloud that kisses and envelopes the mountain as it has done for a few days, but there is a greater glory—a light that never was on land or sea—that has transfigured these mountains with a heavenly loveliness, for they are the scene where many a life has entered into the blessed secret of the all-conquiring power of a risen Christ.

The writer was blessed in attending a parlor meeting in the interest of the Bible Churchman's Missionary Society. It is the missionary society of the Evangelical wing of the English Church. A fine old English Admiral, a deeply consecrated man, presided. They were truly of one accord in one place. The great drama of spiritual conflict and victory is told in a way that transported one from all present surroundings. A missionary, broken in health, a devoted soldier of the cross, tells of the problems in India, of the attack of the enemy, and with agonized entreaty pleads for reinforcement by more prayer at home, closing with the praise notes of victory in the field. Others tell of battles with self to enable them to heed God's call to the mission field and urge other young people present to let Christ use their lives in this work. They walk by faith. God's Word is the telephone; they call central in heaven; they gain access by the blood of Christ. Doubtless there are many such meetings. The town is controlled by spiritually-minded people. As you walk home from the meeting at night God's praises are being joyfully sung in homes as one passes. The Holy Spirit has the right of way, and so it is a case of speaking to selves in Psalms

and hymns, etc. It is a spiritual atmosphere and evil thoughts take flight.

There are gray-haired men and aged women; there are stalwart youths and blooming maidens; there are Japs and West Indians; there are all parts of America represented and English from all parts of the world, and all denominations coalesce under the one banner at the gate of the tent, "All One in Christ".

Praise God for Keswick—for what it has done, is doing, and by His grace shall do.

It's the last night. A searching message from one grown old with God, a veteran who, like an old violin mellowed with age, pours forth spiritual melodies. He sees surging conflicts in many hearts. As he speaks a mighty volume of prayer is going up. Some absent themselves from the meeting to pray. It is a spiritual Armageddon. The hosts of God are descending on the souls beleaguered by Satan, and when the hymn is given out at the close of the sermon and that vast assemblage joins in singing a hymn of consecration and, in response to the appeal at the line which indicated personal surrender to Christ, raised their hands, a note vibrant with exaltation shot through every heart and the bride of Christ appeared truly "fair as the moon, clear as the sun and terrible as an army with banners". The moist eye, the handkerchief relieving pent-up emotion, the tearful young woman tenderly being dealt with by a loving Christian sister, were evidences that the praying host had routed the enemy, and the victory was won. It was the realization of Frances Havergal's lines, the truth of which was reiterated from God's Word.

"In full and glad surrender
I give myself to Thee,
Thine utterly and only
And ever more to be."

We have not space to tell of the wonderful testimony meeting at seven A. M. on the last day and of the most impressive offering of lives for the mission field at a meeting later in the day.

Truly Keswick is a mercy seat, a meeting place with God.

"There, there on eagles' wings we soar,
And time and sense seem all no more,
And heaven comes down our souls to greet,
And glory crowns the mercy seat."

R.

WHAT IS FUNDAMENTALISM?

By the Reverend W. B. Riley, D. D.

PART THREE.

THERE is not a week but brings us some report from foreign fields of division on the field itself over the promulgation of "another gospel", "which is no gospel"; of foreign mission schools that scoff Moses and exalt Darwin; that reduce Christ to the level of a man and degrade Him to the descendant of a monkey, and of mission secretaries that hold to scorn the precious blood He shed, and denominate the declaration of it, "the gospel of shambles".

Oh, the tragedy of it all! However, it takes hold of the heart of believers as they think of "the cup of salvation sent" to the Japanese and learn that some man or woman has, while wearing the name of missionary, put into that cup the deadly poison of modernism and made it to effect for those who drink of it, no redemption, but an epilepsy of Darwinism.

The Bible Champion of January, 1927, truly said, "The liberalistic movement in our Christian Church is not a mark of normal and healthy growth. It is a case of pathology, and it threatens to become more and more virulent. If it is not cured, the disease will sap the very life of the Church".

Think of theological seminaries, endowed to the extent of millions, and still pleading with fundamentalists to give them more, training the children of Trinitarian believers in the Unitarian philosophy, and sending them forth to pulpits at home and abroad! It is to this non-spiritual, anti-Christian and insane procedure that fundamentalism objects. Holding absolutely to the authority and integrity of God's Word, it believes itself commissioned by the risen Christ to "teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matt. 28:19), "to preach the Gospel to every creature", baptizing them that believe as assurely saved.

That commission is to make disciples and not denominationalists.

A disciple is a man taught—an instructed believer. We properly translate our commission, "Go ye, therefore, and disciple all nations".

The history of the rights of denominationalism might be an interesting study, but it would clearly demonstrate no divinity. There is nothing in the New Testament to advocate or even justify its existence.

The Bible is not a book so difficult of understanding as to separate men into factions. The trouble is they have come to it with their prejudiced opinions, with their fixed philosophies and have tried to find in its sacred pages the difference of inherited heresies, and denominationalism has been the result. Is it any wonder that this modern Diana is now being discredited? And shall we marvel if she suffers the same fate that befell the Diana of the Ephesians? Should we be surprised if we find that ecclesiastical officials, who have financially profited at this false shrine, call together men of like occupation and salary with themselves, and say, "Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone in Atlanta, but throughout all America, and even to the end of the world, these fundamentalists are persuading and turning away much people, saying that denominationalism is not divine, so that not only our craft is in danger to be set at nought, but even the great denomination itself may come to be despised, and her magnificence destroyed."

Strangest of all things, the very men who are now seeking to save denominationalism do not seem to realize that they have taken the very steps that lead the way to her destruction. The explosion of the Interchurch Movement was a blast that loosened every denomination foundation. By the wild attempt to combine in ONE people whose creeds were utterly antagonistic; to unite together those who held the Church authoritative, and those who held the Bible authoritative, and those who held their own inner conscience authoritative, they produced the elements that affected explosion. Just as chlorine and hydrogen exposed to light, produce an instant and destructive blast, so this Darwin-conceived attempt to ignore the great fundamentals of the Christian faith, and bind in one body Unitarian, Trinitarian and atheist, when the light of God's truth was turned upon it, exploded the whole machine, erected for the production of this combination. And while certain high officials have found soft ecclesiastical positions upon which to land, millions of dollars went up in that smoke, not one fragment of which has ever been found.

It is practically the same men, ecclesiastical potentates, who have put their heads together and have agreed upon the division of fields at home and abroad, the cooperation of laborers irrespective of what views they might hold or what gospel they might preach, reducing even the gospel itself to a negligible quantity and asking nothing other than a cooperative endeavor in drawing salaries, enjoying offices, thinking out programs, pulling off feasts, and fleecing the uninformed in behalf of a world scheme that gives no promise to the world itself. In nature and character such a scheme is a thinly disguised enemy of the Gospel of God's grace and the true Church of Christ.

Some of us have seen enough! Our hearts are sick with the sight! We know that our denominationalism means nothing to us but a deception. It seems to bind into a brotherhood men that have nothing in common but a brand of the same name, when the great truth is that in every evangelical denomination (and as we profoundly believe, even in Rome herself are some), there are thousands, hundreds of thousands, and millions upon millions of men who are practically in faith and heart ONE, and who ought perhaps, without longer delay, to surrender up to the modernist-marauders these institutions, now uniformly manned by unbelievers, as a liability and not an asset. As a new organization we could then go forth as brethren in the Lord, as poor, perhaps, as were the original disciples, but believing His Word and trusting His blood, declare afresh the mission of the Church of Christ

and continue the task, undertaken by the apostles, twenty centuries ago, of preaching the Gospel to every creature and hastening the day of the coming King.

Who are my brethren? Baptists? Not necessarily, and in thousands of instance, NO! My Brethren are those who believe in a personal God, in an inspired Book, and in a redeeming Christ.

(The End.)

OUR CHURCH ILLS DIAGNOSED AND REMEDIED

By George F. Klipstein, M. D.

THE Bishops' Crusade is an admission by the leaders of our Church that there is something wrong with the Episcopal Church, and the Crusade is also proposed as a cure for the wrong. It has shown us that there is something wrong for which we are all responsible. Now, as a layman who loves his Church and has been sorely distressed for some years because of its lethargy, I want to take a few minutes to suggest some possible causes from the standpoint of a layman. We have heard time and time again from the pulpit, various theories advanced as to the cause for the decline of religious growth in the churches and among the masses; and it is a well-known fact that since the great World War catacysm, that there is a marked growing disregard for the Church and its leaders. There is a very general feeling among the people that entering the pulpit or the pew causes a very small, if any change in the individual, either in his mode of living or his conduct toward his fellow-man. His membership in one church or another matters but little, the result is about the same. From the time of the Apostles down to the present, certain individuals have separated themselves from their fellows, and are supposed by earnest study of the Word of God and continuous giving of themselves to prayer and holy things, to become more truly and thoroughly righteous; and living upon a higher plane become leaders of their fellow-men in all that pertains to the Kingdom of God and our better living. Now is there anything in the clergy that can have any bearing on our present condition? Next the vestry, then the other members of our own beloved Episcopal Church. I wish it distinctly understood that I am giving my own views, having no reference to any one pastor, church or people, but that it is the result of a close study of our Church wherever opportunity has permitted me carefully to observe its condition.

Is the clergyman living upon a plane so high that, by his walk and conversation among men, he is known by all, that like Moses he has been with God, and in consequence is surrounded with that something indescribable, which makes you feel that you are in the presence of a child of God? Or do you only recognize him by the cut of his collar? Gentlemen, this is a very pertinent question. Does the clergyman always give the true message? Is his sermon filled with the Gospel of Christ? Do not politics, science, medicine, and legal dissertations enter too largely into his discourses? Does he not forget that we are living in an age of general education, such as the world has never before known, and in consequence we are a nation of thinkers, and when we desire information along these lines we seek men who are experts. When we come to the House of God, we want what the mother begged her minister son for, "To speak a good word for Jesus". We want an unfolding of that Book of Books by one who believes in fact and truth that it is the Word of God, and not a compilation of fables and fairy tales.

Bishop Freeman, during the last six weeks, has expressed the same idea when he said: "The great need of the Church today is more Gospel and less professional preaching." When one comes to church on the Sabbath day, if he has been faithful to his home and his business during the six days, he is tired of the flesh pots and he craves a message that will lead him to higher planes of thought, that will make him a better, a purer, and a holier man, and frequently, all that he gets is a feeble attempt at a sermon, only a half-hearted interpretation of the Scripture; because the pastor in some instances has been so unsettled by the so-called higher criticism, or in fact and in truth, has never sounded the heights and the depths of this Blessed Book, or made it a part of his very being, the inexhaustible riches of this Treasure House, and what he does not himself possess, he cannot pass on to his fellow-man. Then again the solemnity, beauty and value of our service is frequently lost through the rapidity and indifference with which it is rendered.

Some years ago there was in our city an Episcopal clergyman, one of God's gifted children, and though I was only a child when he died, that saintly face was indelibly impressed upon my memory, that tonight, in memory's urn, there are hallowed associations which can never be effaced. He was the child's friend. He possessed the marvelous gift of being able to call each child of his Sunday School by name. He was a man of strong personality, and such a close student of the Bible that his reading a chapter would unfold to the listener a wealth of beauty, that the average reader seldom attained. Years after his death I was present in the church when a eulogy was delivered upon this man, by one of the most learned men of the Diocese of Virginia and, in the course of his remarks, he said that when he was a student at the Theological Seminary he frequently attended this clergyman's church, and the most powerful sermon he ever heard was this clergymans' rendition of one of our morning lessons. The inspiration, the uplifting power that is capable of being developed by the proper rendition of our beautiful ritual I do not believe is always fully appreciated by the clergy; and oh! to them who have once felt its inspiration, how horribly is their mental attitude disturbed by the parrot-like manner in which this beautiful service is so often rendered. Simply perfunctory.

Then, again, the clergyman relying upon the service, sometimes makes little or no preparation of his sermon. Upon one occasion, which I shall never forget, the pastor turned to a party of us just before entering the church and said: "I have not the least idea what I am going to talk about tonight"; and do you wonder that some of us said on our way home, that in fact, he had said nothing, he only talked. Did that man realize that he was an ambassador of the greatest King that the world has ever known? If he had been acting in the capacity of an ambassador of an earthly potentate, would he have dared to deliver his message unthought-out and unprepared? The earthly potentate concerned matters only temporal, things that are fleeting; whereas, an Ambassador of Christ represents the things of time and eternity.

Then, again, the motive of seeking pleasure is cited in many pulpits as the compelling influence to join church; when the truth of the matter is that the world is pleasure crazy. Life is not one calm sweet day. No cross, no crown. "My yoke is easy and my burden is light," said our Master; but that does not mean that there is no yoke and there is no burden. It is easy compared with the yoke and the burden borne by the unregenerate. It is a very serious question in my own mind whether we are not making a grave error in trying to get away from the old Puritanical interpretation of the proper observance of the Sabbath and allowing that pendulum to swing so far that we are desecrating that hallowed day, and instead of its being God's Day, it is in fact and truth the devil's day. Under our present method it is a day of increased labor and a demoralizing rush for increased pleasure of all kinds; not in any sense a day of rest; so that there is not left either time for a closer walk with God, or the rebuilding of the waste tissues of the body consequent upon six days of toil and stress. Our present method of living is in direct violation of God's holy command, and we must pay the penalty. Oh, I know some man will say that it is plainly stated in the Bible that if your ox should get into the ditch on the Sabbath you must take it out. In using the words of another I would say that if that ox continually got into the ditch on the Sabbath, I would kill the ox, or fill the ditch. I will observe the Sabbath.

The drawing power to be stressed for church attendance should be love and duty. Is it possible to conceive that anything except love and duty could have caused our Lord and Master to have passed those three years of His Ministry. Then, again, the pulpit is frequently asleep and literally dead, and they do not know it. You cannot have a live church unless you have a live, consecrated leader.

Now, as regards the vestry. In selecting a vestryman, very often too much attention is paid to his attitude toward men rather than as to their relationship toward the church. It makes no difference what a man's intellectual or financial standing may be, if he is not intensely interested in things pertaining to the Kingdom of God, if his membership in the church has not made him love to study God's Word daily and do a man's part in advancing Christ's Kingdom, then, in my judgment, that man assuredly has

no business accepting the responsible position of vestryman. He is not only failing to perform his obligation, but he is taking the place that one more interested is prevented from occupying. The man who tells me that he is too busy to attend service, too busy to read and study the Bible, I want to tell him that he is the most self-deceived individual in the community. In the first place, when he makes that statement, he acknowledges a gross amount of ignorance concerning his own bodily needs, that he ought to be ashamed of. God, in fashioning him, has so arranged His immutable laws that rest on the Sabbath is demanded for his bodly recuperation; and just in proportion as we obey or violate those laws do we reach or fail to reach the full stature of manhood in Christ Jesus. Man is made in God's Image. He is called A Temple of the Holy Ghost; in my judgment, it is a very serious matter how he cares for that temple. I think if we would give that statement proper thought we are doing many things today that we would not do and it is a very sad fact that no man, outside Christ's ennobling nobling Grace, takes proper care of his body.

After practicing medicine forty-six years, I stand before you and make the broad assertion that no man outside the influence of the in-dwelling Spirit of our Divine Redeemer leads a clean life. Intellectuality is no safeguard. Education is no protection, it only intensifies the capacity for evil. Do you doubt it? Then come with me and carefully examine a body of men that of all others ought to take the best care of their bodies, and they are the medical men. Does not the medical man, as a rule, stand high in the intellectual world? Has he not spent years and years of study in ferreting out the cause and the prevention of disease? Has it not been through his instrumentality and his alone that all of the great advances in the prevention and cure of disease have been effected? Has it not been through his indefatigable work that the span of life has been advanced ten or more years within the past thirty years? Outside the influence of Christ's religion upon man, has not the medical man done more than all other instrumentalities combined in advancing the happiness and prosperity of the nation at large? Yet this same medical man, marvelous boon to suffering humanity, uninfluenced by the restraining power of Christ's Holy Word, he indulges in many known vices with an abandon that cannot be exceeded by the most ignorant of men. "Naughty but nice," holds as complete sway over him as any one else.

There is no more striking demonstration of the above statement than the well-known fact that few men, in spite of their knowledge of the deleterious effect, are greater slave to nicotine and alcohol than are some men in the medical profession. After giving this subject the most careful consideration, I do not believe there are any two poisons in the pharmacopeia that are more surely destroying the manhood and womanhood of the nation than are the ones in tobacco and alcohol. I say tobacco first because its insidious injury to the brain and nervous system, not only lowers our capacity for the best mental work, but it so disturbs the muscular system that any medical man with a practiced ear can recognize what is known in medicine as the "tobacco heart", and there is no drug so craved, or that gives more temporary relief than alcohol.

You will never enforce prohibition until you abolish its companion dope—Nicotine. Dr. Fordice Barker, one of the most prominent physicians of New York, stated in a public address that in consequence of the present excesses of the men and women of the cities that our race would soon become a nation of neurotics, if it were not that we had the country to call upon.

Unless I have read the mind of the people incorrectly, there never was in the history of the world such a longing for the true interpretation of the Word of God as there is today, and never was there a time when it was more sorely needed; but this need of the people can only be met by one who is in deed and fact a child of God himself. I believe if the Divine Message is not more prayerfully and carefully delivered many who are at present attending church will resort to their newspapers and radios, or will go to other churches and our pews will still remain empty. We may have all the Crusades. We may establish all sorts of leagues, but unless we devote ourselves more to prayer, unless we make this Blessed Book more a part of our very being; unless we go out and by personal touch bring into the church our fellow-man, we will accomplish nothing. Again too much attention is paid to the ornate adornment of the buildings and to the professional work in the choir and too little attention to the Spirituality of the church. The first essential to every church's growth is a properly conducted Bible class. The Bible is a treasure house whose riches are not yielded by simply a little surface work. You cannot make a success of this class by simply making the leader an interrogation point. That leader must have a personal acquaintance with Christ. He must make the Bible a prayerful study. He must feel and know by a personal experience that the interpretation is true or he never can become a successful leader. Fellow Vestryman, permit me to make one suggestion. If you have not already done it, make prayer a part of your life's work. Ask God's guidance before you undertake any important work. Take my word, it is the greatest co-partnership you ever entered into. This is no theory. This is a fact. I have tested it for forty years.

IS THE BIBLE GOD'S WORD?

WILSON vs. HOLMES

THE most serious and insidious attacks upon the Bible once came from unbelievers, atheists and men who loved to create a sensation by attacking the citadels of truth. None of the Ingersolls and others destroyed the faith. The Word remains as the sure foundation after generations of assaults by skeptics and cynics and unbelievers.

Today the most danger to the Bible and Religion does not come from its open foes. It can meet and vanquish all such. The enemies to be dreaded are sometimes found in the pulpit, preachers who still minister at holy altars, giving the people whe are hungry for the bread of life nothing but stones. The latest and most dangerous is the Rev. John Haynes Holmes, who rattles around in the pulpit of Community Church on Park Avenue, New York. He told his congregation that the Bible is useless except for a few pages of the New Testament, that the religion of the future will have nothing to do with Jesus, no use for the Bible or for any church. He declared that "Jesus never rose from the dead", and that "all the sum and substance of Christian belief has been destroyed by science" and "we don't need the Bible, every man can write his own Bible". Here are a few of his statements:

> Why should we be satisfied with the damaged goods of the New Testament? After you have rescued a few pages from it the New Testament is useless. Its psychology is hopeless, its morals are outworn. Today we need another such genius as Paul to do the work that he did, but there is no such man. There is not a first-class man in the Church today; the first-class men go into science, business and the arts.
>
> In the minds of many Christianity and religion are identical, but that is not true. There are true and beautiful religions in portions of the world where the name of Jesus is never mentioned. Religion in the real sense of the word springs from the hearts of men, from the ages of human experience. We don't need the Bible; every man can write his own Bible.

Dr. Holmes outlined the religion of the future. Negatively, he said, it will have nothing to do with the Bible, but will look to the heart of man; it will have nothing to do with Jesus or any other individual prophet, and it will have nothing to do with any Church or Creed, but will be as free as the air.

Positively, he continued, the new religion must bear in mind that truth is ever changing and never final, and that truth is found by man and not revealed by God.

He compared the Christian minister of today with a man who replaces the stones of his house one by one until not a stone of the religious edifice remains, the original house being Christian doctrine, and added:

> The preacher should take the raw material of science and, laying it on his altar, mould it into a thing of beauty. Then, after it has served its temporary purpose as a work of art, he should smash it, throw it away and go again to the laboratory of the scientist for new raw material.

If such profanation had been uttered outside the pulpit, it would not have been quite so shocking. It shows that in a cult of present day unbelievers, not honest enough

to give up "the livery of heaven" the Bible is no longer a guide and a light. Such preachers no longer believe in the Way, the Truth and the Life, and they are seeking to destroy the faith of those who listen to their attempt to remove the ancient landmarks.

Let us contrast the wiser and better conception of the Bible by the utterance of a great scholar who had dipped into science and all learning, accepted all that science had to give, and still held fast to faith in the Bible. Woodrow Wilson, writing to the young men entering the World War, said:

> The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of the things you have wondered about and been troubled about all your life as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and most of all, the wish that they may have the real approval of the Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed and everything that is low and mean. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your heart, your own happiness and your own duty.

When Mr. Wilson was inaugurated President of Princeton, in his inaugural address he warned young men, while alert for what was new or true in science, against giving up "old drill, the old memory of things gone by, the old schooling in precedent and tradition, the old keeping of the faith as a preparation for leadership in the days of social change, and he declared, "We must make the old humanities human again". He was no foe to science. He welcomed its instruction, but he stood against its monopoly in college life. "Science," he said, "has given us agnosticism in the realm of philosophy and scientific anarchy in the field of politics."

When a preacher says "every man can write his own Bible" and "we don't need the Bible", he may have a place in the world. But it is not in the pulpit.—News and Observer, Raleigh, N. C.

Labor Sunday Message, 1927

(Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, for use on Labor Sunday, September 4, 1927.)

The Church and Labor hold many common ideals. The Gospel of Jesus the Carpenter, which is the foundation of the Christian Church, rests upon the love of God, who is the Father, and the service of all men, who are brothers. The social ideals of Labor rest upon the essentially religious principles of service and sacrifice, of creative work, of brotherly friendliness, and of social justice. In the support of these common ideals, Labor and the Church stand together.

On this Sunday, devoted to the cause of Labor, it is appropriate for every Church to reaffirm its support and allegiance to the common moral issues to which both Labor and religion are committed. The Church holds that human personality is sacred, and opposes all forms of exploitation and human degradation. It protests against the employment of children of tender years in denial of their right to growth and education, and the employment of men and women for over-long periods of labor. It stands for the payment of wages sufficient both to sustain and to enhance life, the right of workers to bargain collectively through representatives of their own choosing, and protection against unemployment and occupational accidents and diseases.

It is fitting, too, that every Church should continually affirm its belief in the application of the principles of Jesus in every industrial relation. The spirit of goodwill expressed in advancing forms of industrial cooperation can reconcile the differences between management and men, and eliminate the human and material wastes of conflict. That these statements are not vague ideals, but are actual programs coming to pass, is shown by the proposals of the American Federation of Labor for cooperation with management to increase efficiency and production, and by the growing number of instances where Labor and management are actually working together for these same purposes.

Unceasing concern for the lot of the workers, their wives and children, is the inevitable expression by the Churches of that love which led Christ to turn to the multitudes and to become the passionate advocate of their welfare. The labor movement is the self-conscious organized expression of the workers' struggle for a more abundant life. It is impossible for the Church of Christ to devote itself passionately to the welfare of the masses of the people and not to have sympathetic relations with organized Labor. This does not mean that the Church should become partisan, but rather that it must fulfill the commands of Christ in expressing His intense human interest. In fact the Church has a right to expect the support of its members, in principle at least, in its efforts to lift the status of the under-privileged. In striving for the better life for them the Church finds itself touching elbows with Labor, and they together may perform a great service in the promotion of a more just and brotherly order in America.

Additional copies of this Message can be obtained from the Social Service Commission, Federal Council of Church, 105 East Twenty-Second Street, New York, price 75 cents per hundred, 2 cents per single copy.

Book Reviews

JESUS ONLY—THE FINAL AUTHORITY AND CENTER OF UNITY: Published by Benjamin Samuel Varjabedian. The Homestead Press, Des Moines, Iowa.

In this book the author presents a reaction against dogma unsupported by the life. It abounds in a wealth of inspirational teaching, not only from Christ, but also covers a wide range of the best Christian preachers and teachers of all time. In these days of profession without practice, the book utters a needed note and ought to stimulate and arouse those who have sunk into a languid aquiescence with debased standards of living. The stress is laid on obedience as the means of entering into the consciousness of Christ. Like many reactions, we are inclined to think that notwithstanding a soul appreciating and reflecting such a wealth of inspiration, the book is not safe in its theological position.

The author ignores dispensational truth; he verges on universalism, and applies the evolutionary process when he tells of the world movement when humanity will have finally become "The Son of God". When he says: "Human nature is but the reflection of the Infinite and Eternal God", he contradicts God's Word in 1 Cor. 2:14: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." All doctrinal foundation, creed and sacraments are to go, and we rest on the teaching of Jesus only. But doctrine and life can no more be divorced than soul and body in this life. Phillips Brooks' words are sublime in this connection, "Doctrine must be kept active by life; life kept deep by doctrine".
accepted Christ, was a Christian, so that we have the Unitarian position of salvation by character, and, therefore, Christ need not have died.

His soteriology is sadly lacking and he has fallen into the so-called Trench apostasy that a man is saved by dying for others. On this account Lincoln, who never never accepted Christ, was a Christian, so that we have the Unitarian position of salvation by character, and, therefore, Christ need not have died.

The deification of humanity, a cardinal note of the present apostasy, is noted in quoting Ella Wheeler Wilcox: "He who loves mankind more than he loves himself—may be anyother Christ. We all may be the Saviours of the world if we believe in the divinity which dwells within us."

It is to be regretted that with much that is so admirable, the book should have such glaring faults, but its sad omission and the changes rung on Christ incarnate in humanity make it a dangerous book if we are to accept the whole teaching of Scripture.

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NEW COURSE OF CHURCH SCHOOL INSTRUCTION.

The Rt. Rev. C. M. Beckwith, D. D., Bishop of Alabama, has just issued a new course of instruction for Church Schools, to be known as The Church School in the Book of Common Prayer.

Bishop Beckwith is a recognized authority on the Prayer Book, and is the author of the Trinity Course of Prayer Book Instruction, which was published some years ago, and extensively used in certain sections of the Church.

The Bishop's new course represents a lifetime of thoughtful study, and is published at the oft-repeated request of clergymen who have used it, and proven its practical value.

The Bishop's thesis is that in the Church School the Church has instituted a school of influence, rather than of instruction. He holds that the Churchman, of whatever age, learns chiefly through the practice of the worship laid down in the Book of Common Prayer, with the minister as instructor, commissioned by the Church. He may call to his aid such persons and books of instruction as can best illustrate and interpret that worship. The Church School is the logical agency for this interpretation; the Book of Common Prayer is the logical text book. Mature persons of right character and judgment, of proven loyalty and thorough knowledge of the Church, are the logical faculty.

The course is designed to provide definite Church instruction along definite Church lines, to win our younger members to regular attendance upon public worship, and to stimulate their love for the services of the Church. It opens the book of Common Prayer, and clarifies its teaching in a wonderful way.

The course consists of four grades, exclusive of the infant department and the Bible class. In these grades are taught respectively: The Church Catechism, the Church Year, the Book of Common Prayer and Church History. Grades One and Two have already been issued, and Grade Three will soon be off the press. Copies may be ordered from the Paragon Press, Montgomery, Alabama.

G. W. R.

DAILY NOTES ON THE SCRIPTURE PORTIONS

By the Reverend W. Graham Scroggie, D. D.

THE SCRIPTURE UNION.

SUNDAY, AUGUST 21—ST. MARK 6:30-44.

Subject Title: A Picnic on a Hillside Overlooking a Lake.

THE MESSAGE.

THE first year of our Lord's ministry was one of obscurity; the second, was one of popularity; and the third was one of opposition. The third year begins with today's lesson. The feeding of the five thousand is the only miracle recorded by all the Evangelists, and therefore our attention is especially called to it. In the Fourth Gospel it is the occasion of Jesus' discourse on the Bread of Life (6:22-65). Notice how the circumstances arose (30-32). Verse 30 connects with verse 7. It is well to be with Jesus before we start out in His service (3:15); and it is well also, that we return to Him, and tell Him all, when we have finished (30). The Master is not unmindful of our need of rest (31): He Himself needed it, and took it (John 4:6). But rest is only for a while (31); we must soon return to the task. Our lesson shews that the task may invade our rest-time; and if it does, we must not complain (33), but have compassion on the restless and the hungry (34). The great cry today is—feed the people, but Jesus began by teaching them (34, 37). In a miracle full of instruction let us note a few points only. (a) Verse 36 exhibits at once the disciples' charity and their want of faith. They felt for the people, but never thought of feeding them; and when that was proposed, they saw only the difficulty (37). How expert we all are at raising difficulties! How slow we are to learn that difficulties present opportunities! (b) Jesus always uses means wherever they are available (38). (c) In all the Master's work there was method (39, 40). Do all things decently and in order. (d) Do you always ask a blessing at meal time? (41). Mark, He took, and looked up, and blessed, and brake, and gave. The reason why we are not more freely given to men, is that we are not yet properly broken. (e) With meagre means possibly 20,000 people were fed and filled that day. Jesus can do much with little (41-44).

Today's Thought: "Break Thou the Bread of Life, Dear Lord, to Me."

MONDAY, AUGUST 22—ST. MARK 6:45-56.

Subject Title: After the Feast, the Storm.

THE MESSAGE.

Jesus sent His disciples away; then He sent the crowd away; and then He Himself went away (45, 46). Everybody gone, and the night creeping on, Jesus has a heart-longing for His Father, to be alone with Him. Do you ever feel like that? I'm sorry for the Christian who lives his whole life in the limelight. Mountains are great places for worship (46). If you have not a closet of your own, go to a mountain, or to a moor; or, if there is nowhere else, behind a hedge in a field, and you will find God waiting for you there. If Jesus needed to pray, how much more do we (46). The Master must have been praying with His eyes open, for He saw His disciples on the sea, and saw that they were in trouble (47, 48). They were doing their best, but were making no headway; yet Jesus did not go to them at once, not until the fourth watch (48). Sometimes He leaves us to prove us; but He will come at last; toil on until He comes. But be sure and recognize Him when He does come (49). Why should we be troubled at the presence of the Master? (50). Listen to His reassuring word, "Cheer up; it is your Friend; don't fear". The reason why we so often fear is because, like these disciples, we have failed to learn a previous lesson (52). We shall never speak the language until we learn the alphabet. This story is both history, parable, and prophecy. Our Lord, in heaven praying for us, sees how contrary are the winds, and in the watch which ends the night He will come to us, and for us, and bring us to the eternal shore. "Roll on dark stream, we dread not thy foam; the pilgrim is longing for home, sweet home." Refreshed by prayer in the mountain, Jesus returned to His work in the plain (53-56): and as many as touched Him were made whole. "Oh, touch the hem of His garment, and thou too, shalt be free; His saving power, this very hour, shall bring new life to thee."

Today's Thought: Cheer Up! He is at Your Side.

TUESDAY, AUGUST 23—ST. MARK 7:1-16.

Subject Title: True and False Religion.

THE MESSAGE.

1. The Visit of Scribes and Pharisees to Capernaum and its Motive (1, 2). After the Passover Feast, these religionists went all the way from Jerusalem to watch the behavior of Jesus and His disciples, in order that they might find fault. In a world like ours we cannot but see faults in one another, but we should never look for them. Remember, that whereas the blameworthy are always faulty, the faulty are not always blameworthy. If you are a fault-finder, read Matt. 7:1-5, where you will find your latest portrait. A speaking likeness, isn't it! 2. A Parenthesis (3, 4), detailing the tradition concerning ceremonial washing. These things the Pharisees received to hold: somebody set this fashion, and they, like a lot of sheep, followed it. 3. The Attack (5). The tradition of the elders? Oh! Take off your hats to these men. Tradition; ah, that's it: tradition, not truth. When they asked, Why? they little knew how good a reason Jesus had (15). 4. The Reply (6-13). Jesus lashed these proud pundits with their own law: only He did not call them pundits, but hypocrites, worshipping with their lips, and rebelling with their hearts (6). But their worship was in vain (7); and so is yours, if you do as they did. They laid aside what was worthy, and laid hold of what was worthless (8). They treasured the sand, and threw away the pearls (9). Observe what Moses said is the commandment of God (9, 10). That is what the modern Scribes and Pharisees deny. But what is

the use of denying facts? Jesus particularizes to their confusion (10-13). The traditions of the elders are not merely of simple human origin, but of sinful human device. Pretending to observe the law, they outrage it. So do people who sing the praises of God on Sunday, and cheat or slander their neighbors all the week. It is easy to neutralize by one's life what is confessed by one's lips. Jesus turns to the people (14), and shews that the only true religion is heart religion (15-23). Notice the thirteen forms of evil which proceed from the heart.

Today's Thought: "Keep Thy Heart, for Out of it Are the Issues of Life."

WEDNESDAY, AUGUST 24—ST. MARK 7:24-37.

Subject Title: "That the Gentiles Should Be . . ..Partakers of His Promise in Christ" (Eph. 3:6).

THE MESSAGE.

The ministry of Jesus at this time was in foreign parts (24), on account of the growing opposition of the Jews. He entered into an house. Has He ever entered into yours? Have you ever invited Him (see Luke 24:28, 29). He would have no man known. Today men are crazy on self-advertisement: Jesus was content just to do good. 1. Healing of a Demon-possessed Girl (25-30). As the Jews are rejecting the Messiah, He turns to the Gentiles (Acts 13:46). If you refuse the Saviour, there are others who will welcome Him. His house at last will be filled (Luke 14:23), even though you be not there. Mark's Gospel tells of not a few children who were in great need of Christ (cf. 5:23; 9:17). Are there any children who do not need Him? Don't yours? There is faith outside all the churches, though we may be slow to discover it, and, perhaps, unwilling to acknowledge it (Matt. 15:28). What we should observe in this foreign woman is, her devotion to, and desire for, her child: her confidence that Christ could give her what she wanted, although she had never before seen Him (25); her determination to secure the needed help; her ready wit; and her unique triumph. "Yes, Lord." Was not that a masterstroke? At the end of the day there will be many surprises for you and for me. 2. Healing of the Deaf Mute (31-37). Mark only tells this story; and from the minute details given it is clear that Peter witnessed the miracle. Observe the many ways in which Jesus performed His miracles: sometimes from a distance (29); sometimes by a word of command (9:25); and rarely, as here, by elaborate means (33, 34). The means were never artificial, but divinely adapted to each particular case. Are you deaf to the Divine voice? Then you will also be dumb in the matter of witness. First, really hear, and then you will speak (37).

Today's Thought: "He Hath Done All Things Well" (37).

THURSDAY, AUGUST 25— ST. MARK 8:1-13.

Subject Title: Giving (1-9) and Withholding (10-13).

THE MESSAGE.

1. It is instructive to compare the two Miracles of Feeding (1-9; 6:33-34). In both, the multitude, the disciples and Jesus figure. Both miracles were performed while Christ was a Refugee. In both everybody was satisfied. In both there was a surplus of food. In both it was Jesus' compassion for the people which prompted the act. In both the disciples were consulted; and in both they saw only a difficulty. In both Jesus sent the people away. Neither of the miracles did the disciples understand (17-21). These are comparisons; but there are contrasts also: one day, and three days (6:35; 8:2); five loaves and two fishes, and seven loaves and a few small fishes; wicker-baskets (kophinoi), and large hand baskets (spurides); twelve of the one, and seven of the other were filled with food remaining; five thousand men fed, and four thousand. Trace other comparisons and contrasts, and see if you can discover Christ's principle of action. Perhaps the most astonishing thing in both is the obtuseness of the disciples (17-21). "The mighty interpositions of God's hand in former passages of men's lives fall out of their memories. Each new difficulty appears insurmountable, as one from which there is no extraction; at each recurring necessity it seems as though the wonders of God's grace are exhausted, and had come to an end" (Trench). We say, "How could they be so blind"? Is our understanding readier, and our perception clearer? I have said that the most astonishing thing is the disciples' dullness; but no, it is the Saviour's patience. 2. Sign-seekers (10-13). There were people then, and there are people still, who are ever craving for signs of one kind or another, in tongues, or "healings", or something else. These, like Gideon, are better known by their fleece than by their faith (Judges 6:36-40). It is not signs we need, but sense to act on what we already know (John 5:46, 47: Luke 16:27-31).

Today's Thought: Try and See in Every Difficulty an Opportunity.

FRIDAY, AUGUST 26—ST. MARK 8:14-26.

Subject Title: Blind Spiritually (14-21) and Physically (22-26).

THE MESSAGE.

1. Misunderstood)14-21). Through all the ages no one has been so misunderstood as Christ. He felt the pain of it all through His earthly ministry; and that pain was the more acute seeing it was by His friends that He was so often misunderstood. Here, the disciples misunderstood their Master in two ways: (a) they thought He was speaking literally of leaven; and (b) they thought He was blaming them for having only one loaf. As a matter of fact He was doing neither. Jesus taught truth by means of figures, but these men stuck at this figure. Leaven in Scripture represents that which is evil. The leaven of the Pharisees was hypocrisy; of the Herodians, worldliness; and of the Sadducees, unbelief (Matt. 16:6). These are spreading evils of which disciples in all ages must beware. Then, again, Jesus does not blame them for having so depleted a larder. But He does rebuke them for their lack of understanding of Him, with Whom they had been long enough to khow that He was to be trusted. This speech of Jesus (17-21) is unique in this, that it is interrogatory throughout; it consists of ten questions. He reminds them of the two Feeding miracles, and uses the two words for basket (19, 20: see yesterday's message). To these ten questions the disciples give but two replies, and each in one word only—twelve: seven. The word of rebuke had gone home. 2. Enlightened (22-26). Though the disciples did not understand Jesus, He was the great Enlightener of the eyes, alike of body and soul. This miracle is recorded only by Mark. It is one of the few miracles performed gradually. Jesus touched this man's eyes a second time (25). Is your vision misty? Do you not want to see clearly? Read 2 Peter 1:5-11, and especially verse nine. When you do see clearly, you will bring to Jesus people who are still blind (22). The first touch justifies; the second, sanctifies.

Today's Thought: "Perceive Ye Not Yet. Neither Understand?" (17).

SATURDAY, AUGUST 27—ST. MARK 8:27-38.

Subject Title: Confession of Christ.

THE MESSAGE.

Today's lesson presents—1. A Sublime Confession (27-30). Place: Caesarea Philippi (see map). Time: a week before the transfiguration (9:2). Occasion: Jesus is about to reveal solemn facts to His disciples (31). The Master begins at the circumference with His question, men (27), and then comes to the centre, ye (29). The question brings us to the very heart of things, and therefore is the question of questions. The Person of Christ—that is the key to history, and the soul of the Gospel. But men will make Him out to be anyone other than He is (28). They all went into the past for an explanation of Him (28). But He is essentially of the future. The utmost to which they could reach was a resurrection (28), but He was a Revelation. The world's interpretations are all wrong, however good: what will the Church say? (29). Peter's reply is the first adoring confession of the New Testament Church. Peter is ever to the front (cf. 29, 32). Thou art the Christ. Read the fuller account in Matt. 16. Jesus' question, which has been put, and ever must be put, all down the stream of time, admits properly of only one answer; and the truth of His Person confessed has ever been the spring of the life of His Church. Read verse 30, and say why. 2. A Startling Disclosure (31-33). He began to teach them. This is the first clear prediction of the Passion. Mark the three points in this disclosure —rejection, crucifixion, resurrection (31). The glory always gilds the cloud. Get thee behind Me, Satan (33; cf. Matt. 4:10). This is the great and age-long tempta-

tion, to obtain the crown in some other way than by the cross. 3. A Solemn Warning (34-38). Christ, Who had said nothing of the manner of His death (31), now hints at it, a cross (34). The world has a cross for every Christian, and Christ has a crown for every one who will carry that cross. Deny; take; follow (34). The whole world is put in one scale, and your soul in the other, and the world scarcely weighs. Study here, profit, loss and exchange (36, 37).

Today's Thought: Am I ashamed of Christ?

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

QUESTIONS ASKED AND ANSWERED.

Mr. Editor:

Now that we have a Church Journal which stands for "The Faith once delivered to the Saints", and the infallibility of the Holy Bible, will you kindly answer the following questions which the infidel modernist never tires of asking: (1) When, where and by whom was the Canon of the Old Testament settled, as we now have it in our Bibles? I say "as we now have it", for the Roman Church includes in its Canon the books known as the Apocrypha.

(2) Why did those who gave us the Canon reject such deep-spiritual books as Ecclesiastes, and the Son of Serach, and retain such books as Ecclesiastes and Esther, which has not the Word God in it, nor any reference to Him?

(3) An infallible book must, of course, have an infallible text, and is it true that the Word of God, as we have it in our Bibles, is made up by a comparison of texts containing more than a thousand variations? A rational answer to these questions would lift a burden from the mind and heart of many a believer. These questions seem to have escaped Bishop McIlvaine's attention, as he never alludes to them.

Or should we meekly accept our Bible on faith, never raising such sceptical questions? But that would lead on to Romanism if we consistently carried out that principle.

E. H. WARD.

Hot Springs, Va.
July 13, 1927.

August 8, 1927.

The Reverend E. H. Ward,
Hot Springs, Virginia.

Dear Mr. Ward:

Your letter of the thirteenth received.

One of the greatest troubles with the Church, in my opinion, is that there are a lot of people that have mistaken their calling in going into the ministry when the Lord called some one else, and there are many wolves in sheep's clothing occupying pulpits in the Church when they should be earning their living by the sweat of their brows by daily labor rather than by performing mental gymnastics through their acrobatic performances in the pulpit and elsewhere.

If you do not believe in the inspiration, authority, and credibility of the Bible as being the Word of God, you owe it to the sincerest honesty to retire as a minister of the gospel and avoid any possibility of playing the part of the Greek horse in Christ's Church. "An atheist's laugh is a poor exchange for Deity offended," and those persons who cannot subscribe one hundred per cent to the Nicene Creed and the Apostles' Creed have no right to call themselves members of the Episcopal Church. If you do not believe in the chart and compass of your boat, just get on some other vessel where you can be in perfect accord with the pilot.

What does it matter when, where, or by whom the Old Testament books were gathered together? We have good reason to think that the work was done by Ezra under Nehemiah's direction, but what has that to do with the divine authority of the books? Our authority is Jesus Christ, the Lord. He regarded the Old Testament as God's Word. He thought that "It is written" ended every religious question.

We know that our Old Testament is the volume that Jesus knew and studied. He referred to the Old Testament under the threefold division common among the rabbis (Luke 24:44, 46). Josephus, Philo, contemporary with Him give our books. The Septuagint Version, supposed to be as early as 200 B. C., does the same. It is undoubted that our Lord had for His Bible our Old Testament books and some others. St. Paul and the other Apostles quote them profusely and regard them as of divine sanction. (See especially 2 Timothy 3:15-17.) And the modern Jews throughout the world honor and use our Old Testament and no other books.

The Apocryphal books were never in the Jewish Canon, nor were they considered part of the Bible by any Church till the Council of Trent included them in the Canon. We include the canonical books and exclude the Apocryphal because that was done by our Lord and His Apostles and by the Jewish Church of our Lord's time.

We believe in the divine inspiration of the Old Testament because our Lord so teaches.

We may ask many puzzling questions as to why God does things in one way rather than in another. We may well say we do not know why by God's guidance some books were excluded and others included. Why God chooses to order or to permit many things, we may, without prejudice to what we know that He does order, say we do not know.

May it not be, for ought we know, that the cynicism and materialism of Ecclesiastes, so characteristic of the brilliant and wornout voluptuary, Solomon, were needed to teach certain things that God desired to emphasize in such fashion as no other writing and writer could well do. It may be, too, that the non-pious, fierce, and blood-thirsty patriotism of Esther and Mordecai was needed for God's picture of the people chosen to be the human ancestors of His Son. The Story of Israel is the Story of Redemption —of God's Redemption—and he is a bold man who would presume to decide how best that story should be developed.

Not all facts and statements and actions, recorded by divine inspiration though they are, are approved. David's sin, Job's impatience, Judah's wickedness, Peter's denials are given as accurately by God's inspiration and guidance; the authors were led by God's spirit to record these things. They are needed for the complete story. They teach high morals by contrast, and so the books cited by you as apparently unworthy of God's inspirational guidance may be needed to complete and fill out the great story, which was preparatory to the unmatched wonder and mystery, the wonder and mystery not only of the world, but of the universe, the self-revelation of God Himself in His Incarnate Son.

This surely is a cavil that ought to be outworn. It is the favorite recourse of the Romanist, seeking to compel to have an infallible pope, to tell us what the infallible book is. Of course, Bishop McIlvaine and the old writers had thought on it. The answer is easy. The many thousands of variations do not change or modify in any material respect any doctrine necessary to salvation. The message of salvation is plain amidst all the variations. The least accurate of the translations and versions convey sufficiently God's truth. The variations are nearly all matters of no import—the order of words, little omissions, etc. No vital teaching is affected. The book was inspired of God to convey the truths of His Salvation in His Son, not necessarily to be entirely free from little modifications. The foundation truths necessary to salvation are open and plain to every humble and docile student. Multitudes of matters are obscure, mysterious, doubtful, awaiting to be clarified by passage of time, growth of knowledge, development of God's providential plans. And this is well. But God's salvation, the cause of it, the method of it, the end of it, the happy results of it hereafter, are plainly seen on the sacred page.

Our Lord said: "If any man is willing to do the will of God, he shall know of the doctrine whether it be of God or whether I speak of myself." Wrong thought vanishes before right will.

"Ye shall know the truth, and the truth shall make you free."

Yours very truly,
LANGBOURNE M. WILLIAMS.

China, June 30, 1927.

My Dear Friend:

You will never know the joy, relief, positive gratitude, with which I raised my eyes to my Father when I opened my copy of the Southern Churchman of May 21, which reached

me yesterday. I have suffered at the thought of having no Church paper, for I am an old-fashioned Episcopalian, having still my membership in ————, South Carolina, the place of my nativity. I believe in all that CHRISTIANITY has always stood for, and nothing more, or less. Years since I refused to have The Churchman come to me, that paper having the way of most New York publications, and have been on the verge of cancelling my subscription to this paper. But God has been better to me than my fears, and you give promise of redeeming the time, for surely the days are far spent. It is hideous enough to be forced to watch many so-called missionaries go down before the sweeping destruction of the enemy, but I feel particularly injured when such people come from the South. One looks for more loyalty from our section, somehow. God bless your every effort. Humanity needs nothing but the simplest of gospel messages. I wonder if by any chance you are the happy possessor of a great book (both as to quantity and quality) which has recently come to me, "The Great Pyramid: Its Divine Message", by Davidson and Aldersmith, published by William and Norgate, Ltd., London. I think no one in your position should fail to possess himself of this marvelous book, written for this day and hour. My husband and I have sat up for many nights trying to study it and get out of it as much as our small amount of gray brain matter will allow. The perusal of The Great Pyramid will help you to defend our blessed Lord, and the Word of God, leaving no room for discussion. . . . .

We are here as refugees. ———— is the port of and the ships in harbor give us a feeling of comparative safety. Some of the missionaries from the interior are passing through fearful trials, some have lost their lives for His sake. Do not believe what you hear of the "Nationalist Spirit". It simply does not exist, could not, in China. This movement is nothing more or less than anti-foreign and anti-Christian, as will be clearly developed later on.

But now is the time to look up "for our redemption draweth nigh", without a doubt.

Yours in this blessed hope,

A MISSIONARY.

LETTERS OF APPROVAL.

August 1, 1927.

Mr. Langbourne Williams,
Richmond, Virginia.

My Dear Mr. Williams:

. . . You will not misunderstand, I am sure, my saying that I am rejoiced that you have charge of the Old Southern Churchman—the good grandmother of us all!

Among other things we can now pass the dear old paper on to other readers as was the old habit, now well-nigh fallen into disuse, without fear of disturbing the recipient's faith in things religious, but sure that they will receive something to their souls' health and comfort.

———— was with me when he got the news of your purchase of the paper and he well-nigh shouted, of which I told him I would write you, but he hurried up and wrote to you first, so that helped to delay this letter till the cause I have in mind provoked it. He and I were of the I feel sure that many of your friends and more still of same mind, though I was not so enthusiastic. However, the dear old paper are rejoicing that the policy—aye, and principles of the old paper are being restored and that it takes its old-time, well-earned place of leadership in the true evangelical influences in the Church. . . .

But forgive this long letter and believe me, a well-wisher for you and the dear old Southern Churchman, and

Your friend, very sincerely,

A COUNTRY MINISTER.

AN APPEAL: NOT A CRITICISM.

Mr. Editor:

Having noted in recent copies of the Southern Churchman that certain churches were closed for a month or more, during the absence of the rector, may I presume to offer a suggestion?

No one realizes the need for our overworked clergy to have a period of relaxation and recreation more than I do, but I cannot believe it right that the individual Church should be closed.

I realize furthermore the difficulty in securing clerical assistance; many small parishes could not afford to place such an item in their rather limited budget.

As an humble layman, may I give expression to this slogan: "Our Church must be kept OPEN!"?

With the laymen of our Church awakened as they have been by the Bishops' Crusade, why should they not step forward and in their humble way do their part as lay readers?

Many of our dioceses have been subdivided and are not as large as they were; good roads have shortened the distances.

Would it not be possible for our Bishops to create a Commission on Lay Readers, with an active chairman who could gather a group of such men for such emergency service.

May I be pardoned if I presume to mention as an example, illustrating the practical working of such a plan?

I realize that ours is a small diocese, territorially speaking (Washington), besides the nation's capital, we however have four adjoining counties; in order to reach certain points a distance of eighty or ninety miles must be traveled. The Laymen's Service Association of our Diocese realizing the great challenge of answering the above slogan, two years ago, offered to supply licensed lay readers to any church desiring such assistance. The chairman of this committee had little difficulty in selecting a group (fifteen) of well-trained, earnest men who were willing to carry out this service. Last summer fifty-one church services were conducted and churches kept open. During the present season every Sunday four to seven members of this group have responded to the call.

If it is impractical to make this a diocesan matter, I cannot but feel that in every neighborhood of a group of churches, one or two laymen could be found who would readily respond if called upon.

I rejoice to note that the great Bishop of the Diocese of Long Island has sounded the keynote, and as a consequence "A Lay Readers' School" will be formed in the near future.

I wish time might be sufficient to quote the expressions from the men who have ventured, hesitatingly at times upon this great privilege. Do not wait to be called by your rector to such service, but go to him and offer yourself under his instruction.

No man can perform such an obligation, without becoming a most devout follower of the Master.

Faithfully yours,

LARKIN W. GLAZEBROOK, M. D.

2022 P. Street,
Washington, D. C.

Referring to the above letter from Dr. Glazebrook of Washington, we are in hearty sympathy with his views, and we believe that God is going to give some of these ministers, who are now taking one, two and three months' holiday, a permanent holiday outside of heaven when they depart from this world.

Few business callings in the United States give their employees more than two weeks' holiday, and the ministers of the Gospel, engaged in the most vital calling on earth, should limit their holiday to two weeks as is customary with other vocations. LANGBOURNE M. WILLIAMS.

WORTH THE PRICE.

King George, Va., August 1, 1927.

Southern Churchman,
Richmond, Va.

Editors:

Through the kindness of a neighbor your valuable paper is passed on to me and I want to say that "Thoughts for the Thoughtful" and the splendid editorials in one copy alone are worth the price of the paper.

Such articles as "Altitudes" by Alfred B. Williams should be broadcast through a syndicate for the enlightenment and inspiration of the nation.

Every sentence is fraught with eternal truth which stands out as a stop-look and listen sign to parents, schools and churches.

It is true that erroneous ideas of education, success, and money-making methods are making our country semi-pagan and it is high time to take higher "altitudes".

L. G. BOGGS.

We seem to give back to Thee, dear God, who gavest Him to us. Yet as Thou didst not lose Him in giving—so we have not lost Him by His return. Not as the world givest Thou, O Lover of Souls. What Thou givest, Thou givest not away, for what is Thine is ours always if we are Thine and Life is eternal, and love is immortal, and death is only a horizon, and a horizon is only the limit of our sight. Lift us up, Strong Son of God, that we may see further; cleanse our eyes that we may see more clearly; draw us closer to thyself that we may know ourselves nearer to our beloved who are with Thee; and while Thou dost prepare a place for us, prepare us for that happy place that where they are and Thou art we, too, may be through Jesus Christ our Lord. Amen.

Church Intelligence

Blue Mountain Conference.

A total of two hundred and forty-two persons, including the faculty, enrolled as members of the second Blue Mountain Conference, which closed its session at Hood College, Frederick, Md., on July 23. These represented twenty-four dioceses and six missionary districts. These figures alone prove the success of the conference, which was slightly larger than that of last year. The conference is unique in two ways: first, it is not managed by any particular diocese or group of dioceses, but by a self-appointed governing body; and second, because it eliminates the more elementary courses and strives to give new and wholesome material to those who are already somewhat experienced in the work of the Church.

The high standing of the faculty and the diversity of the courses offered attract the large number of students. Most of these come from the Diocese of Pennsylvania, where the conference had its origin, and which maintains no summer school of its own. A good many of those listed are from the town of Frederick, and, indeed, the fine cooperation of All Saints' Parish, Frederick, has from the beginning added wonderfully to the success of the conference, and is frequently commented on. Others come in considerable numbers from the neighboring dioceses, of Maryland, Harrisburg and Washington. But, as the figures show, there are students from nearly every part of the East, some coming from as far as Massachusetts.

The faculty also is representative of many groups. This year, the Rev. Dr. Foley, the Rev. Dr. James and the Rev. Percy L. Urban, represented the seminaries; Bishops Overs and Strider are on the faculty, the National Council sent three of its specialists, and Mr. Ernest Piper, Educational Executive of the Diocese of Michigan, brought a quite new point of view. Then the missionaries and visitors, all of them experts in some field of the Church's work. There was Bishop Creighton of Mexico and the Rev. Mr. T'sen of China; workers from Liberia and the Philippines, and from Japan. There were members of the English Church Army and from Toc-H. These and many others held "office hours" under the trees on the campus of the college every afternoon and were surrounded by inquirers anxious to learn more of their particular contribution to the advancement of the Kingdom. The evening lectures, covering nearly every phase of Church activities, added a remarkably broadening influence to the whole conference.

Two new features of this year's conference should be particularly mentioned. One was the school of religious drama conducted by Miss Joy Higgins of Boston, and the course on Church Music by the Rev. A. V. Bennett of Philadelphia. Both were most successful and attracted a large number of students. Before the end of the conference, the drama class produced "The Coming of Our Lord", by Katherine Tynan Hinkson, which had never before been given in this country.

As is true at all summer conferences, the intellectual stimulation is really secondary to the spiritual. "Personal Religion" is the keynote of the Blue Mountain Conference, and the Rev. Father Huntington, of the Order of the Holy Cross, is chaplain of the conference and the leader in creating the spiritual atmosphere which surrounds life at Frederick. There is a daily early Celebration of the Holy Communion, which is very generally attended. There is a daily evening service, and compline before the hour of evening quiet. The whole school attends regularly Father Huntington's morning lecture on "Personal Religion".

The Blue Mountain Conference has received words of commendation from the National Council, from the Synod of the Province of Washington in which it meets, and from a host of bishops whose people profit by its sessions. It may with confidence be now considered a permanent activity of the Church in the Atlantic States.

China.

The China Medical Association has collected some figures regarding hospitals in China, in the eleven provinces under Nationalist rule, quoted in the Shanghai Newsletter:

More or less normal under permanent staff, foreign or Chinese...	38
Under temporary arrangement with Chinese staff	68
Closed	55

There are a few hospitals in these provinces not included in this list, mostly small. It is probable that these would need to be added to the "Closed" list.

"It is no little satisfaction to know that sixty-eight hospitals are running under temporary arrangement with the Chinese staff but too much must not be made of these figures. In many cases the staff is inexperienced and hardly qualified for the heavy strain thus thrown upon it. Financial difficulties of a very grave character have also to be met, and it is not likely that more than half of these can survive for any very long period. Among them also are four that, though still running, have been seized by the military. These are without exception large hospitals and the work now done in them is probably of an extremely poor quality. We know of one of which we are told that the doctors, both foreign and Chinese, have been expelled and the medical work is being done by male nurses in their place!

"The list of hospitals closed includes two that have been completely looted, probably many others have suffered to a less degree, and one has been destroyed by bombardment."

Of the work in Changshu, the Rev. Y. C. Wu writes, on June 10:

"The compound buildings and Proctor School have been very little damaged. Some benches, pupils' desks and clothes are either lost or used as fuel.

"The evangelistic work is now resumed. We have Sunday services and callings maintained all through this period. Some of the meetings stopped for a time, but now every kind of work is resuming as usual. Our boys' day school and the girls' day school are both opened all through this period without interference. It is close to the end of the term. The teachers think that the local government will not care about te primary schools and there is no trouble from these young children."

The Rev. T. K. Shen writes from Hsiakwan:

"Catechist K'o Liang-hsien who went to Puchen on the eighteenth found the place in a most wretched state. Many uninhabited houses were looted clean by soldiers and the poor people of Puchen. Fortunately, Mr. Ma Mo-tsen (assistant in the country work around Puchen), stayed there all through the Fengtien occupation, so that chapel furniture was saved. One trunk of Mr. K'o's at Puchen was looted of its contents. Mr. Ma lost his clothing also."

The Rev. Dr. Ancell tells of a visit to Yangchow made by the Rev. Mr. Kuo:

"Desiring to see for himself the condition of the Mahan Compound, Mr. Kuo went boldly in on the excuse of seeking a certain officer. He found that the buildings have all been very hardly used, doors and windows broken, and practically all furniture destroyed. Even stoves had been broken and thrown outside. The Ancell's piano had been removed to the Assembly Hall and was being used from morning till night. Emmanuel Church was used as a barracks and was filthy. Some furniture was still about, but the altar and the organ had both been removed. Mr. Kuo entered none of the buildings and even outside was repeatedly challenged, but extended his walk widely through the place. The Mahan School furniture had been mostly destroyed, much of it having been used as fuel. He glanced into the school office and saw there the two safes, both broken open.

"Mr. Kuo had planned for his Sunday in Yangchow only one service with Holy Communion following Morning Prayer. But hearing on arrival that there was a prospect of interruption he circulated notice on Saturday night that the Communion Service would be held early. Even on such notice there were twenty-six persons in attendance; and at Morning Prayer, which passed without the threatened interruption, more than forty attended.

"Mr. Kuo had hoped that on this trip he might be able to make arrangements for returning there with his family; but it now seems that the time has not come for him to do so. He encountered one group of officers who were distinctly unfriendly, and almost threatening. During the days while he was in Yangchow there was a fresh access of anti-Christian activity, the streets being placarded afresh with "Down with the Church!" posters. So while he will go there from time to time for services and for attention to business matters, I have advised him not to take his family back yet.

"Mrs. Nyi, the matron at St. Faith's School, an intrepid soul, has stayed on in the school throughout the occupation and her staying has clearly been the means of preventing the destruction of property there. While the soldiers were occupying the Tung Kwan premises the catechist, Mr. Chi, and his family were limited in quarters to the three upstairs rooms in his house, even their kitchen being denied to them.

"We learn of a new use for a roll top desk! Mrs. Ancell possessed a fine oak roll top desk. When the soldiers took Mahan School for barracks they used the roll top as a scrubbing board and the desk itself for chopping their vegetables!"

Dr. Ancell adds: "I feel it a tribute justly due to express the deep regret

which the entire Yangchow staff, both Chinese and American, feel for the sad loss of Mr. Liu Han, the Chief of Police, who in April was shot down because he refused to produce on the oral demand of some private soldiers certain prominent residents of the city who were accused by the soldiers. The Sheng Kung Hui has through many years enjoyed the friendship of this exceptionally able and intelligent official, and from him has received much friendly help in various times of need. Among his last acts were the provision of an official escort for our ladies when leaving in March, and his attention to certain arrangements whereby our Pien Ming School property was protected from military occupation. The interests of China were ill served in this brutal incident."

Letters have been sent to all the Bishops in China telling them of the proposal to re-open the Central Theological School in the autumn in Nanking. If it is not possible to open the school in that city, plans will be made to house the school on the St. John's Compound.

Plans also are being made to continue the Theological School in English at St. John's and four students have already signified their intention to return.

North Tokyo and the Tohoku.

Four Japanese deacons were advanced to the priesthood last year in the Tohoku District, and there were two ordinations to the diaconate in the District of North Tokyo and one to the priesthood.

There were three consecrations of churches during the year at Mito, Wakamatsu and Kukatsu. Two parish houses were dedicated, one at Shimodate, in the District of North Tokyo, and one at Koriyama, in the Tohoku.

The confirmations were more than double those of the previous year, there was an increase of fifty per cent in the number of baptisms, and reports from nearly every station tell that attendance at services shows an encouraging increase.

The work is handicapped severely by want of equipment. Only the most urgent needs are printed in the Program for Advance Work and none of them have been answered as yet.

"There are no people more impressed by decent appearances than the Japanese," says Bishop McKim. "If they see us worshipping in a little, unattractive hut on a back street they think we show but little respect for the great God whom we ask them to honor, love and serve.

"We are struggling with insufficient force and equipment at the following important places in the Tohoku District. I take them in order as we enter the Tohoku, from Tokyo:

"Shirakawa, a large town where we have neither land nor buildings.

"Koriyama, a flourishing city where we have land and parish house, but no church or rectory.

"Taira, no land or buildings.

"Morioka, a city of 50,000 people, a large educational center where we have a good lot, well located, and a parish house, but no church building.

"Odate, a good lot and kindergarten building, no church.

"Noshiro, a lot and parish house.

"Akita, well-equipped with the exception of a church, which is a much-felt want in a large city of attractive buildings.

Hachinohe, land and parish house, no church.

"Tsuruoka, neither land nor buildings, our people worshipping in a little dark building on a back street A good lot could be bought for $4,000.

"Yonezawa, a city of 30,000 people, where we have a lot and parish house, a church is badly needed.

"All of these cities range from 10,000 to 60,000. There are many other smaller places where we have Christians but no resident worker, which should be occupied. I have mentioned only those in which a catechist or priest is resident."

The Ooba Jo Gakuin, the training school for kindergarteners and mission women at Sendai, has been in a flourishing condition, with the dormitory full to capacity. Each year there are as many applicants as can be admitted. Its graduates are admitted to teach in kindergartens licensed by the Japanese Government, and are a real aid to the evangelistic work of the Mission.

"The North Tokyo District," Bishop McKim says, "is like a slip taken from a parent tree. When the Diocese of Tokyo was taken out of the former District of Tokyo, in 1923, about one-tenth only of its strength was left for North Tokyo. It has been hard for this infant to realize that it has a distinct identity of its own, but there are encouraging indications of increasing vigor and activity. New work has been begun at Kiryu, Sano, Oyama and Kanoma. None of these have equipment of any kind, either land or buildings, rented houses only. New churches should be built as soon as funds are available at Urawa, Omiya, Takasaki, Shinmachi, Ashikaga, Tochigi, Tsuchiura, Hachioji, and Sukegawa. To these should be added the new stations mentioned above."

A Churchman in Lancaster.

A Churchman finds in Lancaster, Pennsylvania, much food for thought. This town of the Red Rose, while York, not far away, represents the White Rose, of Old England, combines many quaint and curious qualities with modern, bustling, American utilities. Here in the streets walk Amish, Dunkards, Mennonites in strange and picturesque distinctive costumes, while vast factories, manufacturing tobacco, cotton, linoleum, watches and what not, attract young people from all parts of the land to assist in the work.

President Buchannan lived here befor the War Between the States; Thaddeus Stevens lived here and founded the trade school which bears his name. To go further back, General Hand of Revolutionary times was a citizen, and is buried in the churchyard of St. James' Church, which had a pre-revolutionary history, and whose cemetery reminds you of Christ Church, Alexandria, and Bruton Church, Williamsburg, in the antiquity of the dates on the tombstones.

When in Rome, Italy, several years ago, I officiated in Trinity Church. The Rev. Dr. Nevin, who built that beautiful edifice (whose rector is now Dr. Walter Lowrie, whom I knew during the year he spent in New York in charge of Calvary Church), came of a family from this part of the world, and Miss Blanche Nevin left a number of artistic memorials in the town of Lancaster. She lived at a historic old place near Churchtown, where we have a church a century or two old. Ethelbery Nevin, the musician, was of the same family. To the Northwest of Churchtown, a few miles, is historic Ephrata, where two hundred years ago German Baptists built a Brothers' House and a Sisters' House and lived the monastic life. Practically monks and nuns, although Baptists, they made by hand nearly everything they used. The houses were roofed with a sort of thatch and mud. Three stories and an attic characterized the Sisters' House. Near the houses, the State of Pennsylvania has erected a monument commemorating the burial place of a large number of American soldiers who died in the Revolutionary War, many of whom had been nursed and befriended by these monks and nuns. West of Ephrata is Lititz, where the Moravians have had a settlement for a century or two. West of Lititz is Manheim, where we have a church, and where lives the Rev. Azael Coates, who is rector, also, of the church at Mt. Hope. Three times have I been out to Mt. Hope, where there is the beautiful historic dwelling of the Grubb family. From the Conewago Indians Peter Grubb leased the use of the red dirt "as long as the grass grows and the water flows". The red dirt is filled with iron. Cannons for Washington's army in the Revolutionary War were made out the iron from this same red dirt.

South of Cornwall, and Lebanon, and the iron region, lies Elizabethtown, on the Harrisburg pike, where English Episcopalians settled, and southward, Donegal, settled by the Scotch-Irish. One feels like saying in Lancaster and in Lancaster County what St. Paul said to the Athenians: "I perceive that ye are very religious." And then one thinks of Manning and Brent and the rest at Lausanne, and ponders on the seventeenth chapter of St. John, or of St. Paul's plea: "There is one body, and one spirit, and one hope."

Yesterday I saw the biggest dam I ever saw, at Conewingo, across the Susquehana. A vast valley will be flooded with the pent-up waters and that mysterious force of which Franklin and Edison have said man knows so little, will flood Philadelphia and other places with light, and other manifestations of energy.

But a greater dam was once erected amid the surging waters of men's lust and greed and hate. It was the character and the claims of Jesus Christ. From it a mysterious force has flooded the world. Five hundred millions and more feel the weight and the might of this immeasurable power. A million spires attest its reality. Every discovery of modern science was made possible by the light that emanated from it. The very universe itself acknowledges the sway of its potency. It is the greatest, the highest, the most immutable force known to intelligence. It is the love of God, which was revealed in Jesus Christ our Lord!

Wythe Leigh Kinsolving.

Lancaster, Penn.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

Dr. Ward Recovered.

It is with the greatest pleasure we announce that the Rev. E. H. Ward, D. D., has regained his health and resumed his work as rector of St. Luke's Church, Hot Springs.

Dr. Ward suffered quite a severe illness last March and it became necessary for him to be away from his parish a great deal of the time since then, recuperating at Atlantic City and other points.

(Continued on page 22.)

Family Department

August.

1. Monday.
6. Saturday. Transfiguration.
7. Eighth Sunday after Trinity.
14. Ninth Sunday after Trinity.
21. Tenth Sunday after Trinity.
24. Wednesday. S. Bartholomew.
28. Eleventh Sunday after Trinity.
31. Wednesday.

Collect for Tenth Sunday After Trinity.

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants, and, that they may obtain their petitions; make them to ask such things as shall please Thee; through Jesus Christ Our Lord. Amen.

Collect for St. Bartholomew's Day.

O Almighty and Everlasting God, Who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; Grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and to receive the same; through Jesus Christ Our Lord. Amen.

Shout For the Battle, David!

Sorrow of saints is sorrow of a day,
Gladness of saints is gladness evermore:
Send on thy hope, send on thy will before
To chant God's praise along the narrow way.
Stir up His praises if the flesh would sway,
Exalt His praises if the world press sore,
Peal out His praises if black Satan roar.

A hundred thousand lies to say them nay.
Devil and Death and Hades, threefold cord
Not quickly broken front thee to thy face;
Front thou them with a face of tenfold flint,
Shout for the battle David! never stint
Body, or breath or blood but proof in grace,
Die for thy Lord, as once thy Lord for Thee.

—Selected.

Christian Unity.

Part Two.

I know how easy it is to generalize. I think it is one of the most facile and most fascinating and most fatal of all intellectual practices. We have done a lot of generalizing in connection with the matter of unity. It is such an easy thing for men to generalize and say, "Oh, what is the use of creeds; there is no relation between creeds and actual life". Now, need I take time to show the fallacy of any generalization? I do not think I do need to do it. If I wanted a very practical illustration to show what an intimate relationship there is between creeds—I do not say faith, but between creeds and works, I would simply point to the recent conference held in Stockholm on "Life and Work". Time and again we had to remind ourselves that we were not dealing with the theoretical side of religion, but with the practical side, and one chief reason why such small results—small compared with what we hoped for—came from that conference, was because when we would approach some practical question, we would find that lying behind it there was some divergence of thought in relation to the person of Christ on which we could not reach a common practical conclusion; and so the great Christian ethic remains undiscovered.

I have in a very feeble way given you some conception at least of what I mean by Christian unity—that it must not be limited; that it must be something so tremendous as to lie above and beyond all concrete conceptions that we may be able to give it; that we must include the whole of the Christian Church.

How are we to reach unity? This Christian Unity foundation is an illustration of the method—by research and by conference. I was quite impressed in reading Colonel House's letter, to find how simply he approached his plan to unify Europe. I think that he expressed himself in some such way as this, that he saw no reason why the affairs of the nations should not be dealt with in just the same way that private people dealt with their personal matters, in other words, by personal touch.

There is no other way, and so we are living in a day of conference, conference rather than controversey. I myself have seen little value come out of controversy, whereas I have seen much good come out of personal contact and fellowship of conference.

In controversy you try to impress upon those whom you are opposing, your own judgment and your own ideas. You are out for war and out to win the war; whereas in conference, you are anxious to get sympathetic understanding of the other man's viewpoint, in order that you may reconcile your views, if possible, with his. I have been in many conferences, so-called, but comparatively few have recognized the true meaning of conference. There was the old controversial tone, the old desire to make your own position so strong and so clear that you would sweep everybody else off his feet; whereas, of course, the true position in a conference is a receptive position, a position where your ears are open for anything that you can find that will bring out the strength of those with whom you disagree. That is good tactics anyway. Many a great general has won his war because he has given due credit to the generals opposing him for the strength that they possess. Human conceit is so common that we are apt to match what we believe to be our strength against all the strength that any other bodies may present, but in conference one must endeavor to get the spirit of humility, to remember that we are all seeking for the one end, and to try to find just where the spirit of God is, in order that we may establish contacts.

If we are going to have an effective conference, I believe we must popularize this movement—World Conference on Faith and Order. As my experience tells me, it is not the clergy who are the ultra-conservatives; it is the laity, and they are ultra-conservative because in large measure they have never been taught. Take the average minister of a congregation. He is cramped in his life. He is left too much alone, and consequently his people are not enlightened as to many great movements, such as the one we are now considering. I wish that every commission of every church that is entering into the Conference on Faith and Order could appoint one person who, between now and the time of the conference would give the whole of his time, going up and down the country, among the various congregations, teaching the people just what we are after, what our ideal is, and what our method is to be.

Like everything else that is worth while, it means hard digging and hard work, and we must be prepared for it. I hope I am not unduly criticising my own fellow countrymen when I say that our temptation, at any rate, is to cling to ideals as long as they do not present great difficulties, but the moment they do, we are apt to drop them like hot potatoes, and I could mention in the past eight years quite a number of political movements where the ideal came from America, was accepted by people abroad, and then America dropped the whole matter. I hope that is not characteristic of us. I think that we are a people who are very quick to catch a vision, but my experience in the last eight years has made me very doubtful whether we are able to retain that vision, and to stick to the hard work that is necessitated if we are going to put the vision into practical effect.

If all the churches believe in Christ, why cannot they stand together and proclaim Christ with a common voice? It is because they think so differently and as a result this dreadful thing has happened to Christianity. Instead of Christianizing the nations, the nations have nationalized Christianity, and Christianity today has relatively small influence in the nation. Indeed, the nation is ready at any moment to lay down terms for all Christians to obey, without regard as to what the Christian ethic may be on that subject, and I say now as I said in Stockholm, I would just as soon burn incense to an ancient Caesar as I would to a modern state, and I will never burn incense to a modern state. Until there is a living unity of Christianity, the nations of the world cannot walk in the light of God's Kingdom—that is the amount of it. We can do as a great many people seem to think it is the sole duty of Christianity to do; we can win individuals here and there to a belief in Christ. We can create some small-sized saints. But we cannot mould or shape according to the Christian ethic the life of a country, and if I read Scripture aright it was that very thing that Christ enjoined upon His disciples before He ascended into Heaven—that they were to go and convert the nations, until the nations of the world became the Kingdom of the Lord—Bishop Charles Brent.

Ideals in the Making.

Easy it is for the young generation to catch from their elders, the prejudices, the bigotries, the closed minds which make the business of moral progress for mankind so needlessly hard. Sad as it is to see the adult mind shut forever against penetration by any more liberal outlook, it is sadder to see this attitude passed on to the young.

Though many of the most carefully

prepared lessons bring little result, nevertheless, what good effects do come from them are eminently worth the effort. Each one of us, perhaps, can recall some word which at some time or other helped him. It may have been a formal address or sermon; it may have been a simple conversation; it may have been a book which did exercise an influence upon our acting and thinking.

The essential thing is for father and mother to reach an understanding about the kind of morals they want their young people to take into their lives. Consider how much good or ill children learn from one another and from grown-ups, consciously, or otherwise. On every hand they are being taught what it might be better for them not to be told. The real problem is not how the child is to be taught but who is to do the teaching.

Much can be done by sensible parents to hold up the ideals of the better modes of sex relationship and to point to the fallacies in the popular theories of individualism and self-expression. The leading thought should be that some day the young people are going to know the finer experiences of marriage and parenthood and that they should be prepared for the true comradeship by practicing the reserves which characterize every fine-grained nature.

Some day the young people are going to college. Their experience may be mixed or of little important benefit, or, on the other hand, they may be of permanent good. Everything depends upon what they come prepared to find. What they seek out for themselves can be considerably influenced by what their parents make interesting to them.—Dr. Henry Neumann, in "Children, The Magazine for Parents".

For the Southern Churchman.

Whisperings.

Helen Bayley Davis.

Oh, to walk the road at dusk,
Under a pale, spring sky,
With a slim moon, white as a silver tusk,
Mounting high—high!

To sleep beneath a wild plum tree
Whose petals, frail as lace,
Flutter and lightly fall on me,
Covering my face.

Oh, to lave in the cool, wet grass,
To thrust my hand in the soil . . .
The open road is not mine, alas,
I must toil!

But every day on my window-sill,
A pigeon comes to rest,
Bringing me tints of the sky, a hill,
And dawn on his breast.

The Foundation of Our Christian Life.

Faith! Hope! Love! What tremendous words! How much bigger they are than any definition! For the deeper experiences of the soul cannot be confined within the shell of language. Even St. Paul, who in opposition to the Judaistic claim that circumcision was necessary for salvation, developed his doctrine of justification by faith, nowhere attempts exactly to define that great word. Usually with St. Paul faith is the life of Christ in us, and is equivalent to our becoming partners in Christ's overcoming energies. Faith to St. Paul is being baptized with Christ, suffering, dying, and rising again with Him. Therefore, St. Paul is able to say, "Yet I live, and yet no longer I, but Christ liveth in me: and that life which now I live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me". (Gal. 2:20.) In this view of faith, as the spiritual union of the soul with Christ, St. Paul was followed by St. John; both these noble mystics teaching that faith is Christ within us leading us by His Spirit.

There is another great aspect of faith. As we study our Lord's teaching and life we perceive that Jesus habitually looks upon faith as a deed, a great and courageous venture—the venture upon God. To Jesus faith means to act on the assumption that God guides, cares, and works for the best. As Dr. F. R. Horton puts it, "Faith is the fling of the soul on the Unseen Power from whom the soul came".

To the Christian, life is largely an act of faith. Convinced that God is in events making things work out for good, he acts on the conviction that there can be no ultimate failure for anything that is in harmony with God's will. So he goes forward never wavering, never despairing, a man of faith.

Hope! Another great word that no definition can unlock. Hope is the twin brother of faith, and is so like it in many respects that they can hardly be told apart. Hope is that buoyant gift from God without which many lives would know nothing but tragedy. Profoundly sensitive though the Christian must be to all the woes and ills of our time, weighed down by griefs and burdens that are almost too many for us, it is possible to keep a corner of unwrinkled serenity in our hearts where hope may take up its lodging. Thence comes the saving sense of humor and the perception of what is comical even in the rough and the hardness of the daily toil. Thence comes laughter, not a smothered laughter, but a laugh of the whole man from head to heel. No adversity can triumph over this mighty hope. "The only thing to do when it is raining is to let it rain," and to think often of the sunshine that will soon be out again. For to fret during a storm is to unfit oneself for the duties that throng upon one when the clouds have passed away. So radiant hope will comfort us in the midst of anxiety by the thought, "This also will pass, and in the meantime God gives me courage to be cheerful".

Love! The greatest word of all! Greatest because love is the mother of both faith and hope! Greatest because God is love! A tremendous thought! A tremendous word!

Christianity proclaims the supremacy of the love that seeketh no selfish reward or honor, that knows no arrogant pride and withholds from others no word of praise, a noble, generous forgiving love that neither the bitterness nor scorn of opponents can change to prejudice or hatred.

"If I have all the gifts of a revivalist and have not love, I am merely a braying trumpet, or the clapper of a bell. Though I am a preacher and know all God's secrets, and all the theology there is, and though I believe in God so much that I can remove mountains, but have not love, I do not count. Though I spend all my income on philanthropy, though I am ready even for the stake, but have not love, there is nothing in it. Love does not take offense, is always trying to do good turns to others. Love is not jealous, does not swagger, does not stand on its dignity, always behaves like a gentleman, never plays for its own hand, does not get peevish, sees the best in others, always champions the other dog, is glad when other people find the truth, never loses courage, never loses faith, never loses hope, always sees it through to the end. Love never lets you down. If it is sermons, they will be out of date; if it is emotionalism, it will stop; if it is theology, it will be superseded . . . . These are the three things which stand the test: faith, hope and love, but the biggest of these is love."

To live in love—that is the Christian aim. Although the assassin's bullet or the cruel cross is often the reward which humanity offers her heroes and her saviours, although love sometimes seems mutely helpless before injustice and cruelty, faith and hope know that finally love must triumph and that he who builds on love's foundation erects an imperishable structure. For love, like God, is eternal.—Canadian Churchman.

For the Southern Churchman.

The Skeptics.

Louis Deschamps.

The skeptics are the trouble-makers between two friendly neighbors, religion and science. The true scientist is religious because he studies reverently. The truly pious person is not hostile to science because his faith is so real that facts are acceptable, and theories known as such. But philosophy has been seized by shallow minds resembling drunken troopers pillaging an art gallery, and skepticism is the name given to their jeers. The skeptics are the disgruntled losers in the philosophical race. They indulge the easy manner of savants to conceal their disgust at finding nothing worth while in their own personal experience. To refuse to believe anything may be the result of trying to believe everything. Belief is more than intellectual—it is the product of experience. Some people have such sheltered lives of ease that the verities of life are mere formulas, rather than deep personal convictions. To question is to seek truth, but skeptic defies truth from a preconceived attitude of self-satisfied negation. Skepticism is intellectual sensuality. The mind is sated with intoxicating thoughts of egotism until the sneer of discomfort becomes habitual. Skeptics shrewdly exploit our human frailties by the dread lash of ridicule, or the subtle power of sham.

For the Southern Churchman.

As I Love Curlews.

Julia Walcott Cockcroft.

All day the surf's been diligent
In beating hard the sand
Where now, the pensive curlews come
To think a while, and stand
In waters spread so silvery thin
I think the sea must care,
That twilight brings sandpipers down,
And love to have them there.

One now I see—a silhouette
In sun's dull westering,
I'm sure is thinking sweetly of
Some tender, birdly thing.
Last eve I saw him flying low
And heard him softly call.
Oh! can it be, for these dear birds
This world's the end—and all?

For the Young Folks

Loveliness.

Once I knew a little girl,
Very plain;
You might try her hair to curl
All in vain;
On her cheek no tints of rose
Paled and blushed, or sought repose;
She was plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain,
Angels sent;
So full many a beauteous thing,
In her young soul blossoming,
Gave content.

Every thought was full of grace,
Pure and true;
And in time the homely face
Lovelier grew;
With a heavenly radiance bright
From the soul's reflected light
Shining through.

So I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth;
And this beauty not of earth
Will endure.

—Maria Locey, in St. Nicholas.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Jesus as a Guest.

M. L. G.

Our Lord Jesus seems to have loved a gathering of friends. In His parables he used the marriage feast to express the meeting of God with His people. The Shepherd who brings home the lost sheep, the woman who finds her coin, call their friends and neighbors together to rejoice with them; the Father prepares a feast in his joy on the return of the Prodigal.

We have no recorded instance where Jesus declined to break bread wherever He was asked, whether with the condescending and half-scornful Pharisee, or with publicans and sinners. He blessed with His presence the house of Zaccheus the hated as well as that of His friends in Bethany. He did not demand a feast. "Only one thing is needed," He gently told Martha, who fretted because Mary would not leave His talk for the table.

Yet a feast it must have been whenever Jesus was present. To hear His voice in blessing, to see His hands break bread, was enough to assure the bewildered disciples at Emmaus that their Guest was indeed the Lord. The table talk turned to heavenly things. Some of the greatest of His sayings were fragments of conversation at table. Even the discourtesy of His host when He dined at the house of Simon the Pharisee was turned to good account, and Judas' grumbling at the use of Mary's ointment.

Let us learn to think of Jesus as much in our pleasures as in our cares. Turn from any pleasure seeking that we know to be unworthy of His friends. Be generous and unselfish in sharing our good times, and remember that He is as truly with us in our happiness as in our sadness, and like any good friend the Best Friend knows how to rejoice with those that do rejoice.

In Old Mr. Mallard's Shop.

"Be careful of the little ship, Marjorie, it's very fragile and I wouldn't have it broken for anything. I've had it ever since I was a little girl about your age, and I've taken it with me everywhere I've been."

"Yes, I will, grandma. I love it, it's so darling. But where did you get it?"

"Why, haven't I ever told you about my ship and old Mr. Mallard who carved it for me? I thought you knew all about that."

"No, but I wish you'd tell me now."

"Very well, dear. It isn't because the little ship is valuable in itself that I treasure it so, but it's the only thing I have left from my childhood. And whenever I look at it I have such happy memories of those days when I lived with my father and mother and brothers and sisters in the big yellow house at Lancaster, that it means a great deal to me."

"And are you the only one of them living now?"

"Yes, but I have my children and grandchildren, and that's a lot to be thankful for. You remember I've told you I was the youngest in our family. There was one sister named Margaret and another, Anne, and my brothers were Albert, John and George. We all played together and had great times with the other children who lived in the neighborhood. Sometimes, though the older girls didn't want me with them and would try every way they could to get rid of me."

"Oh, I know what you mean, grandma. I'm the youngest in our family too."

"Well, one day when we girls were together and they didn't want me any longer, they tried everything they could think of to get me to leave them, but I just wouldn't budge an inch and they got so angry they didn't know what to do. Finally Margaret—she was the oldest of all—looked up the road where we were playing, and pointing to some one who was coming down, cried out, "Oh, girls, run, as fast as you can! Here comes a Gipsy"!

"Now, that one word 'Gipsy' was enough to make me run like the wind. For I was always a timid child, and there was nothing in the world I was so afraid of as Gipsies."

"Why, what do you mean, grandma?"

"Well, of course, Gipsies don't mean anything to you, living in a big city the way you do, and they're not nearly so common now anywhere as they used to be. But years ago in the country these people, dark-skinned, dark-haired men and women, in picturesque clothes, wandered about from town to town, living in tents, telling fortunes, and selling baskets and other things that they made."

"As I was saying, as soon as Margaret said 'Gipsy' I started running, so fast that nothing could have stopped me, and I never looked behind me to see who was following. I knew I wasn't going in the direction of home, but the next best place was old Mallard's shop and toward that I went and didn't stop until I fell down on his steps all out of breath."

"But who was Mr. Mallard and what kind of shop did he have?"

"Oh, he was the dearest old man that ever lived, and next to our own fathers we children of the neighborhood loved him best, and I especially. He was a carpenter by trade and had a little low shop where he made doors and blinds and pieces of furniture. It was fascinating to watch him at his work, and we used to like to take the long shavings from the wood he was planing, and play they were curls. He could tell the most wonderful stories and on rainy days we'd all collect there and listen as long as he was willing to talk. I can remember some of his stories even now."

"Will you tell them to me?"

"Some day, perhaps, when there's more time, but I shall have to help your mother after I finish this story. Just as I fell down on his steps Mr. Mallard came to the door and seeing me lying there said: 'Why, Clarissa Bartol, what ever is the matter with you? Come up here and tell me all about it'.

"As soon as I could get my breath I began talking, and as he looked up the road, he said: 'Why, I don't see any Gipsies and the girls have disappeared, too. There's old Mrs. Longley coming down this way with a basket on her arm. Perhaps Margaret thought she was a Gipsy, but I'm rather inclined to think she wanted to frighten you so you'd run away and leave her and the older girls to play by themselves. Wasn't very nice of her, though, was it? Now you come right into the shop and we'll see if we can find something pleasant to do'."

"But was it a real Gipsy?"

"No, it was, as he said, just Margaret's way of scaring me to get rid of me, as she admitted afterwards when mother asked her about it. But once I was in the shop with my good friend I forgot all about the Gipsies and Margaret and everything else but what he was saying to me. 'How would you like me to carve you something?' he began. 'I've got some nice new soft wood that's just the thing. What shall it be?'

"I didn't know what to answer him, so after a little he said, 'How about a little ship like the one I was telling you of last week that I crossed the Atlantic in when I was a boy? Maybe I can's finish it today—but I can start it'.

"So he took out his jack-knife and a smooth piece of white wood and began whittling. I sat up on a high bench watching him, and as he worked he talked and told me of his home in England and his family and the good times they used to have together. The minutes passed so quickly that I didn't realize the morning had gone until my brother John stood in the doorway and said he had come to take me home for dinner."

"But how did he know you were there?"

"Oh, all the family always knew I was at the shop if they couldn't find me anywhere else. I didn't want to leave Mr. Mallard or the little ship that was almost finished, but the old man said he couldn't spend any more time on it that day as there was work he must do. But he promised that as soon as he could, maybe that night, he'd varnish it and make the sails and in a day or so it would be ready for me to take home and put with my other

toys. Children those days didn't have as many as you do now, and so I think we treasured them a great deal more. I know I did that little ship."

"I don't wonder, grandma, it's so lovely. But how did he ever make it so perfect? It's exactly like a big ship."

"Oh, he was a real artist and should have been carving beautiful things in Italy instead of having to be a carpenter in a little New England town. But he was happy at what he was doing, and made everybody else happy, so I guess it was all for the best the way it was. For, after all, happiness is the best thing in the world, isn't it, Marjorie?"

"Yes, grandma, and I'd like to hear more about old Mr. Mallard very soon."

"You shall, dear, and if you're very careful, you may keep the little ship on the bureau in your room as long as you stay here."

"Oh, thank you, that will make me very happy, and that's what you want me to be. I guess that's why you told me this story, isn't it?"

Perhaps so. Now come, we must help your mother get supper."—Gertrude F. Scott.

A Song for Being Busy.

If you were busy being kind,
Before you know it, you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad,
And cheering people who were sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you met.

If you were busy being right,
You'd find yourself too busy, quite,
To criticize your neighbor long,
Because he's busy doing wrong.

—Junior Life.

Jolly Mr. Wind.

"I don't like the wind!" cried Betty, as she lay in her little bed, waiting for her nap to come along, while she listened to the wind "woohing" about the house.

"You don't!" said a weenty voice that sounded so like a chime of bells that Betty sat right up in bed, to see a dear little Butterfly Fairy teetering on the brass bedpost.

"No," she repeated, "I don't like it. It rattles the windows and makes the trees squeak. I wish it would never blow. I don't see what it's good for!"

"Dear me!" cried the Fairy. "Come!" And in a moment Betty found she, too, was a Butterfly Fairy with silvery wings floating far away.

"See that boy crying?" asked the Fairy. "His kite won't fly. You didn't like the wind and it stopped blowing."

"It's a beautiful kite," said Betty. "Looks like a bird."

"Yes, his uncle sent it from Japan."

"I wish the wind would blow. I'd like to see it fly."

"You would?" asked the Fairy. "Then watch."

The fairy wand swept the air, the wind began to blow, the bird kite spread its wings and soared higher and higher, while the boy shouted with joyous laughter.

"It's a lovely game," said Betty. "Show me some more things the wind can do."

Betty and the Fairy floated on, and presently paused above a group of children gazing sadly at some wee boats lazily rocking at the end of a stream.

"How unhappy they look," said Betty.

"Yes, they are very poor and have few toys. Their father carved them each a little boat; the mother made the sails. Today they were to celebrate a birthday by sailing them, but a certain little girl didn't like the wind, and it stopped blowing."

"Oh, make it blow. I'd love to see the boats sail!" cried Betty, and in a moment the wind began to whistle its merry tune, the sails filled, and the boats glided along so fast that the boys had to run while they held tight to the strings lest the boats sail far from shore."

"Don't they look pretty!" cried Betty. "Just like sea gulls."

"Indeed they do; but we must be off."

As they floated above a certain village, Betty exclaimed, "Oh, how untidy it is!"

"Yes, because you didn't want the wind to blow. The wind has a fine broom and tidies up the world as nothing else can."

"Let it sweep the streets. I'd love to see it," said Betty.

"The wind is a cheery body. It always sings as it works," said the Fairy, and they listened to its song while it swished its great broom about, sweeping the dust and papers in a swirling mass far away, leaving the village streets as clean as a whistle.

"Isn't it lovely!" cried Betty, clapping her hands. "I didn't know it could really sweep."

"There is no end to the things it can do. Come over here where you can see that line full of soggy wet clothes. If the wind could blow for a while they would quickly dry, and that little mother could take them in and sprinkle them ready for tomorrow's ironing. If it doesn't blow, her work will go wrong all the week, and then she just can't take the children to the circus Saturday."

"Let it blow!" cried Betty, and in a moment the clothes were gayly flapping in the breeze, while Betty watched, amazed to see how fast they were drying.

"See that flag!" she said presently, as they sped onward. "Doesn't it look beautiful fluttering so gayly."

"Of course, but it's the wind that tosses its colors about; and see the clouds, they look like a flock of sheep tumbling around on the blue sky; and do you see that splendid gold rooster on that barn? You can almost hear him crying, 'Cock-a-doodle-do, the wind and I show you when to plant your grain and what to do today because tomorrow it will rain'! It is most important for the farmers to know what the weather is to be, and the wind tells them as the rooster rides on his merry-go-round. In Holland almost everything is done by the windmills. If the wind didn't blow Holland would be sad indeed."

"I wish I could see the wind," said Betty. "He is so splendid."

"That's one reason why he is so splendid, because you can't see him. I want to show you one more beautiful thing the wind can do. It can play beautiful music, the sweetest you can imagine. Come."

Wonderingly Betty followed, to see presently a dear little boy sitting on a porch near a window in which was placed an aeolian harp. The child sat patiently waiting, with such a wistful little face that Betty asked, "Why is he so sad"?

"He can not see the beautiful world. Some one gave him this harp, but it can not play unless the wind blows. Listen!"

"I don't wonder that he wanted to hear it," said Betty. "I never heard such beautiful music!"

They listened for a while to the harmony breathed forth from the wind-swept strings. Then Betty found the music had done its work; the boy was asleep with such a smile of peace and joy that she whispered gently: "I love the wind. I hope it will always blow. I love to feel it kissing my cheeks, and I am so glad I know about it."

"Of course you are. He is one of the busiest of Mother Nature's children—a jolly rollicking fellow, and we just couldn't get along without him."

As the Fairy talked they were floating towards home, and soon Betty found herself snuggled in her little bed listening to the "wooh-ing" sounds.

"It 'ha ha ha's' every time it does one of those splendid things; and now it's singing me to sleep," she murmured as the drowsy eyes closed and the wind song grew more and more gentle and finally died away.—Storyteller's Magazine.

In the Rose Garden.

Nina was out in the garden one bright morning—the beautiful rose garden with many colors and kinds of roses blooming everywhere, and the long, white path that led under arches and past drooping bushes up to the great house. Nina had thought it the prettiest and most wonderful place in the world when she first came with her mother to stay at Uncle Anson's, but she was growing tired of it now.

"There's nothing to do, and nobody to talk to," she said this morning, as she walked up and down. "I'm tired of just roses."

"Oh-h! I wouldn't ever be tired of 'em!" said a small voice near her.

Nina turned quickly, and there, looking over the gate, was the little, round face of a boy.

"Why, where did you come from?" asked Nina in surprise.

"From home—'way down the road," answered the boy. "I come here 'most every day to see the roses, and then I go home and tell mother 'bout 'em. You see she has to make the sewing-machine go all the time, so she can't come herself, but she says it rests her to hear about 'em—bushels and bushels of 'em and the green grass. She says when I tell her about them she can 'most see and smell 'em."

"Well!" said Nina, wondering at that way of enjoying roses. "Didn't you ever take any home? Of course you couldn't, though, unless— Wait a minute and I'll get you some. Yes, I can," she added quickly, as the little boy seemed half frightened. "Nobody cares how many I pick."

Pink roses, white roses, great crimson roses and yellow roses—Nina picked all kinds to fill the eager hands held out for them. "I want your mother to see them all," she said, "and tomorrow there'll be fresh ones for you—I'll ask uncle's housekeeper, though I know it's all right—so you must be sure to come."

Nina watched every day for her lit-

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tle visitor, and they grew to be good friends.

"They don't wither all in one day," said the boy, touching the pretty leaves lovingly, "so my mother divides 'em into smaller bunches and gives 'em to folks that don't have any. My, but there's one poor, lame girl that's glad to get them! Mother says that's what we ought to do with things—pass 'em on."

Nina went slowly into the house that day busy with a new thought.

"Mrs. Harris, don't you think I might tie up some roses every day when we drive into town, and give to the children we see in the street?" she asked the housekeeper. "When people have good things they ought to pass them on, don't you think?"

"Bless the girl!" laughed the housekeeper. "Yes, indeed, honey, do it. It'll be good for the roses, good for the children and good for you."

In that way Nina found a flower path to new friends and something to do.—Ruth Cody.

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Copy for this department must be received not later than Tuesday of the week on which it is intended that the first insertion shall appear.

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Miss M. T. Bargamin, Richmond, Va.	3.00
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From an "Eye Witness in Korea":

"The southern part of Korea is almost inundated with lepers, and at the present time there are three large leper asylums supported by the mission to lepers I had the privilege of visiting two of them.

"It is a sad sight, but wonderful spiritual blessing has been manifested amongst the lepers and by far the larger number of the patients are truly converted. Directly one is converted, he seeks to lead his companions to Christ.

On my way out to one of the asylums, there met us a little girl of some twelve years of age, who kept falling down before us and trying to kiss our clothes, begging to be taken in. She was a leper.

"It is the hardest duty of the superintendents to refuse cases because there is no room! The girl followed us all along the road, crying aloud.

"We inquired into her history and found that her father was an inmate—a leper; where the mother was nobody knew. The girl was alone and had been sleeping for months anywhere she could find a corner.

"It so happened that one patient had left that day, so there was room for just one, and it was most touching to see the joy of the father and especially the little maid when she was told that she could come in for treatment.

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Deaths

RATHBONE: Died, suddenly, July 29, 1927, at Lausanne, Switzerland, KATHERINE McKIM RATHBONE, wife of Henry G. Rathbone, of Liverpool, and oldest daughter of the late Rev. Dr. Randolph H. McKim, of Washington, D. C.

MRS. CHARLES S. McNULTY.

Died, in Roanoke, on Monday, August 1, 1927, in the 48th year of her life, ANNA AYLETT McNULTY, wife of Charles S. McNulty and daughter of Major and Mrs. William A. Anderson, of Lexington, Va. Burial was in the Lexington Cemetery on Wednesday, August 3d. She leaves five children, Frances, Anne, William, Mary Louise and Charles.

Her death was sudden and the news of it was a shock to the community and her friends everywhere.

Mrs. McNulty was of unusual charm; a splendid well furnished mind, a character of marvellous sweetness and force. The testimony of those who have always known her intimately is that in childhood, girlhood, young womanhood and maturity she ever showed sweet, loving consideration to all; sympathetic, kindly attention to parents and elders; always interested and active in things worth while and was an unconscious guide for companions toward the higher reaches of life and happiness. She loved her church and was a force in the things pertaining to the Kingdom of God.

Her life shone brightest as wife and mother, her home reflected her beautiful spirit and she was always gracious and tender in her family and with her large circle of friends. Her loss is great and the consolation is that she has been taken to the glory of Life Everlasting.

A large family connection and many loving friends stood with aching hearts and bowed heads as the body was committed to the earth according to the sacred rites of the Church, and the hymn, "Peace, Perfect Peace", was sung.

"Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them."

CHURCH INTELLIGENCE

(Continued from Page 16.)

Mr. Franklin to Visit the Diocese.

Mr. Lewis B. Franklin, Vice-President and Treasurer of the National Council, has consented to come to Southwestern Virginia for a series of conferences with vestries in September, the discussions to center around the general work of the Church at home and abroad.

According to present plans the arrangement of the conferences will be as follows:

On Friday, September 16, Mr. Franklin will be guest of honor at a supper in Staunton, at which will be present the members of the vestries and men's clubs of the two Staunton churches and of St. John's at Waynesboro and, it is hoped, Churchmen from other nearby places.

On Saturday, the seventeenth, there will be a similar supper with the vestrymen and men's clubs of the two Lynchburg churches and adjacent parishes.

On Sunday, the eighteenth, Mr. Franklin will address the congregation of St. John's Church, Roanoke, at the Morning Service, conduct an afternoon conference with the Churchmen of Roanoke and Salem and, at the Evening Service, speak in Christ Church.

At these conferences it will be possible for a large proportion of the men in this Diocese to meet and hear Mr. Franklin and discuss with him the various problems in the missionary work of the Church.

A Sunday-School Class Goes Camping.

During the last week in June Mrs. T. Boyd Brown, a teacher in the Sunday School at St. John's, Wytheville, took her class for a camping trip on the Newberry farm, near Kent Station, East of Wytheville. The outing was greatly enjoyed by the members of the class and a number of their friends.

The Rev. Devall L. Gwathmey, rector of St. John's, held a preaching mission at Grace Mission, Appalachia, in July. On the Sunday he was away from his own church the Rev. J. Haller Gibboney, Jr., conducted the Morning Service at St. John's. In the evening Mr. Otto Simmerman made a report to the Young People's Society on the Summer School at Sweet Briar, which he had attended as the representative of the Society.

The last Friday in July the members of St. John's Sunday School enjoyed their annual picnic at "The Turn Hole" on the Lee Highway, west of Wytheville.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Two Episcopal clergymen, who have been the preachers recently at the open air services at Temple Heights, held on Sunday afternoons, are the Rev. E. Pinkney Wroth, rector of Christ Church, Georgetown, and the Rev. Clyde Brown, rector of the church at Woodside, Md. Temple Heights is located at the intersection of Florida Avenue and Connecticut Avenue, and the services are under the general direction of Rev. John C. Palmer, Grand Chaplain of the Masonic Order. Ministers of the different denominations are invited each Sunday to preach.

The preacher at the open-air service, Washington Cathedral, on Sunday afternoon, August 14, was the Rev. A. Gayner Banks, Director of the Society of the Nazarene.

The meeting of the Diocesan Pageant and Drama Society of Washington, which was to have been held recently at the residence of Mrs. Marie Moore Forest, on Seminary Hill, Alexandria, when the members were invited to have luncheon and spend the day, has been postponed until further notice. This Society is planning intensive work during the coming year in preparation for the General Convention of the Church to be held in Washington, October, 1928.

The Rev. Charles T. Warner, rector of St. Alban's Parish, is spending his vacation in camp in the Shenandoah Valley with the Rev. Giles B. Palmer, rector of St. Stephen's Church, Westhampton, Richmond, Va.

The Rev. James H. W. Blake, rector-emeritus of Christ Church, Georgetown, and Mrs. Blake, are visiting their son and daughter, Mr. and Mrs. Vinton Blake in Akron, Ohio.

M. M. W.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

The Bishop of Long Island has been devoting the summer Sundays to the large summer communities on Long Island. On June 26 he visited Trinity Church, Greenport, and confirmed forty persons. On the following Sunday, July 3, he celebrated the Holy Communion and preached in St. Andrew's Dune Church in Southampton. Here, in the course of his sermon, he called attention to the large number of rapidly-developing communities on Long Island, especially in Queens, and asked the members of the congregation to consider, as they looked over the square miles of standardized houses with no church spires arising in their midst, whether that significant fact did not challenge their Christianity and their patriotism. A member of the congregation wrote an article describing the effect of this statement and the Bishop's appeal, which was printed in four or five of the larger New York papers, and in thirty or more papers of Brooklyn and Long Island. One result of that sermon and of the publicity which was given to it has been the setting aside in at least a dozen communities of desirable sites for new churches.

On July 17 the Bishop preached in the morning at Bridgehampton, in the afternoon at Hampton Bays, and at night in St. John's Church, Southampton, where he confirmed forty persons.

On Sunday, July 24, Bishop Stires preached in Quoyne, greeted here as in all the other summer communities by a congregation which filled all available space. Again in Quoyne, great interest was expressed in the Bishop's plan for the building of new churches in the new and rapidly-growing communities. He has been assured of strong cooperation in the development of his plans. On Sunday, August 21, the Bishop is to preach in St. James' Church, St. James, L. I.

The Bishop's health is excellent and he declares that the more intimate contact with these large summer congregations has been an encouraging and exhilarating experience. He believes that much good for the Church and the diocese will result.

At St. James' Church, St. James, L. I., of which the eVn. William Holden, D. D., Archdeacon of Suffolk, is the rector, they are making a feature of their Sunday evening services, and to this end are having some notable men as their preachers. On August 14, the Rev. Philip J. Steinmetz, D. D., of Philadelphia, was with them, and on August 21, the Rt. Rev. Frank Cerighton, D. D., Missionary Bishop of Mexico, is expected.

Teh Rev. Samuel C. Fish, rector of St. John's Church, Southampton; St. Ann's, Bridgehampton; St. Mary's, Hampton Bays, and the new mission at Westhampton, all of Long Island, is recovering from the effects of his recent serious fall, in which his arm was broken, and his head badly cut.

Bishop Nicolai, of Jugoslavia ,was the preacher at the Cathedral of the Incarnation, Garden City, L. I., on Sunday afternoon, August 7.

M. E. S.

Personal Notes

The Rev. William Way, D. D., rector of Grace Church, Charleston, S. C., has been elected the director of the American Peace Society for the State of South Carolina. Dr. Way has been President of the New England Society of South Carolina for ten years, and for a time President of the Charleston Rotary Club.

The Art of Living Together.

Unless the world learns the art of living together, the world is not going to get anywhere, either in its thinking or in its doing. We have learned the art of fighting together, either along with each other or fighting against each other, and we have learned the art of dying together. That was done and done remarkably well recently, but the art of living together is much more difficult, and we have not yet learned that art, but we must, or there is no possibility of the world's reaching any goal whatsoever. Where there is the will to dominate on the part of the individual or the nation, it is impossible for people to live together in the right way. Similarly, there is the spirit of self-determination, than which there is no more destructive agent. When each people or each nation takes unto itself the power to live as an isolated, self-determined unit—in that way lies madness; it is but the wedge that will split asunder and destroy the whole world.

Unless the different colors and races learn the art of living together, there is a grave possibility of war, far more terrific than the Great War. If we are to have one goal for one world, then we must have that goal such that every part of the world will be working toward it. When we talk of the white race and all its great achievements, we must remember what the rest of the world has done—that there was a great Chinese nation before we had clothes, and that Japan was a power long before there ever was the Christian religion. We must try to see the best in each other, and not the worst; we must discover the plan of open diplomacy and of meeting together to discuss our differences. There will be sharp differences at first, of course, but out of these will come the art of living together. When we see that in making a world we need the idea of this race, the note of that race, the color of another race, and the civilization of still another race, that we need all to make up the picture, then, and then only, shall we have learned the art, the divine art, of living together.—Archdeacon Fotheringham, in "The Advertiser", London, Ont.

Conversion.

I believe that the explanation of conversion lies in the actual advent of the Spirit of God into the heart of a man, when he opens his heart to God. Conversion is not God's overwhelming of a man without his own consent: there is a human element of cooperation in conversion. We have our own share in our conversion. And it lies in exposing ourselves to God, in going where people believe in God and talk about Him, where religion has achieved the element of contagion. And it lies, deeper still, in one day turning to God with all our hearts in unconditional surrender of our wills. In one sense, a man cannot will his own conversion: but he can fulfill the conditions, he can give himself, and all of himself. He can do what the Prodigal did, he can arise and go to His father and confess his wrong. He can make the surrender of himself. But surrender is not conversion. True conversion is the thing which God does for us, the work of grace in men's souls. You cannot explain the transformations of lives which you may find wherever Christ is preached with power, except upon the basis of a Presence not oneself, the presence of a Great Other, the presence of the Eternal God. No power less strong, less all-comprehensive, can work so mighty a change, and hold us to it through all a subsequent life-time. Utterly without force, with only the pressure of His own love, God makes His entrance "where He can find one humble heart wherein to dwell". What wonder men are driven to call it "the miracle of conversion!"—From Sermon by the Rev. S. M. Shoemaker, Jr.

God does not always deliver us from pain and suffering, but He does deliver us in the things which trouble; and this, after all, is a higher deliverance, and always calls forth the triumphant song which broke Paul's heart. God has larger ways of answering our prayers and fulfilling our hopes than we can ourselves suggest to Him. He can transform the thorn-pain into the triumph-song, and make an unremoved infirmity a channel of unimagined inspiration. Weakness gives God His opportunity.—J. Stuart Holden.

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"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased."—2 Peter 1:17.

"For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power."—Col. 2:9, 10.

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," "that he by the grace of God should taste death for every man."

"Wherefore God also hath highly exalted him and given him a name which is above every name: That at the name of Jesus every knee should bow."—Phil. 2; Heb. 2.

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What love for us He bore,
When thou didst send thine only Son,
That we might live, for evermore.

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When I am tempted to repine
That such a lowly lot is mine,
There comes a voice to me which saith,
"Mine were the streets of Nazareth".

So mean, so common, and confined,
And He the Monarch of mankind!
Yet patiently He traveleth
The narrow ways of Nazareth.

It may be I shall never rise
To place of fame beneath the skies—
But walk in straitened ways till death,
Narrow as streets of Nazareth.

But if through Honor's arch I tread
And there forget to bend my head,
Ah! Let me hear the voice which saith,
"Mine were the streets of Nazareth".
—Nettie Rooker.

Tertullian told in the early centuries of "the human soul which is naturally Christian"; by which he meant that between the constitution and destiny of the human soul and the religion that we have in Christ there is a natural affinity and a mutual adaptation.—Wm. Newton Clarke.



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Thoughts For the Thoughtful

Heaven is full of redeemed failures.—The Methodist Protestant.

A good housekeeper must be unselfish.

No Christian can do without private prayer and devout reading of the Scriptures.

There is no way of learning faith except by trial.—Record of Christian Work.

Every home may be a vestibule of heaven, because the Lord dwells there. —A. C. Dixon.

"There is no worse fate for a man in this life than to be compelled to live with a self that he does not respect."

He gave wise counsel who urged watchfulness over temper before ten o'clock in the morning.

The pure memories given
To help our joy on earth, when earth is past,
Shall help our joy in heaven.

We would leave, O God, to Thee,
Every anxious care and fear;
Thou the troubled thought can see,
Thou canst dry the bitter tear.

On this faith we fain would rest;
Strengthen Thou its blessed power!
Steadfast keep it in our breast,
Through each dark and trying hour.
—Gaskell.

Swiftly flowing water does not freeze. If God's grace has really touched our inner life and opened up new wells of desire, new hopes and aims and ambitions, these must be kept in action if they are not to be weakened, or lost altogether.

God can afford to wait; why cannot we, since we have Him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust God to weave your little thread into the great web, though the pattern shows it not yet.—George Macdonald.

Knowest thou Him who forgave much
The crown of thorns round His temples?
Earnestly prayed for His foes, for His murderers?
Say, dost thou know Him?
Ah, thou confessest His name, so follow likewise His Example,
Think of thy brother no ill.
—H. W. Longfellow.

Browning's poem suggests that one of the robbers crucified by the side of Jesus was among those who heard the Lord utter the great invitation of Matthew 11:28. "The face was weary; yet He spoke of giving rest—He needed rest I think—yet patiently He stood and spoke to those who gathered around him, and He turned and looked on me." The point of the story is that he who suffered by the side of Jesus proved the truth of His saying, and found Him able to make good His word.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 92. RICHMOND, VA., AUGUST 27, 1927. No. 35.

SUPERIORITY

"Know Thyself." In the two words are endless volumes of wise advice which most of us are too lazy or cowardly to heed. One of the glorious blessings of life for which we forget to be grateful is the struggle and suffering required to do right and be sensible. The similarity of needs for health and strength for our physical systems and our spiritual and mental systems is obvious. The three act and react on each other, all parts of the same intricate and wonderful machinery. Self-denial, self-restraint on food and drink, exertion, training, are necessary to keep our bodies fit and healthy. If we desire to be uncommonly strong or swift or skilled in use of limbs or members, we must endure pain, subdue appetites, overcome indolence and be clean, inside and out. If everybody could be assured of long life, health and strength while gratifying every craving and desire, all of us would be gluttons and idlers, advancement would halt and civilization would vanish because souls and minds and wills would die for lack of use. If we could get wisdom by small effort and beauty, purity and excellence of life with slight striving, wisdom and virtue would no more be esteemed or sought. We honor a good or brave man because we know he has conquered powerful natural instincts.

When we undertake earnestly to know ourselves we find ourselves in a fight. Analyzing and examining, weighing and measuring, our own motives, histories, limitations, successes and failure, good deeds and evil, is painfu and distressing work. Women who paint and dye and undergo torments to better their looks are more courageous than the average man who undertakes self examination. Foolish and futile as their attempts at concealment and cure may be, they face their own defects and blemishes frankly and endeavor to hide them from the observation of others. The average man too often puts on the paint and dye to hide himself from himself and deceive himself; and too frequently succeeds perfectly. Probably Iscariot convinced himself before his crime that he was doing a laudable and public-spirited act and when he tendered back the thirty pieces of silver felt that he had cleared himself of blame. To this day we confront the incisive indictments of conscience with brazen plea of "not guilty", flout the teaching of wisdom, defy experience and proceed to soothe and congratulate instead of hanging ourselves.

Yet most of us are delivered from the worst results of that sense of superiority—"superiority complex" as it is called in scientific jargon—which comes from superficial self-examination guided by self-glorification and admiration, indolence and cowardice. It is a natural malady of youth. It causes boys to run away from home, self-persuaded of their superiority to the surroundings. It afflicts the young when intellect is beginning to bud and is especially cirulent when there have been primary successes and honors at school or college. Unhappily, it fastens frequently on minds naturally active and receptive and capable of usefulness. The great majority of victims are saved by merciful hard knocks and encounters with kindly cruel facts. In every generation and nearly every community, however, are some who never recover. Men and women equipped by nature to be valuable, in one sphere or another, are made useless fools, occasionally lunatics; for delusions of superiority develop consistently to the delusions of grandeur which land patients in asylums. Those who avoid that fate become, usually, pitiful and nuisances. Writers producing barely mediocre prose or verse sneer at Shakespeare as crude and overrated. Men unable to operate successfully a peanut stand at a county fair deride Mr. Rockefeller and Judge Gary as mere accidents of fortune. Lawyers failing to obtain the respect of judges or confidence of clients demonstrate the errors of Littleton, Coke, John Marshall and the supreme courts. Persons of both sexes who never have made two blades of grass grow where one grew criticize scornfully the plan of creation the conduct of the universe and the ordinances of the Almighty and tell any who will listen how much better they could have done it all. Men and women, sure of ther superiority to parental authority and knowledge and the restraints and traditions of business and society, go forth boastfully to "live their own lives" and end obscure and secretly insubordinate subordinates, abnormally sensitive, believing firmly the world and fate to be in treacherous conspiracy to suppress their merits; or sink to more shamefully disaster.

Youth of rebuff and disappointment, early disappearance or age of sourness and bitterness, because mankind refuses to accept them at their own valuation, are inevitable consequences of chronic sense of superiority. Those who have done the really great things for the good of the world have been of humble spirit. Those who intend to make their lives worth while must be likewise. "Know thyself" is the hard way to freedom from the superiority complex and to real success with soul, mind and body; but it is the only way.

Alfred B. Williams.

THEY SHALL NOT PASS

History has hinged on some strategic battles. Charles Martel at Tours turned back the Asiatic hordes and saved Europe from the reign of the Koran. In the late World War, the cause of the Allies hung by a thread. When pressed to the breaking point, General Joffre summoned his troops to screw their courage to the sticking point, and resolutely dug in to resist the German Army with the words: "They shall not pass."

To apply such words to the Anglo-Catholic propaganda seems perhaps uncharitable and like an exaggeration of the existing conditions. We have no desire to be controversial; we write in no spirit of rancor or bitterness. We can say to those in the Catholic camp: "We could not love thee half so well loved we not honor more." The question is not one of ritual merely, of a preferred taste for ornate as against a simplified service. It is rather a well-directed propaganda to strike a blow at the Reformation settlement, that would de-protestantize the Episcopal Church.

It has been said that the present time is more revolutionary and important in its far-reaching consequence than the Reformation. There is little doubt but that we are passing through some similar crisis. A comparison of the two is of value. Both were born of the reaction against the intolerable subjugation of man's heart and conscience to false authority. Then feudalism had pressed its crown of thorns upon the head of the people for centuries. Priestcraft held them in a yoke of bondage to the hierarchy, shutting out the light of God's Word, while the world slumbered in darkness. The Reformation brought the truth to people by appealing directly to the Word of God. The freedom sought was that from false doctrine and from exactions of a despotic hierarchy. Today we are seeking freedom; a struggle of arms for freedom from a rule of frightfulness such as staggered the world. There are, however, subtleties and sophistries connected with the appeal for religious freedom that require a vigilant eye. At the Reformation truth was put forth in carefully worded propositions designed to protect it from error. Now the reverse is the case and the main effort is to break down all confining measures. One reason for this is that many so-called truth seekers have set up some abode of a new discovery only to find later their position untenable and themselves forced to retreat to another line of defense. Hence the shifting theories of the modern apostles of freedom require that fences be down and that they be allowed to become "roaming Catholics". Further the effort to establish truth is not by appeal to the authority of Scripture. Instead the authority often is in the man, and so dialectics are called in to remove the trouble—some authority. Therefore, to be in line with present-day thought there must be no anchorage, no stand taken, but a carefree drifting, blown about by every wind of vain doctrine, and if it blows steadily in one direction we must, like Paul in his ill-fated ship, "let her drive". The precious repositories of truth enshrined in terms that have stood the test have been, as was said of the empty tomb, taken away and we know not where they have laid them. The times are fluid—we must hold nothing firmly and definitely. Go with the procession and believe in the upward ascent of all men regardless of what the Bible says. It is this illusoriness and nebular condition of things that is a call to the people of God to "contend earnestly for the faith once delivered to the saints". Yielding to the movement of the times in this respect ,there has been a marked tendency in the Episcopal Church which has now assumed proportions that no honest man can view without great searchings of heart. If we asked the question, what does the Episcopal Church teach, that is as it is being taught, what impression does it make upon an outsider? The answer would be like the description of the elephant given by four blind men, each of whom caught hold of a different part of his body. There are in the Church men who teach that there are seven sacraments, though the Prayer Book and those loyal to it teach that there are but two. There are men who will not allow any save confirmed persons to come to the Lord's Supper. There are others who invite Christians of other names to come. There are those who teach apostolic succession and affirm that the episcopate is necessary to the esse of the Church. There are others who deny both of these assertions. There are those who practically jettison the Thirty-nine Articles regarding them as the forty stripes save one and who eliminate the word protestant from the title page of the Prayer Book and speak of the denominations as "protestant friends". Whereas others hold firmly the articles and continue to look upon many of them as the bulwark against the errors of Rome in the sixteenth century as well as now. Were all loyal to the Prayer Book there could be no doubt as to where we stand. But there seems to be "no king in Israel, every man does that which is right in his own eyes". As a consequence confusion reigns and there is teaching based on unwarrantable assumptions and so diverse from that which is drawn purely from the Word of God that it is impossible for both to claim the same ground of authority. It is well asked, is the Episcopal Church Protestant or Catholic? Is it evangelical or sacerdotal? What does it really stand for?

These are days of covenants—the balancing of power by diplomacy. Thus jockeying for position, powers have watched for the moment to strike for their own advantage and wars have resulted. An international conscience is endeavoring to do away with this in an alliance based on covenant obligations. It is the reduction of the loose ends of diplomatic jugglery to fixed and definite standards. The time has come in the Church when variegated theological interests maneuvering for position, must be subjected to the touchstone of a fixed, definite statement of belief. If the cry of too much rigidity is heard, let it be remembered that it is thus that all institutions stand. Rigidity is the law of the army. Without it the Church forgets its militant character. While men slept tares were sown. The Church of God has a sleeping sickness that is oblivious to the tares of error sown and growing and destined if unchecked to change the character of the Church. The present article is a call to arms. "The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophecy?" The Oxford Movement sowed seeds which have grown to alarming proportions. Ceremonialism was at one time feared by many and vigorously opposed. Then came a spirit of tolerance born of indifference and grounded on the supposition that such things did not impair any doctrinal statement and were of small consequence. Little by little the opposition gave way. Strong aversion changed to submission and finally acquiescence. While busy here and there, the leaven of sacerdotalism has been working. While there has been a state of passive inaction on the part of former evangelical champions there has sprung into existence a party. It has worked quietly, by religious press, and tracts, the propaganda has been at work and a sleepy Church rubs its eyes to find that despising the day of small things, a little extra form here, altar lights there, eucharistic vestments in another, we awake to find the faith once delivered in danger of being supplanted entirely. It does not require an astute mind to see that a crisis is approaching in the Church.

Judge Marsilliot has rendered the Church a great service in his splendid appeal to the laymen of the Church under the none too strong caption: "Shall the Protestant Episcopal Church Be Destroyed?" We do hope that this

booklet* will have a wide reading.

This Romeward drift is no fanciful dream Bishop Harris, of Marquette, says: "For thirty years I have watched this Romanizing process working within the Protestant Episcopal Church." And he further adds of Judge Marsilliot's book that it is a convincing and courageous piece of work.

There is no time to be lost. To those who would preserve the faith of our fathers, we say strongly read this pamphlet. The situation calls for earnest prayer and active work to defeat the efforts to take the Thirty-nine Articles from the Prayer Book. Shall we sit still and see the principles of the Reformation undermined? Shall we repudiate the heritage bought by the blood of our fathers?

The situation calls for resolute determination to say to those who would change the faith of this Church: "They shall not pass!" This is no more than Paul said to the legalizers in Galatians 2:4-5: "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

"To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."

Our liberty of faith is as much jeopardized as were the free institutions of the world in the World War. For we quote Judge Marsilliot:

"As aptly stated in a recent letter by an able Professor of an Eastern University, 'Unless vigorous measures are adopted, the Episcopal Church, as we have known it, is doomed'.

"May Almighty God, who inspired and sustained the immortal leaders of the Reformation, grant to every loyal member of the Church the courage to stand firm in the faith of our forefathers and a steadfast determination that, through prayer and organized effort, there may be preserved to us and to the generations to come the glorious liberty, won at the Reformation by untold sacrifice of blood and treasure, wherewith Christ hath made us free from darkness, superstition and sacerdotal oppression."

R.

*"Shall The Protestant Episcopal Church Be Destroyed?" may be secured from Latsch & Arnold, 97 North Second Street, Memphis, Tenn.

PRAYER BOOK REVISION

By the Reverend Edward McCrady, D. D.

IT is not the purpose of this article to enter at length into the subject of Prayer Book revision. The writer has already reviewed the principal problems involved, in a pamphlet issued by the Evangelical Society some years ago. It is here desired only to call attention to one or two phases of the subject which however persistently ignored hitherto, must inevitably be faced by the Church when the proposed Revision is finally adopted, and the New Prayer Book forced upon an unwilling minority. It is acknowledged by both parties to the controversy that the existing Prayer Book, which has come down practically unchanged from the days of Elizabeth, is filled with Reformation ideas and Protestant doctrines. It is acknowledged to be the work of the Anglican Reformers of the Sixteenth Century who were openly "protestant" toward all those teachings of Romanism and Mediaevalism which could not justify themselves in the light of Scripture and the practice of the early undivided Church, and which, therefore, in their opinion, were **"un-catholic"** in the true sense of that word. It is acknowledged that among these "uncatholic" teachings the Anglican Reformers particularly objected to the doctrine of the Mass, and carefully and laboriously eliminated from their Communion Office all those phrases and expressions which tended to emphasize this interpretation. It is acknowledged that they not only repudiated Transubstantiation, and all the beliefs and practices logically associated therewith, but they prohibited all invocation of the Virgin and other Saints, and erased from the calendar the long list of Holy Days specially set apart for that purpose. It is acknowledged that they did away with the practice of Auricular Confession, Masses for the Dead, Prayers for the Repose of Souls in Purgatory, and numbers of other things which were characteristic of Romanism. It is acknowledged that the first attempts of the Reformers to eradicate these errors were incomplete, and brought to an abrupt termination by the accession of Mary, and the re-establishment of Romanism and the Papal Authority in England. It is acknowledged, however, that with the coming of Elizabeth, Romanism was once more banished, and the Anglican Reformers finally succeeded in embodying their **protestant** views and teachings in the Prayer Book of 1559. It is acknowledged that this **protestant** Prayer Book of Elizabeth continued to be the official formulary of the Church of England until the Restoration in 1662, and the Archbishop Laud himself defended its teachings as representing "the true **Protestant** Religion established in the Church of England". It is further acknowledged that this "true **Protestant** Religion" was changed in no particular at the time of the Restoration, the Revisers of 1662 expressly stating, in the Preface to their new Prayer Book, that they had not dealt with doctrinal matters, and had no intention of departing in any particular from the **doctrinal position** of the former book which they continued to recognize as authoritative. It is again acknowledged that (in the words of our own Bishop Seymour) this "Revision of 1662 may be justly called the **last**, because no changes of any moment have been made since by the orders-in-council; which have necessarily been issued, on the accession of successive foreigners —and by the Amendment to the Act of Uniformity passed in the reign of Queen Victoria. The Church of 1662, therefore, **has been from that date and is today the ecclesia docens of England"** (Stevens, **Genesis of the American Prayer Book**, Pp. 67, 68). It must again be acknowledged that as late as 1828 her loyalty to this **"Protestant Religion"** was formally re-asserted in the act of union with Ireland, the united Church being there designated **"the Protestant Episcopal Church of England and Ireland"**, and that still again, in 1833, the attempts of the Tractarians to **de-protestantize** the Church were **officially** repudiated—the Church refusing to recognize their propaganda—and the entire movement being **"condemned by Authority"**.

Finally, it must again be acknowledged that when the American branch of the Church of England was independently organized in 1789, she officially proclaimed that she was "far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship," and that it was the basis of this explicit profession of loyalty to this **"Protestant** Religion established in the Church of England", backed by the further voluntary adoption of the name **"The Protestant Episcopal Church"** as her official title, that the Church of England agreed to confer the Episcopate, and has ever since recognized our communion as a daughter Church.

With these well known historic facts staring us in the face—with the very words **"Protestant** Episcopal Church" blazing on the title page of her Prayer Book, and certifying every official act of this communion, it is simply preposterous for any man to deny that this Church is now, and has always been a **Protestant** Church—standing for **protestant** beliefs and practices, and it is not only a difficult, but an absurdly impossible task for any individual, or Convention of individuals, to think that they can reconstruct her entire historic formulary along the lines of that very Roman model which she so emphatically rejected at the time of the Reformation—re-introducing **verbatim et literatim** into her Communion Office many of the very phrases and expressions of that Roman Mass which she had so carefully and laboriously eradicated therefrom—and still continue logically and consistently to write **"Protestant"** on her title-pages, and vehemently contend that in this wholesale reconstruction of her Liturgy and other Offices to conform to Roman usage and beliefs, she has not departed one iota from the doctrine, discipline and worship she has always hitherto professed, but is still loyal to that "true Protestant Religion established in the Church of England" by the Anglican Reformers. To **undo** all the work which the Anglican Reformers accomplished—to put back again into the Liturgy the questionable words and phrases of the Roman Formula, which they intentionally removed—to re-introduce the long calendar of Saints Days which they purposely excluded—to provide a special Col-

lect, Epistle, and Gospel which can hardly be used except in connection with the Roman rite of Masses for the Dead, which they so vehemently denounced; to scatter everywhere as seeds of future heresy many veiled allusions to the Doctrine of Purgatory, suggestive passages relating to the repose of the Souls of the dead, etc.—all of which they so emphatically condemned; to so change the wording of various Offices expressly designed to safeguard **Protestant** principles, as to **permit**—even where they do not actually advocate—**Roman** practices of various kinds—to do all these things and simultaneously declare that we are in no way antagonizing the views of our Protestant forefathers and Reformers—in no way departing from our well-known historic traditions and beliefs—and that, in accordance with the original "Resolution of 1913", we have not, in this proposed Revision, dealt with any "proposition involving **the Faith and Doctrine** of the Church"—even when we are considering the further possibility of doing away with the **Thirty-Nine Artcles**—all this is too preposterous to merit serious consideration. Is there any one so foolish as to suppose that if the Anglican Reformers were alive today they would countenance these proposed alterations, and endorse this Revised Prayed Book as a valid expression of their Protestant Faith and opinions—the changes introduced being matters of secondary importance for expediency only—merely a new dress placed upon the same old Protestant Principles to render our Prayer Book more effective under the changed conditions of modern life? We may tell that to the marines. Is it not the very boast of those who are most interested in the Revision that it strikes at the root of this despised Protestantism; and that it is their express purpose to continue the fight until they have finally righted **"the mistakes of the Reformation"—repealed the Articles of Belief, and changed the Name of the Church.**

But this is not all. The writer not only opposes the present Revision on the ground that it is anti-Protestant in spirit, and so a plain repudiation of the historic, doctrinal position of this Church—a clear renunciation of that "true Protestant Religion established by the Church of England", which this Church solemnly swore to defend, and uphold when she received the Episcopate from the hands of the Mother Church, and proclaimed to the world her official title—**"The Protestant Episcopal Church;** but he likewise opposes it because of the equally dangerous bearing of many of the proposed alterations upon many historic Doctrines of the Universal Church. There is, indeed, no formal repudiation of any portion of the Historic Faith, but the careful elimination of various passages more or less inculcating certain of these historic doctrines—nay, more! The wholesale alteration of certain Offices so as to suppress altogether the formal teaching or expression of some of these truths—so rendering the Church's real position on many of these matters uncertain and obscure—and at the same time, enabling those who will, to teach pretty much anything they please on these subjects—all this is dangerous in the extreme. Unfortunately, the possibilities which here emerge in consequence of this uncalled for weakening of the Church's attitude toward a definite Theology are too many and too far reaching to be discussed here. We can only say that it involves a humiliating and altogether unnecessary surrender to the spirit of an unspiritual, materialistic age which, with all its boasted pretentions to higher learning and education, has, in reality, passed its zenith of healthy philosophical generalization and a balanced view of life and its problems, and now in its senescence, through **over-specialization** and **dissociation**, is hastening to intellectual dissolution and death. If there is anything divine in the Church, she is here to **direct** and **mould** the times—not cowardly to **yield** to them. The sooner we realize that the age in which we are living is not a **progressive**, but a **decadent** one, the better. No era of Infidelity and Materialism has ever been a sane and progressive one, and whenever men lose their interest in Theology and Philosophy, and abandoning all faith in the transcendental and miraculous elements in their Religion, attempt to confine its application to the practical affairs of this life **only**—valuing it only for the improvement it may effect in the material condition of this life—they are doomed. "If in this life only we have hope in Christ, we are of all men most miserable." We repeat—we are by no means insinuating that there has been any formal denial of these fundamental principles in any of the proposed revisions (indeed, the whole spirit of the alterations is **negative**, rather than **positive**—the spirit of **omission** rather than of **affirmation** in matters of this kind), but the hand of Modernism is everywhere apparent. In saying this we have no desire whatever to commit the Church to the ignorance and slavish traditionalism of what is mis-called "Fundamentalism", but God save us from its antithesis—the shallow, unphilosophical "Modernism" that thinks it must deny the Faith in order to attain to learning and scholarship. The truth is that after sleeping through all the controversy between Science and Religion which has been going on for the past six decades, as well as all the speculations of the so-called Higher Criticism, Rationalism and Freethought which has been going on for a still longer period, some of our clergy and laity are just waking up to the significance of these things in their bearing upon Theology and the Historic Faith, and actually think they have made **a discovery**—aye, a discovery of such far-reaching importance that unless a wholesale and radical reconstruction of all our theological formulas is immediately undertaken, and the Faith brought into line with the dictates of modern thought, **all is lost—Christianity is gone forever.** It is all too pitiful for further comment. We can only repeat what we have already said. If there is anything divine in Christianity at all, its principles are "the same yesterday, today, and forever", under all the changing conditions of time and environment, and the Church's business is to **direct** and **mould** the thought of the age, not to **drift** helplessly with it, trimming its sails to every changing wind of new thought and opinion. If the fundamental Faith of the Church cannot stand this test, there is no use to try and remodel our formularies. On the contrary, there is nothing **divine** in them, and the sooner we abandon the Church altogether, the better. But there is no need of such scepticism; we know that our principles are eternal, and under such conditions it is only a humiliating confession of faithlessness that would prune and emasculate these formularies until they express little more than solemn nothingness.

Of course we have been speaking here more particularly of the **spirit** of the Revision rather than of its actual accomplishments. Many of the proposals, both along the line of what might be termed "Modernism", as well as in the direction of Romanism have **as yet** failed to receive authoritative recognition. It is impossible to tell, therefore, just what the ultimate result will be, and how far the final changes will affect those fundamental convictions of duty to God and one's own conscience which must necessarily take precedence of all other considerations. Humiliating as the concessions to "Modernism" may yet prove, it is unlikely that they will reach such a crisis, but the extent to which the Romanizing movement in the Church may be carried, gives cause for serious apprehension. If it has already reached that point of absurdity where it appears to be regarded as a crime for a man to call himself a Protestant in a Protestant Church (remember our title—"The **Protestant** Episcopal Church")—no one can safely predict what may or may not happen. For our own part, at the time of our Ordination we swore obedience to the Protestant Episcopal Church, and it is to this **"Protestant** Episcopal Church" that we owe allegiance today, **and to no other.** It was her **protestant** interpretation of Catholic Truth—as set forth in her Prayer Book, Articles, and other formularies—that we then formally promised to defend; it was to "minister" . . the **Doctrines** and **Sacraments**, and the **Discipline** of Christ, as the Lord hath commanded, and as **this (Protestant Episcopal) Church hath received the same"** that we then agreed. For thirty-five years we have continued faithfully to perform these vows and pledges. If the Church should now repudiate her Protestant Name and heritage—should no longer administer her Sacraments according to that **protestant** interpretation she has ever placed upon them—should now abandon that Protestant **Doctrine** and **Discipline** that has ever distinguished her in the past—in short, repudiate her entire historic teaching—that, indeed, would be a sad day for us; but we would not hesitate a moment as to what our duty would be in such a crisis—**we should continue to stand loyal to our Ordination Vows.** It is not we who will then be leaving the Church, but the Church which will then be leaving us. All we ask is the privilege of being allowed to remain loyal to our Ordination vows, and to worship as we have always worshipped in the past.

Now can I cease to pray for thee—
Somewhere in God's great universe thou art today.
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?
What matters it to Him who holds
Within the hollow of his hand all worlds, all space,
That thou art done with earthly care or sin?
Somewhere within His ken thou hast a place;
Somewhere thou livest and hast need of Him;
Somewhere thy soul sees higher heights to climb;
And somewhere there may be valleys dim
That thou must pass to reach the hills sublime.
Then all the more that thou canst not hear
Poor human words of blessing, will I pray
O true, brave heart, God bless thee whersoe'er
In His great universe thou art today.

FOR GOD AND HUMANITY

A WORLD CONFERENCE

By Thomas F. Opie, D. D.

WHAT seems to me the most significant event in the history of the Christian Church since the Reformation, if indeed not in the whole life of the Church since the earliest days, was the World Conference on Faith and Order (Christian Unity), at Lausanne, Switzerland, August 3 to 21. Lausanne is an ideal and beautifully fitting setting for such a conference. Set like a great jewel on the crescent of that great inland mirror of nature, Lake Geneva, Lausanne furnishes picturesque, colorful and romantic environment which seemed indeed spiritual and mystical of themselves. Such beauty! Such atmosphere! Such mountain glory and inspiration!

The Lausanne Cathedral, set like a light upon a hill, and the famous Aula University hard by, furnished meeting places for the several sessions. On Wednesday morning, August 3, the historic conference opened in the Cathedral, with invocation and Bible reading by the local pastor, Dr. Pasteur G. Secretan. The hymns, "Hail Jesse's Root and Jacob's Rod" and "Holy God, Thy Name We Praise", the Lord's Prayer and the Apostles' Creed were sung or said by the vast congregation, which filled the church, each in his own language—the hymns being printed in French, German and English, the official languages of the conference. It was a thrilling and soul-stirring experience, putting in motion currents of spiritual force and social and international esprit which must encircle the globe and bring hope to a race almost hopelessly enmeshed in prejudice and torn by dissidence and disagreement. It matters not that the conference could not, in the nature of the case, commit its attendants to any official posiion on maters of congregational or denominational belief or polity. The great conclave took hold of the imagination, the wills and the hearts of the five or six hundred picked leaders in attendance and was, per se, of world-wide effect and universal intent and significance.

To hear men from every nation and every quarter of the globe discuss Christian fellowship and faith and other matters vital to the life of the Church and humanity, in three languages—and to listen to the interpretation of all that was said in at least two other tongues than the original—was dramatic indeed. It also presented the difficulties attendant upon the want of a universal language, which difficulties, though real and far-reaching, were at least temporarily surmounted by the alert and proficient interpreters, four of whom were kept constantly at work. The expert and ready skill in translation and immediate interpretation to the understanding of the French, English and German visitors, as well as to hundreds who were of other tongues, but who had understanding of these languages, was one of the marvels of the conference. (It is significant that on the week before this conference. (It is world-wide meeting was held at Geneva, just across the lake, in the interest of a universal tongue, Esperanto, with men and women in attendance from all parts of the world, interested in furthering one language for all peoples everywhere.)

.Bishop Brent's sermon at the opening service was a masterpiece in simplicity and in diction. It gripped all hearers and made an impression that could be felt throughout the Cathedral. It was delivered in English, but was available in French in printed form to those not conversant with the original tongue used in its delivery. The discourse was based on John 17:20 to 25. "If unity has slipped from us," said the speaker, "it is the fault of the whole world. Every section has shared in disunity—all must share in unity. It can be done. It must be done; not by controversy, but by conference, in mutual appeal to fellowship and love. There are patches of unity now, but we need a manifestation of that unity that is in every heart."

After the service of worship the business sessions opened in the University Hall, an artistic and colorful setting with its lovely painted walls and ceilings, all of which were covered with impressive and arresting mural paintings of a high order. There were addresses by Dr. Werner Elert and Dr. Eugene Choisy and by the Most Rev. Metropolitan Germanos and the Most Rev. the Archbishop of Armagh, Primate of Ireland. The last named said in part: "Unity of the body (Church) must be indestructible. The body is the whole group of all those who believe and are baptized. Imagine a man coming from Mars to visit the earth. He would not think that Christ's influence and power were limited to the Orthodox Eastern Church, or to the Church of Rome, the Anglican Church, or to the Presbyterians! Unity of the body depends upon unity of the spirit which must precede unity of the body. Machinery and organization cannot solve our problem. Schemes and formulae and creeds cannot bring us together, if at least we are not at unity. We are not here to devise a scheme, which, like some picture puzzle, shall arrange itself into a perfect picture—but to advise in prayer and in fellowship and communion on the common love of God and His will and purpose for us all."

At the first business session, Bishop Brent, of the Episcopal Diocese of Western New York, who has for years been the world's foremost leader in the matter of unity and of international adjustment through religion, was chosen chairman of the conference amid great enthusiasm. Mr. Ralph Brown was elected general secretary, and Mr. George Zabriskie, of New York, treasurer. Both Bishop Brent, as chairman of the continuation committee, and Mr. Brown as secretary of this committee, have worked untiringly and hopefully for a united Church in a united world. The election of officers gave the World Conference its actual existence, as previous to this it was only an idea. So that for the first time in its history Christendom, whose hands have been tied against the momenteus solution of world problems of peace and war and all the vast and mighty matters that have bearing on the life of the human family as a whole, now has a world-extensive organization looking to the ultimate unity of its numerous divisions. It seems incredible to one who likes to consider himself a citizen of the world and a member of the Church Universal, that Christendom has had to wait so long for an autonomy whose chief concern is the uniting of the innumerable parts that compose the disunited whole! But we look for a new and better order, now that there is at least a frame work of universal proportions—a body that can at least devote itself to a discussion of the insanity and the futility and the grotesque folly of indefinite persistency in Christian prejudice, misunderstanding and ill-will.

Other American representatives than those mentioned who had part in the primary world conference of the Church were: Dr. S. Parkes Cadman, President of the Federal Council of Churches of Christ; the Rev. Floyd Tompkins, Jr., Secretary of the Episcopal Commission on Faith and Order, and Associate Secretary of the Conference; Bishop Manning, of New York City; Dr. Charles C. Selecman, President of the Methodist University of the South. Dallas Texas; the Rev. Peter Ainsley, the Rev. William P. Merrill, Bishop Francis McDonnell McConnell, Dr. W Cosby Bell, of the Virginia Episcopal Seminary, and Bishop William A. Brown. It is an admitted fact that the Protestant Episcopal Church of the United States has for ten years or more been the principal Church which, as an organization, and also through individual leaders, has led the whole of Christendom in the matter of organic unity. Now that the first world-wide conference has been launched successfully and come to a close (as it will have done by the time this appears in print), it is likely that every branch of the Church of Jesus Christ will bring the question of unity more and more to the front, as the delegates to the world-wide meeting go back to their several denominations charged with the high purpose of a visible union in Christ and a harmonious ultimate solution of all the vexed and baneful matters that have grown out of separation of the several members of the same body.

Such questions as the following were discussed with splendid clarity and with an earnestness that challenged the hearts and wills of everybody in the conference: The Call to Unity; The Church's Message to the World—The Gospel; The Nature of the Church; The Church's Common Confession of Faith; The Necessity of Christian Unity—for Fellowship, and Cooperation, for the Furtherance of Missionary Activity and for the Preservation of Christian Truth; The Chruch's Ministry; The Sacraments, etc.

The press galleries were filled with reporters who spread the news of the conference to the four points of the compass in many different languages. There were perhaps a hundred reporters, representing the principal press bureaus of the world, local and daily press in a number of different lands; writers for Church periodicals and religious journals everywhere the Church is known.

Currents of thought and strong spiritual forces have been let loose and have been given the wings of the morning—to proclaim to the world that at least a few men are henceforth to be evangels of unity and harmony and Christian report, and that from now forward concerted efforts will be made to bring together the bleeding fragments of Christian peoples to the healing and annealing

of the hurts of the world and to the better understanding of various groups that have not understood each other nor cooperated to the end that peace and justice, religion and morals may have free course in the affairs of the whole human family. Henceforth the watchword of the churches must be, not for self and for self-exaltation and pride of mind—but "For God and Humanity".

Lausanne, August 4, 1927.

DAILY NOTES ON THE SCRIPTURE PORTIONS

By the Reverend W. Graham Scroggie, D. D.

THE SCRIPTURE UNION.

SUNDAY, AUGUST 28—ST. MARK 9:1-13.

Subject Title: The Crown is Reached by Way of the Cross.

THE MESSAGE.

THE Transfiguration of our Lord, coming when and where it did, is full of meaning. The ministry of Jesus was drawing towards a close, and He had begun to prepare His apostles for the final scene (8:31). Having spoken to them of the cross, He now points them to the crown (8:34; 9:1). The place was Hermon (10,000 feet high). The time was a week after Peter's great confession (2). The immediate circumstance—Christ was praying (Luke 9:28, 29). The company consisted of the Divine Father, the incarnate Son, two Old Testament saints, and three New Testament saints. The object was to foreshow the ultimate triumph of the Kingdom of God (1). Let three things be marked: (a) The significance of the men who there met. Moses and Elias, representing the Old Covenant, and that in its two great parts: Moses, law; and Elias, prophecy. Peter, James, and John representing the New Covenant. These five came together by different ways. Moses had died and was mysteriously raised (Jude 9); Elijah had been caught up without dying; and the other three were led (2) into the scene by Jesus. (b) The revelation of the O. T. was interpreted and consummated. That revelation was divided into three parts, the Law, the Prophets, and the Psalms (Luke 24:44), from each of which the Father now quotes in His attestation of the Son (Matt. 17:5, cf. Psalm 2:7; Isa. 42:1; Deut. 18:15). And this leads to (c) The centrality of Christ in revelation, history, and glory. There were two high mountains in Christ's earthly experience: one at the beginning, when the devil tempted Him to take the kingdoms of the world without facing the Cross; and the other, at the end, when the Father proclaimed His universal Lordship by way of the Cross. What at the beginning Jesus refused, at the end He received: He lost that He might gain; He suffered that He might reign. We should understand this transfiguration revelation better than the disciples did (9-11).

Today's Thought: "Jesus Only" (8).

MONDAY, AUGUST 29—ST. MARK 9:14-32.

Subject Title: The Claim of the Valley on the Mountain.

THE MESSAGE.

Down from the glory into the gloom! That is the way that Jesus and the three disciples had to take; and it will often be our way too. It would not be good for us ever to be on the sunlit heights: the valleys below are calling us. Nor will it do for us to be forever in the valleys, we need for our work there the inspiration which can come only on the mountain-top. Life is made up of mountain and valley experiences; and by the former we are equipped for the latter. The disciples who had not been on the mount were put to sorry straits. A distracted father had appealed to them to cast a demon out of his only son, who was the victim of epileptic lunacy. Now they had been commissioned by their Master to do this very thing (6:7, 13), yet here they were utterly impotent. But at the critical moment Jesus arrives. He does not, however, deliver the boy at once. He had some lessons to teach, and the father, the disciples, and the crowd had some things to learn. Follow carefully the details in verses 14-24, and mark especially verses 22, 23. Jesus said, and says still, "It is not a question of whether I am able to perform, but of whether you are able to believe; not of My ability, but of yours. All things are possible to him that believeth". Do you believe that if you have faith, omnipotence will work on your behalf? This sorely stricken father had only a little faith, but with it he laid hold of Christ, and not in vain. But why could not the disciples cast out that demon? There had been too little prayer and self-discipline (29). C class forces will not do for A class foes. For his own work the devil is always at his best; and this we should always be for ours. Now, for the second time, Jesus tells His disciples of His coming Passion (30-32). Not understanding Him, why were they afraid to ask?

Today's Thought: "All Things are Possible to Him That Believeth."

TUESDAY, AUGUST 30—ST. MARK 9:33-50.

Subject Title: Warnings to Disciples.

THE MESSAGE.

Jesus is back in Capernaum, and being alone with His disciples, He warns them against three evils, in danger of which we also stand. 1. Beware of False Ambition (33-37). The disciples' hopes of the coming Kingdom had revived, and as they journeyed they had argued with one another as to which of them was to be pre-eminent. This shows at any rate that Peter was not recognized as such. But think of apostles quarrelling about that! Well, Jesus sets before these ambitious men a little child, the embodiment of simplicity, humility, purity, trustfulness, and lovableness; and He said, "Whoever is like that will be pre-eminent". The highest place in the Kingdom of God is not for scramblers, but for the humble and the true. 2. Beware of Fleshly Intolerance (38-41). Whoever would have imagined that the man who could speak as John does, in verse 38, would be capable of writing the Fourth Gospel! What contradictions we are! Compare verse 38, with Matt. 12:30. These are "two tests" to be applied in quite different circumstances; by the one we are to test our own devotion to Christ, by the other we are to test the judgments we are apt to pass on our neighbors. The one is for ourselves, the other for others. In the one rule Jesus says, He and Me; in the other He says, He and Us. John did not say, "he followed not Thee", but "us". But what does that matter? Let us not flatter ourselves that "we are the people", or, maybe, "wisdom will die with us". Let God's work be done, whoever does it. Paul said, "If Christ be preached, I rejoice", even though He be preached of contention. 3. Beware of Fatal Example (42-50). Our Lord speaks very plainly here. Watch your organs of action (hand), of motion (foot), and of vision (eye), for they may easily lead you astray. Better be rid of them than be hindered by them. Three terrible figures are used in this most solemn warning: a millstone, a fire, a worm. Are your "little ones" (42) handicapped by your character and conduct? Beware!

Today's Thought: Make Quite Sure That Your Salt Has Not Lost Its Savour (50).

WEDNESDAY, AUGUST 31—ST. MARK 10:13-27.

Subject Title: Riches and Religion.

THE MESSAGE.

1. There is quite a lot in these Gospel Records about children (13-16). The Christian who is working among children is doing the greatest work of all, because he has in his hands this human material when it is most plastic. Be your best, and give your best to the children. Jesus loved and loves them. These mothers only expected that He would "touch them" (13), but "He took them up in His arms, put His hands upon them, and blessed them" (16). The apostles were sadly at fault in their attitude on this occasion (13). I wonder what they would have done at a C. S. S. M. meeting, or at a Crusaders' Class! 2. There is something very sad about this story (17-22). This young man, who it has been thought was Lazarus, was a fine loveable soul. He was true to the Old Covenant standard (19, 20), and yet he yearned for a nobler, fuller life (17). He thought that he could get this by trying. Trusting had never occurred to him. Well, Jesus gave him something to do (21), and he would not do it. The

teaching here is not that he (and we) could not have both salvation and "great possessions", but that if he really wanted "eternal life", he must be prepared to sacrifice anything for it. This young man was not willing. He wanted God, but not at the cost of his gold: he wanted life, but not at the expense of luxury. On what terms are you willing to accept Christ? But wait! this is not the real question, but, on what terms is Christ willing to have you? He went away. How often have you done that? Beware, or you will do it once too often. 3. This incident led Jesus to speak to His disciples on the snare of riches (23-27). Verse 24 goes to the root of the matter, though it has not the sanction of some of the most important MSS. The wrong is not in having anything that is necessary and good, but in trusting in such things. Are you too "astonished out of measure"? (26).

Today's Thought: "With God All Things Are Possible" (27).

THURSDAY, SEPTEMBER 1—ST. MARK 10:28-40.

Subject Title: The Cross and the Crown.

THE MESSAGE.

1. Sacrifice and Recompense (28-31). What Peter said was true (28), and the reason for his saying it is given by Matthew (19:27), yet, it is not of the spirit of true sacrifice to ask what the reward is to be. The highest sacrifice is the payment of a debt, not the purchase of a boon. Mark Jesus' answer (29-31). When we leave all to follow Christ, we receive far more than we forsake. (Wife in verse 29, should be omitted, cf. verses 1-10.) Now in this time, does not mean that the recompenses here and now are of a kind with the sacrifices made. We know they are not. But there are recompenses in this life of a higher order, and one of them is "persecutions" (30). And although it says that eternal life awaits us in the world to come, it is also true that we have eternal life now (John 10:28). But . . . (31). Great surprises await us. 2. Sacrifice Faced (32-34). "There are few pictures in the Gospels more striking than this of Jesus going forth to His death, and walking along the path into the deep valley, while behind Him, in awful reverence and mingled anticipations of dread and hope, the disciples walked . . and dared not disturb His meditations." This is the third prediction of His Passion (cf. 8:31; 9:30-32). 3. Recompense Sought (35-40). Zebedee's wife and sons sought as a gift what they could only have as a reward. The prize is given to the one who wins the race, and not to those who ask for it. No one who dodges the cross will wear the crown. James and John wished a coronet; Jesus offered them a cup (38). They both drank the cup and won the crown. James was the first of the apostles to win the martyr's crown (Acts 12:2). The thoughts of the first paragraph (28-31) are taken up separately in paragraphs two and three, sacrifice being emphasized in the one, and recompense in the other. Where do you place the emphasis?

Today's Thought: "He That Humbleth Himself Shall Be Exalted."

FRIDAY, SEPTEMBER 2—ST. MARK 10:41-52.

Subject Title: The Sovereignty of the Servant.

THE MESSAGE.

1. The Lordship of Service (41-45). These verses are a continuation of the paragraph beginning at verse 35. The indignation (41) of the ten was as wrong as the indulgence of the two (35-37), because it was prompted by the same feelings. They were all beginning to be jealous of one another, and that, in the very shadow of the Cross! Jesus knowing this, taught them, and teaches us, a great lesson. "Ye know that supreme rulers among the Gentiles exercise severe despotic rule without considering their subjects, and that their nobles tyrannize over their inferiors. But it is not so among you, he that will be the noble must be the attendant, and the monarch must act as the slave." Has the Christian Church learned that lesson yet? This at any rate is certain, that if Jesus Christ were on earth today, He would be neither Pope, Cardinal, nor Prelate, but God's Minister to the people. The highest office of a minister is to serve: it is the people he serves, but he is God's servant. Think long over verse 45. The Son of Man: The Wonder of His Birth: "He came." That means more than that He was born: only once did He speak of His birth. The secret of His Life; negatively and positively: "to serve." The Meaning of His Death: "to give His life a ransom," that is, to redeem us from slavery. Kneel down and thank Him just now. 2. Persistent Faith Rewarded (46-52). Consider this man's case; his consciousness of need; his insistent cry to Jesus; his simple claim; and his immediate cure. Mark also, that those who should have helped him to Jesus, chose to hinder. Are you by lip or life hindering some soul from coming to Jesus? Wherever there is blessing two factors are always present, God's power, and our faith. Without His power our faith is in vain; and without our faith His power is ineffective. His power is ever present; is your faith?

Today's Thought: "What Wilt Thou That I Should Do Unto Thee?" (51).

SATURDAY, SEPTEMBER 3—ST. MARK 11:1-18.

Subject Title: Honoring and Yet Rejecting Christ.

THE MESSAGE.

With today's lesson we enter upon the events of the Passion Week. Let us follow carefully, and prayerfully, and obediently, the happenings and instructions of each day. Palm Sunday. The Triumphal Entry into Jerusalem (1-11). Our Lord, Who had always avoided publicity, now, in the most spectacular way, and on one of the most conspicuous of occasions, enters the holy city: and He, Who had so recently told His disciples of His coming death, now clearly accepts the homage of a king. By so doing He gave His nation the opportunity of doing what He knew only too well they would not do. He was fulfilling an age-long purpose (Zech. 9:9). Is it possible that you keep Palm Sunday every year, and yet refuse its King? It is not shouting, Hosanna, that saves. The word is prayer, "Save now. I beseech Thee" (Psalm 118:25; Heb.), and He will answer it, if you let Him. With whom did Jesus stay that Sunday night? (11). Monday. The Fruitless Fig-tree Cursed (12-14). Why was Jesus hungry in the morning? (12). There is nothing theatrical about what He did (13). Genuinely hungry, He sincerely went to that tree for food. The fruit always appeared before the leaves, so that if it was not fig-time, neither was it leaf-time. But the miracle is a parable. The tree represents the Jewish Nation in four respects: (a) Its Conspicuous Position: "seen afar off"; its ancient history. (b) Its Striking Appearance: "having leaves"; the token of spiritual fruitfulness. (c) Its Utter Barrenness: "nothing but leaves"; "ceremony and tradition, without internal reality. (d) Its Speedy Doom: prophesied in the O. T.; symbolized in this incident; and realized in 70 A. D. when Jerusalem was destroyed. Is your life all foliage and no fruit? Does your temple need cleansing? (15-19).

Today's Thought: When Christ Comes to You Does He Find What He wants? (12, 13).

Extra From a Private Letter From the Late Bishop Richard Wilmer, of Alabama, to a Friend:

"We are nearing the end. Let me give you a thought which has been my stay through life, and gives a cheering ray at its sunset. Only one thing 'our Father' says that He forgets—our **sins.** We can appreciate this, for when our children come to us and say 'father, I have done wrong, I am sorry for the wrong', we do not love to treasure up the remembrance thereof. We love to blot it out from our memory. But one thing He says He never does forget—our **infirmities.** This we cannot fully appreciate, for we fail oftentimes to remember that our little ones are dust of our dust. What a precious 'Father' is ours. Of our **sins** He says, 'I will remember them no more forever'—**when repented of.** Of our **infirmities** He declares 'He knoweth our infirmities. He remembereth that we are but dust'.

"And as we draw nearer home, let us more and more strive to gain the approval and the 'well done good and faithful servant' of our Lord; for His words of welcome will be, 'I was hungry and ye gave me meat, thirsty and ye gave me drink . . . . inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me'. Let us leave behind us some memorial, which shall tell of our love to Him, who gave His life for us."

TRIBUTE TO BISHOP BROWN

WRITING from Paris on July 27 to the **Living Church,** Frederic C. Morehouse, Editor of that paper, pays the following tribute to the Rt. Rev. William Cabell Brown, late Bishop of Virginia, who died suddenly in London, July 25:

"It was very much of a shock to learn of the death of Bishop Brown in London, because less than a month earlier we had crossed the ocean together. Our steamer chairs had been placed side by side, and I had enjoyed many a chat with him during our week together. He had spoken of being very tired and had said that his trip, first in Scotland, then in England, was to be entirely one of rest with as few engagements as possible. But he had not spoken of being ill, nor had he seemed to be. He was more solicitous of the health and comfort of his wife, who accompanied him, than of his own, and there was nothing to suggest the proximity of the end—as we foolishly term it.

"I observed every morning that he read extensively from the New Testament in Portuguese, his own translation, made while he was giving such distinguished service to the Church in Brazil. He would look up from time to time and make some comment on a particular passage where an idiom had enabled him to bring out the meaning in an especial manner. He talked freely of men and movements in the Church, and I was struck anew—for I had similarly been struck in other days—with the breadth of his sympathies and the keenness of his judgment. Some will be interested to learn that he was deeply disappointd at the failure of the House of Bishops to ratify the more adequate commemoration of the departed in the Prayer for Christ's Church at the last General Convention. He had spoken in its favor—I have been told that it was one of the most affecting and beautiful speeches delivered in that House in our day—and it had only failed because of the large number of absentees from the House when the vote was taken. I had known of his speech, but I had not known that his disappointment was so keen. Returning to his beloved Virginia, he had carefully explained his attitude and feeling on the subject in sermons and in explanations, and it was with evident and justifiable pride that he told me that Virginia stood by him, where, perhaps, he had not been sure that it would.

"As he taught Virginia to pray for the departed—who are not dead—so now, I am confident, the prayers of Virginia Churchmen, joined with those of their brethren everywhere, will ascend to Almighty God for his rest and peace and continued blessing as the diocese has never prayed before for one departed; and so Bishop Brown's call to the higher life has continued in his death that drawing of the diocese into closer sympathy with the rest of the Church that has been so marked a characteristic of his episcopate. He was the complete antithesis of the partisan; and he performed a service for Virginia and for the Church that the whole Church has abundantly recognized. 'Now he belongs to the ages'; but he belongs to all of us together, and not only to the diocese that he loved so well and adorned so conspicuously. May God grant him abundant rest!

"That perhaps I was the last of those who had been associated with him in the work of the American Church to enjoy his companionship and receive his confidences is and ever will be a matter of peculiar joy to me, for I had learned long before these last days to have a special regard for and confidence in his judgment, and now I can feel that mine is the benediction of listening to perhaps his last words concerning so many matters in which we had a common interest. I feel the most intense sympathy for his bereaved wife, from whom he was parted so suddenly at the height of his solicitousness for her, and in a distant land, though, I know, among those who would be only friends as soon as they knew of their opportunity.

"Virginia and the American Church are richer for the consecrated life and the deep sympathy that William Cabell Brown has givenl to both."

REPORT OF TH ECOMMITTEE ON THE INCREASE OF THE MINISTRY.

The Committee on Increase of the Ministry offers the following:

The question of the increase of the ministry in the Diocese of Virginia is one which has given our Bishops serious concern. As far back as 1901, in his last address to the Council, Bishop Whittle, in quite a long paragraph, expressed his anxiety over what he called "a sad and alarming state of things". In 1903 the Committee on the Increase of the Ministry has this to say: "There seems to be a sad and serious falling off in the number of young men seeking the work of the sacred ministry . . . We believe every part of the Church ought to do its utmost to rectify this sad condition." In 1909 the committee reports as follows: "If the Church is not to die out in a few places for lack of ministerial oversight, something must be done to increase the number of the clergy in our Church." And again in 1914 the situation was criticized as, "This distressing state of affairs". And so practically the same discouraging condition is emphasized all the way up t othe present. And Bishop Brown, in his last year's Council address, does not see any improvement, declaring that "we are losing clergy faster than we are gaining them . . . a matter that ought to occasion us grave concern".

Bishop Brown, in his address to the Council, 1927, reports a healthy condition in the Church in Virginia in the matter of ministerial supply, emphasizing adequate Episcopal supervision and fewer clerical vacancies than for many years. We take courage from this, but it would be too optimistic to say that this changes a condition of such long standing. Besides, the vacancies filled in Virginia are by letters dismissory received, which means letters dsmissory given in some other Docese.

The many committees appointed by the Council in years past to consider this question have as a rule traced the causes to the same source, and have almost invariably suggested the same remedy. Much emphasis has been laid upon the necessity of larger salaries. It was contended that reason and justice and Scripture all demanded this, and that if the Church would only see the thing in its proper light, and do what was right and just and logical, this difficulty would be settled once and for all. While no one will say that the salaries of the clergy are as a rule what they ought to be, all must confess that there has been a great and steady improvement in this matter. And if the lack of clergymen in the Church is due to the small salaries paid them, it ought to follow that larger salaries would produce a greater number of clergymen. And the question here is, Has it followed?

The committees of the Council have also laid stress upon religion in the home as one remedy for this falling off in the ministerial supply. This committee does the same. It is hard to visualize an adequate and efficient ministry in a church whose members are strangers to religion in the home. The ministry is a religious calling or it is nothing, and there has been no effective substitute offered for the home as the one chief place for building the religious character. And this is borne out by experience, for it is an accepted fact that with certain exceptions the clergy today, and always are, men brought up in homes where religion was uppermost. And we do earnestly recommend family prayer and daily practice and attendance upon public worship the rule of life as the chief means by which the soul is prepared to hear and receive the divine call to the ministry. If, then, we are going to have an increase of the ministry, we must have an increase of religion in the home.

One other truth is herewith presented for your serious thought. Humanity naturally responds to a great worthwhile appeal. The call to a service which demands self-sacrifice, demands the giving up of what the world considers the **summum bonum** of life, and enduring what St. Paul calls "hardness", has in it all the elements of romance and is well-nigh irresistible, provided the man called is convinced that that to which he is giving himself is of the most consummate and overwhelming importance.

Witness the history of the early days of Christianity. Practically every believer seems to have been in the ministry. Laymen elected to serve tables took to preaching. "They which were scattered abroad upon the persecution that arose about Stephen traveled . . . preaching the word". Martyrdom helped rather than hindered the cause. These were the days of absolute faith. These men believed without mental reservation the fundamental truths that we have recorded on the pages of Holy Scripture. They turned the world upside down and changed the icourse of human events. We will never see this repeated, even in a small degree, as far as the ministry is concerned, unless the Church rises to the same measure of faith: That Jesus Christ is God manifest in the flesh, 1 Tim.

3:16. That He died upon the cross to make an atonement to God for us, Rom. 5:11. That He gave His life a ransom for us, Matt. 22:28. That we are justified by His blood and shall be saved from wrath through Him, Rom. 5:9. That the wages of sin is death, Rom. 6:23. That there is none other name under heaven given among men whereby we must be saved, Acts 4:120. That unless men are saved by faith in the blood of Christ they are going to be cast out into outer darkness, where shall be weeping and gnashing of teeth, Matt. 8:12. These are the words of Jesus Christ and His inspired apostles. If they mean anything at all, they mean exactly what they say. Without them and many other words of the same import, the gospel's power is lost. To hold up Jesus Christ as the ideal man, as the most beautiful character, as our great exemplar, is as it should be, and is the truth. But it is only a part, and a comparatively small part, of the truth.

If the Church of todaycan become possessed of the spirit of the early days of Christianity, can believe and live and preach the gospel in its fulness as Christ and His apoestles delivered it, then not only will the question of the increase of the ministry forever cease to trouble us but "the kingdoms of the world will speedily become the kingdoms of our Lord and of His Christ".

J. Y. DOWNMAN,
PERCY FOSTER HALL,
F. O. McCANDLISH,
Committee.

FIFTY YEARS WITH THE GIRLS' FRIENDLY SOCIETY

By Mary M. McGuire

EARLY in November, 1877, Elizabeth Mason Edson, in her father's parish, St. Anne's, Lowell, Massachusetts, took the first step in the venture of faith which resulted in the creation of the Girls' Friendly Society in America.

In November, 1927, the Society, now fifty years old, will meet in Boston to keep its fiftieth anniversary, to commemorate its foundress, to give thanks for the first half century of its work, and to plan for the future which, like the future of all that relates to youth, is full of problems and of promise.

The vision of a Society working under the Anglican Church and composed of all girls who would accept and promise to uphold a high standard of character had come first in England in 1873, to Mrs. Townsend, a young woman whose interest in the girls on her husband's estate had given her a realization of their needs and of the possibility of meeting them through an organization in which they would find friends and companions, adult leadership, and a strong religious influence.

Mrs. Townsend was far in advance of a time when organized social work was almost unknown, but her enthusiasm, her clear vision and her zeal quickly won friends for the movement and in 1874, five people met at Lambeth Palace and the Girls' Friendly Society came into being. Enrollment began in England on the first of January, 1875.

A little more than two years later, Miss Edson read of the work, saw its possibilities and at once took steps to begin it in her own country by calling together the first branch of St. Anne's. Her correspondence shows that from the first she visualized and planned for a national organization, a fact which explains to a great extent the rapid and uniform development of the American work.

In 1888, the existing units of the Society met in New York and the Girls' Friendly Society in America came officially into being, although the work had virtually existed for several years.

Miss Edson and her fellow workers laid firm foundations. Mrs. Thomas Roberts, the next president, began to build wisely upon them and in 1895, the Society was incorporated nationally and a Central Office in the Church Missions House was opened. A little later, extension work was begun by Miss Emily Paddock, the first extension secretary, and at the General Convention of the Church in San Francisco, 1901, the first exhibit of the Society was shown.

When Mrs. Roberts resigned, the work was taken up and ably carried on for a year by Mary Benson, of Brooklyn, and then by Mary A. L. Neilson, of Philadelphia.

During all these years, membership was increasing and activities were multiplying. Lodges and Holiday Houses were opened by the various diocesan organizations and the enrollment reached fifty thousand women and girls.

In 1914, Frances W. Sibley became president. New and difficult problems resulting from the war at once confronted the Girls' Friendly Society, which reached their climax when America entered the war.

To the question put by the War Commission of the Church, "What can the G. F. S. A. do to meet existing needs"? the answer given in the autumn of 1917 was: "The government tells us that the winning of the war depends on steadfastness, faithfulness to duty, purity and thrift. For forty years the Girls' Friendly Society has existed to develop these qualities. In this national crisis, it can do no other work, but it will continue to do what it has done and will try to do it more intensively than ever before." Workers were sent to camp areas, lodges for girls were started where the need seemed greatest, rest-rooms, information and recreation centers were opened and relief work was begun on a large scale.

The end of the war found the Society a little smaller than it had been, but the loss was quickly regained and new interests and activities were developed as an outcome of the experience through which the country had passed. Lodges increased in number to fourteen with a total accommodation of six hundred and eighty-six beds for self-supporting girls living away from home.

Holiday houses now number twenty-six, scattered from the Atlantic to the Pacific, by sea and lake, in the mountains and the woods, while numberless small camps provide for girls too far away from the larger houses.

The total in enrollment at the end of 1926 was 53,619 in 1,200 parochial branches, each of which meets as a club for classes, recreation, for services and for friendly intercourse. There are fifty-five diocesan organizations with branches in nearly every diocese and missionary district in the United States. In the mission field, the G. F. S. A. has work in Japan, Alaska, Panama, Porto Rico and Mexico.

The organization of the Society is simple and representative. Each parochial unit or branch has a group of leaders who are communicants of the Church, one of them is annually elected as president, with the consent of the rector, or is appointed by him. Each branch sends representatives to the Diocesan Council, which in turn sends representatives to the National Council meeting triennially. In the intervening years, provincial conferences are held under the leadership of the national vice-presidents, each of whom, save the vice-president-at-large, has definite responsibilities for the work of a province.

The aim of the Girls' Friendly Society is: "To unite for the Glory of God, in one fellowship of prayer and service, the women and girls of the Nation to uphold the Christian standard of honor and morality." The ends are achieved in many ways. Each branch is virtually a club and meets as such. There are classes of many kinds; recreation of every wholesome sort, indoors and out, is encouraged; there is civic and social service work of many kinds and always a strong religious influence. Comradeship, personal influence, prayer and a consciousness of common aim and purpose are the chief means to the ends of the Society.

The educational value of giving is a part of the G. F. S. program. Each year the Society works for certain missionary undertakings as well as for parochial and diocesan support. The total amount of these gifts to the Church in 1926 was $95,977.06, with $24,767.33 more given to social service and other purposes outside the Church.

The ideal set before those who belong to the Girls' Friendly Society is that the Christian standard of living is essential to civilization. Membership is open to all who pledge themselves to uphold this standard by the witness of their lives, and the energies of the Society are all directed towards the single aim of character development.

At the meeting in Boston, it is expected that the G. F. S. A. will be more largely represented than at any previous Council. On the first day of the meeting, the Girls' Friendly Society will unite with the Woman's Auxiliary of Massachusetts, which is also keeping its fiftieth anniversary at that time.

In addition to the usual legislative sessions of the Na-

tional Council of the G. F. S. A., there will be a missionary luncheon, a dinner with international understanding as the topic, a pilgrimage to Lowell, a great pageant, a Corporate Communion and a festival service at which the Presiding Bishop will be the preacher.

Thanksgiving for the past fifty years will have its place but it is the problems of the future and the best way of meeting them that will be given the chief place in conference and meetings, and in group discussions which will be conducted by trained leaders.

"Master, show us the way," is the thought that lies under all the preparations, in the earnest hope that the Society may learn better than ever before how to see that Way and to guide young feet to walk in it. For only as the Girls' Friendly Society can help to show that it is the high and not the low path that brings happiness can it be worthy of the task it has set itself.

"To every man there openeth
A Way and Ways and a Way;
And the High Soul climbs the High Way,
And the Low Soul gropes the Low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go."

—John Oxenham.

SAFETY, CERTAINTY AND ENJOYMENT

If a Believer, Why Not Sure of Salvation? If Saved, Why Not Happy?—

By George Cutting

"WHAT CLASS ARE YOU TRAVELING?"

WHAT an oft-repeated question! Let me put it to you, my reader; for traveling you most certainly are—traveling from time into Eternity, and who knows how very, very near you may be this very moment to the Great Terminus?

Let me ask you then in all kindness, "What class are you traveling"? There are but three. Let me describe them, that you may put yourself to the test as in the presence of "Him with whom you have to do".

First Class—Those who are saved, and who know it.

Second Class—Those who are not sure of Salvation, but anxious to be so.

Third Class—Those who are not only unsaved, but totally indifferent about it.

Again I repeat my question, "What class are you traveling"? Oh, the madness of indifference, when eternal issues are at stake! A short time since a man came rushing into the railroad station at Leicester, and while scarcely able to gasp for breath, he took his seat in one of the cars just on the point of starting.

"You've run it fine," said a fellow-passenger. "Yes," replied he, breathing heavily after every two or three words, "but I've saved four hours, and that's well worth running for."

Saved four hours! I couldn't help repeating to myself, Four hours well worth that earnest struggle! What of Eternity? Yet are there not thousands of shrewd, far-seeing men today, who look sharply enough after their own interests in this life, but who seem stone-blind to the Eternity before them? In spite of the infinite love of God to helpless rebels told at Calvary, in spite of his pronounced hatefulness of sin, in spite of the known brevity of man's history here, in spite of

The Terrors of Judgment

after death, and of the solemn probability of waking up at last with the unbearable remorse of being on hell's side of a "fixed" gulf, man hurries on to the bitter, bitter end, as careless as if there were no God, no death, no judgment, no heaven, no hell! If the reader of these pages be such an one, may God this very moment have mercy upon you, and while you read these lines open your eyes to your most perilous position standing as you may be on the slippery brink of an endless woe!

Oh, friend, believe it or not, your case is truly desperate! Put off the thought of Eternity no longer. Remember that procrastination is like him who deceives you by it, not only a "thief", but a "murderer". There is much truth in the Spanish proverb which says, "The road of 'By-and-by' leads to the town of 'Never' ". I beseech you, unknown reader, travel that road no longer; "Now is the day of Salvation".

"But," says one, "I am not indifferent as to the welfare of my soul. My deep trouble lies wrapped up in another word—Uncertainty; i. e., I am among the second class passengers you speak of."

Well, reader, both indifference and uncertainty are the offspring of one parent—unbelief. The first results from unbelief as to the sin and ruin of man, the other from unbelief as to God's sovereign remedy for man. It is especially for souls desiring before God to be fully and unmistakably sure of their salvation that these pages are written. I can in a great measure understand

Your Deep Soul-Trouble,

and am assured that the more you are in earnest about this all-important matter, the greater will be your thirst, until you know for certain that you are really and eternally saved. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

The only son of a devoted father is at sea. News comes that his ship has been wrecked on some foreign shore. Who can tell the anguish of suspense in that father's heart until, upon the most reliable authority, he is assured that his boy is safe and sound? Or, again, you are far from home. The night is dark and wintry, and your way is totally unknown. Standing at a point where two roads diverge, you ask a passer-by the way to the town you desire to reach, and he tells you he thinks that such and such a way is the right one, and hopes you will be all right if you take it. Would "thinks", and "hopes", and "may bes" satisfy you? Surely not. You must have certainty about it, or every step you take will increase your anxiety. What wonder, then, that men have sometimes neither been able to eat nor sleep when the eternal safety of the soul has been trembling in the balance!

To lose your wealth is much
To lose your health is more,
To lose your soul is such a loss
As no man can restore.

Now, dear reader, there are three things I desire, by the Holy Spirit's help, to make clear to you, and, to put them into Scripture languages. They are these:

1. The way of Salvation (Acts 16:17).
2. The knowledge of Salvation (Luke 1:77).
3. The joy of Salvation (Psalm 51:12).

We shall, I think, see that, though intimately connected, they each stand upon a separate basis; so that it is quite possible for a soul to know the way of Salvation without having the certain knowledge that he himself is saved; or again to know that he is saved, without possessing at all times the joy that ought to accompany that knowledge.

(To Be Continued.)

I am awake, dear Jesus,
Oh, hear my little prayer:
I want to kneel and thank Thee
For all Thy tender care.

I thank Thee for the daylight,
The sunny skies above,
The kindly friends around me,
And most of all Thy love.

I want to tell Thee, Jesus,
My little heart is Thine;
Oh, make it glad and willing
To do Thy will, not mine.

That when the day is over
I then may truly say
I have been serving Jesus
And no myself today.

Church Intelligence

Church Unity Plan Meets Objections.

Lausanne, Switzerland, August 18.—The delegates of the Eastern Orthodox Church today announced to the World Conference on Faith and Order that they could accept only one of the six reports being prepared by the conference, the others being inconsistent with the principles of their Church.

The Easterners rejected all but one of the six conference reports, the exception being the report on the teaching of the Holy Scriptures, which they said was in accord with the orthodox conception.

The Easterners' action came with dramatic suddenness at the opening of today's session of the conference. A hush passed over the assembly as the most Rev. Ermanos Troianos, Metropolitan of Sardis, rose and asked permission to make a statement. Speaking slowly and impressively in English, he said:

"We have concluded with regret that the basis assumed for the foundation of the reports which are to be submitted to the vote of the conference are inconsistent with the principles of the Orthodox Church, which we represent."

The unity so much desired, he continued, was being effected, "on a basis of compromise between conflicting ideas and meanings in order to arrive at an external agreement in letter alone".

He saw no hope that an agreement reached upon such quivocal statements could remain lasting. He and his associates could accept reunion of the Churches only upon "the basis of common faith and confession of the ancient undivided Church of the seven eucumenical councils and of the first eight centuries".

When he finished, applause came from half the assembly. The Rt. Rev. Charles Henry Brent, of Buffalo, Protestant Episcopal Bishop of Western New York, then arose.

He thanked the Metropolitan for his clear expression of the position of the Orthodox Church, but said he hoped the Eastern delegates would remain to the end of the conference.

First Young People's Provincial Summer Conference, Province of the Southwest.

The first Young People's Summer Conference of the Province of the Southwest was held at the Helen Dunlap School, Winslow, Arkansas, from July 14 to 25.

The Chaplain of the Conference was the Rt. Rev. C. S. Quin, Bishop Coadjutor of the Diocese of Texas, who not only served as Chaplain and Advisor, but wh oalso taught a course on "Personal Tvangelism".

Other members of the faculty were the Rt. Rev. E. Cecil Seaman, Bishop of North Texas, who taught a course on the Life of Christ; the Rev. Karl M. Block, Chairman of the National Commission of Young People, of St. Louis, who conducted a course on Program Building for Young People's Organizations; Mrs. C. S. Quin, Counsellor of the Y. P. S. L., of the Diocese of Texas, conducted a course on "A Church Awake"; and Miss Dorothy M. Fischer, Organizing Secretary of the Province of the Southwest, taught a course on "Method of Work".

There was a total registration of fifty-six, representing the Missionary Districts of Salina, Oklahoma, North Texas, New Mexico, and the Dioceses of Missouri, Arkansas, Dallas and Texas.

An unusually splendid spirit was shown among the young people and a genuine desire for study was manifested in the fact that all four class periods were attended by the entire conference group, many taking courses for credit in the N. A. T. A.

Special addresses were made at the sunset services by the Rt. Rev. C. S. Quin, the Rt. Rev. E. Cecil Seaman, the Rev. Karl M. Block, the Rev. W. S. Atmore, Dean of the Helen Dunlap School, and the Very Rev. W. J. Day.

The Province is greatly indebted to the Diocese of Arkansas for the privilege of holding their first Young People's Conference at the Helen Dunlap School and especial thanks are due the Rev. and Mrs. W. S. Atmore for their hospitality and untiring efforts to make the conference group feel comfortable and at home.

A WARNING.

Editor Southern Churchman:

Please insert following notice:

Caution is suggested in dealing with Elbert Kay, although he is a layman. He is dsiguised as a clergyman, and claims to be "under a vow of poverty to have been sent by his Father Superior to the DuBose School, Monteagle, Tenn., and told to beg from the clergy in order to get there".

All these claims are false. He was for a short time a lay postulant of the Society of St. John the Evangelist, but is now in no way connected with us. It is emphatically not our policy to send forth Fathers or Brothers penniless to be supported by the clergy or the laity of the Church. For further information, address the Rev. Spence Burton, Superior S. S. J. E., 33 Bowdoin Street, Boston, Mass.

SPENCE BURTON.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Rev. R. H. Baker Coming to Waynesboro.

The Rev. Richard H. Baker, Jr., has announced his acceptance of a call to the rectorship of St. John's Church at Waynesboro, Virginia, effective October 15, 1927.

Mr. Baker is a native of Norfolk, Virginia, and a graduate of the University of Virginia, and the Virginia Seminary; the latter institution conferring upon him the degree of Bachelor of Divinity. He was ordained Deacon in 1923 and Priest in 1924, and served during his diaconate as minister-in-charge of Pruden Parish at Chatham, in the Diocese of Southern Virginia.

For two years, from the fall of 1924 to the spring of 1926, he was Chaplain and a member of the faculty of Virginia Episcopal School at Lynchburg, in this diocese—Southwestern Virginia.

For the past year he has been assistant at St. James' Church, Baton Rouge, and student pastor at Louisiana State University.

Now he is coming home and he will find a very warm welcome awaiting him in Southwestern Virginia. In addition to St. John's, he will also have charge of the Church of the Good Shepherd, at Folly Mills.

A Week of Diocesan Days.

Under the direction of the Diocesan Department of Religious Education and the immediate leadership of the Rev. Devall L. Gwalhmey, of Wythevilte, Chairman of that department, a series of conferences, known as "Diocesan Days", was held at four points in the diocese. At each place notice had been given the people well in advance and the program consisted of addresses by a party of speakers on the various phases of the Church's Work.

The sessions were conducted at Emmanuel Church, Bristol, the Rev. F. Ernest Warren, rector, on Tuesday, August 16; at Christ Church, Big Stone Gay, the Rev. Claudius F. Smith, rector, on Wednesday; at St. Mark's Church, Dante, on Wednesday evening, and Thursday; and at Christ Church, Marion, the Rev. Arthur W. Taylor, rector, on Friday.

At each church the work and objectives of the Department of Christian Social Service were discussed by the Rev. Roland J. Moncure, of St. Paul's Church, Salem, and the Field Department, and Church Finances by Mr. Thos. A. Scott, Treasurer of the Diocese. Addresses on Religious Education were made at Bristol and Marion by the Rev. S. Janney Hutton, temporarily in charge of St. Thomas' Church, Abingdon, and at Big Stone Gap and Dante by the Rev. Mr. Gwathmey. The work of the Woman's Auxiliary was discussed at Bristol and Marion by Mrs. John A. Muse, of Dante, and at Big Stone Gap and Dante by Miss Jane Byrd Pendleton, of Wytheville.

At Bristol, Big Stone Gap and Marion the session lasted from 11 A. M. to about 2:30 P. M., with "time out" for lunch and in each of these places a bountiful repast for the entire congregation was served by the ladies of the church.

At Bristol there were present a number of the members of St. Thomas' Church, Abingdon. Representatives from Norton, Wise and Appalachia attended at Big Stone Gap and several from Abingdon and Wytheville came to Marion.

At Dante the program was entirely different from that followed at the other three places. Dante is a sort of "capital" of the Associate Mission Field, which is under the supervision of Dean H. H. Young, of Bluefield. At an evening service on Wednesday the conference was opened in St. Mark's Church with a brief service, which was followed by the addresses on Social Service and the Field Department, or the Church's Missions.

On Thursday morning at ten, the Rev. Messrs. Gwathmey and Moncure celebrated the Holy Communion and at 11 the conference was continued with the discussion of Religious Education, the Woman's Auxiliary and the "Four Projects" of the Church Schools—the Lenten Offering, the Birthday Thank Offering, the Christmas Box and the Little Helpers' Department.

At the conferences at Dante were workers, both regular and volunteer, from all over the Associate Missions Field. These included Deaconess Wil-

liams and Misses Chase and Lay of Dante, Deaconess Binns of Nora, Miss Mansfield and Miss Nevin of Grace House-on-the-Mountain, Messrs. John A. Winslow and D. P. Moore, Seminary students serving in the field during vacation, and many others.

At all of these conferences the speak-themselves derived certainly as great benefit and enjoyment as the members of the congregations, and as the visitors proceeded from place to place they were received with the most generous hospitality and courtesy. Not the least of the many pleasure of the week for the "traveling troupe" was the opportunity for some of them to take their first trip—by train, automobile and "bus"—through a section of Southwestern Virginia, full of most interesting features of various kinds; the natural tunnel through which the Southern Railway passes near Big Stone Gap, the coal mining communities at Appalachia, Dante and other points and the beautiful mountain scenery of Washington, Wise, Russell, Dickenson, Wythe and Smyth Counties.

A similar series of conferences are to be held at four other points in the eastern end of the diocese during the following week.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomsen, D. D., Coadjutor.

The Rev. W. Leigh Ribble, son of the Rev. G. Wallace Ribble, formerly of Halifax, will be advanced to the priesthood in St. John's Church, Halifax, on Friday, August 26, by Bishop B. D. Tucker, of the Diocese of Southern Virginia.

The Rev. F. G. Ribble, Dean of Bishop Payne Divinity School, will preach the sermon and present his nephew for ordination. The Rev. Frederick Sapp, of Kenbridge, and the Rev. Myron B. Marshall, rector of St. John's Church, Halifax, will take part in the service. Mr. Ribble will sail shortly for Brazil, where he will be a missionary of the Church.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

. .Bishop H. St. George Tucker preached and confirmed five persons at Grace Church, Goochland, Tuesday evening, July 26. The Rev. J. Letcher Showell, of Trinity Parish, Charles County, Maryland, and former rector of Grace Church, came for the occasion and presented the class to the Bishop.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

The Rt. Rev. Thomas F. Gailor, Bishop of the Diocese of Tennessee, confirmed a class of twelve men and nine women at St. Paul's Episcopal Church, Chattanooga, Sunday, August 7. The church was crowded, every pew being filled and chairs being placed in the aisle in spite of the fact that it was intensely warm and that a great many parishioners were out of the city.

Bishop Gailor took his text from the Second Book of Kings, eighteenth chapter, nineteenth verse, and preached a powerful sermon. He stated that he had occupied the office of Bishop for thirty-three years, but that this was the finest summer time class that had ever been presented to him. It was the first time during the rectorship of Dr. Oliver J. Hart that the Bishop has ever held confirmation at St. Paul's.

The size of the class and the unusual time of its presentation showed evidence of the loyalty and enthusiasm of the Men's Service League of St. Paul's and the fine spirit of appeal that Dr. Hart is making to his congregation and to the city of Chattanooga generally.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

People away from Washington are showing a marked interest in the progress of Washington Cathedral, and it is interesting to Washington people in other cities to pick up daily papers and find reports of what is happening to further the building of the massive and beautiful Gothic structure on Mt. St. Alban. Recent reports of Associated Press tell how the stones for the Washington Cathedral are cut by modern machinery in a stone-cutting plant at Bethesda, Md., only a few miles from the Cathedral close, then transplanted to the Cathedral site, where master masons fit the mtogether like pieces in a great puzzle. Much drafting and mechanical preparation are necessary for the production of each stone according to the architect's plan and each is given a number, before leaving the plant.

Stones for other great temples, says this article, were prepared for the masons away from the temple site, but lack of machinery and more production methods made it a much longer process and it is said that the one hundred men employed in the Bethesda plant cut more stone every three weeks than the same number of skilled men could cut by hand in a year. The work of the master masons, however, is little different from that of Solomon's time. The plant at Bethesda produces daily forty-five tons of stone from huge blocks of Indiana limestone. The detail of the plant is full of interest and perhaps little known to the majority who have grown accustomed to see the Cathedral as it grows on Mt. St. Alban slowly and surely. The more optimistic in authority at the Cathedral look forward to its completion in five years, but even a few years added to this will yet make it a speedy operation compared to similar Cathedral buildings of other ages.

Washington Churchmen are interested and hopeful for a sufficient completion to accommodate the General Convention of the Church, which will meet in Washington in October, 1928.

Canon and Mrs. Anson Phelps Stokes are spending the summer at their summer residence, Brook Farm, Lenox, Mass.

Canon E. S. Dunlap, of the Washington Cathedral, and his daughter, Miss Edith Dunlap, have returned to this country, after spending some time in Europe.

The Rev. Edward Charles Russell, of New York City, is in charge of services at St. John's Church, Sixteenth Street, in the absence of the rector, the Rev. Robert Johnston.

The Rev. Edward M. Parkman was the preacher at the eleven o'clock service, Sunday, August 14, at St. Margaret's Church. Mr. Parkman is rector of the Church of the Holy Comforter, Montgomery, Alabama.

An announcement made public recently from the War Department, states that the Rt. Rev. James E. Freeman, D. D., Bishop of Washington, has been reappointed a Major in the Corps of Chaplains, Officers Reserve Corps, U. S. A.

M. M. W.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

The Rev. Ralph J. Kendall has been called to St. John's Church, Albany, and to St. Timothy's, Athens, in succession to the Rev. Thomas G. Mundy, who has accepted a call to Troy, of the same state. Mr. Kendall will be in residence after September 1.

After two years of service as assistant to the rector of the Church of the Advent, Birmingham, the Rev. E. R. Neff has accepted a call to St. Wilfred's, Marion, coming to this field the first of September. Mr. Neff will also serve as Chaplain of the Marion Institute. Bishop McDowell, of this Diocese, has recently been elected a trustee of this well-known preparatory school for boys.

The Rev. Charles F. Penniman, of St. Paul's, Meridian, Miss., after studying, with his parochial Church Extension Department, Mr. Goodwin's book, Beyond City Limits, found Alabama his natural rural field. By arrangement with Bishop McDowell, the three Episcopal groups at Livingstone, Gainesville and York, have been organized into a rural unit, and placed under Mr. Penniman and his lay workers.

A certain farmer, of Dallas County, recently sent the sum of fifty dollars to the Rev. E. W. Gamble, of Selma, for social service work in that community. This gift was an expression of gratitude to God for an abundant rain which came in time to save his crop. Were this form of thanksgiving more common among our farming class, they would find less occasion for complaining of crop shortage.

G. W. R.

WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner. D. D., Bishop.

Historic Church to Honor "O. Henry".

Wide interest is being shown in the coming festival to honor William Sydney Porter ("O. Henry") at Calvary Episcopal Church, Fletcher, near Asheville, on Sunday afternoon next, August 28, at four o'clock. At this time a bronze tablet on granite boulder will be unveiled to "O. Henry". It is the gift of Julian A. Woodcock, Sr., of Asheville. Doctor Archibald Henderson, of the University of North Carolina, lecturer and author, will the speaker. His topic will be "The International Fame of 'O. Henry' ". Governor Angus McLean, Governor Alfred E. Smith, Mayor James Walker, Mayor E. B. Jeffress of Greensboro, N. C. (birthplace of "O. Henry"), Greensboro Chamber of Commerce, Doctor W. P. Beall of Greensboro, N. C. (boyhood friend of "O. Henry"), the mayors of Asheville and Hendersonville, N. C., are all on the program at the Fletcher Church next Sunday. Other speakers include Judge Thomas A. Jones, Judge James Dixon Murphy, Mrs. William Sydney Porter,

(Continued on page 22.)

Family Department

August.

1. Monday.
6. Saturday. Transfiguration.
7. Eighth Sunday after Trinity.
14. Ninth Sunday after Trinity.
21. Tenth Sunday after Trinity.
24. Wednesday. S. Bartholomew.
28. Eleventh Sunday after Trinity.
31. Wednesday.

Collect for Eleventh Sunday After Trinity.

O God, Who declarest Thy Almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy Commandments, may obtain Thy gracious promises, and be made partakers of Thy Heavenly treasure; through Jesus Christ Our Lord. Amen.

I Will Not be Afraid.

Man, with his burning soul,
Has but an hour of breath
To build the ship of truth
In which his soul may sail,
Sail on the sea of death.
For death takes toll
Of beauty, courage, youth.
Of all—but Truth.

Life's city ways are dark,
Men mutter by; the wells
Of the great waters moan.
O death, O sea, O tide,
The waters moan like bells.
No light, no mark,
The soul goes out alone
On seas unknown.

Stripped of all purple robes,
Stripped of all golden lies,
I will not be afraid.
Truth will preserve through death;
Perhaps the stars will arise,
The stars like globes;
The ship my striving made
May see night fade.

—John Masefield.

The Road to Lausanne.*

That great apostle of freedom, Thomas Jefferson, said, "the earth is inhabited by a thousand million of people, and these profess probably a thousand different systems of thought". He used these words in support of his bill for establishing religious freedom, the first law ever passed by a popular Assembly giving perfect freedom of conscience. It may have been to some extent a rhetorical statement, but all would agree that religion, morals, and social progress are injured by the multiplicity of denominations. Yet there is a certain despairing attitude taken up by many excellent people with reference to the possibility of attaining greater unity in the religious world. It may encourage all such, and stimulate in our own hearts an increased hopefulness as to the realization of the Divine Purpose in the unity of the followers of our Lord, if we look backwards over a hundred years and see what God hath wrought. Such a review will enable us to say triumphantly, in Galileo's words, "The world moves".

Even a hundred years ago the grandfather of my friend and colleague, Hugh Price Hughes, who was an Arminian Wesleyan Methodist preacher, was riding out to his appointment, and was followed along the same road in Wales by a Calvinistic Methodist preacher. The Calvinist would not allow his horse to drink water at the same pool, at which the Arminian's horse had just watered.

And as we reply to the skeptics who doubt whether any great good can come from this gathering at Lausanne for the discussion of Faith and Order, we need not go back even a century to mark the real progress that has been made. It was only in 1884 that the Conference of the Episcopal Church at Chicago set out the Lambeth Quadrilateral and made their first appeal for the reunion of the divided members of the Christian Church. It was in 1888, that Lambeth adopted those proposals, and it was in 1892 that I was privileged to summon the first gathering since the Act of Uniformity in 1662 and the Savoy Conference which preceded that act, of representatives of the Church of England and the Non-conformist Churches to meet and consider how they might draw nearer to each other in the expression of their faith and order of their religious life.

When I first visited America thirty-one years ago, the idea of a Federal Council of the Churches of Christ to work for common ends had not yet appeared above the horizon. It was an entirely new conception when I had the privilege of speaking to assemblies of the clergy, and told them how that in England men were drawing together for social effort. Today, it is not necessary for me in addressing an American audience to stress the importance of such combined work. You are doing magnificent service to religion and the state by your Federal Council, and now it is the turn of the English churches to learn from you in this matter, though it would not be fair to omit a reference to the splendid coordination of the Christian forces which has been achieved in Christian Council of Politics, Economics, and Civics, whose initials have formed the new word, COPEC. Nor is it possible for this review of what has been achieved in the last two generations to fail to notice the culmination, from an international standpoint, of all these endeavors to unity in social reform achieved in the great Universal Conference of Life and Work at Stockholm, eighteen months ago.

Meanwhile, in another continent, great events are happening. The Episcopal Church of India is seeking powers of self-government to break away from its state connection, and these will no doubt shortly be granted. The Episcopal Church in India has for some years entered into close negotiations with the non-Episcopal churches. In South India the movement towards unity has reached a point where definite proposals have been accepted by all parties, which involve the full recognition of the present ministries of the different churches on terms of equality, with the proviso that in fifty years' time, Episcopal ordination shall be universal within the church. This decision has been reached after much heart-searching, and was practically forced upon those who were unwilling to advance so far by the fact that the Indian Christians said in effect, "We cannot be troubled with these European differences. If you will not agree to unity, we must leave you and unite by ourselves".

Many will ask, and rightly ask, "What can the gathering at Lausanne do"? All epigrams must be used with caution. At the same time when we ask what we hope from this Conference, we shall do well to remember the epigram, "We are right in what we affirm; we are wrong in what we deny". The Conference will succeed in so far as it emphasizes the truths of which each Communion is the special guardian. In the religious life, isolation means impoverishment and not enrichment. Just as in the political world nations have their own special attitude and function, the lace makers and silk makers and silk weavers in France, the engineers of mountain railways in Switzerland, the cotton weavers of Lancashire with its moist atmosphere, and the cotton growers of the Southern States with their wonderful sunshine, and each nation is best fulfilling its destiny when it realizes that we are members one of another, and that in the prosperity of each is the well-being of all; so it is in the Christian world. The Quaker with his sense of the inner life, the Methodist with consciousness of the personal assurance of the forgiveness of sins, the Baptist with his strong sense of individual liberty, and the Anglican with his keen historical sense; each has something to teach the other. —Sir Henry Lunn.

*From an address before a luncheon meeting of the Church Club of New York, February 26, 1927.

What Christ Wishes.

There can be no doubt as to what Christ wishes of our Church and of this new Church year. He wishes us to stand fast in the unity of truth and love and to go forward in our clear and common witness to the Gospel of the New Testament, in our loyalty in life and service to the mind of Christ, and in our unceasing effort to win men and women one by one to Him and to make Him known to the whole world.

He calls us individually to pure and faithful and unselfish Christian lives. Paul's relationship and experience were what ours ought to be: "To me to live is Christ", "Christ is my life." These were not mere religious phrases to Paul. They were the most real of all realities. They ought to be realities to us. Why should we not give Christ His central and absolute place in our lives—not some day or in some other world, but now and here?

He calls us to open or to reopen or to consecrate afresh the shrine of family prayer and worship in our homes, to care for the training and Christian teaching of our children with a new conscience and solicitude, to put and keep Christ and His joy and love and confidence at the head and in the heart of all our family life. We ought to solve the problem of divorce in our Church by having none but such teaching and truth of human relationships as shall make all such wretchedness and discord abhorrent and impossible. Love is the will to be unselfish and to serve. Christ is such love. Why call ourselves His Church if we are not willing to make Him and His love supreme in our home life and in every relationship of husband and wife, and parent and child, and friend and friend?

Let us claim this year more of the

riches of our Christian faith and life, beauty and reverence, peace and joy, unity and truth within, the enlargement of power and capacity for all that is good and true, the use of the unlimited resources available for all of God's children. "For our sufficiency is of God."

It is a time for clear and assured, convincing and persuasive testimony to the reasonableness of our Christian conviction. We shall get nowhere by abuse or denunciation. But we have a faith to proclaim and we have a reason for it. The views of the world which make God an impossibility and which deny the validity of any witness to miracle are unreasonable views. We hold our belief about Jesus Christ and His life and death, His atoning and redeeming work, and His resurrection and enduring power on reasonable grounds which we can state to men. It is our business to state them and we ought to make this year a time of joyous and contagious witness to our great and living faith.

From all parts of the Church the cry is going up for a great evangelistic advance. Let the cry grow, but let all of us who join in it begin where we are and today. It is not God who is reluctant. We are straitened in ourselves by the timidity of our faith, the slackness of our obedience, the coldness of our zeal, the poverty of our love. May God's fires fall upon us and kindle the ancient altars to a new glow. With a fresh loyalty let us rise up and move

Like a mighty army,
Brethren, we are traveling
Where the saints have trod.

In their footsteps, and seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run, looking unto Jesus Christ and Him only.—Dr. Robert E. Speer, in The Presbyterian Magazine.

Seven Modern Deadly Sins.

Those who know a little of the Church of the Middle Ages are familiar with the "seven deadly sins" which monks in the monasteries were warned against. In those days some of the fine spirits, such as Francis of Assisi, Bernard of Clairvaux, Savonarola and others, were concerned about the inner life of the individual, and had little to say about the life of the Church as a whole, or of the state of society in general, though Savonarola found that he could not leave the latter untouched. These sins were enumerated as follows: Pride, envy, anger, covetousness, gluttony, lust and sloth—a very formidable array of sins common among the monks and nuns of that day. They are quite conspicuous in the lives of professed followers of Christ today and do much to rob the Church of influence and power.

But we must thank Canon Donaldson, of Westminster Abbey, for a modern list of seven deadly sins which are striking hard at the social fabric of our more complicated civilization of today, and making deep gashes everywhere. They are, as quoted from the Christian Advocate:

1. Policies without principles.
2. Wealth without work.
3. Pleasure without conscience.
4. Knowledge without character.
5. Commerce and industry without morality.
6. Science without humanity.
7. Worship without sacrifice.

No. 1 is a fatal weakness in many popular movements within the State, in society, in business, and even in the Church. Opportunities and time-savers are ever playing with policies, and are adepts at propaganda, but always forgetful of principles.

No. 2 is the besetting sin of millions who gamble with the fruits of other people's sweat and toil, and whose one great aim in life is to escape useful work and life's weightier duties and responsibilities.

No. 3 is the sin which today is doing much to empty our churches, undermine religion and character, and rob the home of happiness and peace.

No. 4 is the deadly sin in our modern system of education. It exalts knowledge at the expense of wisdom, and divorces it from religion and the lofty virtues and ideals that are inseparably bound up with it.

No. 5 goes to the root of what is ethically wrong and rotten in the commercial and industrial world. The question, Is it right in the sight of God and man? is no longer asked in men's corporate business dealings and relationships.

No. 6 states what has gone wrong in the scientific world, where marvelous strides in knowledge and invention have been made, with a consequent loss of the higher values of life as affecting the welfare of man.

No. 7 tells what is wrong with our worship, which in large measure becomes a lip service, and is not followed up with deeds of sacrificial service.—Selected.

The Secret Place.

There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight,
There is a place where thou canst say, "Arise"
To dying captives bound in chains of might.

There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place upon some distant shore
Where thou canst reach the worker or the Word.

There is a place where God's relentless power
Responsive moves to thine insistent plea.
There is a place, a simple trusting place,
Where God Himself descends and fights for thee.

Where is that blessed place? Dost thou ask where?
Oh, soul, it is the secret place of prayer.
—Selected.

Moulding the Souls Around Him.

Is not religion for the poor and illiterate? Is not the way easy to find? Thank God it is so! So little can man do to enlighten it. But he can do something, and he ought to do more. In this more than in anything else he is his brother's keeper. Not for himself does man live. Every action of every man has an ancestry and a posterity—an ancestry and a posterity in other lives. "Each reads his fate in the other's eyes," says Emerson. "I am a part of all that I have met," says Tennyson. And how do you explain that most wonderful phenomenon, which is as surprising a contemplation to some minds as the thought of eternity itself—**the silence of God?** God keeps silence? And man doubting and sinning and repenting all alone, and groping blindfold after truth, and losing his way and working out his salvation with painful trembling and fear! It is an unfathomable mystery; but may it not be, in small part, just for this that, on the one hand, God offers man the glory and honor of sharing His work; and on the other, that He wishes human souls to be graven with the marks of other human souls in all their free and infinite variety? God is a God of variety. No two leaves are the same, no two sand grains, no two souls. And as the universe would be but a poor affair if every leaf were the counterpart of the oak leaf or the birch, so would the spiritual world present but a sorry spectacle if we were all duplicates of John Calvin. Therefore has God made room for individual action in the building up of His Kingdom upon earth; and therefore it is not a presumption but a duty for every man to be moulding and making the souls around him, to be perfecting and guiding his own faculties for this great work.—An extract from "Spiritual Diagnosis", an essay by Henry Drummond, read before the Theological Society, New College, Edinburgh, November, 1873.

"I've Had My Day."

The young man out of the Northwest who captivated the world by his flight to Paris and by his modest behavior ever since, is keeping up his good record and adding to it on new occasions. He went down the bay of New York along with others to welcome home Byrd and Chamberlin and other flyers who followed him in successful flights across the Atlantic, but he slipped out of the limelight of the public reception, saying: "No, I'm not going along. I've had my day." Fine, was it not? He had had his glory and did not propose to let his presence detract from the glory of his companions in the same achievement. How often may this grace be exercised? Those who blaze with distinction may easily do injustice to others who may be receiving their share of attention by intruding on the occasion and thereby attracting attention to themselves and detracting from others. Former pastors need to be careful of this point in relation to their successors. When a successor is being installed it is proper and desirable when possible that the former pastor should be present and take part in the service, but at the close of the service when the new pastor is receiving the congratulations of his people, should the former pastor start a little reception of his own that may seem to be a rival attraction? Should he also return to his former charge and conduct funerals and marriage ceremonies except with the consent and invitation of his successor? These are sometimes delicate points, and it is well in all of them for the former pastor to remember, "I've had my day".—Presbyterian Banner.

"It is likely our hearts are pure and our intentions spotless when we are not solicitous of the opinion and censures of men, but only that we do our duty and be accepted of God. For our eyes will certainly be fixed there from wence we expect our reward: and if we desire that God should approve us, it is a sign we do His work and expect Him will certainly be fixed there from whence our paymaster.—Jeremy Taylor.

For the Young Folks

Hymn.

Jesus, sun and shield art Thou;
Sun and shield forever!
Never canst Thou cease to shine,
Cease to guard us never.
Cheer our steps as on we go,
Come between us and the foe.

Jesus, love of life art Thou,
Life and love forever!
Ne'er to quicken shalt Thou cease,
Or to love, no never.
All of life and love we need
Is in Thee, in Thee indeed.

Jesus, peace and joy art Thou,
Joy and peace forever!
Joy that fades not, changes not,
Peace that leaves us never.
Joy and peace we have in Thee,
Now and through eternity.

Jesus, song and strength art Thou,
Strength and song forever!
Strength that never can decay,
Song that ceaseth never.
Still to us this strength and song,
Through eternal days prolong.

—Selected.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Jesus as a Host.

M. L. G.

Our Lord knew how hunger feels. He went for forty days without food, "and was afterward an hungered". So when He saw the multitude hungry and faint upon the plain, He was full of pity, and having little, He made that little much, and they were all filled.

It seems to have given Jesus joy to provide for the hunger of His friends, He liked even to think of God's care of the birds—"your heavenly Father feedeth them". He called Himself in wonderful symbolism the Bread from Heaven. He said He would give the living water to all who ask of Him. Though He had no home, He invited one and another to be of His company—Follow Me"! If it was to be wayside fortune, corn rubbed together to eat, a rocking boat to sleep in, His friends were made welcome to what He had.

And at the Last Supper, when no one among the disciples would perform the office of a host, He took the towel and girded Himself and washed their dusty feet. Even with Judas He must share the sop.

It is of the essence of hospitality that a guest be made to feel welcome. And in this Jesus is the Supreme Example of a gracious Host. "Whosoever will" He invites to take of the water of Life freely. Oh, how churlish if His friends refuse!

An Exciting Bit of Sewing.

"I've mended my father's gloves, and he says they are beautifully done," said Marjorie proudly.

"I'm so glad you sew well," said grandmother.

"Did you sew when you were as young as I, grandmother?"

"Oh, yes!" and she began to smile.

"Is it a story?" begged Marjorie.

When I was your age I did quite a remarkable piece of sewing. Perhaps there is time to tell you about it."

"Oh, yes!" cried Marjorie.

"When I was your age," began grandmother. "I was expected to do my daily 'stent' of sewing by piecing quilt blocks. I had a nine patch, I remember, in lovely green sprigged calico and pink gingham. I knew I had to do two patches each day, but one lovely spring afternoon I said to my mother: 'Please may I go to play with the little Crabs. They have three cousins coming today.' Of course you remember, Marjorie, that the little Crabs were children, whose name was Crab.

"But my mother said: 'Emily, show me your patches.'

"They were not done, and I knew there was no play until they were. So I got out my workbag at once. I took a dozen slow stitches with my eyes on the calling birds outside the window, the tiny white clouds sailing before the fresh breeze, the budding trees down by the fence. Then I had a bright thought. If I were out in the midst of it all I could sew much faster.

" 'Mother,' I said, 'please may I go and sit on a log in the woodlot and sew?'

" 'Yes, but don't go out of sight or sound of the house.'

"I ran across the woodlot and chose a log beside the path. By peeping through the pawpaw bushes I could see our side door, and I could hear brother Mark whistling as he worked in the woodshed. It was easier to work out there. When I sat very still two birds went on with their nest building in a bush a dozen feet away. I suppose I looked about a great deal. But at length remembering that if I were to see the little Crabs I must finish that second patch, I bent over and sewed industriously on the little squares.

"The sunlight was suddenly shut off from my work. Looking up I saw before me an Indian in blanket, buckskin and moccasins. I suppose I should have screamed if I had had breath to do it. I opened my mouth, and no sound came. I had several times seen some of the few Indians that remained in our neighborhood, but always when my parents were with me—and from a safe distance. I had been told repeatedly that they would not hurt any one. But people were still living in our neighborhood who had gone through times of Indian warfare, and I had heard tales of daring and danger. The Indian stared at me, and I stared at him. Neither moved nor spoke for a moment. Then my eyes, traveling over the handsome blanket that he wore draped from his shoulders, spied a big three-cornered rent.

"I pointed to it, and said: 'I will mend your shawl.'

"The Indian looked where I pointed. He took off his blanket, and laid it across my knees, with the rent uppermost. I threaded my needle with dark thread and, taking neat little stitches, I sewed up the hole. The Indian stood with folded arms, and watched. My terrified thoughts raced on. What would he do when I was through? Would he carry me away and make me become a little Indian girl? I had heard of such things happening. What he did do surprised me very much. When the last stitch was taken he bent over and inspected the work.

" 'Good!' he said in a loud emphatic voice. 'Thanks!' Then, draping his blanket around him, he went on down the wood path.

"I waited until he was quite out of sight and then raced home. But I didn't tell any one what had happened. I was sure Mark would laugh at me and say he wouldn't be afraid of the Indians.

"A few days later when I came downstairs in the morning I heard my mother talking to some one at the door.

" 'Emily, come here, and see if you know what he means,' she said, turning to me.

"I ran to the door. There was the tall Indian whose blanket I had mended. Oh, dear! Oh, dear! Had he come back for me after all? I clung tightly to my mother.

" 'Heap good little squaw!' said the Indian; and he held out to me a wonderful beaded bag. (You've seen it in my treasure box.) I took it and shyly murmured, 'thank you'—at last realizing that this tall, savage looking man was my friend.

" 'But why do you give it to her?' asked my mother.

"In answer the Indian spread out his blanket, and as I looked at the neatly mended place I was sure that even my mother must call that pretty good sewing.

" 'She make hole no more!' said my Indian friend.

"Then he wrapped the blanket around him and went stepping softly down the path while my excited family demanded that I tell them the story."

"Did he ever come again?" cried Marjorie.

"Oh, yes, he came many times again. And perhaps some time I will tell you some of the stories he told me. He was a lonely old man of the family of a once great chief. The rest of the tribe was gone, but he lingered in his old haunts. He had a wonderful dignity, and if we did him a favor, he felt that he must do something for us. I sewed for him more than once, but that first time was the only occasion when it seemed like an adventure."—Zelia M. Walters, in The Continent.

How Bruce Earned His Watch.

There was no other way to do it. Bruce simply would have to go and take the money to Grandfather Morris. Bruce's father was very ill, and of course his mother could not be spared. The money had to be taken to Chester that very day, and Bruce was the only one who could go. Over and over his mother explained that sometimes robbers took things from people and that he must be very, very careful.

"If Bruce was not such a talker, it would be all right," said the doctor to whom they told their troubles. The doctor did not know that Bruce was in the next room. "I can put him in care of the conductor, and it is only twenty-five miles to Chester, so no harm could befall him, but he may tell the secret to some one.

But Bruce was sure he would not. He was only in the second grade, and he did talk a great deal for one small boy; but if he said he would keep a secret they could count on him.

"I won't say a word, not a single word till I get to Chester and see grandfather. I'll just let them think I'm a little dumb boy like Johnny Harp."

In spite of their troubles they all had to laugh, even sick Mr. Morris. Mrs. Morris stopped laughing to say that if she thought Bruce would do that she would give him the watch he had been working so hard to earn.

"The watch is as good as mine, mother," said Bruce. "Please give it to me right away, so I can tell when to get off the train at Chester. Miss Lucy taught us to tell time on the school clock."

But, of course, no one could go and get a watch when time was so pressing, and then nobody thought Bruce would keep still. The money was made into a flat packet and pinned to his clothes with a big safety pin. He was told over and over not to touch the place where he could feel the packet, but to look out of the window and keep still until the conductor came to put him off.

But nobody could have guessed that that morning the passenger train would run into a freight train and the conductor get badly hurt. After the injured man was taken to the hospital a new man came on, and, of course, he knew nothing of Bruce. Poor Bruce! He was determined to win that watch, but how would he know when he reached Chester? All this time they were going around a strange way to avoid the wreck, and Bruce didn't know a single place. Of course the man would call the name, but he did it so quickly that Bruce could not understand what he said.

"Ticket! Ticket!" said the conductor at Bruce's elbow. "Little boy, where is your mother?"

Not a word from Bruce. Finally a lady across the aisle said: "I think that must be a little deaf and dumb boy, Conductor. He hasn't said a word even when the accident threw him from his seat."

By this time Bruce drew out a little card on which he had printed in tipsy letters C-H-E-S-T-E-R. "Good!" said the conductor. "He may be dumb, but he's not deaf." Then he and the lady laughed, but Bruce looked out of the window.

So presently they rolled into grandfather's town, and the conductor helped him to go down the steps. He and the lady watched, and presently an elderly man grabbed Bruce up and hugged him. The train was just pulling out when they heard a shrill little voice say: "Grandfather, I've got a lot of money pinned to my clothes inside. Mother said if I didn't say a word on the way down here she'd give me a watch, and I've earned it."

And the laughing conductor waved from the platform and said to grandfather: "He's right, mister. We couldn't get a word out of him all the way."

So Bruce won his watch, but grandfather bought it; and when he made the return trip alone he not only wore the watch, but he told all the passengers for three seats around exactly how he had earned it.—Selected.

The Two Treasure-Melons.

Once upon a time in the Empire called the Melon, in a place named Great Melon Village, there lived a poor but honest woman.

One day while she was washing clothes in a pool, a bird wounded by an archer fell into the water. She gently took up the bird. She carried it home, dressed its wound, and fed it till its wing was healed. Then the bird flew away and left her.

But it was a grateful little thing, and did not forget her. A few days later it returned, laid an oval seed before her, then flew away again. The good woman planted the seed in her garden. When it came up she saw that it bore a melon-leaf. The vine grew and grew and grew, so she made a trellis for it to climb. By and by a fruit formed on the vine, and grew and grew and grew, till it was a melon of a huge size.

When the New Year came around the poor, good woman had no money with which to pay her debts. All her neighbors paid theirs at the New Year time. Her poverty weighed so heavily upon her that she became quite ill. While sitting one day, feverish and tired, at her door, she saw that the melon looked ripe and luscious. Her mouth watered to taste it.

She took a knife and cut the fruit from its stem. As she lifted it, the melon clinked in her hands. She hastened to cut it in two, and lo! it was filled with gold and silver pieces. Overjoyed, she paid all her debts and bought herself food and comforts.

Well! near by that good woman's garden, there lived a busybody who craftily found out how her neighbor had suddenly become rich. The busybody was eager to become rich likewise, so each day she washed clothes in the pool, stopping now and then to throw stones at the birds that fluttered over the water. One day she managed to hit a bird on its wing, and to injure the poor little creature. She took it home, and treated it carefully till its wing was healed. Then it flew away.

But the little thing did not forget her. Soon it came back carrying a seed in its beak. It laid the seed down before her and flew away. The greedy old busybody quickly planted the seed. She watched it come up and spread its leaves. She made a trellis for it. A fruit formed on the vine, and it grew and grew and grew into a very huge melon. The busybody kept thinking of all the gold and silver she should have. She ate rich food and bought fine garments, going deeper and deeper into debt.

Well! That melon grew bigger and bigger and bigger and bigger, till the busybody was delighted to see it was ripe. As she shook it, the fruit rattled inside. She hurried to cut it open, when out crawled two lame, hungry beggars, who told her that they were come to stay with her and eat at her table as long as they lived.

And they did!—Wonder Tales from China Seas.

Why the Weather Vane Turned.

Myrtle had come for a visit to her grandmother who lived on a large farm. Her home was in a great city, and everything on the farm seemed wonderful to Myrtle. She could not run fast enough to see all she wanted to see and do all she wanted to do. Each turn she took brought some new wonder. At last she stopped for breath and dropped down on the steps to rest.

"Look, Mamma!" she called. "See that chicken on the pole on the barn."

Just then a breeze made the weather vane turn around.

"Quick, Mamma, see!" she cried. "It heard me and turned to look at me."

"Oh, no, Myrtle," her mother smiled as she explained. "The chicken tells us which way the wind blows. Whenever the wind changes, it turns around so we know it too."

"Oh, dear," said Myrtle, "does it have to mind, too."

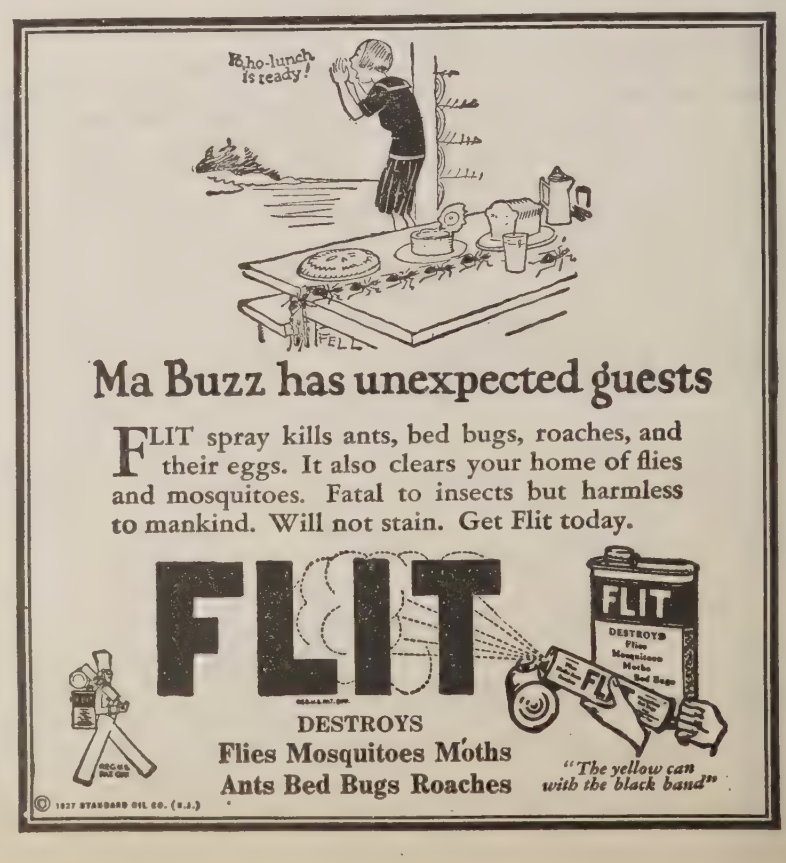
"Yes," said her mother, "it has to mind the wind, and turn around whenever the wind tells it to."

"Does everything and everybody have to mind, Mamma?"

"Yes, darling," answered her mother, "everything must do the right thing at the right time or there would be a great deal of trouble and many people hurt."

"Do the flowers have to mind, too?"

"The wind and the sun and the rain



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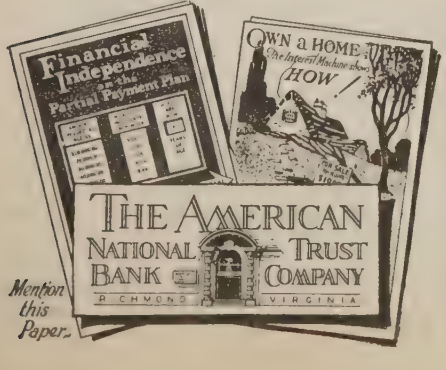
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Mention this Paper

tell the flower what to do. But the flower knows just what to do, and it isn't so hard for it to mind as it is for us when we want to do just as we please."

"Do you have to mind, Mamma?" asked Myrtle with surprise.

"Yes, dear," said her mother. "I must mind God, for He knows just what I must do. He plans everything, and all of us are happier when we do just as the weather vane did—obey."—L. K. Merritt, in Child's Gem.

For the Southern Churchman.

Old Ships.

Anne Pierce.

Old ships that idly drift and swing,
Their duty over their life work done.
Where no sail lifts and no bell rings
And quiet reigns from sun to sun.

Into that peace what bright dreams come
Of flying scud and towering wave.
Of billowing sail, of face like foam
Of peaceful lull and winds that rave.

Of men long gone that nobly sailed
That trod these decks with footsteps bold,
Who lived and sailed and never quailed
From any hand that fate might hold.

So rest in peace and so grow old
The evening shades draw on apace
The hearts that loved you have grown cold
And waits for you in their resting place.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, INC., Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

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Deaths

REV. GEORGE W. McDANIEL, D. D.

There has just passed from the religious life of Richmond a leader of the old evangelical faith. Death has released GEORGE McDANIEL, in the prime of life, from a faithful service of Christ, to be with his Lord in paradise.

Coming, as he did, from the South over twenty years ago, he took up his work in the oldest and strongest Baptist church in Virginia. His faith and courage were soon felt and many souls came to God through his preaching and ministrations. An old church became youthful and its missionary zeal reached a high point in its history. Four or five years after he came to Richmond the Chapman-Alexander revival, a city-wide movement, united eighty of the white churches in a common cause. The Baptist churches, under the leadership of Dr. McDaniel, made large additions to their communion. The preaching of Christ crucified proved again to be the power of God to save, as it will always be.

The youthful pastor accepted the New Testament as the final revelation of God through Christ. He believed the testimony of the fourth gospel that Jesus proclaimed Himself to be the Son of God, who could give eternal life, "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself". He believed that St. Paul knew what he said when he preached, "not the wisdom of men, but Christ, the power of God", "declared to be the Son of God . . by the resurrection from the dead".

Evangelical preachers are needed in the Church today. Leaders of men who can believe and proclaim the riches of the gospel of Christ by the power of the Holy Spirit are gifts of God to His Church. S.

WILLIAM CONWAY WHITTLE, JR.

"He asked life of Thee, and Thou gavest him a long life, even forever and ever." WILLIAM CONWAY WHITTLE, JR., entered the Larger Life Beyond on Tuesday night, August 2d, at his native city, Norfolk, Virginia. He was born June 27, 1881, in the fine old house which has been the home of his family for generations. He was the son of the late Captain and Mrs. Wm. Whittle; his mother, Elizabeth Calvert L. Page. Thus he was descended Richard L. Page. Thus he was descended from the leading families of both Upper and Lower Virginia. He was educated at the University of Virginia, and returning home from there had been in business in Norfolk ever since. He married Miss Georgiana Randolph Charrington, of Warrenton, Virginia, and they had three children: William Conway Whittle, Georgiana Charrington Whittle and Beverley Randolph Whittle, who, with their mother, are all living in Norfolk. He is also survived by his four sisters, Mrs. J. Cabell Dabney and Misses Alexina, Elizabeth and Mona Whittle.

His death is a loss irreparable not only to family and friends, but to his church and community; for to a home life of the perfect type, he added a completeness that makes for love and influence to all who knew him, a Galahad among men; who could but love and delight in his warm and genial manner full of simple, unconscious charm; his loyal, untiring friendships; his quick, helpful sympathy; his utter integrity of word and deed; his quiet, unswerving Christian life. He was devoted to his church, St. Luke's, in which he was born, and where he grew to manhood under the teachings of the Rev. Arthur S. Lloyd, where he served as vestryman through many years (though his whole life has been but a short one), and where every Sunday one saw his dignified, noble face and tall, stately form, sitting in the old fashioned way together with his wife and children and one knew that his prayer was ever for the best of the Spirit's gifts for the Church he so steadfastly loved.

The love and high respect shown by the whole community in its grief at his loss is challenging proof of the worth of quietly living a fine Christian life, faithful as son, husband, father, brother, friend, citizen, Christian. He was the very flowering of his fine forbears himself a priceless legacy and inspiration to his children.

"He scarce had need to doff his pride or slough the dross of earth—
E'en as he trod that day to God so walked he from his birth,
In simpleness and gentleness and honor and clean mirth."

CHURCH INTELLIGENCE
(Continued from Page 16.)

wife of "O. Henry", Mrs. Charles Malcom Platt—all of whom were personal friends of "O. Henry". The Rev. Clarence Stuart McClellan, Jr., rector of Calvary Episcopal Church, Fletcher, through whose efforts this "O. Henry" memorial is being erected, will give the address of welcome. There will be special "O. Henry" music by Charles E. Burnham, of Asheville, who will sing "The Crucible", by "O. Henry". Miss Emmy Rutledge, violinist of Charleston, S. C., will play and an orchestra and cornetist will render the hymns and other special music. The festival will begin in the church and will be concluded on the church lawn. The public has been invited to attend. Rabbi Moses P. Jacobson, the Rev. Louis J. Bour of St. Lawrence's Roman Catholic Church, Asheville; the Rev. Edward Bryan Andrews, the Rev. Samuel B. Stroup, the Rev. Jesse Lockaby, the Rev. Willis G. Clark, the Rev. Arthur W. Farnum, and the Rev. Dr. William P. Shamhart, of the First Christian Church, Asheville, will assist the Rev. Clarence S. McClellan in this "O. Henry" festival.

ALASKA.

Rt. Rev R. T. Rowe, D. D., Bishop.

Laying of the Cornerstone, St. Elizabeth's Mission, St. John's Parish.

A great day, beautified by glorious sunshine, was celebrated Sunday, July 24, 1927 in Ketchikan, Alaska. On this day at three o'clock in the afternoon, the cornerstone of St. Elizabeth's Mission was laid.

It was a great day, because it marked two significant steps in the progress of the native people of Southeastern Alaska. It marked the beginning of a condition of self-reliance, in that this mission has its own native minister, Mr. Paul J. Mather, and its own native vestry. Every timber and board in the building has been placed there by native hands. Not a white man has been called to lift his hand in the erection of the church or parish hall.

It also marked the beginning of a new relationship with the white population. The city turned out as a whole to greet this step of concrete progress. The State of Washington Grand Lodge of Masons deputized the local lodge to assist in the laying of the cornerstone. The Ketchikan City Band volunteered its services.

Holy Communion was celebrated at St. John's in the morning. In the afternoon a procession was formed in the churchyard at St. John's. The Ketchikan Band, the vestries of St. Elizabeth's and St. John's, Crucifer, Flag Bearer and clergy followed by the officers and members of Ketchigan Masonic Lodged, marched a mile to St. Elizabeth's Mission, where the cornerstone, brought from the home of the Tsimpshean people, Metlakatla, was laid.

St. John's choir furnished the music, the Rev. Paul J. Mather read the prayers, Brother Casper Mather addressed the natives in Tsimpshean and Archdeacon H. R. Sanborn blessed the stone. Then Mr. Alex Guthrie, native, superintendent of construction and senior warden of St. Elizabeth's, turned to the Grand Master of the Lodge and gave to him his level, square, plumb and trowel, requesting the lodge to lay the stone.

Upon the completion of the work of the lodge, Mr. J. R. Heckman, a pioneer cannery man and president of the largest bank, delivered the address of the day. It was replete with memories of the work of our beloved Bishop Rowe, and challenged the natives to build upon the sure foundation of Christ as exemplified in the foundations Bishop Rowe had laid for the Kingdom in Alaska.

Mrs. J. R. Heckman has taken great interest in the work of the mission and has devoted her time and money to its advancement. She provided many flowers (which are very precious in Alaska) for the decoration of mission for the occasion.

Two hundred feet of motion picture film were taken of this event and we hope to be able to show it to the Church in the United States together with films covering our whole missionary activity.

Crystalized Memories

"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

SUCH quotations constantly remind us of the short duration of life. But the memories of our loved ones who have passed on will continue to live in our hearts.

The monuments we select to maintain these memories, should be cut from a stone which will properly carry to many generations to come the messages entrusted to them. This means stone of durability, beauty, contrast and strength. Granite is the only stone which meets such requirements and many granites fail.

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Be sure that you get the genuine Winnsboro Blue Granite. Like other high quality materials, there are many inferior substitutes that resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

Write for Free descriptive literature, also for facsimile reproduction of a polished sample of Winnsboro Blue Granite that you may see its beauty. When you have purchased a monument specifying Winnsboro Blue Granite write us giving name of your Memorial Merchant, and we will send you a polished Winnsboro Blue Granite paper weight.

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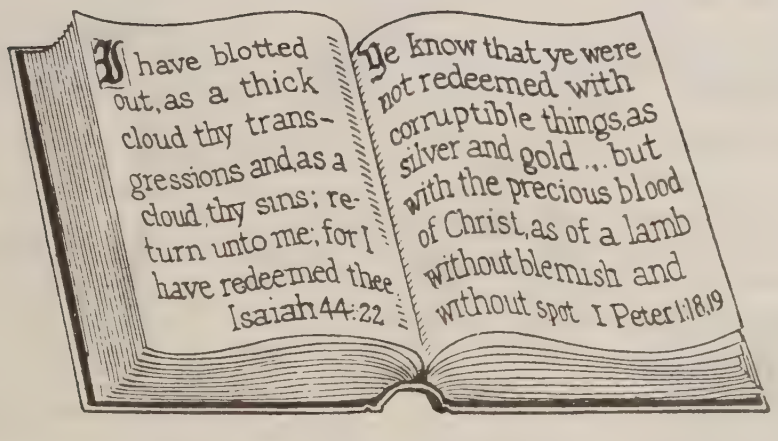
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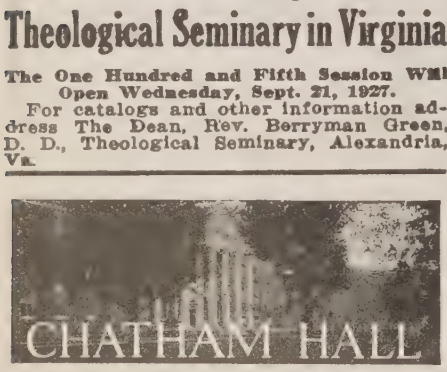
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Thoughts For the Thoughtful

"Duty may be declined, it cannot be ignored."

If God shows you a need He will show you a way to meet it.

Charity is the scope of all God's command.—Chrysostom.

Selfishness is the making a man's self his own centre, the beginning and end of all he does.—John Owen.

"Begin the Christian race from the Cross, and whenever you faint or grow weary, look back to it."

Self-expression and the expression of selfishness are in the gravest danger of being confused by young and old alike.

Other things may be seized by might or purchased with money, but knowledge can be gained only by study.—Johnson.

"If to be a Christian means to live like Christ, then I hope that you will all become Christians."—A Hindu Judge to fellow Hindus.

St. Paul as a young Christian thought he was the least of the apostles; later, the least of the Saints; and still further on the chief of sinners.—Selected.

Sure I am, it is better to be sick, providing Christ come to the bedside and draw the curtains and say, "Courage, I am thy salvation", than to enjoy health, and never to be visited of God. —Samuel Rutherford.

"Who would be cleansed from every sin,
Must to God's altar bring
The whole of life—its joys, its tears,
Its hopes, its loves, its powers, its years,
The will and every cherished thing."

Blessed is the man that beholdeth the face of a friend in a far country;
The darkness of his heart is melted in the dawning of day within him.
It is like the sound of sweet music heard long ago and half forgotten.
It is like the coming back of birds to a wood when winter is ended.
I knew not the sweetness of the fountain till I found it flowing in the desert.
Nor the value of a friend till we met in a land that was crowded and lonely.
—Henry van Dyke.

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EDITORIALS

Vol. 92. RICHMOND, VA., SEPTEMBER 3, 1927 No. 36.

CONTACTS

Even those of us who live secluded lives are surprised as we look back along the years to realize the number of persons with whom we have been in contact. Those whose spheres have been in busy places, with varied work, may number our contacts by thousands.

There is pathos and wonder in our contacts as they have happened and ended. From childhood on we find, develop and lose intimacies. Those who for longer or shorter times have been important parts of our lives, almost parts of ourselves, in our thought continually, our daily routines revolving about them, die, or go away or are estranged and presently we remember them only at intervals, becoming wider with passing time. As they with us, so we with them, if they be living. We become dim in their memories. Yet each of them has left some impress on us, as we have on each of them.

How all these people remember us, what we have given them, of good or evil, by which to remember us, is worth some thought. Consideration of it may give us guidance for our future contacts. Some persons carry pollution by their every contact, their very presence—speech profane, bestial, obscene, conduct boastfully foul and base. Others radiate and confer purity and beauty, modesty and honor, all the atmosphere about them made fragrant and restful as a gentle wind blowing over a bank of violets. How has it been with each of us, as we look back? How shall we make our future contacts?

At every human contact, surely in every intimacy, we sow seeds in living hearts. Tares, or sound and wholesome grain, to bear some twenty, some a hundred fold in a future far beyond our imagination to penetrate? Many tiny mustard seeds of word spoken or deed done or even expression or gesture, has yielded fruit more splendid than has come from the largest benevolences. There is no need to be preaching or proclaiming piety continually. A moment of silence sometimes may be more eloquent and effective than an hour of rhetoric. Most of us have the good fortune to know those whose mere intonation and manners of speaking and listening are inspirations, who leave all with whom they are in contact, for long while or short, at least, a little better and happier for the meeting. All of us enjoy and honor that lovely quality when we find it. All of us, by faithful watchfulness and striving and the help of the Almighty Power, can acquire it.

Alfred B. Williams.

"STYLE"

"Why, d' you reckon Jim's folks sent him t' ——— university?"

The question was asked, wonderingly, referring to a jovial, blustering fellow, duplication in real life of Jack Falstaff, never known to look into a book nor to talk of anything but current local happenings, his last poker game, or his more or less disreputable adventures. All the infinitely varied realms of literature and thought and of study and observation of the beauties and interests of nature and the glories and charms of the arts and sciences were closed to him.

"For style" was the answer, as exactly true as sententious and cynical.

Jim had been sent to the university that he might say he had been there, add the prestige of the institution to his scanty equipment and provide his family with the style of having a representative there. The result was to give him some new unprofitable associations. He squeezed through, or was squeezed through, somehow, with none of his faults or weaknesses or dangerous inclinations corrected, without definite purpose, his standards of living lowered rather than raised, his lines of thought crude and childish as before. So he lived and died, tolerated, with never a real friend nor a definite enemy. Strength of will and mind and distinct opinions and aims are required to enjoy the equal luxuries of attracting affection and confidence and incurring hostilities. Jim did no good in the world, meant no harm, but did some, within his narrow sphere, by looseness of living and talking, dwelling precariously just within the outer rim of respectability.

Yet he had attractions of appearance and personality and quickness of mind which by right training and direction would have made him useful. If he had been entrusted to earnest, honest and wise instructors, intent on making the best of what he had, able to think of a student beyond recitations and attendance on lectures, interested in teaching himself betterment rather than regard for style, he might have left some heritage of good.

This time of year those charged with responsibility for the future of young men and women should be considering the records and output of scholastic institutions. How many anarchists, atheists, profligates, ostentatious vulgarians, are among their alumni? We read many reports of student suicides. When professors impress on plastic minds that God is a nebulous and dubious theory and the Saviour a questionable historical personage, that man has no duties but to himself and no future nor hope beyond the cemetery, crazes, heresies, horrible perversions, despondent convictions of the futility of living and struggling, are natural consequences. No task given us is more solemnly serious than that of selecting training places for our youth. Those who allow themselves to be governed in that choice by considerations of style or name or size of enrollment or athletic standing, or by anything but quality of the instructors, prevalent tone and known results, take fearful risks of wasting human material and

inviting disappointments and bitter griefs. Some faculties teach fads and whims and style and thereby betray the most sacred of all trusts. Some seek faithfully to build character and usefulness on foundations of sound knowledge carefully inculcated to absorption and digestion and high standards diligently culivated.

This is the time for many to choose between them.

Alfred B. Williams.

WHAT EVANGELICAL RELIGION IS

By Bishop J. C. Ryle

TO the question **"what Evangelical Religion is?"** the simplest answer I can give is to point out what appear to be its leading features. These I consider to be five in number.

(a) The first leading feature in Evangelical Religion is the **absolute supremacy it assigns to Holy Scripture,** as the only rule of faith and practice, the only test of truth, the only judge of controversy.

Its theory is that man is required to believe nothing as necessary to salvation, which is not read in God's Word written, or can be proved thereby. It totally denies that there is any other guide for man's soul, co-equal or co-ordinate with the Bible. It refuses to listen to such arguments as "the Church says so"—"the Fathers say so"—"primitive antiquity says so"—"Catholic tradition says so"—"the Councils say so"—"the ancient liturgies say so"—"the Prayer Book says so"—"the universal conscience of mankind says so"—"the verifying light within us says so"—unless it can be shown that what is said is in harmony with Scripture.

The supreme authority of the Bible, in one word, is one of the cornerstones of our system. Show us anything plainly written in that Book, and, however trying to flesh and blood, we will receive it, believe it, and submit to it. Show us anything, as religion, which is contrary to that Book, and, however specious, plausible, beautiful, and apparently desirable, we will not have it at any price. It may come before us endorsed by Fathers, schoolmen, and Catholic writers—it may be commended by reason, philosophy, science, the inner light, the verifying faculty, the universal conscience of mankind. It signifies nothing. Give us rather a few plain texts. If the thing is not in the Bible, deducible from the Bible, or in manifest harmony with the Bible, we will have none of it. Like the forbidden fruit, we dare not touch it, lest we die. Our faith can find no resting-place except in the Bible, or in Bible arguments. Here is rock: all else is sand.

(b) The second leading feature in Evangelical Religion is **the depth and prominence it assigns to the doctrine of human sinfulness and corruption.**

Its theory is that in consequence of Adam's fall, all men are as far as possible gone from original righteousness, and are of their own natures inclined to evil. They are not only in a miserable, pitiable, and bankrupt condition, but in a state of guilt, imminent danger, and condemnation before God. They are not only at enmity with their Maker and have no title to heaven, but they have no will to serve their Maker, no love to their Maker, and no meetness for heaven.

We hold that a mighty spiritual disease like this requires a mighty medicine for its cure. We dread giving the slightest countenance to any religious system of dealing with man's soul, which even seems to encourage the notion that his deadly wound can be easily healed. We dread fostering man's favorite notion that a little church-going and sacrament-receiving—a little patching, and mending, and whitewashing, and gilding, and polishing, and varnishing, and painting the outside—is all that his case requires. Hence we protest with all our heart against formalism, sacramentalism, and every species of mere external or vicarious Christianity. We maintain that all such religion is founded on an inadequate view of man's spiritual need. It requires far more than this to save, or satisfy, or sanctify, a soul. It requires nothing less than the Blood of God the Son applied to the conscience, and the grace of God the Holy Ghost entirely renewing the heart. Man is radically diseased, and man needs a radical cure. I believe that ignorance of the extent of the fall, and of the whole doctrine of original sin, is one grand reason why many can neither understand, appreciate, nor receive Evangelical Religion. Next to the Bible, as its foundation, it is based on a clear view of original sin.

(c) The third leading feature of Evangelical Religion is the **paramount importance it attaches to the work and office of our Lord Jesus Christ,** and to the nature of the salvation which He has wrought out for man.

Its theory is that the eternal Son of God, Jesus Christ, has by His life, death, and resurrection, as our Representative and Substitute, obtained a complete salvation for sinners, and a redemption from the guilt, power, and consequences of sin, and that all who believe on Him are, even while they live, completely forgiven and justified from all things—are reckoned completely righteous before God—are interested in Christ and all His benefits.

We hold that nothing whatever is needed between the soul of man the sinner and Christ the Saviour, but simple childlike faith, and that all means, helps, ministers, and ordinances are useful just so far as they help this faith, but no further—but that rested in and relied on as ends and not as means, they become downright poison to the soul.

We hold that an experimental knowledge of Christ, crucified and interceding, is the very essence of Christianity, and that in teaching men the Christian religion we can never dwell too much on Christ Himself, and can never speak too strongly of the fulness, freeness, presentness, and simplicity of the salvation there is in Him for every one that believes.

Not least, we hold most firmly that the true doctrine about Christ is precisely that which the natural heart most dislikes. The religion which man craves after is one of sight and sense, and not of faith. An external religion, of which the essence is "doing something",—not an inward and spiritual one, of which the essence is "believing", this is the religion that man naturally loves. Hence we maintain that people ought to be continually warned not to make a Christ of the Church, or of the ministry, or of the forms of worship, or of baptism, or of the Lord's Supper. We say that life eternal is to know Christ, believe in Christ, abide in Christ, have daily heart communion with Christ, by simple personal faith—and that everything in religion is useful so far as it helps forward that life and faith, but no further.

(To Be Continued.)

HARMONY OF SCIENCE AND RELIGION

By Professor Francis H. Smith, D. C. L.

OUR age is many sided. It is characterized by different names from different standpoints, and each name may hold a partial truth. The man in a hurry calls it a mechanical age, with much ground for his epithet. The financier says it is a money-getting age, and surely there are richer men, and many more of them, than the world ever knew before. The statesman calls it the age of advancing political freedom, for dynasties are crumbling or quickly changing, and democracy is pervading the earth. The preacher calls it the age of missions, and the very ends of the world do seem to have become our neighbors.

Many students would be apt to pass by all these aspects, and call it **the age of criticism.**

Many leaders of thought in our times show a marked tendency to question fundamental statements. Propositions, which for centuries have been accepted as established truth by thinking men, are abruptly summoned before the tribunal of criticism and subjected to merciless examination. No creed is so venerable or so dear, that some art student of our day does not challenge its validity, and end, it may be by denying its accuracy. Nay, some critics are so rash, that they seem to regard age as synonymous with error, so that if a statement be old it must to them, of necessity, be wrong. The ultra-radical is as unreasonable as the ultra-conservative. To be old is not necessarily to be either good or bad; but that a proposition has been accepted by generations of thoughtful men and used by them with advantage, is surely no reason for rejecting it, but seems to entitle it to respectful treatment.

The criticism of which we speak has almost always been destructive. This appears to give it a fascination for a great body of restless men who are not leaders themselves, but who are ready to follow those who have the courage

and the ability to assail accepted beliefs. These ardent recruits occupy our platforms and our presses with statements often far more positive than would be made by their masters, and so it comes to pass that timid conservatives are everywhere filled with apprehensions that have little or no real foundation. When the smoke of the battle has cleared away, and "the tumult and the shouting dies", it may be found that all that is best in the old remains unshaken and is set into clearer light by the happy removal of what was really unessential rubbish.

No department of human thought has been exempt from this search among its foundations. Even the oldest and simplest of the sciences has had its postulates questioned, and some of its most venerable conclusions denied. We were always safe, we supposed, in taking a straight line to be the shortest distance between two points, but we are taught by no less a man than Helmholtz that there are easily conceivable environments even in Euclidean space, in which the proposition would not be axiomatic but false. That a closed surface could not be turned inside out without rupture, is a proposition so elementary and self-evident that it appears to need no demonstration: but that is, a modern geometer will tell us, because we limit ourselves to space of only three dimensions, and that it would be quite possible in space of four dimensions. Again, when we were boys we were taught in chemistry that there were certain bodies called "elements", because they had up to that time defied all the efforts of men to decompose them, and moreover that it was highly improbable that, on this planet, they would ever be reduced to other and simpler bodies. Alchemy was regarded by the mass of scientists as the dream of a dark age and its pursuit as a foolish waste of time. When a great man, Dumas, and later a greater one, Faraday, confessed that they had experimented on the transmutation of inferior metals into gold, their readers were surprised, and received the acknowledgment as an apology, which it was doubtless meant to be. So firmly established and widely accepted was the belief that the elementary bodies were really undecomposable, that no less an authority than Clerk-Maxwell (who was not a chemist, however) declared in an important paper only thirty years ago that they were outside of the sphere of evolution, and were as old in the universe as matter itself. Sir John Herschel had before this in his classical Discourse on the Study of Natural Philosophy, maintained that the elementary bodies bore the marks of "manufactured articles" in an identity and permanency of properties for each that only things made to be so by superior outside direction ever showed. It is true that in the same decade with Maxwell, Sir William Crookes who, in two instances at least had the distinction of anticipating discovery by announcements received with incredulity by his contemporaries, amazed us by suggesting a genetic relation between the elements as pointed to by the Periodic Law. Yet it remained for the Twentieth Century really to effect a downward transmutation of a body regarded as an element into one known to be such; namely of uranium into radium with actinium as a branch element and of radium into possible polonium with helium on the way, and more recently of copper when in presence of radium into lithium and sodium, as Professor Ramsay is inclined to believe. Fancy, as often happens, is far out-running fact, and enthusiasts leaping out of sight in front of real pioneers are rashly turning in imagination our silver into lead and our gold into copper by a kind of anti-alchemy.

Similar striking instances could be adduced of the upturning of fundamental propositions in Physics, which is not more safe than Chemistry from the skepticism of our times. The same is doubtless true of the more advanced and higher sciences. The biologists, the teachers of ethics, economies, and of social science, nay, even those who deal with letters and art could give in their own special lines many instances of that spirit in our age which holds nothing, however widely accepted, as being free from challenge.

This intellectual activity is not in itself to be deprecated. It is a necessary concomitant of freedom of thought. Our age is in some important respects a youthful and, therefore, a growing age. Its hunger for new truth, like the unappeasable and often inconvenient appetite of a hearty boy, is at once a sign and condition of health. We cannot stop it if we would, and ought not if we could. Truth only is sacred, not age or assent, for truth is the coveted goal of all honest effort in any world. It is the food of the Soul and the Voice of God. We pardon rashness or roughness, if the critic finally leads us to truth. We only venture to desire in him three qualities: a **reverence** that recognizes the debt we owe to the generations of great and wise men who have lived before us, and that will not flippantly assail conclusions which they have reached and tested, especially as regards matters in which the phenomena were as open to them as to ourselves; a **humility** which recognizes the critic's own limitations and the possible errancy of the most honest mind; which also realizes that in our condition, the highest truths may not be matters of demonstration but of intuition; and, finally, a **love of truth** which disdains mere applause and despises the seeking for it; which will keep him from confounding attack upon error with attack upon the errorist, and finally will announce his success, should it come, with neither conceit nor arrogance.

(To Be Continued.)

THE CALL TO UNITY

By the Rt. Rev. Charles H. Brent, D. D., at Lausanne Conference

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.—John 17:20-23.

THE call to unity is from God to man. It is for our good that the appeal is made. Through unity alone can the Kingdom of God be set up among men. Through unity alone can the world believe and know that the Father has sent Jesus Christ to reveal Himself to the whole human race. It stands as the unalterable condition on which He can fulfil His mission to mankind. This no one doubts who accepts Jesus Christ as Lord and Saviour.

Like all God's calls it is an invitation to cooperate with Him. His will is part of His nature and is set once for all time. He lays no compulsion on us. He awaits our cooperative response which will lay hold of His will and make it our own. If unity has slipped away from our grasp it is the common fault of the Christian world. If it is to be regained it must be by the concerted action of all Christians. Every section has shared in shattering unity. Every section must share in the effort to restore it.

The call to unity is like the flow of a river. It never ceases. It has been sounding with varying accent through the successive generations since the beginning. To us it has of late come with new force through the voice of God's Spirit speaking to the many divided communions of our day, as the call of a shepherd to his scattered flock. We have responded to His call. We are gathered here at His bidding. He presides over us. In proportion to our obedience to His guidance we shall be able to promote His will and embrace it as our own. He appeals to us to hush our prejudices, to sit lightly to our opinions, to look on the things of others, as though they were our very own—all this without slighting the convictions of our hearts or our loyalty to God. It can be done. It must be done.

It is for conference, not controversy, that we are called. As God appeals to us sinners to reason together with Him, so we Christians mutually appeal to one another for a like fellowship. Conference is a measure of peace; controversy, a weapon of war. Conference is self abasing; controversy exalts self. Conference in all lowliness strives to understand the viewpoint of others; controversy, to impose its views on all comers. Conference looks for unities; controversy exaggerates differences. Conference is a cooperative method for conflict; controversy, a divisive method. I do not say there may not be occasions where controversy may be necessary. This is not one of them. This is a conference on Faith and Order. We are pledged to it by our presence. Let us play true to our tryst.

It is the call of Christ which arrests us. What He said then with human voice He repeats now through His indwelling Spirit. The general need of unity it set down by Him in a proverbial saying: "Every Kingdom divided against itself is brought to desolation; every city or house divided against itself shall not stand." This is as true today as when it was first uttered. It has been accepted by the world of men as applying to every department of life in its separate groupings, political, intellectual, scientific,

social. In increasingly wide circles men are striving for unity. Lying at the centre of all and providing the only enduring cement is religious unity.

The Gospel provides for intimate relationship with Christ. Our Lord speaks as He thinks. He thinks in terms of reality. All life is a symbol. He declares that of which it is symbolic. So He says not "I am like the vine, we are like the branches" but "Abide in me and I in you. . . I am the vine, ye are the branches". Nature in its simplest manifestations preaches its eternal sermon, points to Him for whom it exists.

Again, have you not noted how to the very end of His ministry Jesus Christ presents Himself and those whom He commissions in pastoral terms? It is not "I am like the good shepherd". He is the reality of which the men who watched their flocks were the shadow. It is "I am the good shepherd". "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, one shepherd". The Shepherd can fold His flock only if He lays down His life in bringing them together. "Therefore," He says, "doth the Father love me." He lays His life on His aim.

All this was counted as axiomatic even before the Gospels were written. St. Paul writing when the Gospel was oral, strikes sectarianism of all ages between the eyes by calling divisions "carnal"—"for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and other I am of Apollos; are ye not carnal? . . . . For other foundation can no man lay than that is laid, which is Jesus Christ." Division in the eyes of this intense man is fatal to the life of the Church.

What I am about to quote is as familiar to you as anything in Scripture, but I repeat it as signifying at the earliest beginning of Christianity the mind of Christ on the indispensability of unity as read by His great apostle. Now it is the human body that is the symbol of which Christ and His Church represent the reality. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member but many . . . Now ye are the body of Christ and members in particular." Again, the Church is spoken of as a household "built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone", or as a temple, or as the holy city, the heavenly Jerusalem. In every instance the symbol has unity as essential to its existence as light and heat are to the sun. So inherent is unity that it can admit of no racial, sex, or social distinctions but all are "one man in Christ Jesus".

But there are still greater heights towards which we must rise. Either in the words of our Lord Himself, or of the Spirit of our Lord speaking through a disciple in the early second century—it is all one—the kind of unity which the Church must exhibit is that which unites the Father to the Son. Earthly imagery is inadequate and heaven is called to bear its witness. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." If our Lord counts unity a necessity, how absolute must that necessity be! Upon it depends our ability to know Jesus Christ in His full splendor, to do His works, to evangelize the nations. The missionary quality of this prayer is passionate —"that the world may believe that thou hast sent me . . . that the world may know that thou hast sent me." What a challenge to Christendom to set its own house in order before it further infect the Eastern world with sectarianism that robs the Gospel of its corporate power and gives people a stone instead of bread! The hundred missionary societies in China today are as suicidal for Christianity as the civil divisions are to her national peace and prosperity.

Jesus Christ revealed by His life on earth exactly what the unity was between Himself and His Father. It is not so mystical as to be unintelligible to the simple-hearted. We are not left as workmen without a pattern for their task. The kind of oneness exhibited by Christ with His Father on earth is clear beyond dispute—a paternal and filial relationship, and a liberty reached through absolute dependence consummated by supreme sacrifice. If individuals and groups were to practice these two principles, disunion would fade away like snow before a summer sun. When all Christians recognize God as Father and look on the things of others as of brothers, the family of God will be complete, a glorious Church without spot or wrinkle.

God calls man to unity—His ideal. Man calls to God for unity—his need. There are patches of unity already, it is true, in an underlying loyalty to Christ. But not enough to make Christianity effective as a peace maker, a liberator, a universal power, or to satisfy the mind of God.

Some countries have a minimum of division at home, especially when there is a State Church. But such countries add to the rival denominations which split Christ in the mission field, and Christianity contradicts itself as a world religion. In other countries, as in America, churches of every sort and every name obtain. The evil effect is most evident in rural districts where the churchgoing population is divided into impoverished rival groups without moral and spiritual potency. The Christian religion is often degraded into a weak philosophy, incompetent and futile. Some churches claim exclusive possession of the truth as found in Christ and damn those who find other interpretations of His life and teaching. The result is that not fifty per cent of the population even profess to be followers of Jesus Christ, many of them because they are sadly perplexed and mystified by jangling claims and voices. Churches which have no real reason for holding apart still adhere to their shibboleths. Federative effort continues where organic unity is the only logical step. There is no one voice coming with force from every pulpit in every country, as there should be, on such great fundamental questions as peace and war, what constitutes Christian marriage, the social claims of Christ, the supra-national character of the Church. The Christ in one Church often categorically denies the Christ in a neighboring Church. It would be ludicrous were it not tragic. The situation is suicidal and we are here as a solemn protest against it. We try to get together in matter of practical import but as often as not we find ourselves thrown back on our conception of Christ, the nature of the Church, God's mode of governing His Church, the substance of the Gospel message. Christiology may not be slighted. The value of theology must be admitted. The history of Christianity must be studied, if we are to get anywhere.

Were there no call to man from God to unity, our need would none the less make its high protest to God in heaven for unity. But we would be hopeless and helpless in the organized confusion to which we are party. It is God who takes the lead. His will that they may all be one must eventually be man's will if to do God's will becomes the passion of the human heart. When Christians accept Christ as supreme, they cannot but walk as companions and friends. His life as portrayed in the Gospels is His reliable teaching. His words as interpreted by His life are final and our duty to obey becomes our privilege, our joy. It is to encourage such faith in God made manifest in the flesh that we are in conference. That is the meaning of faith rather than a form of sound words, however important they may be. To quote the words of Zinzendorf—"I have but one passion. It is He! only He"! Men like Sadhu Sindar Singh, Mahatma Gandhi, and Stanley Jones are helping us to realize this more and more. In proportion as we rally around the living Christ during these days shall we banish our prejudices, enlighten our understanding, and correct our mistakes.

Again, as to the means of establishing intimate relationship with Jesus Christ—for that is our chief quest and goal, is it not?—we dare not be exclusive in sacramental, in mystical, or in intellectual modes of approach. Christ's agile feet journey to the human heart along many and diverse paths. That He comes by these and innumerable other routes who will deny?

After all it is not these central principles that should give us great difficulty. Rather is it that which lies at the circumference—the government of the Church, or order. Personally I should be well content were we to let this last vexed subject lie for the present. We cannot pretend that it is unimportant. By means of it the Church is held together in the fulness of organic life, world-wide and all embracing. But we cannot in our brief conference cover the whole vast field. Moreover, in that conciliar action did not break unity, conciliar action cannot mend it. May it not be that, all other things being settled, we will grow into it as did the early Church?

But I must close. We are living in a world that lost its way. Religion as summed up in Jesus Christ can alone hope to rescue it. It must be, as God's voice has warned us from the beginning, and our own experience has tragically confirmed, unified religion. God has used, beyond anything we had a right to expect, our divided Christendom. But

now that we know the sin and disaster of sectarianism we cannot hope that He will use it much longer. All time lies before us. Let us keep the purpose of unity firm in our hearts.

God's Spirit is presiding over us to make us will and do His good pleasure. It is He that will change for us, in His own way and in His own time, the impossible into the possible, and bring about that consummation of Christian hope in a Church that will be one flock under one Shepherd.

CHURCH UNITY---GREAT WORLD ISSUE

By the Reverend Thomas F. Opie, D. D.

EVERY question bearing on the need for a united Church—what constitutes the Church, the Church's message to the world, the Church's creed and ministry—was discussed by leading spokesmen of nearly every branch of the Christian religion, assembled at the great World Conference on Unity, in the beautiful Swiss city of Lausanne, August 3 to 21. The conference drew together the very cream of Christian leadership not only from America and England, but from Alexandria, Jerusalem and Antioch; not only from Germany, France and Holland, but from Australia, Bulgaria, India, China and Japan, Greece and Armenia—and also from Scotland, Ireland, Sweden, and, in fact, every part of the world.

Bishop Manning, of the Episcopal Church, deplored the absence of the Roman representation, and called on the conference to invite Roman people and Churchmen all over Christendom to offer up their prayers to God for the ultimate unity of the whole Christian brotherhood.

There was considerable excitement today (August 11) when the conference was called on to hear the report of Section No. Two on the Messages of the Church and to receive this report for discussion. The plan adopted was to divide the conference into four sections and to discuss the various subjects already announced, behind closed doors—then to submit to the body of the whole, written statements prepared in the sessions of the several sections, statements to be adopted by the conference and sent out to the world of Christians everywhere. The first report seemed to the writer quite harmless enough, in all conscience, but there were many objections to several expressions, inasmuch as the statement was supposed ultimately to go out to Christendom as an official message from all the churches then in conference. The expression, "assembled in a spirit of penitence, confessing the failure of Christendom to meet the demands of the world", etc., was objected to, on the ground that "we are not personally responsible for the disunion of Christendom"—but surely we are responsible for its persistence in the new age, and for this we should be penitent, certainly!

Section No. Two's report said, in part: "Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice and spiritual inspiration, the Church offers, in the eternal Gospel, the answer to all the legitimate needs and providential aspirations of the modern world". Section No. Three's report had the following: "As there is but one Christ and one life in Him, so there can be but one Church, holy, catholic and apostolic, visible and invisible. There are different views as to the relation of the visible and invisible character of the one Church—but we are agreed that it is the will of Christ that the one life of the one body should be manifest to the world by the visible unity of its members."

The Lausanne Cathedral in which the general public meetings were held is an historic one and numerous messages in the interest of reunion have been broadcast to the world from its pulpit of late. It is recalled that John Calvin contended with the Pope of Rome from this same pulpit in 1562 in the memorable ten days of his contention with the ecclesiastical hierarchy. The great historian Gibbon also spent some twenty-five years of his life here at Lausanne and did much of his writing in this picturesque town overlooking the famous Alps and the beautiful lake of Geneva. The city itself goes back to the fourth century and has had a romantic history. The Swiss University, famed the world over for its scholarship, is here and it was in the aula of this university that most of the sessions of the World Conference have been held.

It is apparent from the list of distinguished leaders in the conference that the meeting was one calculated to arrest the attention of the whole of Christendom and to make history for the whole race of humanity. The finest scholarship, the greatest eloquence and the ablest leadership in Christendom, outside of the Church of Rome, are represented in the following delegates: Archbishop Nathan Sodoblom, head of the Luthern State Church of Sweden; Metropolitan Germanos, of the Eastern Orthodox Church; Professor Adolph Deisserman, representing the Protestant Churches of Germany; Pastor Charles d'Aubique, of the Reformed Evangelical Church of France (all of these were elected vice-presidents of the conference); the Rev. Adolph Keller and Professor William Hadorn, representing the Protestant Churches of Switzerland; the Rev. Timothy Lew, Union Church of North China; Bishop of Dornakol, the Church in India; the Rev. Samuel M. Zewmer, of the Reformed Church in America; Bishop James Cannon, Bishop McConnell, Bishop McDowell and Bishop More of the American Methodist Church; Bishop Brent, Bishop Manning, Bishop Parsons and Bishop Perry, of the American Episcopal Church; Dr. Merrill, Dr. Cadman, Dr. Ainslie, Mr. Frederick Morehouse, Hon. Lord Sands, Dr. William Sturgis, Bishop Gore, Dr. William E. Barton, Dr. David Kay, etc. The list contains many more names of equally celebrated men, all of whom are giving themselves to the call of a united Christian Church—one in all the world.

The fact is not blinked, and the conference is under no delusion as to the inevitableness of the almost insuperable obstacles to be overcome—that union in the immediate future is well-nigh unbelievable, but the conference unquestionably represents the most serious step ever taken to bring the Churches into one fold. There are obstacles that can be overcome only by the power of God Himself and the prayers and patience and tolerant leadership and sane cooperation of all sections of the Church. There are not only the evident extremes of Catholicism and Protestantism to be reconciled, but also extremes of traditional, social, geographical, historic and ecclesiastical differences; traditions of racial aspirations, no less than denominational pride, prejudice and power which must be reconciled and adjusted and annealed. There is also the great barrier of language, which has been very evident in this conference. It appears to this writer that a decided step has been taken towards overcoming the many difficulties that are in the way—by reason of the sincere and dead-in-earnest nature of most of the leaders who are enlisted from now henceforth in the pressing cause of universal fellowship and oneness of organization and the unity of the whole Christian fraternity.

Lausanne,
August 11.

WESTMINSTER ABBEY OF THE SOUTH

REV. CLARENCE STUART McCLELLAN, JR., rector of old Calvary Episcopal Church, originated the idea of creating here a shrine where the memories of Southern writers, orators, artists, statesmen and benefactors might be fittingly honored. A native of New York State, Mr. McClellan spent some years in Texas and came four years ago to Fletcher to become rector of this church.

He says the South has so far neglected to erect memorials to its great men and women, a fact which is easily explained. New England has excelled in this. That is one reason you hear so much of New England history and so little of Southern history. That is why it is so easy to find out about New England and so difficult to find out about the South. We need today to be thinking more about the poets, artists, musicians, statesmen—idealists.

"The purpose of this Open-Air Westminster Abbey of the South," said Mr. McClellan, "is to keep before the eyes and minds and hearts of the coming generations the great ideals of the South, its songs, its poetry, its books of prose and their writers, its famous statesmen, in other words its idealists and every recollection, every tradition, every bit of history that is meaningful for the future. We need today just such a thing, I believe."

Four memorials are being dedicated in the abbey this summer. One to "Dan" Emmett, composer of Dixie, was unveiled on Sunday afternoon, July 3. Among the speakers were Hon. Felix E. Alley, Mrs. Lila Ripley Barnwell, author, and greetings were read from the Governor of Ohio and the mayor of Mount Vernon, Ohio, Emmett's native town.

On Sunday afternoon, July 24, was unveiled the monument to James Whitcomb Riley, the gift of Dr. Joe Shelby

Riley, the poet's cousin. Among the speakers were Dr. Riley, Dr. Lola Berry, a relative of the poet, and greetings were brought from the governor of Indiana and the mayors of Indianapolis and Greenfield, Indiana.

Stephen Collins Foster, composer of "Swanee River", and many other famous Southern songs, was honored on Tuesday, August 9, when a monument was unveiled to his memory with the principal address by William Green, president of the American Federation of Labor.

The high-light of the summer program of unveilings came on Sunday, August 28, when the "O. Henry" monument will be unveiled. An alobarate program was arranged for this occasion, and many literary folk from various sections of the country were present. Dr. Archibald Henderson, of the University of North Carolina, himself a noted writer, made the principal address. O. Henry's widow, Mrs. William Sydney Porter, of Asheville, was among the speakers also. "The Crucible," one of O. Henry's compositions, was sung by Charles E. Burnham, of Asheville.

The memory of Sidney Lanier, one of the South's sweet singers, who likewise spent his declining years in the mountains of North Carolina, has been commemorated by a monument given by George G. Westfeldt, of New Orleans, to whose grandfather the poet dedicated his last poem, "Sunrise". Lanier visited this spot in September, 1881, while en route from Richmond Hill, Asheville, to Tryon, N. C., where he died.

Others to whom monuments will be erected in the future include Frances Fisher Tiernan (Christian Reid), Joel Chandler Harris, Henry Woodfin Grady, Frank L. Stanton, Dr. Francis O. Ticknor, Henry Timord, Zebulon B. Vance, author of "The Scattered Nation"; Paul Hamilton Hayne, Irwin Russell, St. George Tucker, Francis Scott Key, George Denison Prentice, Philip Pendleton Cooke, Richard Henry Wilde, James Matthews Legare, Henry Rootes Jackson, Mirabeau Buonapart Lamar, Lucius Q. C. Lamar, Alexander Beaufort Meek, Theodore O'Hara, William Gilmore Simms, John Reuben Thompson, Abram Joseph Ryan (Father Ryan), Severn Teackle Wallis, James Barron Hope, Margaret Junkin Preston, Edgar Allan Poe, Edward Coate Pinkney, John Esten Cooke, Thomas Nelson Page and a host of others.

Present plans call for the erection and dedication of at least four monuments a year.

Particularly happy was the selection of a site for this unique memorial abbey. Calvary Church was built in 1859, its communicants being for the most part distinguished families from South Carolina, such as the Rutledges and Blakes, who owned large estates in the immediate vicinity. During the War Between the States this church was used by Confederate forces as barracks. In the churchyard still stands, in a splendid state of preservation, an open air shed built by the Confederates for housing their horses. It is directly on the Dixie Highway from the Middle West to Florida and thousands of tourists pass it every day in the year. The churchyard proper contains twenty-four acres, mostly wooded while the rectory property just across the highway contains eight acres, thus providing ample ground for the taking care eventually of hundreds of monuments. The setting is one of natural beauty and the grounds are kept in fine condition at all times. The little graveyard, where sleep many of the Rutledges, Blakes and other prominent Carolinians, is unusually attractive with its markers, shrubbery and flowers.

There is small doubt that in the years to come this spot, ten miles out from Asheville on the Dixie Highway, will be a shrine that will attract increasingly large numbers of people each year.

DAILY NOTES ON THE SCRIPTURE PORTIONS

By the Reverend W. Graham Scroggie, D. D.

THE SCRIPTURE UNION.

SUNDAY, SEPTEMBER 4—ST. MARK 11:19-33.

Subject Title—Faith and Authority.

THE MESSAGE.

It is now Tuesday, and it is to be a busy day. Mark's record of it extends from 11:20, to 13:37. Two events come in today's portion. 1. The Lesson of the Withered Fig-tree (20-26). The answer, which Jesus gives to the half question of Peter (20, 21), is not such as we would have expected. Obviously the incident had a national significance (see yesterday's lesson), yet Jesus makes no reference to this, but teaches two lessons, one on faith (22-24), and one on forgiveness (25, 26). Faith in God finds its natural expression in prayer (24). Outward achievement (23) is determined by inward conviction (22). If we see God through the mountain, we make permanent difficulties which need only be temporary; but if we see the mountain through God, then the formidable, the threatening, the insuperable difficulty vanishes away (23). The secret of all achievement which is worth while is faith in God. But such faith, in order to free action, is dependent upon a true and humble heart. There must be a willingness and readiness to forgive those who have wronged us (25, 26). Though nothing is here said of repentance, yet it is assumed, because God does not forgive us unless we repent and confess. What our Lord emphasizes is, not the conditions of forgiveness, but the spirit of it. 2. The Sanhedrin and the Messiah in conflict (27-33). The Sanhedrin was the Ecclesiastical Court at Jerusalem. Their representatives (27) asked Jesus two questions (28): What kind of authority do You claim? and, who bestowed this authority upon You? They regarded Jesus as an unlicensed Teacher, as unordained; and it is this fact which gives to Jesus' counter-question its whole point (30). He asked in effect, Was John the Baptist licensed? was he ordained? We are told why they did not answer (31-33). Official ecclesiastical recognition is of very little significance: what does matter is the foreordination of God. The Sanhedrin would never have licensed Richard Weaver, or Gipsy Smith; but neither would have shed any tears over that.

Today's Thought: If God calls you, you have authority, though all Christendom turns you down.

MONDAY, SEPTEMBER 5—ST. MARK 12:1-12.

Subject Title—Villainous Vine-Dressers.

THE MESSAGE.

It is still Tuesday. Our Lord has just silenced the Pharisees, Scribes and Elders (11:27-33), and now He speaks a parable against them; two parables indeed, 1-9, and 10, 11: and right well did they know it (12). The Jewish Nation is likened in Scripture to three trees, the vine (Isaiah 5:1-7, Ps. 80:8-16), the olive, and the fig. This nation was once a fruitful vine; it is now a withered fig-tree; and it is to be some day a flourishing olive. Our passage rehearses briefly but graphically the treatment meted out by this nation to the prophets, the Lord's servants, and declares also what they are about to do to Himself, the Lord's Son. Mark the growing violence of these men—they beat, they stoned, they killed. The O. T. furnishes abundant illustration of what is said here: Micaiah (1 Kings 22:24-27); Jeremiah (Jer. 37:15); Zechariah (2 Chron. 24:21). Notwithstanding this treatment of His servants, God sent to this people His Son also, and last of all (6). What we do to Him we do to ourselves. If we crucify Him we choose death for ourselves: if we welcome Him, we enter into life. The Jewish people "killed Him, and cast Him out" (8). What will God do now? He will give others, Gentiles, the opportunity which the Jews despised (9). At this point the figure is changed. The vine-dressers are now builders (10), and the Son is now a Stone. The point of this new parable is, that the experts failed. Builders ought to know what stones to choose; but, in this case, they rejected the best stone of all, the One which the Master-Builder has made "the Head of the corner". The widespread disposition today, as in that day, to trust absolutely the experts, the theologians, the philosophers, the scientists, is as perilous as it ever was. The Christ of the Gospels is still being rejected, but He is still "the Head of the corner", and the Foundation-Stone. God has sent His Son; have you received Him? The foundation is laid; are you resting upon it?

Today's Thought: Christ is God's Last Word (6).

TUESDAY, SEPTEMBER 6—ST. MARK 12:13-27.

Subject Title—Critics Are Answered.

THE MESSAGE.

Glance through Chs. 11:20 to 13:37, and see how busy a day Tuesday was. All parties in the nation attacked Jesus: the Priests and Elders (11:27); the Pharisees and Herodians (12:13); and the Sadducees (12:18). Ecclesiastics and politicians unite to "catch Him in His words". It is in our talk that we need to be watchful, for we may be so easily trapped there. Notice how polite these enemies were; but alas, their courtesy was hypocrisy. Is yours? They wanted for answer to their question, "yes", or "no". But there are countless questions that permit of no such categorical answer. You cannot focus the whole truth in a word of two letters, or of three. Their question is clever; but the answer of Jesus is amazing in its brevity, comprehensiveness, justice, and wisdom. All men owe something to society and to what represents social order; we have both civil and religious duties, and we may not evade the former under cover of the latter, unless they plainly conflict (Rom. 13). Had Jesus answered either "yes", or "no", He would have been trapped; but He answered "yes", and "no". These two parties having been outwitted, a party of the priestly aristocracy, who accepted only the Pentateuch, then came forward with a question about the resurrection, in which they did not believe. For answer Jesus roundly charges them with ignorance, "ye know not the Scriptures", and irreligion, "neither the power of God". Both in understanding and experience they were astray, yet they were full of intellectual pride. How often that is the case, but see that it be not so with you. The truth of immortality has been brought to light by the Gospel. The living God is the God of the living, and as He is still the God of Abraham, Abraham still lives. If we have honest doubts and real difficulty we may go to Christ about it, but the proud and critical had better not go, except to repent.

Today's Thought: Is Your Difficulty Real or Feigned?

WEDNESDAY, SEPTEMBER 7—ST. MARK 12:28-44.

Subject Title—Love, Wisdom, Indignation, and Recognition.

THE MESSAGE.

It is still Tuesday, and Jesus is still engaged in conflict and conversation with various parties. Now a lawyer steps forward with a plain and honest question, and receives a straightforward answer. Jesus told him and tells us that Love is the supreme Law (28-34). The keeping of all other laws should be motived by love; if it is not, then the moral value of obedience is lost. And the whole man must love (30), and must in this way love both God and man (30, 31). Every sin is a violation of the law of love; and every grace and virtue is an expression of love in one or other of its many aspects. When you love God with all your mind, you will study your Bible more carefully and constantly. This Scribe was religious and orthodox (32, 33), without being Christian (34). He was not far from the Kingdom, but he had not entered it. If thou art not far, enter in, else it would have been better to have been far off. The Scribe had asked a question, and now Jesus asks one: How can David's son be David's Lord? (35-37). The question arises out of Psalm 110, which Jewish interpreters regarded as Messianic. Incidentally, against modern critics, Jesus declares this to be a word of God through David: but the point is, addressing the Scribe, "you have regarded the O. T. precepts, but have you penetrated to the heart of its promises?" In other words, "Who do you suppose that I am?" (Matt. 22:42, 43). That still is the greatest of all questions; and what you think of Christ matters to you, as does also what He thinks of you. The next paragraph (38-40) reveals how Christ's righteous indignation could flash and scorch. The final word is about A Farthing (41-44). Mark two points here: First: Jesus knows what balance you have at the bank (44); and second: our giving is estimated according to our means and motive.

Today's Thought: Do I Give to Christ the Minimum or the Maximum?

THURSDAY, SEPTEMBER 8—ST. MARK 13:1-13.

Subject Title—Forecasts of Judgment.

THE MESSAGE.

The whole of this chapter also falls in the events of that memorable Tuesday of the Passion Week. The Lord, as He left the Temple with His disciples, never to return to it, had His attention called to its stones (1), and uttered in the hearing of His disciples a brief and pregnant word (2), which later, on the Mount of Olives, and at their request, He expounded to them (3-4). With this account the parallel passages in Matt. 24, and Luke 21, should be carefully read, and an attempt made to get the prophetic perspective of this Great Eschatological Discourse. Here our Lord predicts the fall of Jerusalem—which took place forty years later, in 70 A. D.—and beyond that, the consummation of the age (Matt. 24:3). Let us not for a moment suppose that He is making a shrewd guess, or merely expressing an opinion on these great matters. This is an unveiling of the future, nearer and further, which, in part, has already been authenticated by history. The disciples ask two questions: When? and What? (4) The Lord replies both as to the signs and season, twice bidding His own "take heed" (3, 9). How unnatural sounds the exhortation of verse 7! Wars and rumors of wars, and yet, not be troubled! Is that possible? It depends upon whether you are living in the present or the future, living on Christ or on circumstances. The disciples were tested in their time; we are being tested in ours. We too have wars, earthquakes, famine and much travail. Also, the true followers of the Lamb are being persecuted, though not in the old way (9-13); and the Gospel is being "preached unto all the nations" (10). But the end is not yet (7), though it may be at hand. Are you ever "anxious beforehand" (11, R. V.)? "Be not," says Christ. "Endure unto the end" (13), that is, perfect endurance by perseverance in steadfastness. Be patient, loyal and strong. "The four moral keynotes of this discourse on the last things are—Beware, Watch, Endure, Pray". This is the path of Victory.

Today's Thought: Take Heed to Yourself (9).

FRIDAY, SEPTEMBER 9—ST. MARK 13:14-27.

Subject Title—A Time of Trouble Described.

THE MESSAGE.

Today's lesson is a continuation of the Mount Olivet address on coming events. It is important to note the general character of this discourse. It is prediction (23) They who deny that prophecy in Scripture is very often prediction, is not only forth-telling, but also fore-telling, will have difficulty in making anything of this chapter; for those who will not admit a still future interpretation of parts of this discourse, must admit that the overthrow of Jerusalem is predicted, an event which was distant forty years from the time of this utterance. Could any one in 1887 have foretold what would be the world situation in 1927? But it is clear that our Lord here looks far beyond the solemn event of 70 A. D., to a "time of the end", which is also predicted in Daniel and the Revelation. Prophecy sees in one world-crisis the premonition of others, and, finally, of the end of all things. For instance, verse 26 was not fulfilled in 70 A. D., and that interpretation which so regards it does violation to words and the whole perspective of the discourse. Do not say that the average reader of the Bible cannot understand such a passage as this; read verse 14. Notwithstanding the easy optimism of many today, and the widespread exaltation of human nature, notwithstanding also the best endeavors of good men to secure world-peace, there is a time of judgment coming upon the world. It must be so, just because man is what he is, and God, what He is. In the history of the elect nation there have been countless anticipations of judgments to come, and, depend upon it, the Judge of all the earth will do right.

Today's Thought: Take Ye Heed (23).

SATURDAY, SEPTEMBER 10—ST. MARK 13:28-37.

Subject Title—The Lord Shall Return.

THE MESSAGE.

Are current events signs? May we interpret prophecy by history? Is it possible for us to know, by the characteristics of our age, whereabouts we are in the great unfolding chart of human history? The answer must be cautious: Verses 28, 29, would lead us to say, "yes"; and verses 32-37, to say, "no". We are not left entirely in the dark, neither are we altogether in the light: we may know, and yet, we may not know. A denial that we may read the future by the present, is a denial of what Jesus declares (28, 29); and, on the other hand, a dogmatic insistence that the door is even now on the latch, is a contravention of the same Lord's warning (33). Whatever may have been the first interpretation of the parable of 28, 29, it does seem as though our own age is full of

the signs which, we are told, should introduce the end. Yet, it remains true that "we know not when the time is" (33, 35). What, then, should be our attitude? This is made perfectly plain in verses 32-37. Mark these great notes of the exhortation—Take Heed, Watch, Pray, Work. Nothing is more God-dishonoring than to give up working in order to watch, to give up laboring in order to pray. We must do both, and so take heed unto ourselves, for it is so easy to sleep (36). Remember that in the Virgin's Parable they "all slumbered and slept". "Awake thou that sleepest . . . . arise . . . and Christ shall shine upon thee." It is not enough to wake up, you must get up. Yes, Jesus is coming again; what if it were today? He will come in grace for His Church before He comes for judgment to the earth. The generation of verse 30, may be either the one to which He is speaking, or the one of which He is speaking.

Today's Thought: Am I Watching or Sleeping?

THE STORY OF PARIDISE

THE most wonderful, comprehensive and practical chapter in the Bible is the third of Genesis. It is a table of contents of the entire Scripture. Its truth is evident from our experience and its inspiration glows like the shining of the sun.

It begins with the fact of innocence, without the knowledge of good and evil. So begins every life—"Of such is the Kingdom of heaven".

But alas! The time comes when even in the God-made Paradise the serpent appears. "Now the serpent"; so in every home.

Temptation begins in doubt, "Yea, hath God said?"

Temptation not only begins in doubt but in doubting the punishment. It always begins thinking that we can sin and escape the consequences, "Ye shall not surely die" (v. 4).

The woman eats that she may know "good and evil" and gives to her husband. The sinner becomes a tempter, and does so in every case.

Now follows shame, "the eyes of them both were opened". Shame, the first result of the fatal wisdom in their experience and in ours. They attempt to cover their shame (v. 7). Who does not? They attempt to hide from the presence of God. We leave the Church, we close the Bible, we stop praying, and we plunge into pleasures, we rush into business, we close our eyes to the presence of God in the heavens "which declare the glory of God and in the firmament which showeth his handiwork"; anything to get away from God. But God pursues them and with the piercing question, the question that has pierced the conscience of every man that has been brought to confession and repentance, "Where art thou"? We awake to realize that we are in the "broad way that leadeth to destruction". They return to God and confess. Then follows the punishment. The greatest punishment falls upon the tempter. To the serpent God says: "Upon thy belly shalt thou go, dust shalt thou eat and the seed of the woman shall bruise thy head." Cursed, degraded and crushed. No degradation is equal to that of one who tempts a woman to her fall. Even his victim curses and crushes him. And for the man and woman the paradise of the innocence of ignorance is forever left. They have the fatal knowledge of good and evil. Toil and suffering follow.

But that is not all the story. The sun breaks through the clouds. God takes away their shame. "God made coats of skins and clothed them" (v. 21). With confession and repentance come the end of shame. They go forth to battle with sin. They did and we do. The paradise of the innocence of ignorance is left forever. But they went forth to follow the star of Bethlehem, the promise of victory, "The seed of the woman shall bruise the serpent's head". The Christ thought beginning on the altar of sacrifice leads on to the cross of Christ.

But what becomes of the tree of life? It is not destroyed. It is kept. We turn many pages till we come to the closing chapter of the Bible. The paradise of innocence of ignorance without the knowledge of good and evil, has become the City of Victory.

Its streets are of gold and its gates are of pearl and the river of life flows through the midst of it, "And on either side of the river, was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month; and the leaves of the tree were for the healing of the nations" (Rev. 21 and 22). "Blessed are they that do his commandments that they may have right to the tree of life." The city "had no need of the sun, neither of the moon" for "the Lamb is the light thereof." So Christ is the beginning and the end of the Holy Scripture.—Rev. J. de Hart Bruen.

SAFETY, CERTAINTY AND ENJOYMENT

By George Cutting

FIRST, then, let me speak briefly of the Way of Salvation.

Please to open your Bible, and read carefully Exodus 13:13; there you find these words from the lips of Jehovah: "Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem."

Now come back with me in thought to a supposed scene of three thousand years ago. Two men (a priest of God and a poor Israelite) stand in earnest conversation. Let us stand by, with their permission, and listen. The gestures of each bespeak deep earnestness about some matter of importance, and it is not difficult to see that the subject of conversation is a little ass that stands trembling beside them.

"I have come to find out," says the poor Israelite, "if there cannot be a merciful exception made in my favor this once. This feeble little thing is the firstling of my ass, and though I know full well what the law of God says about it, I am hoping that mercy will be shown, and the ass's life spared. I am but a poor man in Israel, and can ill afford to lose the little colt."

"But," answers the priest firmly, "the law of the Lord is plain and unmistakable: Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck'. Where is the lamb?"

"Ah, sir, no lamb do I possess!"

"Then go, purchase one, and return, or the ass's neck must be broken. The lamb must die, or the ass must die."

"Alas! then all my hopes are crushed," he cries, "for I am far too poor to buy a lamb."

While this conversation proceeds, a third person joins them, and after hearing the poor man's tale of sorrow, he turns to him and says kindly, "Be of good cheer, I can meet your need", and thus he proceeds: "We have in our house, on the hill-top yonder, one little lamb, brought up at our very hearthstone, which is 'without spot or blemish'. It has never once strayed from home, and stands (and rightly so) in highest favor with all that are in the house. This lamb will I fetch." And away he hastens up the hill. Presently you see him gently leading the fair, little creature down the slope, and very soon both lamb and ass are standing side by side.

Then the lamb is bound to the altar, its blood is shed, and the fire consumes it.

The righteous priest now turns to the poor man, and says, "You can freely take home your little colt in safety; no broken neck for it now. The lamb has died in the ass's stead, and consequently the ass goes righteously free. Thanks to your friend."

Now, poor troubled soul, can't you see in this God's own picture of a sinner's salvation? His claims as to your sin demanded a "broken neck"—i. e. righteous judgment upon your guilty head; the only alternative being the death of a divinely-appointed substitute.

Now you could not find the provision to meet your case; but, in the person of His beloved son, God Himself provided the Lamb. "Behold the Lamb of God," said John to his disciples, as his eyes fell upon that blessed, spotless One, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

Onward to Calvary He went, "as a lamb led to the slaughter", and there and then He "once suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter 3:18). He "was delivered for our offences, and was raised again for our justification" (Romans 4:25). So that God does not abate one jot of His righteous, holy claims against sin when He justifies (i. e. clears from all charge of guilt) the ungodly sinner who believes in Jesus (Romans 3:26). Blessed be God for such a Saviour, such a Salvation!

"Dost thou believe on the Son of God?"

"Well," you reply, "I have, as a poor condemned sinner, found in Him one that I can safely trust. I do believe on Him."

Then I can tell you that the full value of His sacrifice and death, as God estimates it, He makes as good to you as though you had accomplished it all yourself.

Oh, what a wondrous way of Salvation is this! Is it not great, and grand, and Godlike, worthy of God Himself —the gratification of His own heart of love, the glory of His precious Son, and the salvation of a sinner, all bound up together? What a bundle of grace and glory! Blessed be the God and Father of our Lord Jesus Christ, who has so ordered it that His own beloved Son should do all the work, and get all the praise, and that you and I, poor, guilty things, believing on Him should not only get all the blessings, but enjoy the blissful company of the Blesser for ever and ever! "O magnify the Lord with me, and let us exalt His name together" (Psalm 34:3).

But perhaps your eager inquiry may be, "How is it that since I do really distrust self and self-work, and wholly rely upon Christ and Christ's work, that I have not the full certainty of my Salvation"? You say, "If my feelings warrant me saying that I am saved one day, they are pretty sure to blight every hope the next, and I am left like a ship storm-tossed, without any anchorage whatever". Ah! there lies your mistake. Did you ever hear of a captain trying to find anchorage by fastening his anchor inside the ship. Never. Always outside.

It may be that you are quite clear that it is Christ's death alone that gives safety; but you think that it is what you feel that gives certainty.

Now, again, take your Bible; for I now wish you to see from God's Word how He gives a man

The Knowledge of Salvation.

Before you turn to the verse which I shall ask you very carefully to look at, which speaks of how a believer is to know that he has Eternal life, let me quote it in the distorted way that man's imagination often puts it. "These happy feelings have I given unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." Now open your Bible, and while you compare this with God's blessed and unchanging Word may He give you from your very heart to say with David, "I hate vain thoughts; but thy law do I love" (Psalm 119:113). The verse just misquoted is 1 John 5:13, and reads thus in our version: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life."

How did the firstborn sons of the thousands of Israel know for certain that they were safe the night of the Passover and Egypt's judgment? (See Exodus 12.)

Let us take a visit to two of their houses and hear what they have to say.

What is the secret of all this paleness and trembling? we inquire: and the firstborn son informs us that the Angel of Death is coming round the land, and that he is not quite certain how matters will stand with him at that solemn moment.

"When the destroying angel has passed our house," says he, "and the night of judgment is over, I shall then know that I am safe; but I can't see how I can be quite sure of it until then. They say they are sure of salvation next door, but we think it very presumptuous. All I can do is to spend the long dreary night hoping for the best."

"Well," we inquire, "but has the God of Israel not provided a way of safety for His people?"

"True," he replies, "and we have availed ourselves of that way of escape. The blood of the spotless and unblemished first year lamb has been duly sprinkled with the bunch of hyssop on the lintel and two sideposts, but we still are not fully assured of shelter."

Let us now leave these doubting, troubled ones, and enter next door.

What a striking contrast meets our eye at once. Peace rests on every countenance. There they stand, with girded loins, and staff in hand, feeding on the roasted lamb.

What can be the meaning of all this tranquility on such a solemn night as this? "Ah," say they all, "we are only waiting for Jehovah's marching orders, and then we shall bid a last farewell to the taskmaster's cruel lash and all the drudgery of Egypt!"

"But hold! Do you forget that this is the night of Egypt's judgment?"

"Right well we know it; but our firstborn son is safe. The blood has been sprinkled according to the wish of our God."

"But so it has been the next door," we reply; "but they are all unhappy because all uncertain of safety."

"Ah!" firmly responds the firstborn, "but we have more than the sprinkled blood, we have the unerring Word of God about it. God has said: 'When I see the blood I will pass over you.' God rests satisfied with the blood outside, and we rest satisfied with His word inside."

The sprinkled blood makes us safe.

The spoken Word makes us sure.

Could anything make us more safe than the sprinkled blood, or more sure than His spoken word? Nothing, nothing.

Now, reader, let me ask you a question. "Which of those two houses, think you, was the safer?"

Do you say No. Two, where all were so peaceful? Nay, then, you are wrong.

Both are safe alike.

Their safety depends upon what God thinks about the blood outside, and not upon the state of their feelings inside.

If you would be sure of your own blessings, then, dear reader, listen not to the unstable testimony of inward emotions, but to the infallible witness of the Word of God,

"Verily, verily, I say unto you, He that believeth on Me hath everlasting life" (John 6:47).

Let me give you a simple illustration from everyday life. A certain farmer in the country, not having sufficient grass for his cattle, applies for a piece of pasture land which he hears is to be let near his own house. For some time he gets no answer from the landlord. One day a neighbor comes in, and says, "I feel quite sure you will get that field. Don't you recollect how that last Christmas he sent you a special present of game, and that he gave you a kind nod of recognition the other day when he drove past in the carriage?" And with such like words the farmer's mind is filled with sanguine hopes.

Next day another neighbor meets him, and in course of conversation he says: "I'm afraid you will stand no chance whatever of getting that grass field. Mr. ——— has applied for it, and you cannot but be aware what a favorite he is with the Squire—occasionally visits with him," etc. And the poor farmer's bright hopes are dashed to the ground and burst like soap-bubbles. One day he is hoping, the next day full of perplexing doubts.

Presently the postman calls, and the farmer's heart beats fast as he breaks the seal of the letter; for he sees by the handwriting that it is from the Squire himself. See his countenance change from anxious suspense to undisguised joy as he reads and re-reads that letter.

"It's a settled thing now," exclaims he to his wife; no more doubts and fears about it; "hopes" and "ifs" are things of the past. "The Squire says the field is mine as long as I require it, on the most easy terms, and that's enough for me. I care for no man's opinion now. His word settles all!"

How many a poor soul is in a like condition to the poor troubled farmer—tossed and perplexed by the opinions of men, or the thoughts and feelings of his own treacherous heart; and it is only upon receiving the Word of God as the Word of God that certainty takes the place of doubts and peradventures. When God speaks there must be a certainty, whether He pronounces the damnation of the unbeliever, or the salvation of the believer.

"For ever, O Lord, thy word is settled in heaven" (Psalm 119:89); and to the simple-hearted believer His Word settles all.

"Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Numbers 23: 19).

(To Be Continued.)

Another six days' work is done;
Another Lord's Day has begun;
Return, my soul, enjoy the rest,
Improve the hours that God has blessed.

This day, my soul, devoutly rise
As heavenly incense, to the skies;
And heaven the sweet repose bestow
Which none but they who feel can know.

Peaceful calm within the breast
Is a sure pledge of heavenly rest,
Which for the Church of God remains
The end of care, the end of pain.

In holy pleasure let the day
In holy duties pass away.
How sweet the Sabbath thus to spend
In hope of one that ne'er shall end.

THE MIRACLE OF PRAYER.

Robert L. Pitfield, M. D.

"Not believe in the miracles of the New Testament?" I asked of a friend.

"No, I do not," he replied candidly.

"And yet you pray to God?"

"Of course, every day."

"Then, my dear friend, every time you do so, you invoke a miracle, you believe in one. When you pour forth, either a silent or vocal prayer unto God, you believe that He, no matter where He is, hears you or knows what you ask for. Christ said, 'For your Father knoweth what things ye have need of before ye ask Him'. Yet, you deny that it is not possible for Him to have been born of the Virgin, or rise from the dead?"

"Yes."

"You hardly ask anything of God without believing that at least a portion of your petition will be answered some time and somewhere?"

"That is true."

"Then if God answers your prayer, is not that as great a miracle as that of Christ walking upon the sea, which you do not believe?"

"I think that you are right about that. If God hears my prayer and answers it, then two miracles have been performed."

"You hope to go to heaven?"

"Yes."

"What greater miracle then can there be than that your soul (itself a miracle) shall at death, leap from the seen and finite into the unseen and infinite. Believing in a future state in heaven implies that you believe in a great miracle. Indeed you now own that you believe in three great miracles."

"Yes, that is so."

"Then, why not believe in all the doings and sayings of Christ as related in the New Testament?"

"I think that I have been inconsistent, yes, I know I have."

"Of course, you have been inconsistent. You can never be truly happy unless you believe in the supernatural Fatherhood of God, He being supernatural and able to hear prayers, answer them and open the door of His heaven, is capable of doing supernatural things and infinity of them, that our poor finite minds cannot comprehend."

"That is so."

Christ says, 'He that has seen me has seen the Father, How sayest thou then show us the Father'. If Christ is one with the Father, is it not perfectly possible that He, who can hear an unuttered prayer, did walk upon the Sea of Galilee and raised Lazarus from the dead?"

"I think that you are right."

"One cannot escape the supernatural and the belief in it. The same is true of belief in the majesty and supernaturalness of Christ. Your constant prayer should be, 'Lord, I believe, help thou mine unbelief'."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

THE NAME OF GOD IN THE BOOK OF ESTHER.

Mr. Editor:

In a letter which appeared in last week's issue of The Southern Churchman, the question was asked, "Why was the Book of Esther put into the canon as the name of God does not appear"?

Years ago I read an article in The Homiletic Review, by the Rev. Dr. Witherspoon, entitled, "The Hiding of God in the Book of Esther". Much to my sorrow, that copy of The Review was lost. Not long ago I bought a copy of The Companion Bible, and in it was the same explanation of the non-appearance of God's name.

The following is a condensed statement. There are five acrostics in Esther: Chapters 1:20; 5:4; 5:13; 7:7 and 7:5. Before proceeding with the acrostics it is well to be reminded that there are three principal names by which God is revealed, Elohim, the Creator; Jehovah, the covenant keeping God and Eyeh, which occurs in Exodus 3:15, the last part. "This is my name for ever, and this is my memorial unto all generations".

The first acrostic (1:20) transliterated reads this: He Veqal Hannashim Yittim. Here you have the consonants appearing in Jehovah (in Hebrew Yehovah) YHVH. Freely rendered (note the capital letters), Due Respect Our Ladies all, etc., which gives, as you see, the word, LORD in reverse order.

The second acrostic (5:4), transliterated, Ybho Hammalech Vehaman Hayyom. Again, YHVH, Yehovah. Freely translated, let—come the—king and—haman this—day, etc. Let Our Royal Dinner. Again, LORD in regular order.

The third acrostic (5:13), transliterated, zeH 'eynennV shove H liY, YHVH in reverse order, saDd forR nO avaiL (LORD).

The fourth acrostic (7:7), kY kalethaH 'elaV hara'aH, YHVH. Freely rendered, eviL, tO feaR determineD (Lord).

Acrostic five (7:5), transliterated, huE zeH ve'eY zeH, EHYH (Eyeh), freely rendered, wherE dwelletH the—enemY that—daretH (EYEH). "This is my name forever."

Notice how the capitals move their places. As the enemy's plans move on towards completion the name of God, rather the letters forming God's name are not their proper order; but when God begins to move to overthrow the work of the enemy the letters assume the right order.

"Hence though His name is HIDDEN, yet it is there in the Word; and so wonderfully interwoven that no enemy will ever know how to put it out."

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
With never failing skill
He treasures up His bright designs,
And works His sovereign will.

Blind unbelief is sure to err
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

L. R. COMBS.

Lancaster, Va.

A CORRECTION.

In my letter answering the Rev. Mr. Ward, dated August 8, published in the **Churchman** of August 20, our transcriber quite ruined a large part of what I said. My correct statement was: "Jesus had for His Bible our Old Testament books and **none** others." The transcriber made me say "and **some** others". Just exactly what I was trying not to say. The Jews of that time never accepted the Apocrypha. They had then as they have now just our Old Testament books for canonical and divinely inspired.

LANGBOURNE M. WILLIAMS.

THE DAUGHTERS OF THE KING.

Mr. Editor:

Believing that the accompanying notice may be of interest to the clergy, we are sending it to the Church periodicals. If you can find room for it in an early issue, the Daughters of the King would consider it a very great favor.

Sincerely yours,
JULIA N. McLEAN,
Publicity Chairman.

Portland, Connecticut,
August 22, 1927.

Daughters of the King.

The Daughters of the King realize with much thankfulness that an increasing interest in their work is being manifested by the bishops and clergy. Many clergymen say that they would welcome chapters in their parishes if it were possible for them to add another organization. Many parishes are organized to the limit and it is no wonder that an already over-burdened rector thinks anything more an impossibility. At the same time they realize what a help a chapter of the Daughters of the King might be in the parish, especially in the follow-up work of the Bishops' Crusade.

Several rectors have solved this problem by transforming the existing Altar Guild into a chapter of the

Daughters of the King. The members continue the altar work and add to it the personal service of the Daughters of the King. Any girl or woman who is doing this work in the right spirit ought to make a very fine member of the Daughters of the King.

"This plan has been tried in several parishes with real success and we feel that it ought to be brought to the attention of the clergy, especially as the suggestion that it might be of general interest was made by a rector who had tried the experiment in his own parish.

Further information will gladly be supplied by the Publicity Chairman, Miss Julia N. McLean, Portland, Connecticut.

Church Intelligence

Adds Medical Course.

The Moody Bible Institute of Chicago, is this fall adding to its foreign missionary course instruction in Medicine and Elemental Surgery. These subjects will be taught by Dr. H. L. Canright, who was for years an effective medical missionary of the Board of Foreign Missions of the Methodist Episcopal Church in Chengtu, West China. Dr. Canright is a graduate in Medicine of the University of Michigan, and took post-graduate work in the School of Medicine, New York City. During the last five years of Dr. Canright's missionary work in China, he served as Dean of the Faculty of Medicine, and Professor of Anatomy in the West China Union University.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

Home-Coming Day.

The annual "Home-Coming Day" of old Aquia Church, Stafford County, Virginia, will be held Sunday, September 4. There will be two services at 11 A. M. and 3 P. M., and the public as usual is cordially invited. Luncheon will be served on the grounds of the church at one P. M.

Aquia is the main church of Overwharton Parish, one of the most ancient parishes in America. The present church was erected about 1752 and many believe that it still contains more of the original woodwork than any other Colonial Church. The home-coming Sunday was first held many years ago, and is now an annual feature with attendance from many parts of the country.

The rector, the Rev. Charles W. Sheerin, will preach at one of the services and it is expected that some distinguished visiting clergyman will also preach.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Last of the Diocesan Days.

A different group of speakers from those of the previous week spoke at the "Diocesan Day" services at Radford on August 23, Bedford, on the twenty-fourth, Madison Heights on the twenty-fifth, and Lexington, on the twenty-sixth.

Social Service was discussed at Radford by the Rev. Arthur W. Taylor, of Marion, and at the other three points by the Rev. John F. Coleman, of Pulaski.

The Rev. Devall L. Gwathmey discussed Religious Education at Radford and the Rev. Sidney L. Vail of New Orleans, who supplied for the Rev. Alfred R. Berkeley at St. John's, Roanoke, during the month of August, was the speaker on this subject at Bedford, Madison Heights and Lexington.

The Church's Mission and the Field Department was discussed at Radford by Mr. Thomas A. Scott, at Bedford and Madison Heights by the Rev. Dr. Churchill J. Gibson of Lexington, and at Lexington by the Rev. John J. Gravatt, Jr., of Trinity Church, Staunton.

At Radford, Miss Jane Byrd Pendleton, of Wytheville, was the speaker on the "Four Church School Projects", and Mrs. Anna M. Davidson of Blacksburg made an address on the work and plans of the Woman's Auxiliary. On the other three days Mrs. Davidson took up the Church School Projects and Mrs. W. H. B. Loving of Roanoke spoke for the Woman's Auxiliary. Mrs. Loving is Diocesan President of the Auxiliary and Mrs. Davidson is an associate member of the Diocesan Department of Religious Education.

Bishop Jett was present for a little while during the morning session at Lexington, and made a short address. On account of his many other engagements this was the only opportunity for him to attend one of the eight Diocesan Days.

It is felt that this plan of holding a series of such meetings each year, with groups of speakers on various subjects at each meeting, can be made, through the earnest cooperation of all the clergymen and vestries in the Diocese, a most efficient means of informing the people on the more important phases of the Church's work and life.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor

The Rev. Philip F. Tilghman has offered his resignation as minister-in-charge of Christ Church, Norfolk Mr Tilghman will sail for Australia about the middle of September, having accepted his appointment as rector of Wauchope Parish, in the Diocese of Grafton, Province of New South Wales.

Mr. Tilghman came to Southern Virginia in 1920. He became assistant to the rector of Christ Church, Norfolk, in 1925. On the resignation of the Rev. Dr. Francis C. Steinmetz from Christ Church in March, 1927, Mr. Tilghman became minister-in-charge, which position he has held ever since.

Mr. Tilghman was the first director of the Diocesan Camp Robert Hunt and saw the erection of the Lodge at the Camp.

During his sojourn in Norfolk, Mr. Tilghman has made many sincere friends who regret his leaving the Diocese of Southern Virginia.

Mr. Tilghman's address will be, The Rectory, Wauchope, Australia.

The children of the Jackson-Feild Home, at Purdy, were given a week's outing at Camp Robert Hunt beginning August 29. This was made possible by the Woman's Auxiliary, who secured funds from various branches and from individual contributions throughout the Diocese.

On Wednesday morning, August 24, in Grace Church, Norfolk, Va., the Bishop of Southern Virginia, the Rt. Rev. Beverley D. Tucker, D. D., LL. D., ordained to the priesthood the Rev. Basil Kent, of Lunenburg County, Virginia. The Litany was said by the Bishop of Virginia, the Rt. Rev. H. St. George Tucker, D. D., who also celebrated the Holy Communion. The Rev. Dr. Bragg, of Baltimore, read the Epistle and the Gospel was read by the Rev. E. E. Miller, of Petersburg, Va. Archdeacon Jas. S. Russell, D. D., of Lawrenceville, Va., presented the candidate and assisted in the Communion Service. Other clergy assisting in the ordination were: the Rev. A. A. Birch, of Newport News; the Rev. E. H. Hamilton, of Hampton, and the Rev. B. W. Harris, rector of Grace Church, Norfolk. The sermon was preached by the Rev. E. E. Miller. The Rev. Mr. Kent will continue his work in Lunenburg, where he has already given long and faithful service to the Church.

N. E. T.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

The Rev. Clyde Brown, rector of Silver Spring Parish, has accepted a call to become rector of St. Matthew's Parish, which includes in its outlines, Pinkney Memorial Church, Hyattsville; St. Luke's Church, Bladensburg, and St. John's Church, Mount Rainier. He will take charge of the new work October 15. Mr. Brown will not go to St. Matthew's Parish as a stranger, for he served there as assistant rector for a short time during the rectorate of his brother-in-law, the Rev. Charles E. McAllister, and also that of the Rev. Charles L. Monroe. He was later assistant rector of St. Stephen's Parish, Washington, leaving there for Silver Spring Parish, where he has been for about three years. Mr. Brown will succeed in this work the Rev. Henry L. Durrant, who has recently resigned as rector of St. Matthew's Parish, to become rector of St. Paul's Church, Louisville, Kentucky.

A number of Washington clergy who have been taking vacations during the month of August, are expected back for the services beginning the first Sunday in September. Dr. Phillips, rector of Epiphany Church, returned to the city recently and took charge of the services at Epiphany Church, both morning and evening on August 21. Dr. Phillips is spending his vacation at Yarmouth Point, Mass. The Rev. Thomas W. Cooke, rector of Ascension Church, has also returned to the city and is in charge of his parish. Rev. E. Pinkney Wroth is expected to return September 1, to his parish of Christ Church, Georgetown. The Rev. F. Bland Tucker is also expected to return shortly from his European trip

and joint services between Christ Church and St. John's will be discontinued.

The Rev. John Gayner Banks, D. D., who has been preaching at Washington Cathedral during the month of August, has used as his general topic, "The Redemption of the Body", and has aroused a marked interest in his hearers by his clear presentation of his message and the deeply spiritual nature of his sermons. Dr. Banks, of Mountain Lake, New Jersey, is director-general of the Society of the Nazarene, and is well known to Washingtonians who have attended the meetings of the Society held in Washington from time to time.

M. M. W.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Exhibits Featured at Sewanee.

The Service Program of the Church School has been carried out with enthusiasm in many parishes throughout the Province, if one may judge from the splendid exhibits shown at the Adult Conference in Sewanee. In 1926 only five Church Schools in the Province had exhibits at the Conference, while this year eleven Church Schools were represented and several other organizations. The classes on service projects were well attended and many new ideas were presented through the exhibits.

The Children's Corner set up in All Saints' Chapel by Miss Rosalie Wilson, of St. John's, Jacksonville, Fla., attracted much attention from those attending the Conference and was a source of delight to the children who happened to be visiting in Sewanee.

The two exhibits from China, one from St. Faith's School, Yang Chow, placed by Miss Theo Young, of Upper South Carolina, who has just returned from China, and the other from St. Mary's, Shanghai, placed by Mrs. Olive Chisholm, who has also recently returned from China, were of especial interest to all. Both Miss Young and Mrs. Chisholm made interesting talks on their work and added to the vividness of their descriptions by using Chinese articles as illustrations.

Charts of every diocese in the province were on display giving the names of all Church School teachers and officers who have credits in the N. A. T. A. and the parishes from whence they came. Another chart showed the relative standing of the Provinces and the number of teachers in training in each. The Province of Sewanee leads the list at present.

Others who exhibited included St. Barnabas' Guild, the C. P. C. Valle Crucis Summer School, Camp Horner, Western North Carolina, the youngest of the Y. P. Camps in the Province; Camp Tomachichi, Georgia, and the following Church Schools: St. Mary's Cathedral, Calvary and Grace Church, Memphis; All Saints, Atlanta; Christ Church, Macon, Ga.; St. John's and Good Shepherd, Jacksonville, Fla.; Advent, Nashville; St. John's, Johnson City; Christ Church, Greenville, S. C., and Christ Church, Houston, Texas. These exhibits included notebooks kept by children of various ages showing their weekly progress in Christian Nurture, the work of the Schools in the various fields, and teachers' plan books, as well as the hand work done at the week-day session. The Diocese of Tennessee had an especially creditable showing of articles made at the week-day sessions.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Long Island is at present not a static problem to be considered and solved, but a series of emergencies to be met, where changing conditions and overnight developments make necessary the widest vision and most sympathetic understanding.

In the cities at the western end of the island, Brooklyn, Long Island, Jamaica and Flushing, populations are shifting rapidly and the Church is planting new parochial missions or extending the mother-work into the new localities whither her people are moving.

The Mission of St. Simon, Brooklyn, is a striking example of what can be accomplished by a congregation which acts with faith and courage. In the shift of population she found herself left in a neighborhood where the incoming dwellers were strongly affiliated with another faith. Her own people were coming back to her from a distance, making the working support so necessary to growth constantly more difficult to maintain.

A survey of the various territories nearby was made by the Archdeacon and a committee from the Mission, and a new location was found accessible to the existing congregation, not within too close a radius of any other church, and in the midst of a rapidly-growing section of the city. And now, little more than a year from the time when the change was projected, St. Simon's is thoroughly and prosperously at work in her new home. The spirit of the Mission is in its work and it has effectively demonstrated that the affection of a congregation is not dependent upon the brick and mortar of its temporal habitation.

The Church of St. John, Flushing, has taken title to land at Auburndale, and a parochial Mission will be planted there within a short time.

Further out on the island whole towns are springing into existence almost over night. One may ride through certain sections of the Archdeaconry of Queens and Nassau and see miles of streets with finished houses on either side, where in May or June were wide stretches of unbroken fields. The families moving into these new developments, with their pretentious names and their raw edges, unpaved streets and unsodded land, have paid perhaps all they have in the world as the first deposit on their homes. Tax assessments for improvements will join with future installment dues to keep them literally on the ragged edge of solvency for years to come: yet the Church must reach and serve these communities until they are able to support the work for themselves. The Bishop of Long Island has announced that there are at least twelve sites where diocesan missions must be established at once. This is not the least of the problems before the diocese in the coming year.

Further out, in the Archdeaconry of Suffolk, her Archdeacon says that "Suffolk does not know herself any more". The present villages are becoming towns, new settlements are to be seen wherever one rides, millionaire hotels and colonies appear even on Montauk Point, where a short year ago was a Land's End of moors and sea. Communities previously served by summer services for two months are growing into all-year-round neighborhoods.

The Bishop recently stated that the present movement of population into Long Island is "the greatest now taking place on the face of this globe" and to the observer it is stupendous, unbelievable, almost appalling. It is no wonder that the Bishop has asked his people that he may have their prayers to help him as he considers this tremendous situation.

Previous mention has been made of the Sunday-evening services held at St. James, L. I., at the Church of St. James. This quaint old church, in the heart of a rural district of small towns and great estates, has been adapting itself quietly to changing circumstances, with the greatest success. The services begin with organ music at eight-fifteen, when the day is done and people are returning from God's out-of-doors. There are plenty of hymns, and every one sings. The church seats about two hundred, and it was very nearly full last Sunday evening, when your correspondent attended, the preacher being the Rt. Rev. Frank W. Creighton, Bishop of Mexico. The sexton told us that this congregation was very little larger than that of previous weeks. Some had driven more than forty miles for the service.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop.

Death of the Rev. Leroy F. Baker.

Harrisburg: The Rev. Leroy F. Baker, senior presbyter of the Diocese, died early on Monday morning August 8. Death came following a year's illness that developed an attack of pneumonia. Mr. Baker was in his seventy-ninth year, and is survived by his widow and daughter.

The funeral service was held on Thursday morning at St. Stephen's Church, Harrisburg, the rector, the Rev. Dr. Oscar F. R. Troder, officiating, assisted by the Rev. Archibald M. Judd, Executive Secretary of the Diocese of Harrisburg. At Mr. Baker's expressed request the service was simple, there being no music or eulogy. The Standing Committee and officers of the diocese acted as honorary pallbearers.

The Rev. Mr. Baker was born at Mount Pleasant, Wayne County, Pa., November 26, 1848. He was a graduate of Cornell University and of the Philadelphia Divinity School. He was ordained Deacon on June 11, 1875, and Priest September 23, 1876, by the Rt. Rev. M. A. DeWolfe Howe, Bishop of the Old Diocese of Central Pennsylvania, which embraced the present Diocese of Harrisburg. Upon his ordination he was appointed as missionary at Great Bend and New Milford, Pa. Three years later he became rector of St. Paul's, Harrisburg, assuming charge July 13, 1879. While rector of St. Paul's he organized Trinity Church, Steelton, holding first services there December 11, 1879. He also organized St. Andrew's Church, Harrisburg, where he held the first service February 1, 1903.

In 1905, Mr. Baker resigned the rectorship of St. Paul's to accept appointment as General Missionary of the Diocese of Harrisburg, with headquarters at Selinsgrove. After serving in this capacity for nearly twelve years he resigned from the active ministry and moved back to Harrisburg to become private secretary to Bishop Darlington, in which capacity he continued for nine years. He was forced to resign last year because of ill health.

During the course of his ministry, Mr. Baker has been prominent in diocesan affairs, and has held many important offices. He was for several years

(Continued on Page 22.)

Family Department

September.

1. Thursday.
4. Twelfth Sunday after Trinity.
11. Thirteenth Sunday after Trinity.
18. Fourteenth Sunday after Trinity.
21, 23, 24, Ember Days.
21. Wednesday. S. Matthew.
25. Fifteenth Sunday after Trinity.
29. Thursday. S. Michael and All Angels.
30. Friday.

Collect for Twelfth Sunday After Trinity.

Almighty and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, Our Lord. Amen.

Wealth.

My Master was so very poor,
A manger was His cradling place;
So very rich my Master was
Kings came from far to gain His grace.

My Master was so very poor
And with the poor He broke the bread;
So very rich my Master was
That multitudes by Him were fed.

My Master was so very poor
They nailed Him naked to a cross;
So very rich my Master was
He gave His all and knew no loss.

—Selected.

Faith.

What is included in Christ's command: "Have faith in God?"

First, have faith that God is. The "Hebrews" say, "He that cometh to God must believe that He is". "That is easy," some one may say, "I am no atheist; of course I believe in the existence of God." Therefore, that cannot be all. We must go farther. To believe that God is means that we count God in. It must not be a belief held separate in our minds, as we believe the sun is so many million miles away from the earth, a fact which we keep in a pigeon hole for occasional use. Rather, it is like our belief that the sun is a source of light, and we count it among the facts of our life. We open our houses to the light; we take care not to have a single room in our house that cannot get it. So we are to believe that God is. He is, and He is a fact in our life, the chiefest fact of all. There are many facts of life we must take into account if we are to live well. But God is the chiefest fact of all. We must take Him into account, we must build His existence into the texture of our thought and life, as we build the sunlight into our houses.

That involves a faith, not only that God is, but that He is present with us. He is as really present as the sunlight, which came into our house this morning. And His presence is a more universal fact than sunlight, for sunlight passes and it is night. But day and night, and in all the affairs of life, God's presence with us is a fact calling for recognition. Believing in the presence of God, we adjust our home to that supreme fact. Faith says, "God is here in my home, and I must please Him". Believing in the presence of God, we adjust our work to that fact. Faith says, "God is with me in my work, and it must be governed by His will". We adjust our citizenship to the same fact. We say, "God is in our city, with certain purposes for its life, and I must see to it that my life as a citizen helps Him to His goal". So also God is present in the Church, in its worship and ministry and life, and I must see to it that as a member of the Church I am doing something by my prayer and my love and my help to sweeten its atmosphere and make it fitter for His use.

"Have faith in God," Jesus says, "the faith which believes that He is and is present with you, the faith which seeks to adjust the whole of your life to that supreme fact."

Second, have faith that God loves. Why is it that we often find it hard to adjust our life to the presence of God? Why is it indeed that we sometimes feel that to do so would be to hamper and cripple and darken our life? It is because we do not really believe that God loves us, and that His will for us is always our best and richest life. However we may deny it in words, the thought of our heart is that God is hard, that His will would cramp us and take some of the joy and success out of life. Distrust of God's goodness was the first evil thought planted in the heart of man. The serpent said, "Has God forbidden you to eat of this tree? It is because He knows that if you did eat of it you would become wise like Himself". Thus man got to believe that God in forbidding him something was shutting him out from some great good. As this distrust of God's goodness was the first evil thought of God in man's heart, so it is one of the last to be got rid of. We persist in thinking that if we take God's will into certain parts of our life, it will mean shutting the door against some good or cutting out of our life something which will leave it poor. We profess to believe that God is love. But it is one of the last facts about God that we work into our lives.

If we acted on this faith on God's love, how would it show itself? It would show itself, first, in obedience. We would seek His will in all affairs of our life, believing it is always a good will, and that obedience to it can only enrich us. Obedience must always be good and best, because God loves. Second, it would show itself in peace. One or other of two things is a sort of excuse for worry. If a man is guide and governor of his life, it is difficult to see how he can help worrying. For he does not know what will come into his life tomorrow, nor does he know that he will be able to meet it. Or, if he is a Christian and so has God to guide and govern him, but he thinks God is hard and may cripple him somehow or darken him or keep him from success or happiness, how can he help worrying. But if God loves, if the great fact of the universe for me is that God loves and loves me, why should I be anxious? Love guides, love governs, and it is God's love, the love of the Omnipotent Father. Third, this faith would show itself in hope. The disciples following Jesus came to the dark week of the crucifixion, and they lost hope; with broken hearts they buried their hope in the grave of their Master. We know now they should not have given up hope just then. With more faith they would have believed that Christ's love could not be defeated, and that if He seemed to suffer defeat it would turn out to be victory instead. Let a man follow Christ, believing in His love and purpose of good, believing also that He is mightiest of all, and hope will burn in his heart through dark days.

Third, have faith that God hears. God asks us to pray and promises to hear and answer. With a present God and a God who loves and who, being God, has all power, prayer is natural and reasonable and indeed inevitable. Have faith in the presence and love of God, and you are always to yourself a penitent who needs to be forgiven, a beggar who needs to be made rich, a servant who needs strength.

Of course, there are many difficulties connected with this matter of prayer. But two things are absolutely certain. First, God bids us pray and promises to answer. Do you think He would do that if prayer were of no avail? Would you treat your children so, leading them to expect and dooming them to disappointment? Second, experience has proved that prayer works. No man ever prayed the prayer of the publican in the publican's spirit, but he was forgiven. No man out of a deep sense of need ever cried to God for help, but he got it. No man, when the affairs of his life were perplexed, ever cried to God for guidance, but the light of heaven shone on his way.

Have faith in God, that He is, that He loves, that He hears. Cultivate this faith. Seek it as the secret of life. With it life is rich and glad. Without it life is poor and goes out into the dark.—David Ross, in Presbyterian Banner.

Happiness.

"Why," I sometimes wonder (though usually I take the statement for granted and enjoy it without speculation), "am I essentially and almost certainly happy?" Good health, I suppose, is one reason for not only have I a good health heritage, but all my life long I have been in surroundings which preserved health and made a normally functioning body a natural result.

An eager, interested mind is, doubtless, another reason. The best that American education offers a woman has been mine for the taking. I have lived in a home where good books were considered as important and were supplied as liberally as food; where table-talk and the commonplace events of every day were constantly made the source of intellectual stimulation for the children of the household. I have been taught to observe and so have found the world of Nature a very lovely thing. I have been trained socially and have made joyous friendships. I have known the delight of normal, affectionate family life. I have had a "job" that has engaged and developed such natural powers as I possess and has opened a way to ever-increasing usefulness and joy.

But some way I am sure there is a more fundamental reason for my happiness than any or all those I have men-

tioned. Twenty years ago, when I was a junior in college, there came, almost instantaneously, though out of months of intellectual struggle, a clear conviction that God was able to solve my problems, to guide me into intellectual freedom and safely to develop my life. Quite unemotionally, but with a certainty then wholly inexplicable to me, I concluded to risk myself and all my interests on that conviction. I know that on that decision my present happiness is based.

As years have passed, God, revealing Himself in the Lord Jesus Christ, has proved, over and over again, His power to solve not only the problems of the mind which have confronted me, but also those even more insistent ones which relate to my life with others and to the effort to conquer sin in my own heart. Indeed, in every phase of thought and action, He has become a gracious Comrade, Source of utter confidence. I am not afraid of life. Why should I be?

Be Patient.

Be patient with the young;
Their life is just begun.
Their questions do not spurn
For much they need to learn.
Oh, help them in the fight
Of life, for truth and right

Be patient with the old;
Their life is nearly told.
Many pangs for you they bore
In childhood days of yore;
And you may be some day
As old and "queer" as they.

Be patient with them all
As on thy strength they call.
Thank God that even thou
Canst help another now—
That in thy ministry
The Master, too, they see.

Be patient with thyself;
Greater than earthly pelf
Are love and patience, too.
This try, O soul, to do
Tho' it may seem to be
Hardest of all to thee.

Be patient, heart of mine!
God's sun will ever shine.
Wait on the Lord and He
Will give thee victory.
Be patient then—be still
And wait the Father's will.

—M. H. Willingham, in Christian Index.

Carlyle to His Mother.

"No able man ever had a fool for a mother," said sharp-tongued, clear-minded Thomas Carlyle. Neither did any good man have a bad woman for a mother. It would be simple enough to find a hundred expressions of love and gratitude that famous sons have written about the mothers that bore and bred them, but is not all that they could say summed up in this charming letter written by Carlyle to his mother on his birthday?

"Dear old mother, weak and sick and dear to me, what a day this has been in my solitary thoughts! For except a few words to Jane I have not spoken to any one, nor indeed hardly went out, it being dusk and dark before I went out—a dim, silent Sabbath day, the sky foggy, dark with damp, and a universal stillness the consequence, and it is this day gone fifty-eight years that I was born. And my poor mother! Well, we are all in God's hands; surely God is good. Surely we ought to trust Him, or what is there for the sons of men? O my dear mother, let it ever be a comfort to you, however weak you are, that you did your part honorably and well while in strength and were a noble mother to me and to us all. I am now grown old, and have various things to do and suffer for so many years that there is nothing I ever had to be so much thankful for as the mother I had. That is a truth which I know well, and perhaps this day again it may be some comfort to you. Yes, surely, for if there has been any good in the things I have uttered in the world's hearing, it was your voice essentially that was speaking through me, essentially what you and my brave father meant and taught me to mean; this was the purport of all I spoke and wrote. And if in the few years that may remain to me I am to get any more written for the world, the essence of it, so far as it is worthy and good, will still be yours.

"May God reward you, dearest mother, for all you have done for me. I never can. Ah, no, but will think of it with gratitude and pious love so long as I have the power of thinking, and I will pray God's blessings on you now and always."—Youth's Companion.

The Rural Problem.

Among eight or ten notes on Rural Work, from as many fields, appearing in the April issue of The Rural Messenger, is the following from Olympia:

Those of us who have studied the Rural Problem, religious and sociological, seem to agree on these findings: We have in our diocese a huge territory—most of our farmers own or are by way of owning their land. Nearly all have motor cars, but there is a real isolation problem none the less. The distances are heroic and there are many islands and an astonishing coast line. Many of us are nautical miles galore from our own church, many indeed are far from any religious service, and there is a rather large floating rural population—fishermen and loggers, especially the latter. The so-called "Community Church" is the commonest effort at salving the religious problem, and it is a valuable factor in the community it reaches. The radio services reach even more people and the possibilities there are breath-taking.

On the whole the people do not lack religious entertainment, or even kindly, generous ministration. What we do lack is the Sacramental Life of the Church. Only less than that is the lack of rounded religious instruction.

A solution, for one island, has been found in that one of the larger churches in Seattle shares its vicar with these isolated fellow Christians. He comes to the island on a Saturday afternoon boat and visits diligently his scattered flock, and on the second Sunday of the month has, in a private home (near the wharf), a seven o'clock Holy Communion Celebration; and takes the eight o'clock boat to town, getting there in time for breakfast before Sunday School and the morning services. This is just the one visit a month, but it is just life from death to some of us. "Baptism and the Supper of the Lord"—these we Auxiliary women of Olympia believe to be the special need of the country people in our Diocese. It is astonishing from what unexpected quarters the response comes when this opportunity is offered. "Now that," people say, "is worth while."—Henderson D. Norman, Educational Secretary, Woman's Auxiliary, Diocese of Olympia.

THE PARABLES OF SAFED THE SAGE.

The Parable of Promotion.

Among my Nine Grandchildren there be two brothers. And Bobby is nearly seven, and is in the Second Grade; and he can count by Fives, saying five, ten, fifteen, twenty, and so on up to an hundred. Whereas Billy doth Count Laboriously, one, two, three, four, and so on up to about seventeen.

And Bobby is in the Second Grade because he could Read before he went to school; for so did his Mother teach him. And Billy, he began to read when Bobby did, and he can read almost as well. Howbeit, he goeth not to school, for he is not yet Five.

Now it came to pass on a Recent day that Billy was missing about the middle of the forenoon, and when he appeared, he walked home with Bobby. And they both were Very Proud.

For Billy had taken his Book under his arm, and walked alone to School. And he entered the First Grade, and said, I can Read.

And he stood up before the Teacher, and did Read aloud out of his Book.

And the children were Amused. But the teacher said, Be quiet, Children, and listen for he doth read Remarkably Well.

But Billy was Oblivious of any other Business that the School might have on hand that day, and he would fain have read his Book through.

But after a time, and not a very short time, the Teacher said, Billy, thou hast read well and now I think it were well for thee to go to Bobby's room, and be ready to walk home with him.

So he went to the Second Grade. And he said unto the Teacher, I can read.

And he stood up and read aloud.

And the teacher listened to him for some time; and the Pupils were Interested. And the Teacher said, That will do, now, Billy. Thou dost read well. Sit thee down with Bobby, and it soon will be time to go home with him.

And all these things did Billy and Bobby relate unto their Mother and that night they related these things again unto their Father. And again did they relate them unto their Grandfather.

Now on the day after this incident, Billy put on his hat and coat, and said, I go to school again with Bobby.

And his Mother said, I think it were better not to go today.

But he said, I went through the First and Second Grades yesterday, and today I will go through the Third and Fourth.

Now when all this was told to me, I shouted with Approval, but not in his presence—and I said, He will find that his Promotions in life come a bit more slowly, but he will take them, one by one, and nothing will ever halt him.

And Billy said, Bobby is older than I, and taller than I, and more learned than I. Bobby can count by Fives.

Even blessings that have been promised, and that are sure to come, have to be waited for. Our time of desiring a promised blessing is not always God's time of giving it. Yet it will come just when it is best for our good and for God's glory. "Ye have need of patience, that, having done the will of God, ye may receive the promise.—Henry Clay Trumbull.

For the Young Folks

The Still Small Voice.

Now that the birds of summer everywhere
Atune the earth to their glad roundelays,
Man treads no more the weary track of care
That led through gloom of winter's miry ways.
We look to God, and joy is in the air.
Yes, the heart lifts and looks above, in praise.

This is God's grace. His is the will and power
That swing the earth through pathless ways of space.
His love bears fruit in warmth of sun and shower,
And all the world becomes a flowery place;
The woods exult in the glad sunshine hour,
And meadowlands all wear a pleasant face.

Through forest depths we like to wander out,
And over hills that are a vantage-ground.
Look, far and far the leafy world about
All testifies of Him whose power profound,
Tempered with love, banishes grief and doubt,
And scatters wealth of summer joy around.

The higher hills are calling. Let us go.
For now that summer holds high revel here,
Beauty and grandeur beckon us, and so
By lovely, lonely lakes, all crystal clear,
We pitch our camp, and near the high peak's snow
Unto the still small voice incline the ear.

—Everett Earle Standard, in Young People.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Jesus and the Law.

M. L. G.

"I came not to destroy, but to fulfill," said our Master. But the Pharisees did not like His way of keeping the law. They had a thousand tiny rules, too many for the common people to remember, and so their law became a burden. But He gave a new commandment, in one word—Love—and in giving it broke all the cords that bound His people down, and gave not only the Law, but power to keep the Law.

You may hear people speak today of how much breaking of the laws of our land there is. "It is all right," some say, "if you don't get caught." I think we would do well to bring into all our thought of keeping the law, the new commandment. "Is it kind?" we may ask, instead of, "Can I do it and get away"?

For love will not be willing to injure our brother. Even if some little wrong act seems safe for ourselves, if it is not right for our neighbor, we will not do it. We will not weaken the whole law by letting it sag where we should uphold it.

"I came to fulfill." Love is the fulfilling.

The Best Friend is Love Himself, and in faithful following of Him lies the answer to every question of law. Shall we not learn His Law by heart—in our hearts, written there as God wrote the Commandments in the stone of Sinai. "A new Commandment I give unto you—that ye love one another."

The Jolt.

(In Two Parts.)

PART 1.

A shrill whistle, the stamping of feet, the babble of voices from the galleries, the disappearance of all players from the floor, meant that the first half of a basketball game between Morello and Winston high schools was finished. It was the last game of the season, and interest ran high among the spectators.

The players were not off the floor before Freeman Horton, cheer leader, was in his place on the little platform in front of the Morello gallery. The shouting increased in volume as the students sang out the score: "One—two—three—four—five! Winston! Winston! Winston!"

"One — two — three — four — five — six — seven," ending in an ecstatic, long-drawn-out "Mor-r-r-rello!"

There followed a series of enthusiastic yells delivered with remarkable force and unison. Horton, an embodiment of energy and school spirit, was one of those follows who are always given the places that require more energy than the average high school student possesses.

He was president of the juniors, treasurer of the Athletic Association, and cheer leader. The students generously gave him all due honor. They admired his personality, had no doubt of his ability, and followed him loyally.

When the game ended in victory for Morello, Freeman was the first to leap down with a hearty handshake and a slap on the back for the members of the home team, and then he took charge of the visitors. The players soon escaped from the eddying crowd to their dressing rooms, and in a few minutes were on the way to a cafe downtown where school-girls served steaming bouillon and sandwiches. As Freeman, after seating the guests, was about to take his place at a nearby table, he felt an imperative tug at his sleeve.

"Come with me; Miss Lettie will serve us at this little table in the corner. I want to talk with you," commanded Mr. Carnes, manual-training instructor and a close friend of all the boys.

As they dropped into chairs, the teacher began to speak enthusiastically of the recent game, frankly complimenting Horton on his own part in it. "That yelling was great!" he exclaimed. "The inspiration of a rousing cheer will do half the work of winning a game. You have them pretty well trained, Free."

Freeman was pleased at the praise, but he knew it was deserved. There is no harder work than training fellows to cheer. His rather absent-minded consideration of this fact was interrupted by his friend's words:

"Morris said they wanted a boy this summer who would help sort and grade lumber. They want a member of the junior class because he will be through school next year. He could study the grades of lumber under my instruction, and the following summer would be given a position with them."

The older man's offer to recommend Freeman for the position was met with eagerness. The boy declared he could not have chosen a better opportunity for himself. Mr. Carnes promised to write Morris immediately, harboring not the least doubt that the place would be his.

Free was in high spirits the rest of the evening. They sent Winston off in a storm of cheers and then walked home whistling. As he sprang up the steps of his home the moonlight showed two books lying in the porch swing where he had flung them as he passed in the afternoon.

He picked them up and carried them upstairs with him. A door opened as he reached the landing and his sister Lettie stepped out in kimono and slippers, eager to discuss the proposition she had heard Mr. Carnes making to him. Sitting on the top step with his books beside him, he talked freely of what he called his great luck.

"Perhaps dad will quit nagging me about my books now. It will seem mighty good to spend a summer away from them. I always liked to study before this year; but I have been so busy the last few months."

"A case of too much popularity," Lettie remarked. "Now, I never have more than one honor thrust upon me at a time, and it is much more convenient for one's peace of mind. Are you going to burn the midnight oil?"

"I am not!" Freeman declared as he stepped into his own room, "it's late. Besides, I am too excited to get down to such dull subjects tonight."

As he undressed he thought of the final examinations that would begin tomorrow. He had not been able to find much time to study those places in his books that one or another of his duties to his classmates had forced him to skim over lightly.

Some judicious cramming the past week gave him confidence, but he would be glad when examinations were over. There was no doubt he would pass, although he would like to feel certain of making grades he wouldn't be ashamed of. However, nothing kept him from falling asleep immediately when he had thrown off his clothes and jumped into bed.

On the way to school the next morning he met a half dozen boys, all eager to discuss the recent victory and prospects for athletics the next year. Freeman had never engaged actively in the school sports, but his enthusiasm for a good game was unbounded.

By the time they came within a block of the school, they had planned the defeat of all their rivals. Meeting another crowd a little farther on, they burst into singing the school songs and yelling at the top of their voices.

One of the older boys pushed to the front and made a megaphone of his hands. "Say, folks, they tell me it was Free who really won the game by leading our yells. All together now three cheers for Horton!"

As the shouts broke about their ears, Free's chum, Phil Larrimer, murmured: "You're going to be cheer leader next year, too. We have already decided that."

"Free," queried one boy, nudging him violently in the ribs: "Is it true that

there is a balance in the athletic treasury? It sounds like a fairy tale to me. But that is what they told me last night."

Free nodded. "All debts paid and some to begin on next fall."

"Now we can buy a new football in September and start in right. You're some little treasurer, Free! Last year I had to make a speech before the student body, begging them with tears in my eyes to come across with their dues to the Athletic Association."

Most of the students went into the study hall determined to use well this last hour before examinations began. Freeman propped his history up on the study table and put his feet far ahead of him. Thrusting his hands in his pockets he stared steadily before him. —King's Treasury.

Life Arithmetic.

We have the wisest teacher,
And she has given us this rule
That helps us in our lessons—
You can use it in your school.

Always add a smile or two
When things are going wrong,
Subtract the frowns that try to come
When lessons seem too long,

Then multiply your efforts when
The figures won't come right,
Divide your pleasures, day by day,
With every one in sight.

Now if you always use this rule
You'll have a happy day,
For lessons then are easy,
And the hours fly away.
—M. S. Van Der Veer, in Youth's Companion.

A Little Boy's Dream.

One day Freddy waked up early in the morning and was very hungry. He thought, "I'll get dressed as fast as I can and go down and get something to eat".

He quickly put on his clothes and went downstairs, but there was no one there. "Perhaps I'm too early," he thought, "and Mary is still asleep. Well, I'll go into the pantry and get some bread and butter."

He opened the pantry door, but there wasn't anything there! Every shelf was quite bare. "Why, where is all the food?" said the little boy.

Then he thought, "I will go down in the cellar and find some apples". But when he reached the place where the barrels had been there wasn't one there. "Who can have taken them away?" said Freddy.

Now he remembered how good some milk would taste and he said, "Perhaps John is out in the barn and I'll ask him to give me a cup of milk when he milks the cows".

He went out to the barn, but he couldn't find John. The mooly cow wasn't there, either. "Where can she be?" said the little boy.

Back into the house he went and up to his mother's room. But no one was there. Now he began to cry. "Oh, I can't get along without anything to eat and drink, and without my mother and father," he sobbed. Then he called, "Mother! Mother!"

"Yes, dear little son, what is it?" said his mother's voice.

The little boy rubbed his eyes and looked around and where do you think he was? Right in his warm little bed, and his dear mother was bending over him. "Why, darling, what is the matter?" she asked.

"O Mother, I thought you and father had gone away," said Freddy, "and I couldn't find you, and I couldn't find anything to eat or to drink."

"It was a dream, I think, dear, for mother is right here ready to take care of her own little son. Get up now and dress yourself, and you shall have a nice breakfast."

When the little boy came downstairs he ran out into the kitchen. "O Mary, I'm glad to you are here getting breakfast," he said. Then he told her of his dream. He peeped into the pantry. "I'm glad these shelves aren't really empty, as I thought they were."

When he sat down to breakfast he bowed his head, as father thanked God for the food. Then Freddy said, "I'm glad we have some food, father, and that the pantry shelves aren't bare and the apple barrels gone, as I dreamed."

"Yes, that would have been hard for all of us," said his father.

A nice rosy apple was on Freddy's plate and after he had eaten it, Mary brought him a dish of corn flakes.

"Do you know where the corn flakes came from, little son?" asked his mother.

"No, mother," he answered.

"The farmer planted the seed in the spring," said mother, "and God sent the sunshine and the rain to help the corn to grow. In the fall the tall stalks were cut down.

"Then the miller ground the corn from which the flakes were made for my little boy's breakfast. So you see, dear, that we must thank the farmer and the miller and our heavenly Father."

"And mooly cow for the cream," said the little boy, as his mother poured it over his cornflakes.

"Yes, and our heavenly Father for making the grass grow, so that the cow should have her food, and for sending the rain, so that she should have water to drink."

"Mother, God takes care of mooly cow, just as He takes care of me, doesn't he?" said Freddy.

"Yes, God takes care of all the animals," replied his mother.

"Does He take care of everybody, the big people and children?" asked the little boy.

"Yes, dear, He takes care of every one. When father goes to work God takes care of him. When we all sleep at night God watches over us and keeps us safe. He gives us food and drink, clothes to wear and a nice home in which to live," said mother.

"I'm very glad God takes care of us," said the little boy. "He is very good to us, isn't he mother?"—Sunday Story Hour, Courtesy Doran.

What Shall I Read?

Helen and Louise sauntered into the public library one day, with their arms full of story books to return. "I don't think I'll take out any books this time," announced Helen. "I'm tired of reading."

"Maybe I won't either," replied Louise. "I'm not tired of reading, but I certainly was bored with this lot of books. If I read any more of these I'll be so fed up on college and boarding school that I won't want to go away myself!"

The girls entered the library and left their books at the desk. Helen was ready to start out again, but Louise looked around rather wistfully. "Wish I could find something good," she whispered. "Wait a minute, Helen. Let's go back and look around." Helen rather reluctantly followed Louise, who had already started for the stacks.

"Looks hopeless to me," declared Helen, glancing at the rows and rows of drab-colored volumes.

Louise, already taking down a book, did not hear her. Louise was soon absorbed in the volume she had picked at random, and dropped down on a low step-ladder which stood between the stacks. The book was an account of life in the Philippine Islands in the year 1897. At last she jumped up and turned to find Helen, in order to inform her friend that they kept house-snakes in the Philippines, instead of cats, to catch the rats, of which there was always a great abundance. Louise then discovered that Helen had disappeared, and that it was already getting late. So picking at random two more volumes, she checked them out and hurried home.

Louise wiped the dishes that evening at a speed endangering their lives in order to get back to her book on the Philippines. Two nights later she had just settled down to one of the other books when she was called to the telephone. "Come and go to the movies with us," said Helen's voice at the other end of the line. "Father's going with us, and we will bring you home."

"Thanks a lot," replied Louise, "but I simply can't go tonight."

"Why not?" asked Helen, disappointment in her voice.

"Because," said Louise, "I've got Dr. Grenfell, on an ice-pan in the Atlantic Ocean, and I've got to find out whether he freezes to death before any one rescues him."

"What do you mean?" demanded Helen, quite taken back.

"Oh, you know. It's one of those books I got at the library the other day. It's too good to leave. Thanks for calling me up, anyway."

That set Helen to thinking. A book better than the movies must be a pretty good book. The next day she caught Louise and began firing questions at her. The result was that Helen herself became too absorbed that evening in the "Life of Dr. Grenfell" to join an informal party next door.

"Where shall I find more books like that?" asked Helen of Louise the next day at school.

"Under biography or travel," answered Louise. "There are lots more good ones. Last night I read about John Muir. It was much more exciting than those novels we've been reading, because you know it's all true. I've got a book on South America which I am going to start next."

Some little time later Helen announced that she had made a find..

"What is it?" asked Louise.

"'Concerning the Nature of Things,'" proudly announced Helen.

"That sounds like physics," commented Louise.

"Well, it is," replied Helen, "in a way, but it is most interesting. I never really understood about atoms until I read that book, and the part about radium is like a fairy tale."

"I'll try it," said Louise. "My, I'm glad we're finding out what's really in the library," she continued.

"So am I," affirmed Helen. "I didn't know there could be so many interesting books. I'm glad we didn't quit reading altogether when we got tired of those stories."—Girls' World.

Brownie.

One summer, while staying in a hotel at the seashore, I saw a very kind family who collected the scraps of food left from their meals, and the two little daughters carried them to a homeless dog who slept under the porch.

Poor hungry creature, how he enjoyed those meals, eating all eagerly! One day he had a large sweet potato for dessert, which he ate, wagging his tail gratefully. They called him Brownie, and it was thought that he was left at Cape May by hunters, because he was gun-shy.

I wonder if you know what a terrible thing it is for a dog, or any other animal, to be gun-shy. It means that they start and tremble in terror at any noise which sounds like the report of a gun, and long to hide in a dark, quiet place. They also suffer greatly during a thunder storm, and on the Fourth of July, when there are so many loud noises.

Brownie loves the beach at Cape May, and seldom goes into the town. He would probably have perished from cold and hunger during the severe winter months except for his most devoted friend, a very kind lady, who did not have a home to which she could take him, but who carried warm meals to him, and interested another lady, who gave him a large box for shelter, with plenty of straw as bedding. This good friend tried hard to find a home for Brownie, and at last she succeeded in doing so, and he is now a family pet.—Apples of Gold.

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*"Thou turnest Man to destruction * * * They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—granite—genuine Winnsboro Blue. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.



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WANTED, A GENTLEWOMAN, WHO HAS had experience with children, for the position of matron in a Southern Orphanage. Address "Orphanage", care of Southern Churchman.

Deaths

HANSELL: Died, at Saint Albans, West Virginia, on August 19, MARY HARTRIDGE, elder daughter of the late Judge Charles P. and Rhetta Charlton Hansell, of Thomasville, Georgia. Funeral from St. Thomas' Church, Thomasville, Ga., on Sunday, August 21.

MISS MARY H. HANSELL.

On Sunday afternoon, August 22, there was laid to rest in Thomasville, Georgia, one of whom it can be said, "She hath done what she could".

Within a frail body there dwelt a soul of great spiritual power and richness whose influence and example was felt far and wide and will long be remembered and cherished. Her constant thought was "I must do the work of Him that sent me".

What she did for the city and county in which she lived was of the utmost value. As head of the Library with limited resources she combined in a remarkable way modern ideas in library work with the informality and friendliness of a true Southern home. Her quiet but steady devotion and enthusiasm for her parish and her work in it was an inspiration and a help to all.

Grant her Thy peace, O God.

HENRY W. NELSON.

WILLIAM CONWAY WHITTLE, JR.

"He asked life of Thee, and Thou gavest him a long life, even forever and ever." WILLIAM CONWAY WHITTLE, JR., entered into the Larger Life Beyond on Tuesday night, August 2nd, at his native city, Norfolk, Virginia. He was born June 27, 1881, in the fine old house which has been the home of his family for generations. He was the son of the late Captain and Mrs. Wm. C. Whittle; his mother, Elizabeth Calvert Page, was a daughter of General Richard L. Page. Thus he was descended from the leading families of both Upper and Lower Virginia. He was educated at the University of Virginia, and returning home from there had been in business in Norfolk ever since. He married Miss Georgiana Randolph Charrington, of Warrenton, Virginia, and they had three children: William Conway Whittle, Georgiana Charrington Whittle and Beverley Randolph Whittle, who, with their mother are all living in Norfolk. He is also survived by his four sisters, Mrs. J. Cabell Dabney, and Misses Alexina, Elizabeth and Mona Whittle.

His death is a loss irreparable not only to family and friends, but to his church and community; for a home life of the perfect type, he added a completeness that makes for love and influence to all who knew him, a Galahad among men: who could but love and delight in his warm and genial manner full of simple, unconscious charm; his loyal, untiring friendships; his quick, helpful sympathy; his utter integrity of word and deed; his quiet, unswerving, Christian life. He was devoted to his church, St. Luke's, in which he was born, and where he grew to manhood under the teachings of the Rev. Arthur S. Lloyd, where he served as vestryman through many years (though his whole life has been but a short one), and where every Sunday one saw his dignified, noble face, and tall, stately form, sitting in the old-fashioned way together with wife and children, and one knew that his prayer was ever for the best of the Spirit's gifts for the Church he so steadfastly loved.

The love and high respect shown by the whole community in its grief at his loss is challenging proof of the worth of quietly living a fine Christian life, faithful as son, husband, father, brother, citizen, Christian. He was the very flowering of his fine forbears, himself a priceless legacy and inspiration to his children.

"He scarce had need to doff his pride or slough the dross of earth—
E'en as he trod that day to God, so walked he from his birth,
In simpleness and gentleness and honor and clean mirth."

CHURCH INTELLIGENCE
(Continued from Page 16.)

Secretary of the Commission for Church Work among the Deaf; Secretary-Treasurer of the Archdeaconry of Harrisburg for ten years; an examining chaplain by appointment successively of Bishops Rowe, Rulison, Talbot, and Darlington; deputy to the General Convention in 1892 and 1895; Archdeacon of Harrisburg for eight years until he became the General Missionary; member of the Board of Missions, and later secretary of that body until it was merged into the Department of Missions; deputy to the Provincial Synod; and Secretary of the Standing Committee, in addition to which he was a member of various other important committees in the Diocese. He was elected President of the Primary Convention of the Diocese, and also of the special Convention at which the present Bishop was elected. Mr. Baker was nominated for Bishop of Central Pennsylvania in 1898, when Bishop Talbot was elected.

Mr. Baker spent almost his entire ministry in what is now known as the Diocese of Harrisburg. He was known during his active days for his persistent work through personal contacts with the members of his parish. He was regarded universally as a man of highest spirituality and fine scholarship, charitable to an extreme, and with a self-sacrificing love for his fellow beings.

A. A. H.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

Mr. William Morgan Fowler, physical director and in charge of the young people's activities at the Church of the Good Shepherd, Jacksonville, died suddenly August 20, and was buried from the church to which he had given many years' valuable service. Mr. Fowler was from Flushing, N. Y., saw active service in France during the war, and came to the Church of the Good Shepherd about eight years ago. Mr. Fowler was well-known to the young people of the diocese, and will be much missed by them.

Bishop Juhan is at Sewanee, where he is acting as Young People's Bishop. He expects to return to the diocese about the first of next month.

The Rev. Menard Doswell, rector of St. John's Church, Jacksonville, has returned from a vacation spent in New England and Sewanee.

The Rev. C. A. Ashby, rector of the Church of the Good Shepherd, Jacksonville, who was elected a delegate to the International Rotary Convention at Ostend, to be sent by his local club, was unable to make the trip, because of plans in connection with the church building this parish will shortly erect.

The Rev. Harris Mallinkropt, of Fernandina, has been added to the Standing Committee. The Rev. L. F. J. Hindry being made chairman in place of the Rev. Van Winder Shield, D. D., deceased.

M.

"Palmer's book is a wonderful contribution to the subject," says Bishop Darst.

THE MINISTRY OF LAYMEN
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By

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New Advertising Combination Formed by Members of the Religious Press.

By WILLIAM H. WOOSTER.

The recently announced combination of the leading religious periodicals into one big advertising unit to be known as the Association Religious Publications opens a rich, highly cultivated field to national advertisers.

This new advertising combination is made up exclusively of members of The Religious Press Department of The International Advertising Association. It offers an entree into some two million religious homes extending from Maine to California, which may be arranged for as easily as one buys space in a single publication.

It may be interesting to note that many of the religious publications now available in this unit (or their forbears) were not only the pioneers in religious journalism in America, but they were also the actual forerunners of our big National Magazines, which are the popular advertising mediums of today. Perhaps a little over half a century ago the religious press had the field almost to itself, and it amply demonstrated the power of advertising in marketing the products of the day. National advertising, however, was then in its infancy and these religious papers almost unaided, nursed and nurtured this lusty youngster, while it grew by leaps and bounds into the big industry it now is.

The advent of the big popular magazines with their attractive exterior and more or less sensational contents, was the signal for advertisers, to develop publicly campaigns on a scale hitherto unknown. The success of the original advertisers in the religious field had actually pointed the way to other manufacturers and producers to a land of golden opportunity. Strange to say, however, the medium which had already proven itself as a tremendous factor, if not the greatest power, in reaching the "key" homes of the country, had gradually become ignored by the advertising world it inspired—**if it did not wholly create.**

In their haste to reap the biggest harvests in the shortest and easiest way, general advertisers had gradually reduced, or eliminated entirely, their advertising from the religious press, flocking almost in a body to "intensified" fields. The lure of big circulations has caused them to sacrifice an essential element of all successful advertising, viz., **prominence.** That national advertisers are also now recognizing that general magazine advertising is not alone the solution of their problem, and that "flock" advertising can be, and is being, overdone, is evident on all sides. One expert advertiser places the waste in this field as high as ninety-five per cent.

To this statement, every advertiser who is obliged to go through, sometimes, one hundred pages or more of advertising to find out whether his own announcement has been inserted, will readily assent. The new religious press unit not only offers to national advertisers an almost undeveloped field, but it safely guarantees that its advertising pages are read and carefully noted by loyal subscribers to whom each issue of their favorite religious paper comes as a distinct message. The circulation, running into millions, either among the weeklies or monthlies now may be purchased through one stroke of the pen.

A highly important experiment is now ready for a trial by advertisers who can meet the test of high ethical standards and service.

Personal Notes

The Rev. Walter E. Bentley, General Missioner of Port Washington, L. I., has sailed for London to take charge, during September, of Holy Trinity Church, Selhurst, S. E. He returns in October to resume his mission work opening at St. Mary's, Kansas City, Mo., on the fifteenth. His address in London will be, care American Express Company, Haymarket.

The Rev. Wm. S. Blackshear, rector of St. John's Church, Versailles, Ky., who is supply for Dr. H. P. Almon Abbott, at Grace and St. Peter's Church, Baltimore, Md., sails September 9 for England, where he will spend a year of post-graduate work in Oxford University.

While your salvation depends on Jesus and His finished work, and on that alone, your enjoyment of that salvation depends very much on yourself—on your holy walk with God, living daily by faith in Him who loved you and gave Himself for you. Without this you may be a Christian, but you will never be a peaceful, praising, happy Christian.—F. Whitfield.



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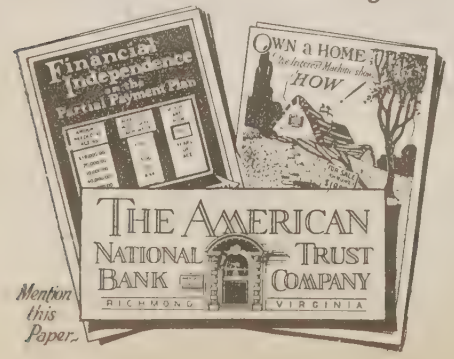
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Southern Churchman

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"If any man thirst, let him come unto Me, and drink."—John vii:37.

"I am the door: by Me, if any man enter in, he shall be saved."—John x:9.

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"Whosoever will, let him take of the water of life freely."—Rev. xxii:17.

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This new feature in the Southern Churchman will be appreciated by its readers. It will give them an insight into the finest tools and the best methods in the finest and best work of all—the Lord's work, more generally thought of as church work.

Few churches are complete and fully efficient. Some have the very best in an outdoor bulletin board, but have not of the possibilities of reaching further into the community with a church bell or chimes. Some have gotten the most beautiful of pews, but have not thoughtfully considered the effect a beautifully-toned organ would have in creating and developing the spiritual attitude of the congregation.

Many churches—their ministers and active lay workers—are constantly alert for new methods and better ways of doing the best work. Others are in a rut—satisfied to do the same thing in the same way. It is hoped that this service will be of value to the first class and that it will act as a stimulant for the second group.

Church Equipment Service is planned for the readers' benefit. It is hoped that those who have problems will send them in and they will be treated as quickly as possible. The advertising adjacent to this plan will also carry valued suggestions, and it will pay to give it careful attention. This plan will be followed hereafter in the first issue of each month.

Our readers can help us to make this department very much more interesting if they write to us about any new equipment they have been using or are planning to use, telling us of its advantages and giving results where possible. For instance, one church found that their congregation increased very noticeably when they installed a new organ and engaged an organist who played good music for half an hour before each service. Possibly your church has had a similar experience with bells or chimes, or by the use of a bulletin board, or has added to the evening attendance by better lighting equipment, etc., etc.

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Thoughts For the Thoughtful

The practice of honesty is more convincing than the profession of holiness.

Often the best thing you can do with your doubts is to hang them up to dry. —Rev. Horace Bushnell.

If the yoke you are wearing is not easy, get out of it; it is not the yoke of Christ.

A poor picture is not helped by being put in a good light.

God makes the poisons of life work together and antidote one another for the good of His people.

Despair is the growth of pride and not of humility. Why are we overwhelmed with doubts and fears? Because we are unworthy. Is it not plain, therefore, that we look for a worthiness in ourselves, which we neither have nor ever shall have?

We doubt the Word that tells us, Ask,
And ye shall have your prayer;
We turn our thoughts as to a task,
With will constrained and rare.

And yet we have; these scanty prayers
Yield gold without alloy;
O God! but he that trusts and dares
Must have a boundless joy!
—George Macdonald.

Christ would be loved for all He did, and for all He is; and we cannot love Him for one, without loving Him for the other. The sense of His benefits will be in proportion to the sense we have of our own sinfulness, which cannot be without an earnest desire to be delivered from it.—Rev. Thomas Adam.

On the whole there is no possession so valuable as good habits, for this means that that only is the mind pledged and covenanted to good, but the muscles are supple, and even the bones are bent to what is good.—Rev. James Stalker.

No country is safe with its city in the hands of the enemy. If Christianity fails in the city it fails everywhere. The world has no use for a religion which fails at the point of supremest importance. The city must be cleansed, or like a mighty heart it will keep on pumping poison through every artery and vein of the body of our national life.—Rev. C. E. Jefferson.

When the tide has been coming in, I have often seen how it chafed and fretted, running into some narrow-mouthed bay, filling it, swirling it round, and lapping upon the shores, till by and by, still flowing, and flowing, and flowing, it filled the bay full. The tide had spent itself: there ran a smoothing ripple all over the surface, and the whole bay at last was at rest. And so the soul, while yet it is being filled, is disturbed by ripples and eddies; and by and by, when it shall have been filled full of the power and presence of God, it will be satisfied, perfectly at peace, full of joy.—Beecher.

There is no journey of life but has its cloudy days; and there are some days in which our eyes are so blinded with tears that we find it hard to see our way or even read God's promises. Those days that have a bright sunrise, followed by sudden thunderclaps and bursts of unlooked-for sorrows are the ones that test certain of our graces most severely. Yet the law of spiritual eyesight very closely resembles the law of physical optics. When we come suddenly out of the daylight into a room even moderately darkened, we can discern nothing; but the pupil of our eye gradually enlarges until unseen objects become visible. Even so the pupil of the eye of faith has the blessed faculty of enlarging in dark hours of bereavement, so that we discover that our loving Father's heart is holding the cup of trial, and by and by the gloom becomes luminous with glory.—T. L. Cuyler.

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EDITORIALS

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CONTRASTS

Reading the average daily newspaper of the average day, many of us are tempted to shuddering, sickened surmise whether there is anywhere remaining in the human race any beauty, purity and grace of life, courage and nobility of impulse in men, devotion and chastity in women. Column after column is filled with details of scandals and divorces in what reporters absurdly describe as "high life", which really is the cheapest and coarsest of low life. Other columns tells us of rascalities of officials, betrayals of trust, treacheries and villainies among those who have ample opportunity to be respectable and leaders for good, by comparison with whom the frankly criminal thugs and burglars seem almost admirable. Huge headlines and pictures assail our eyes with the immoralities of loose women and base men and we are drenched with brazen immodesties, tales of flappers and rowdies, ostentatious cheats, filthy hypocrisies, hideous heresies, vulgar sensationalists and publicity seekers misusing for shameful purposes the noble and sacred name of Christianity. Not only the ugly facts as they are obtruded on us, but realization that many thousands gloat and revel in reading them and that editors eagerly cater to such depraved cravings dishearten those of us who try to think seriously and hope for signs of betterment of humanity and the doing on earth of the will of God as it is done in Heaven.

Led by such displays to despondency, we may refresh, cleanse and strengthen our souls by observation of the contrasting conditions. We may consider what we know, or easily can learn, of the real life of the people of the small towns, the big towns, the rural communities, even what are called the slums as well as the better residential districts of the great cities. In all of these there are beauties and glories which do not show in the newspapers, are known by none but the All Loving and All Seeing Power, and, perhaps, the most intimate associates. Few of us realize that in New York City and Chicago, from which we get daily outpouring of horrors and atrocities until we think of them as like Sodom and Gomorrah, there are many hundreds of thousands of the righteous—quiet, clean living, devout, God-obeying, Church-going families who do not parade nor display themselves, go with mobs nor appear in the courts or police records.

For every faithless, vindictive or murderous wife whose name and personal history and photograph glare at us from the first page, there are thousands and thousands of faithful and faithfully loving wives, true as steel to all duties and obligations, of whom we hear nothing, because their lives and hopes are in their homes and churches and good works and they shun rather than seek notoriety. For every deserting or brutal husband told of in paragraphs or columns, according to his prominence or insignificance, there are countless thousands who are loving and loyal, unfailing in allegiance to the marriage vows of fidelity through any stress or change until death forces the parting. For every indifferent or cruel mother there are millions clinging to and sacrificing for sons and daughters. For every son who basely neglects or despises or repudiates parents, there are thousands who continue affection and reverence and diligent care until the inevitable separation of the completed lives and the lives beginning and yet growing. For every rebellious, disobedient, dissolute daughter, flaunting away to dreadful desecration of her womanhood, to scorn and misery, potters' field, there are many thousand daughters laying youth and strength and ambitions on the altar of filial duty and love, their arms enveloping to the last the worn bodies, their tender kisses, soothing and comforting tired white heads to the final wearied sigh.

There is more beauty and hope in the world than ever before. We can find them always if we will seek them. We can enjoy them to the depths of our hearts and souls if we will be parts of them, contribute as we can, even if no more than spoken sympathy and recognition, and so help the ceaseless undercurrent of the Christ spirit, flowing always and all around us beneath the surface of coarse follies and sordid chronicles of sin and corruption. The vast majority of the mass of the people delight in real manliness and the finer qualities of womanhood. The dirt and crime were thrust into obscure places on the inside pages and we were relieved of them, when the stories of the aviators crossing oceans came like cleansing and refreshing breezes in a fetid atmosphere. The populations of five countries forgot to be interested in the frailties and misdeeds of fellow men and put aside their own meaner impulses to glorify courage and modesty. Among the lowliest of the people there are daily instances of real heroism and generosity of which the general public hears nothing. Facts to prove the ever-increasing longing of the strong to aid the weak and misguided, the ever-growing interest of the fortunate in the welfare of the unfortunate, can be marshaled indefinitely. Never has the disposition to share one another's burdens been so widespread as now. Never has there been so much faithful and effective work, such lavish, open-handed giving by men for mankind, as we see now.

Contrast between horrors of which we read and realities of which we know, or may know if we will open our minds and eyes and ears, is glorious. In it we may find endless comfort and encouragement and stimulation to do what little or much we can to bring the time, surely coming, foretold by the wise old prophets, promised at the Annunciation—the time of universal peace and good will from which our race will march onward and upward steadily to its magnificent, mysterious mission and destiny.

Alfred B. Williams.

WORLD CONFERENCE ON FAITH AND ORDER

By Reverend Thomas F. Opie, D. D.

THE commission whose business it will be to carry forward the work of unity during the interim between this conference and the second such meeting, has been chosen, and it contains some thirty-five names. The following are the American representatives on the Continuation Committee: Bishop Charles H. Brent, Mr. George Zabriskie, the Rev. Peter Ainslie, the Rev. Robert A. Ainsworth, Bishop James Cannon, Jr., Bishop William T. Manning, Bishop F. J. McConnell and the Rev. M. G. G. Scherer.

Conference's Message to Christendom.

The world-wide statement on the Nature of the Gospel, above referred to, is as follows:

"The World Conference on Faith and Order, met at Lausanne, August 3-21, 1927, expresses the message of the Church to the World as follows:

"(1) The message of the Church to the world is and must always remain the Gospel of Jesus Christ.

"(2) The Gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ.

"(3) The world was prepared for the coming of Christ through the activities of God's spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fulness of time the eternal Word of God became incarnate, and was made man, Jesus Christ, the Son of God and the Son of Man, full of grace and truth.

"(4) Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fulness of the living God and His boundless love toward us. By the appeal of that love, shown in its completeness on the Cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

"(5) Jesus Christ, as the crucified and the Living One, as Saviour and Lord, is also the centre of the world-wide Gospel of the Apostles and the Church. Because He Himself is the Gospel, the Gospel is the message of the Church to the World. It is more than a philosophical theory; more than a theological system; more than a program for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death: still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in Heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

"(6) The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of the glorious liberty of the sons of God. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

"(7) The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present, into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the Living Lord.

"(8) Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfils the God-given aspirations of the modern world. Consequently, as in the past, so also in the present, the Gospel is the only way of salvation. Thus, through His Church, the Living Christ still says to men: 'Come unto me! . . . He that followeth me shall not walk in darkness, but shall have the light of life.' "

T. F. O.

Lausanne,
August 19, 1927.

Closing Hours of the World Conference.

After three weeks of discussion on matters bearing upon the life of the whole Christian world, the Lausanne Conference on Faith and Order came to a close today (August 21). The Cathedral was filled with an inspired congregation. All were happy and thankful that the conference, called under such circumstances as to challenge the whole Church and yet made up as it was of the most extreme groups (so much so that some feared that it could result in no constructive good), had been a pronounced success. As at the opening service, three languages were used and three addresses in German, English and French were heard. The hymns were also in three languages.

Bishop Paul Jensen, Moravian; Bishop Edward L. Parsons, Episcopal, and Pastor Elie Gounelle, Reformed, were the speakers. They treated jointly the text, "Jesus Christ the same yesterday, today and forever", speaking respectively of what Christ means to the past, the present and the future, for the progress and well-being of the world. Bishop Charles H. Brent brought the great meeting to a close with the benediction. Thus ended the most significant and far-reaching conference ever held in the history of Christendom.

On Saturday the closing business session was held in the aula of the University. The statesmanship of Bishop Brent, Episcopal, the wisdom and sanity of Dr. Alfred Garvie, Congregational, and the timely suggestion of Bishop Fisher, Methodist, prevented the conference from impending disruption in its final session. Five of the six Conference Statements to the Whole Christian World had been received—bearing on the Nature of the Church, its sacraments, its ministry, its message and its faith. These were passed by the conference without dissent and will be broadcast to the Churches of all nations for their consideration, with a view to unity some time in the future. It was during the discussion of the statement on the relation of the united Church to the existing Churches, that a small group of High Church Episcopalians of America, augmented by a few other ecclesiastical extremists, threw an eleventh-hour bomb into the sessions. The entire report, which had represented days of collaboration on the part of delegates of divergent views, was attacked, the chief spokesman being Dr. Frederick W. Morehouse, editor of The Living Church, Milwaukee, Wis. It looked as though the report and all that it represented in the interest of harmony, would be lost to the conference and to the Christian world—as a unanimous vote was necessary to its reception for transmission to the entire Church. But motion was made that it be referred to the Continuation Committee for such action as they might see fit to take. While the message, which was harmless enough in the opinion of the writer and also in the majority mind of the conference, will not take its place alongside of the other five ecumenical documents to be sent out to all branches of the Church. I have been assured that the Committee has already taken steps to deal with it "sympathetically and constructively", so that its findings will not be entirely lost, as was at first threatened. It was a dramatic moment—so much so that Dr. Lew, leader of the Chinese delegates, made heated protest and declared, "I am shocked beyond measure at this eleventh hour surprise". It looked like a dagger had indeed been struck into the heart of the conference—but the day was saved by its reference to the Committee on Continuation.

It seems that the main objection hinged upon the fact that the report suggested inter-communion for the future Church (which obviously must be one of the sine qua nons of complete unity!): "Complete fellowship in the Church will not be realized until the way is opened for all God's children to join in communion at the Lord's Table." Practically all the leaders of the conference felt deeply the hurt of this wound in the body of the conference, but it is generally felt that no real harm has come, either to the results or to the spirit of the meeting.

Statement on the Sacraments.

It is significant that the following statement, drafted, read and discussed by representatives of the most extreme views throughout the body of the Church, was officially received, without a dissenting vote, to be included in the message, which is to go out from this conference to world-wide Christendom:

"We are convinced that for the purpose in view in this

conference, we should not go into detail in considering Sacraments, by some called 'mysteries'. The purpose therefore of this statement is to show that there may be a common approach to and appreciation of Sacraments on the part of those, who may otherwise differ in conception and interpretation.

"We testify to the fact that the Christian World gives evidence of an increasing sense of the significance and value of Sacraments, and would express our belief that this movement should be fostered and guided as a means of deepening the life and experience of the Churches. In this connection we recognize that the Sacraments have special reference to the corporate life and fellowship of the Church and that the Grace is conveyed by the Holy Spirit, taking of the things of Christ and applying them to the soul through Faith.

"We agree that Sacraments are of divine appointment and that the Church ought thankfully to observe them as divine gifts.

"We hold that in the Sacraments there is an outward sign and an inward Grace, and that the Sacraments are means of Grace through which God works invisibly in us. We recognize also that in the gifts of His Grace God is not limited by His own Sacraments.

"The Orthodox Church and others hold that there are seven Sacraments and that for their valid administration there must be a proper form, a proper matter and a proper ministry. Others can regard only Baptism and the Lord's Supper as Sacraments. Others, again, while attaching high value to the sacramental principle, do not make use of the outward signs of Sacraments, but hold that all spiritual benefits are given through immediate contact with God through His Spirit. In this conference we lay stress on the two Sacraments of Baptism and Lord's Supper, because they are the Sacraments which are generally acknowledged by the members of this conference.

"We believe that in Baptism administered with water in the name of the Father, the Son and the Holy Spirit, for the remission of sins, we are baptized by one Spirit into one body. By this statement it is not meant to ignore the difference in conception, interpretation and mode which exist among us.

"We believe that in the Holy Communion our Lord is present, that we have fellowship with God our Father in Jesus Christ His Son, our Living Lord, who is our one Bread, given for the life of the world, sustaining the life of all His people, and that we are in fellowship with all others who are united to Him. We agree that the Sacrament of the Lord's Supper is the Church's most sacred act of worship in which the Lord's atoning death is commemorated and proclaimed, and that it is a sacrifice of praise and thanksgiving and an act of solemn self-oblation.

"There are among us divergent views, especially as to (1) the mode and manner of the presence of our Lord; (2) the conception of the commemoration and the sacrifice; (3) the relation of the elements to the Grace conveyed; and (4) the relation between the minister of this Sacrament and the validity and efficacy of the rite. We are aware that the reality of the divine presence and gift in this Sacrament cannot be adequately apprehended by human thought or expressed in human language.

"We close this statement with the prayer that the differences which prevent full communion at the present time may be removed."

WHAT EVANGELICAL RELIGION IS

By Bishop J. C. Ryle

(Continued.)

(d) The fourth leading feature in Evangelical Religion is **the high place which it assigns to the inward work of the Holy Spirit in the heart of man.**

Its theory is that the root and foundation of all vital Christianity in any one, is a work of grace in the heart, and that until there is a real experimental business within a man, his religion is a mere husk, and shell, and name, and form, and can neither comfort nor save. We maintain that the things which need most to be pressed on men's attention are those mighty works of the Holy Spirit, inward repentance, inward faith, inward hope, inward hatred of sin, and inward love to God's law. And we say that to tell men to take comfort in their baptism or Church-membership, when these all-important graces are unknown, is not merely a mistake, but positive cruelty.

We hold that, as an inward work of the Holy Ghost is a necessary thing to a man's salvation, so also it is a thing that must be inwardly felt. We admit that feelings are often deceptive, and that a man may feel much, or weep much, or rejoice much, and yet remain dead in trespasses and sins. But we maintain firmly that there can be no real conversion to God, no new creation in Christ, no new birth of the Spirit, where there is nothing felt and experienced within. We hold that the witness of the Spirit, however much it may be abused, is a real, true thing. We deem it a solemn duty to be no less jealous about the work of the Holy Ghost in its place and degree, than we are about the work of Christ. And we insist that where there is nothing **felt** within the heart of a man, there is nothing really possessed.

(e) The fifth and last leading feature in Evangelical Religion is **the importance which it attaches to the outward and visible work of the Holy Ghost in the life of man.**

Its theory is that the true grace of God is a thing that will always make itself manifest in the conduct, behavior, tastes, ways, choices, and habits of him who has it. It is not a **dormant** thing that can be within a man and not show itself without. The heavenly seed is "not corruptible, but incorruptible". It is a seed which is distinctly said to "remain" in every one that is born of God (1 Peter 1:23; 1 John 3:9). Where the Spirit is, He will always make His presence known.

We hold that it is wrong to tell men that they are "children of God, and members of Christ, and heirs of the Kingdom of Heaven", unless they really overcome the world, the flesh, and the devil. We maintain that to tell a man he is "born of God", or regenerated, while he is living in carelessness or sin, is a dangerous delusion, and calculated to do infinite mischief to his soul. We affirm confidently that "fruit" is the only certain evidence of a man's spiritual condition; that if we would know whose he is and whom he serves, we must look first at his life. Where there is the grace of the Spirit there will be always more or less fruit of the Spirit. Grace that cannot be seen is no grace at all, and nothing better than Antinomianism. In short, we believe that where there is nothing **seen**, there is nothing possessed.

Such are the leading features of Evangelical Religion. Such are the main principles which characterize the teaching of the Evangelical School in the Church of England. To my eyes they seem to stand out in the theological horizon like Tabor and Hermon among the mountains, and to tower upward like cathedral spires in our English plains. It will readily be perceived that I have only sketched them in outline. I have purposely avoided much that might have been said in the way of amplification and demonstration. I have omitted many things which might have been handled as parts and portions of our system, not because they are not important, but because they are comparatively of secondary importance. But enough has probably been said to serve my present purpose. I have pointed out what I conscientiously believe are the five distinctive doctrinal marks by which the members of the Evangelical body may be discerned. Rightly or wrongly, I have laid them down plainly. I venture to think that my statements will hold water and stand the fire.

I do not for a moment deny, be it remembered, that many Churchmen who are outside the Evangelical body, are sound in the main about the five points I have named, if you take them one by one. Propound them separately, as points to be believed, and they would omit them every one. But they do not give them the prominence, position, rank, degree, priority, dignity, and precedence which we do. And this I hold to be a most important difference between us and them. It is the position which we assign to these points, which is one of the grand characteristics of Evangelical theology. We say boldly that they are first, foremost, chief, and principal things in Christianity, and that want of attention to their position mars and spoils the teaching of many well-meaning Churchmen.

To show all the foundations on which Evangelical Religion is based, would be clearly impossible in a paper like this. We appeal boldly to the Holy Scriptures, and challenge any one to examine our system by the light of the New Testament. We appeal boldly to the Thirty-Nine Articles of our own Church, and assert unhesitatingly that they are on our side. We appeal boldly to the writings of our leading Divines, from the Reformation down to the time of Archbishop Laud, and invite any man to compare our

teaching with theirs. We repudiate with scorn the vulgar charge of novelty, and tell the man who makes it that he only exposes his own ignorance. We ask him to turn again to his New Testament, to study afresh the Thirty-Nine Articles, to take down and read once more the English theology of the pre-Caroline age. We court the fullest, strictest investigation into our case, and shall abide the result without fear. Of ourselves and our imperfections we may well be ashamed; but of what is called "Evangelical Religion" we have no cause to be ashamed at all. Let men say what they please. Nothing is easier than to call names, affix odious epithets, and frighten ignorant people, by raising the cry of "Calvinism" or "Puritanism" against the Evangelical School. "The curse causeless shall not come" (Prov. 26:2). I believe firmly that impartial inquiry will always show that Evangelical Religion is the religion of Scripture and of the Church of England.

SAFETY, CERTAINTY AND ENJOYMENT

By George Cutting

(Continued.)

BUT how can I know that I have the right kind of faith?"

Well, there can be but one answer to that question: viz., "Have you confidence in the right person; i. e., in the blessed Son of God"?

It is not a question of the amount of your faith, but of the trustworthiness of the person you repose your confidence in. One man takes hold of Christ, as it were, with

A Drowning Man's Grip.

Another but touches the hem of His garment; but the sinner who does the former is not a bit safer than the one who does the latter. They have both made the same discovery, viz., that while all of self is totally untrustworthy they may safely confide in Christ, calmly rely on His Word, and confidently rest in the eternal efficacy of His finished work. That is what is meant by believing on Him. "Verily, verily, I say unto you, He that believeth on Me HATH everlasting life" (John 6:47).

Make sure of it then, reader, that your confidence is not reposed in your works of amendment, your religious observances, your pious feeling when under religious influences, your moral training from childhood, and the like. You may have the strongest faith in any or all of these and perish everlastingly. Don't deceive yourself by any "fair show in the flesh". The feeblest faith in Christ eternally saves, while the strongest faith in aught beside is but the offspring of a deceived heart; but the leafy twigs of your enemy's arranging over the pitfall of eternal perdition.

God, in the Gospel, simply introduces to you the Lord Jesus Christ, and says: "This is My beloved Son, in whom I am well pleased." "You may," He says, "with all confidence trust His heart, though you cannot with impunity trust your own."

"I do really believe on Him," said a sad-looking soul to me one day, "but yet, when asked if I am saved, I don't like to say yes, for fear I should be telling a lie". This young woman was a butcher's daughter in a small town in the Midlands. It happened to be market-day and her father had not then returned from the market. So I said, "Now, suppose when your father comes home you ask him how many sheep he bought today, and he answers, 'Ten'. After awhile a man comes to the shop, and says, 'How many sheep did your father buy today'? and you reply, 'I don't like to say, for fear I should be telling a lie'." "But," said mother (who was standing by at the time), with righteous indignation, "that would be making your father the liar".

Now, dear reader, don't you see that this well-meaning young woman was virtually

Making Christ Out to be a Liar,

saying, "I do believe on the Son of God, and He says I have everlasting life, but I don't like to say I have lest I should be telling a lie". What daring presumption!

"But," says another, "how may I be sure that I really do believe? I have tried often enough to believe, and looked within to see if I had got it, but the more I look at my faith, the less I seem to have."

Ah, friend, you are looking in the wrong direction to find that out, and your trying to believe but plainly shows that you are on the wrong track.

Let me give you another illustration to explain what I want to convey to you.

You are sitting at your quiet fireside one evening when a man comes in and tells you that the station-master has been killed that night on the railroad.

Now, it so happens that this man has long borne the character in the place for being a very dishonest man, and the most daring, notorious liar in the neighborhood.

Do you believe, or even try to believe, that man?

"Of course not," you exclaim. "Pray, why?"

"Oh, I know him too well for that!"

"But tell me how you know that you don't believe him. Is it by looking within at your faith or feelings?"

"No," you reply, "I think of the man that brings me the message."

Presently a neighbor drops in, and says, "The station-master has been

Run Over by a Freight Train.

tonight, and killed upon the spot". After he has left I hear you cautiously say, "Well, I partly believe it now; for to my recollection this man only once in his life deceived me, though I have known him from boyhood".

But again I ask, "Is it by looking at your faith this time that you know you partly believe it?"

"No," you repeat, "I am thinking of the character of my informant."

Well, this man has scarcely left your room before a third person enters, and brings you the same sad news as the first. But this time you say, "Now, John, I believe it. Since you tell me, I can believe it".

Again I press my question (which is, remember, but the re-echo of your own), "How do you know that you so confidently believe your friend John"?

"Because of who and what John is," you reply. "He never has deceived me, and I don't think he ever will."

Well then, just in the same way I know that I believe the Gospel: viz., because of the One who brings me the news. If we receive the witness of men, the witness of God is greater; for this is the witness of God which He hath testified of His Son. He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son (1 John 5:9, 10). Abraham believed God, and it was counted unto him for righteousness (Romans 4:3).

An anxious soul once said to a servant of Christ, "Oh, sir, I can't believe!" To which the preacher wisely and quietly replied, "Indeed, who is it that you can't believe"? This broke the spell. He had been looking at faith as an indescribable something he must feel within himself in order to be sure he was all right for heaven; whereas faith ever looks outside to a living Person, and His finished work, and quietly listens to the testimony of a faithful God about both.

It is the outside look that brings the inside peace. When a man turns his face towards the sun his own shadow is behind him. You cannot look at self and a glorified Christ in heaven at the same moment.

Thus we have seen that the blessed Person of God's Son wins my confidence. His finished work makes me eternally safe. God's Word about those who believe on Him makes me unalterably sure. I find in Christ and His work the way of Salvation, and in the Word of God the knowledge of Salvation.

But if saved, my reader may say, How is it that I have such a fluctuating experience, so often

Losing All My Joy

and comfort, and getting as wretched and downcast as I was before my conversion? Well, this brings us to our third point, viz.:

(To Be Continued.)

THE STORY OF A LOST OPPORTUNITY

By the Reverend George F. Bragg, D. D., Baltimore, Md.

THE influence of Virginia in the National Church in furnishing Bishops, in the work of foreign missions, and, in the progress of the work among the Colored race, since the War Between the States, constitutes an exceedingly rich and interesting chapter in the history of missions.

The particular item which fascinates and attracts us is the record of its work among the Colored population. Much faithful and good work was done during the days anterior to the Civil War, but, it was not until after the close of the war that steps were taken towards real Church extension among the Colored people. The first definite attempt in this direction was St. Stephen's Church, Petersburg, Va. Caroline W. Bragg, whose Church life found commencement way back in the days of Bishop Moore, her children, and grand-children, constituted the neucleus for expansion into larger proportions. In Petersburg her activities were begun when she cooperated with the late Rev. Dr. C. J. Gibson, in an "upper room" in laying the foundations for Grace Church. And, it was in Grace Church that the Colored group, who were to be the pioneers of their race, were trained and brought up. The character of many of the white communicants of that parish, and their sympathetic relation to this work, may easily be inferred from a brief paragraph in a letter written by a Northern lady of that period. The first edifice, used as a church, and also as a school building, by Northern white teachers, was destroyed by fire. Miss Amanda Aiken, a Northern white teacher, in writing to the commission in Pennsylvania concerning the fire, said:

"Of course the keenest disappointment is felt by the little flock who after so many longing years rejoiced at last in having a church of their own. In anticipation of the Bishop's visit, next month, Mr. Weddell was having the interior made more church-like, and they were to have the rite of Confirmation administered at an altar of their own. Mr. Weddell, who considered them as his congregation, and who had given his whole heart to their cause, is exceedingly disappointed, but like myself, more determined than ever to work until they have another church edifice of their own."

Mr. Weddell was a layman, a vestryman of Grace Church. Later, he entered the ministry, and became one of the prominent and influential clergy of the diocese. Shortly, a new church was erected.

But, the one man, above all others in Virginia, who was destined to put the Colored work on the ecclesiastical map, and courageously led in Church extension among the black people of Virginia, at that time, was beyond her borders. Virginia never had a truer son than he, and he himself first saw the light of day in one of the blackest counties of that state. Francis McNeece Whittle was born in Mecklenburg County, Virginia. He was born among black people, and he proved their friend in such sincerity as can be asserted of few other white men. It seems as if Providence had caused to be reared to his memory a monument as strikingly appropriate as it is beautiful. In the county where Bishop Whittle was born there are more Colored Episcopal congregations than in any other county in the United States. Born in that same county was a Negro babe who, during the years following, was confirmed, ordained deacon, and priest by Bishop Whittle, and who, ultimately, in an adjoining county, founded and established a Negro literary institution, now the largest one of its kind in the American Church, Bishop Whittle, during his Episcopate, ordained, both deacon and priest, six men. Others, by him, were ordained to the diaconate; but six he himself ordained deacon and priest. And, it is an interesting fact that five of the six were born in "the black belt" of Virginia, and a county in North Carolina touching this section of Virginia. The counties represented are Mecklenburg, Brunswick, Lunenburg, and Warren County, in North Carolina.

About the time of the rise of St. Stephen's in Virginia, Dr. Whittle, as the rector of an important parish in the City of Louisville, Ky., was, unconsciously, preparing himself, and others, for leadership of the work in his native state. He became very much interested in a Mr. Atwell, a West Indian, recently ordained in Louisville, by Bishop Smith, and in charge of Church and School work among the Colored people of that city. Shortly, a young Colored lady came from Philadelphia to Louisville, to aid Mr. Atwell in his work. The lady was a Virginian, a native of Lunenburg County. Both Mr. Atwell and Miss Jennings became exceedingly fond of Dr. Whittle, and some time later, when they were joined in holy matrimony, Dr. Whittle was the clergyman to tie the knot. Here, then, is the explanation of the presence on Virginia's soil of the first Colored clergyman of the Church. Just about the same time, Dr. Whittle thought it his duty to respond to the call that the Virginia Church had made upon him, as assistant Bishop to the aged Bishop Jones. Coming to Virginia, following his consecration, almost his very first Episcopal act was the consecration of St. Stephen's Church, Petersburg, and the Rev. Mr. Atwell, of Kentucky, followed closely behind him, becoming the very first rector of this initial venture in Virginia among the Colored race. The very next year, following the consecration, in St. Stephen's Church, Bishop Johns advanced Mr. Atwell to the priesthood.

It was the year 1859, 1869, 1879 and 1889, chronicle events of great significance in the history of the work among the Colored people in the Diocese of Virginia.

1869 was the starting point and it is rendered memorable because of the opening of this first Colored church, the ordination to the priesthood of its first rector, his admission to full membership in the Diocesan Council, and the respectful petition of the Vestry of St. Stephen's, to the Council, to be admitted, as a parish, in union with the Council. The Council of 1869, held at Fredericksburg, was an exceedingly stormy one. Its membership was distinctly, and clearly, divided on the admission of this Negro congregation as a parish. It was an able and exciting debate, which occupied the greater portion of the time of the convention, and which resulted in somewhat of a compromise.

The rector and vestry of St. Stephen's, in sending in their petition, and memorial, were acting under the immediate advice and direction of Dr. Gibson, "the father" of the enterprise, and the spiritual father of the black children begotten in the communion of the Church. Dr. Gibson was chairman of the committee on the Admission of the New Parishes, to whom was referred the petition. And, although this committee reported unanimously in favor of its admission, the report of the committee proved but the prelude to one of the greatest debates which has ever characterized that body. The friends of the Negro were not a few in that convention, but, alas, they were in the minority. It was a red-hot debate and provoked much feeling on both sides. And, although Mr. Atwell, the clergyman, was received and given full and complete privilege, the petition of the church, to be admitted as a parish was rejected. In lieu thereof, a "Standing Committee on Colored Congregations" was created to care for the interests of such churches.

The petitioners knew exactly what they wanted. Their memorial closed with the following language:

"And, therefore, respectfully pray your honorable body to receive us under your direction as a parish with all the rights and privileges of other parishes of this diocese."

Dr. Gibson argued that the committee "deem the favorable and immediate action of the Council upon this petition a matter of vital importance to the interests of our Church in their work among the Colored population of the diocese".

The action of the Council resulted in seriously arresting the work which had commenced with such enthusiasm and bright prospects among the Colored race. A few years later Mr. Atwell resigned, and removed to the Diocese of Georgia, and, in 1873, he was succeeded at St. Stephen's by the Rev. Giles B. Cooke, a former staff-officer of General Robert E. Lee. At first trouble threatened over the selection of Mr. Cooke, but it was smothered, and, in time, disappeared.

During the ensuing decade, never did any group of white Church people work more earnestly, and devotedly, among their Colored brethren, than many of the very best families of Virginia. Large Sunday Schools, of Colored children in various sections of the state were taught by ladies and gentlemen of the highest standing. Their approach was not only sympathetic, but they put themselves to extra pains to win the love and friendship of their pupils. In Lexington, under General Pendleton, was a very large and exceedingly interesting group. A Mrs. Brent, near Gordonsville, and Mrs. Pattie Buford, of Brunswick, distinguished themselves as few Southern women have ever done in creating the profoundest impression for good among the masses, the very poor and helpless. All the while, the only definite, and organized work, of a Church proper was that at Petersburg, where "Major" Cooke was pushing steadily forward, not only with the church, but with his Normal School, which was sending out the first persons of the Colored race to be employed as public school teachers. The Rev. Dr. George W. Dane, of Danville, was Superintendent of Education for that city and Pittsylvania County, and was deeply, and earnestly, interested in this work. He received a number of teachers from this school and

put them to work under him. The year following the coming of Rev. Mr. Cooke to St. Stephen's, among those to whom he administered holy baptism, was a youth, John Pollard, born in Lunenburg County. He was an advanced pupil in the school, and was manly and aspiring. Shortly afterwards, he was sent out as a teacher to Northern Virginia. He became deeply interested in Church work, and, while teaching, was privately preparing for the diaconate by the Rev. William Meade Dame, at that time rector of Christ Church, Alexandria. Mr. Pollard was the first Colored person made a deacon in the state of Virginia, and it was the first ordination of Bishop Whittle of a Colored person. He was ordained at the Virginia Theological Seminary, with the class graduating from that institution in 1878. The ending of this first decade was significantly marked not only by this "first fruits", but, apparently, by "the breaking of the day". As a reward for the long and devoted services of the noble white men and women who had so self-sacrificingly engaged in this work, in the midst of opposition and discouragement of the Colored race, due chiefly to the great ignorance and illiteracy which prevailed at that time, all of a sudden, there was a knock at our ecclesiastical door.

At the convention of 1879, the story of this "knock" was briefly summed up in a paragraph of the report of the Committee on the State of the Church, submitted by the venerable Dean Packard, of the Virginia Seminary, who was its chairman. Said he:

"The remarkable work in Brunswick and adjoining counties under Mrs. F. E. Buford, has awakened great hope as to our being able to reach, on a large scale, and to influence for good this class of our population. Through the efforts of this refined and modest Church woman, under God, we call attention to the fact that an entire congregation, called the Zion Union Apostolic Church, consisting of their Bishop, more than twenty preachers, and about two thousand communicants, is seeking to be placed under the care of our Church."

Truly, did the late Dr. Weddell close the report of the special committee, with these significant words: "It may be a crisis with these Negroes; it is a crisis with us."

(To Be Continued.)

TOC H---ITS ORIGIN, MEANING AND PURPOSE

By Mary Mine Wilkins

"TOC H!" A queer sound to many who do not yet know; in reality an affectionate term, a nickname for a house that served the needs of men in the dark and difficult days of the War, and has since become a living thing, growing, as that which has life does, a spirit in service, a living and enduring memorial, a challenge to youth, an international movement already well begun.

Toc H was first a house in Popernighe, a little border town which served the feverish life of the devoted troops who held the Ypres salient at an average wastage of two hundred and thirty a day, for four years. Here men lived in fellowship and service with no limitations of rank—here they sought by hundreds its famous Upper Room, located in the attic of this crude dwelling and furnished with an old carpenter's bench for its altar—here they partook of a spiritual food and learned for the first time, in many cases, of the spiritual refreshment gained by such an experience.

The story of Toc H is bound up in love and service, something springing into life in the midst of war and its consequent hatred and horror, seeming to be prophecied in the diary of the English A. W. R. Don who died September 13, 1916, "Here indeed is death become creative".

There were found there everything to suggest home. Simplicity and crudeness of furnishing were there, but a spirit transformed it into something not to be defined, but sought by hundreds and hundreds, day and night. It was more than the other recreation centers, club houses and the like, which did valuable work for the men during those days. Toc H was something that had to live on. The men who were there believed that Something was that Upper Room which was approached only by a ladder, ministered to hundreds of men in the midst of great danger.

The house was really Talbot House, named as a memorial to young Gilbert Talbot, of Christ Church, Oxford, the youngest and most brilliant son of the Bishop of Winchester, who fell in the bitter fighting around Chateau of Hooge, due east of Ypres, in July, 1915. It had been Gilbert's ambition to be a great Christian statesman and those who knew him believed him already well equipped for the task. Talbot House became T. H., and then Toc H, as the letters are used by the English Army signaller to avoid confusion or misunderstanding. His code, so to speak, gave to the letter T the sound of Toc, and thus this house, this institution, this spirit of fellowship and service is known as Toc H.

Over the door of this Talbot House in Popernighe ran the motto, "All rank abandon ye, who enter here". Under this caption, surprising things happened and officers in high command alongside of doughboys and others of inferior rank, supped together and knelt together in the Upper Room. Mottoes in other rooms caught the interest of many homesick lads. A hand pointing to the door, read: "To pessimists, the way out". Over the guest book, instead of "Please register", one saw, "Put your name here, else how can we return your umbrella or trace our silver spoons". A man, coming in for the first time, just had to smile as he read "This is a library, not a lounge", and many a private there has seen an officer straightening up some dishevelled corner, or putting books in order on their shelves.

The House in Popernighe had faith in men, and devotion to the right. It had religion, with its fountain source in its Upper Room service. It has been called "The outward sign of that immortal spirit that lived in war to redeem the world".

Toc H, which was to live on, beginning in Popernighe under the leadership of a clergyman of the Church of England, naturally found its new life in England. As a peace-time movement, however, it was no longer of the Church of England. It regarded denominational differences as barriers to Christian unity and service, and at first limited itself to being definitely Christian. It would not be a new denomination. It could not yet be undenominational. It must be, therefore, interdenominational. Toc H has been translated to mean, "To Conger Hate".

In this spirit its new houses, or "Marks", were established.

The old house in "Pop" was transplanted to London. From thence it has taken root in the British Isles, Canada, New Zealand, Australia, the Malay States, India, Egypt, South Africa, South America, and the United States.

In the United States, branches have been established in New York, Philadelphia and Washington.

Now, what of its program, its method, its inspiration?

First of all, it takes one step at a time and this because it is primarily a growth, not an organization, something led of the Spirit, as it in turn leads others.

Ideally, each branch must have a House, though this is not a primary essential for beginning a group. This House is called Mark I., II., or III., in the order of its founding. Of necessity there must be a chapel in every House. No one is forced to use it, but it is there as a natural and normal part of the House. Here men, some perhaps unaccustomed to pray, gather and family prayer is a natural outcome. Here men find a quiet room, where private devotions, reading, or study, may continue uninterrupted for silence there is a recognized duty.

This chapel, doing its own silent work of conversion and uplift, is always closed on Sundays, thus avoiding competition with the Church. Family prayers and week-day celebrations of the Holy Communion rather emphasize week-day religion, thus making as one, religion and life, too often found to be things apart.

Ideally, each Mark has its Padre or Chaplain. He is a necessary element, whether living in the House or only very closely affiliated with it. Various religious bodies may be here represented. It is important primarily that he be consecrated to his task, to lead men to know Christ. Toc H has been so evangelistic in spirit and in the action of its Padre that large numbers of young men have been recruited for the ministry and many others furnished for leadership in such valuable movements as the "Boy Scouts". This, all quietly and silently, not by campaign, drive or conscious effort. The Padre is an important part of Toc H and must be selected with great care. There is also the Job Master to take care of the domestic and executive side of Toc H. Each house is the home of some who would otherwise be without home life and helpful companionship and these feel themselves hosts rather than guests in the social and work center of the larger group not living in it.

Outstanding features of Toc H are as follows:

1. They are self-governing and after initial expenses are

paid, self-supporting.

2. They are pledged to a definite contribution of time and energy for pressing social needs in the community, for Toc H is the recruiting service for the Army of

3. An essential and interesting feature is the periodical "Guest Night" when every man comes to tell his story.

4. Each branch has its own Padre, chosen by the members, or several, representing various denominations.

5. They possess their "Lamps of Maintenance", symbolic of the Light passed on by failing hands continually to the young and living. These lamps are lit in the "Silence of remembrance" at the beginning of each Toc H gathering in memory of those that "grow not old".

6. These Branches or Houses are instinct, as was the "Brotherhood of the Trenches" with the spirit of high-hearted comradeship in the common task.

The four points of the Toc H compass are summed up in the words:

To think fairly,
To love widely,
To witness humbly,
To build bravely.

Toc H does not expand by drives or campaigns—hardly by the spoken word to that end. Rather, its very life radiates the beauty of service and fellowship and its spirit is caught by others and finds its root in new fields.

Mark I of the United States is located in Washington, and has its house, its chapel, its job master and all. Its Lamp of Maintenance was dedicated at a very beautiful service in Washington Cathedral on April 20 last, this being the first branch of Toc H in the United States. Other branches are in Philadelphia and New York.

The order of service for the dedication is beautiful and inspiring indeed, an act of praise and purpose, containing prayer, praise, litany, meditation, reading and pledge. The opening pages of this ritual contain what may be written here as an epitome of all that has been set down as an effort to set forth the glory and wonder and beauty of Toc H.

"Toc H, as we are beginning to see it, is a family of youth (and youth be it remembered is an affair of the heart, not merely of years), setting out both to be and to do something in and for its generation. In it, you will find fellows of all ranks (their rank forgotten for the time) and all shades of opinion who are seeking to put love and humor and cooperation in place of the bitterness and dismalness and strife which have marred the past. Each of them is pledged to build bravely, love wisely, think fairly and witness humbly and is called upon to pay 'Rent for his room on Earth' in service for and with others. Toc H is a tiny seed that first germinated in 'Flanders Fields' in 1915. It is already deeply rooted and who knows how high the tree may grow."

SOME TESTIMONIES TO THE OLD FAITH

Belief in Christ's Physical Resurrection a Necessity.

(From Bishop Collins Denny's recent address to the Methodist League for Faith and Life in Baltimore, Md.)

The background and authority of Jesus' claims to divine glory is the fact of His resurrection. This Modernism denies. I cannot understand how a man can deny the resurrection of Jesus Christ and call himself a Christian! They speak of a "spiritual resurrection", but their spiritual resurrection is no resurrection at all. The body of Jesus for Modernists remains in the tomb. The certainty of His spiritual existence beyond the experience of death is communicated to His disciples by no sense experience. Historically, for Modernists, Christ is no more risen than is Paul or John. This is in effect a complete negation of Christianity. It is a denial of the chief evidence of Christ's person, and of the chief bases of all His claims. In the presence of such a denial we dare not keep quiet. We must speak out. Those who deny this and other central truths of Christianity are not Christians. As Paul said, "If Christ be not risen, then is our preaching vain and your faith is also vain".

Dismiss Teacher for Resurrection Views.

Rev. W. A. Hearn, instructor in Soochow University, Soochow, China, was dismissed from his position yesterday after a hearing before the Board of Missions of the Methodist Episcopal Church, South, because he denied the physical resurrection of Christ.

Action of the Board was taken after the committee had received a recommendation for dismissal from Bishop W. N. Ainsworth, who had recently visited China, and the Rev. Mr. Hearn had reaffirmed his views on the resurrection as set forth in a questionnaire furnished him by Bishop Ainsworth.

A Personal Testimony.

By Howard A. Kelly, M. D.

(To those who have believed that faith in the Bible and the God of the Bible does not harmonize with the modern scientific spirit, the following testimony from a distinguished physician and surgeon should be of great value.

The editor of Appelton's Magazine says of Dr. Kelly:

"Dr. Howard Kelly, of Baltimore, holds a position almost unique in his profession. With academic, professional and honorary degrees from the Universities of Pennsylvania, Washington and Lee, Aberdeen and Edinburgh, his rank as a scholar is clearly recognized. For some twenty years professors of obsterics and gynecology at Johns Hopkins University, his place as a worker and teacher in the applied science of his profession has been beyond question the highest in America and Europe. At least a dozen learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France and the United States have welcomed him to membership as a master in his specialty in surgery. Finally, his published works have caused him to be reckoned the most eminent of all authorities in his own field.")

I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out "Word", when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in any science, testing it by submitting to its condition. I found that Christ Himself invites men (John 7:17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary. That all men, without exception, are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God Himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the "ungodly". I believe he who thus receives Jesus Christ as his Saviour is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the Head and will live with Him forever. I believe no man can save himself by good works, or what is commonly known as a "moral life". such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the Prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return day by day.

I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my own life, as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it

can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends; greater tenderness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me I go, without question, wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him, though I should have to stand alone before the world in declaring Him to be true.

THE SELF RESPECT OF MEEKNESS

By Arnold N. Hoath

THE SELF-RESPECT OF MEEKNESS.

THE word meekness has an offensive sound to our modern ears because it suggests to us the cringing "'umbleness" of the rascally Uriah Heap, or at its best the self-distrust of the saintly Mr. Harding, of Barchester Towers.

The qualities which our age admires are strength and aggressiveness—the bold energy of the "go-getter"—and meekness which has become synonymous in our thoughts with weakness is abhorrent to us.

Psychology, however, has made the surprising discovery that we have been mistaken in thinking that the desire for prominence and the will to power have their source in an over-abundance of strength. They come, so we are told, from this very thing we detest—weakness and self-suspicion. Some unpleasant and uncomfortable experience which has put us at a disadvantage before others has left within the sub-conscious self a permanent sense of inferiority, although the conscious mind no longer remembers the humiliating occurrence. Thinking to overcome or to disguise this shadowy feeling of inferiority and mortification, we put on superlative airs of superiority and strenuously seek to attain authority over others. Egotistic self-assertion, psychology warns us, has its roots in an inferiority that is secretly and unconsciously admitted, from which we are trying to escape. People anxiously seek the highest position of prominence, as in our Lord's parable, in an effort to hide from themselves and from others their unfitness for pre-eminence.

Meekness, on the other hand, has no relationship to weakness, but is born of a self-respect that feels no need for self-assertion or self-defense. There is, therefore, nothing quarrelsome about meekness—no inclination to raise trifles into affairs of importance, to stand solemnly or angrily upon one's dignity, or to be aggressively assertive. Meekness is the quality that brings with it the inheritance of the earth, for the simple reason that it knows no jealousy or fear, because one is absolutely certain of one's self and therefore wishes all men well. The meek people are the irrepressible people whom it is impossible to down by insult or injustice or to rouse to vindictive opposition by personal abuse. They see into the heart of things and so they are neither frightened nor angry with what appears upon the surface. They are the joyous people whose mastery of motives and freedom from false valuations give no opportunity to others to domineer over them. You cannot domineer over people who carry with them their own large freedom and honest self-respect.

It is evident, therefore, that it is impossible to insult one who possesses this quality of Christian meekness, for since meekness issues from a modest self-respect there is nothing for an insult to grab hold of. The elder brother felt insulted and in his resentment he would not go in to meet the prodigal, but had he not been arrogant and self-seeking, and in spite of his brother's conduct conscious of his own inferiority, he would have recognized no affront. Does not the sting of an insult lie entirely in the willingness of the one injured to receive it rather than in the power of the aggressor to hurt? Jesus commends the turning of the other cheek to one who smites us—that is to say, the way to be free from any possibility of being insulted is to possess the deep self-respect and calm poise that will not recognize or act upon an injury. The blow on the right cheek, to which Jesus refers, was not a slap, but a contemptuous flick with the side of the hand, as though one were to snap one's fingers in the face of one's antagonist. Its purpose was to outrage the feelings and to make one feel one's inferiority—and so it became a rabbinic expression for an insult. Jesus would teach us, therefore, that the way to be beyond the power of an insult is to possess the unassuming superiority that has its basis in a character so strong that it simply refuses to accept the intended insolence or affront. For you cannot insult people who will not be insulted—they are the meek who have entered upon their inheritance of the lordship of life. These, and not the arrogant or boldly aggressive, are the masters of life rather than its slaves.

That this and not weakness of character or weakness of purpose is the Christian meaning of meekness is evident from the gospel portrait of Him who described Himself as meek and lowly in heart, and yet also said, "I have overcome the world". There is a buoyancy and an energy about the gospel picture of Jesus that assures us that whatever meekness is, it is something that expects to triumph—it is not the putting of one's hands to the plough and then leaving the job because the work is strenuous or difficult and one doubts one's own ability. There are no marks of defeat upon the face of meekness. When the women wept as Jesus carried His cross towards Golgotha, He exclaimed, "Weep not for me". This meek man needed no tears. There is no obsequiousness in meekness, for Jesus met with regal bearing all the awkward situations that were thrust upon him. Meek and lowly in heart as He truly was, the word "King" above His cross seemed fit and appropriate.

Meekness, as Jesus defined it in His life, is that quality of deep self-respect that contains no arrogant self-assertiveness and no self-seeking for purely personal ends. In the meek man all anger and hatred that have their source in wounded pride or vanity give way to a genuine love of the offender. The resentment that rises so quickly when private plans are thwarted yields to a patience that knows no irritation. Yet this is not all; meekness is patience, but it is persistence as well. It knows definitely what the direction of its life is to be and it goes forward without losing its head or its temper, steadily, persistently to the accomplishment of its purpose. "The meek will He guide in judgment," said the psalmist. "The meek shall be lords of life," said Jesus. And not even our modern civilization with its false emphasis and ambitions can prevent the fulfilment of these promises.

A SMILE.

A smile costs nothing, but gives much. It enriches those who receive without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it. A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble. Yet it cannot be bought, begged, borrowed or stolen, for it is something that is of no value to any one until it is given away. Some people are too tired to give you a smile. Give them one of yours, as none needs a smile so much as he who has no more to give.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

LETTER FROM MR. LAY.

Beaufort, N. C., August 19, 1927.

To the Editor of the Southern Churchman, Richmond, Va.

Dear Sir:

At the risk of being told that I should retire from the ministry, I venture to comment on the answer of Mr. Langbourne M. Williams to the Rev. E. H. Ward in your issue of August 20.

The questions of Mr. Ward seemed to me reasonable and courteous and are being asked by many people. He said: "A rational answer to these questions would lift a burden from the mind and heart of many a believer." I read the reply, hoping to get it. I regret that I failed to find what would satisfy either the mind or the heart of a believer.

That our Lord Himself is our great authority for accepting the canonical books of the Old Testament is of the utmost importance. But since Mr. Williams himself has "good reason to think that the work was done by Ezra under the direction of "Nehemiah", which was many centuries before our Lord's time, this hardly answers the question: "When, where and by whom was the Canon of the Old Testament settled?" Mr. Williams thinks it does not matter. With all courtesy I wish to say that it matters a great deal to very many intelligent people, especially when we must ask the same question about the New Testament, for which we have no authority from our Lord whatsoever, since it was all written after He left this earth.

In his fourth and fifth paragraphs either Mr. Williams is not clear or the proof-reader is at fault. He mixes up the Bible and the canonical books thereof and appears to make or imply some curious statements. He says, "Josephus, Philo . . . give our books. The Septuagint version . . . gives the same." As the Septuagint contains all the Apocrypha, does he mean to accept the Apocrypha among "our books"? He also says: "It is undoubted that our Lord had for His Bible our Old Testament books and some others. St. Paul and the other apostles quote them profusely and regard them of divine sanction." Does this mean that our Lord accepted all, or part of, the Apocryphal books as part of His Bible and that the apostles did likewise? Then he says that the Apocryphal books were not "considered part of the Bible by any Church till the Council of Trent included them in the Canon. We include the canonical books and exclude the Apocryphal." The facts are otherwise. The Bible of the whole Western world, including the Church of England, was for centuries the Latin Vulgate, which includes the Apocrypha. King James told his learned men to translate the Bible. They did as they were told and gave to us the so-called King James Bible containing the Apocrypha as well as the canonical books. The revisers of recent times did the same thing. To read the lessons provided by the Church at divine service it is necessary to have on the lectern a volume entitled "Holy Bible", containing the Apocrypha as well as the canonical books. This well illustrates the position of the Anglican Communion. The Roman Church made the Apocryphal books canonical, the extreme Protestants therefore excluded them entirely from the Bible. The Church of England retained its ancient usage so well expressed in Article VI in the words of St. Jerome and still to be found printed in the end of our Book of Common Prayer. Indeed, that dear book puts selections from the Apocrypha under the head of "Lessons of Holy Scripture". Of course that proves nothing, since I have seen a Congregational hymnal which printed the Te Deum and the Benedicite under the head of "Selections from Holy Scripture".

I remain, yours very truly,

GEORGE W. LAY.

AN INSPIRED WORK.

September 1, 1927.

The Rev. George W. Lay, Beaufort, N. C.

Dear Mr. Lay:

The point I tried to make in my letter to Dr. Ward is that our blessed Lord had for His Bible our Old Testament, using it and quoting it as the Word of God, authoritative in matters of faith and morals. This indubitable fact is not only of "utmost importance", as you say, but it is much more; it is entirely decisive for us as to the divine character of the books of the Old Testament.

The transcriber certainly did me a decided damage, as you seem to suspect. What I said was, "It is undoubted that our Lord had for His Bible our Old Testament books and **none** others". The transcriber made me say "and **some** others", just what I tried not to say. Our Lord was reared an orthodox Jew, and it is well known that their Bible consisted of our Old Testament books and none others.

Of course, if this be conceded, all questions of "when, where and by whom", however interesting, are secondary. They are all naturally to be considered in the light and in the spirit of the blessed, heartening assurance that these books are by our Lord's authority stamped as inspired. What He accepted as God's Word, we gladly so accept, and, in the truth of that acceptance, all subsidiary matters are to be considered. In so far as Jesus was in this great matter a "traditionalist" or a "literalist" or a "fundamentalist", or even an "extreme protestant", to that extent we are so also.

As to the Apocrypha, we know that our Lord's Bible excluded its books, for the Palestine Jews, as well as all orthodox Jews since, excluded them. I referred to Philo of Alexandria and to Josephus as giving testimony to this. The Septuagint, it is true, included the Apocryphal books, held as they were in high esteem and often cited by individuals as Scripture. But the Jewish Synagogue and the early Christian Church never regarded them as Canonical.

Jerome's dictum, quoted in our Article 6, and so strangely, as it seems to me, misappropriated by you, is that the Church reads these books for example of life and instruction in morals, "but yet doth it not apply them to establish any doctrine", a clear exclusion of the Apocryphal books from the canon of inspired Scripture. They are classed with pious and instructive homilies and edifying religious treatises. This is also the opinion of Melito of Sardis, of Athanasius, and of Origen. Indeed, from Origen down the Greek Church has excluded the Apocryphal books from the Canon. The Synod of Laodicea, in the fourth century, gave the list of books acknowledged by the Church as inspired of God. The Old Testament list excludes the Apocrypha. The position taken by the great German and English reformers, than whom there never have been any better learned theologians, nor any men to whom all Christendom, whether Roman or Evangelical, owes so deep a debt of gratitude, was not "extreme" Protestant, or any other extreme thing. It was just the distinct affirmation of what the primitive, uncorrupted and truly Catholic Church held. The English Church in Article 6 is in harmony with all the great Protestant confessions, using in much the same statements. The Council of Trent put not only the Apocryphal books, but also what is vaguely called tradition, on an equality with the Canonical books—a sectarian act intended to furnish material wherewith to fight Protestantism.

I am astonished, and, indeed, my dear sir, really distressed, that you can bring yourself to say that in regard to the New Testament "we have no authority from our Lord whatsoever, since it was all written after He left this earth".

It would seem that John 14:17 and 26, John 15:27, John 16:13, 14, as well as John 20:22 and Acts 1:8, are enough to show you that the contrary is true. Our Lord distinctly and repeatedly promised the especial gift of the Holy Spirit to His apostles. He declared that He would give them this gift in an unusual, unique, divinely effectual way. The Spirit when given would teach them all things. He would bring to their remembrance all things whatsoever Jesus had said to them. He would guide them into all the truth. He would show them things to come. Besides, the Lord by a definite act bestowed the Holy Spirit on these His chosen witnesses. Surely the men so endued and so inspired were definitely authorized to convey His message. What they wrote had that wonderful, unmatched authorization. Indeed, the proof of inspiration is Apostolic authorship. A writing by an apostle is ipso facto inspired —a part of God's Word.

As to St. Paul, his miraculous conversion by direct action of Jesus Himself, as well as the specific statement at Acts 9:15, 16, and the apostle's own claims at Gal. 1:11, 12, establish his apostleship and consequent inspiration.

Indeed, if even at this late day there should be brought to light an undoubted work of an apostle, or of one of their immediate companions, as Barnabas, or Luke, or Mark, or Apollo, we should be constrained to accept it as an inspired writing.

I think you must admit, therefore, that the New Testament has the strongest authorization from our Lord. Perhaps, in saying that it had none at all from Him, you referred to the completed Book, rather than to the men who wrote it. But surely to inspire the writers was to inspire the writings.

It is a consoling fact on which we may in reason rest, that the Lord has given us our precious New Testament, through chosen agents, whom He so fitted and filled and guided by His Spirit, the Spirit of Truth, as to make their

words in effect His words—their writings God's inspired Scriptures.

Finally, I would recall to you the words of that great Roman Catholic soldier of the cross, Masillon, who said:

"Truth, that light of heaven figured by the star which on this day appears to the Magi, is the only thing here below worthy of the cares and the researches of man. It alone is the light of our mind, the rule of our heart, the source of solid joys, the foundation of our hopes, the consolation of our fears, the alleviation of our evils, the cure for all our afflictions; it alone is the refuge of the good conscience, and the terror of the bad, the inward punishment of vice, the internal recompense of virtue; it alone immortalizes those who love it, and renders illustrious the chains of those who suffer for it, attracts public honors to the ashes of its martyrs and defenders, and bestows respectability on the abjection and the poverty of those who have quitted all to follow it; all our zeal to defend it; in men we ought then to look only for truth, to have no wish of pleasing them but by truth, to esteem in them only truth, and to be resolved that they shall never please us but by it.

"But, my brethren, 'the kingdom of God cometh not with observation'. Truth is not the fruit of controversy and dispute, but of tears and groanings; it is by purifying our heart in meditation and in prayer that we alone must expect, like the Magi, the light of heaven, and to become worthy of distinguishing and knowing it."

Yours very truly,
(Signed) LANGBOURNE M. WILLIAMS,
President.

A CORRECTION.

Mr. Editor:

A recent issue of the "Southern Churchman" makes appreciative reference to the gift to the Library of the Cathedral in Washington of papers certifying to the ordination of the Rev. Thomas Read in London in 1773.

May I venture a slight correction?

The Rev. Thomas Read, far from being "of English birth", traces back his Read ancestry to the early years of the settlement of Virginia, and in a female line can trace a probable descent from Jamestown.

Of less importance is the fact that the donors of the papers are the three grandchildren of Robert Read, long identified with the Farmers & Mechanics Bank of Georgetown, and in his later years its president, and that Alfreda Post Carhart, mentioned in your item among the donors, is the same person as Mrs. Charles L. Carhart, and is far from wishing to claim a double portion of the credit of the gift.

Yours truly,
CHARLES L. CARHART.

Dorset, Vermont,
August 19, 1927.

GIVE OUT TRUTH.

We have received the following letter from a consecrated minister of the gospel, dated August 30, 1927:

"Be strong in the Lord."

Dear Mr. Williams:

I recently called to see you in your office and found that you were out of town; so I write to do what I could not do then, namely, congratulate you and wish you Godspeed in your undertaking in connection with the Southern Churchman.

* * * * *

You will probably be regarded and called "narrow" ("narrow is the way"), bigoted, a theological fossil, but all that is a small matter, and, when used by some, is a good sign about those to whom the epithets are applied.

I once learned that the best way to combat error was simply to give out truth that contradicts it—rather than get into controversy about it. The latter often does harm by intensifying the errorist in his opinion. "Defend the Bible?" said Spurgeon. "The Bible is a lion; turned loose!" Keep at it, Mr. Williams! God has said: "My Word shall not return unto me void, but shall accomplish that which I please and prosper in the thing whereunto I send it." **The truth of God is absolutely sure of triumph.** Our part is to be in line with it and participate in the final victory.

"The Lord bless and keep thee."

P. S.—I hope to take part with you in prayer.

Mr. L. M. Williams, Richmond, Va.

Dear Mr. Williams:

It was exceedingly kind of you to send in a donation of $5 in response to my special letter. This will be of great help to us, coming in at this time.

I wonder if you know that the American Anti-Bible Society, with offices here in New York, has recently been organized for the purpose of reprinting all old books, pamphlets and tracts that are against the Bible, and publishing new Atheistic literature at the same time.

We must face this crisis, and in order to do so must secure a large number of new friends. Will you pray with us that God will raise up these friends?

Very sincerely yours,

WM. H. MATTHEWS,
General Secretary.

September 1, 1927.

Southern Churchman, Richmond, Va.

Gentlemen:

Will you kindly insert the following in your paper:

All communications relative to Religious Education and Young People's Work for the Diocese of Mississippi should be addressed to the Rev. Gordon M. Reese, Box 524, Vicksburg, Miss.

Thanking you, I remain,

Very truly yours,
GORDON M. RETSE.

We have a letter dated August 30 from a most learned and able Virginian, in which he says:

"The Evangelical stand of the Southern Churchman for truth and righteousness and the Scriptures gives me great pleasure and satisfaction. May it prosper materially and its influence for good steadily increase."

Book Reviews

CHILDREN OF THE SECOND BIRTH. By S. M. Shoemaker, Jr. Fleming H. Revell Company.

There are many books published today for which there is no excuse. But in Mr. Shoemaker's **Children of the Second Birth** we have a real contribution to the cause of Christ and are treading in untrodden paths. Not that we have not abundant literature dealing with the marvels of conversion, but amid such a class as Park Avenue, and in a city parish of the Episcopal Church, such a glorious record as he presents of Christ's transforming work is, we believe, unique, certainly in the American Church. The book is really a new side light on Professor James' **Varieties of Religious Experience.** For a skeptical age, cluttered as the Church today is with the rubbish of dead works, often twice dead and plucked up by the roots, this true Apostolic application of the simple gospel with "the Lord confirming the Word with signs following", is a beacon light of hope amid the dark, dreary desert life of much of our Church activity. Ministers and Church workers will find it helpful as a study of methods. It is a revelation of what a Church can be. It proves that with adaptations rescue mission methods can be successfully applied in a modern city parish. The heart hunger and obscure tragedies under the cover of much outward church membership reveal the appalling need of conversion in our churches. And the crux of a dead membership is shown to be unwillingness to surrender. The problem of dead organizations is laid bare in the statement, "no organizations until people are ready for them".

Amid the failure of social effort it is refreshing to read of this shift to a transformed society by individual transformation through the power of the Living Christ. The gospel as given by Paul and by Moody and through the ages is the same in its unfailing power and when conditions are met will work anywhere.

The book cannot fail to help us to know our Lord Jesus better. It is a panoramic series of rapid fire sketches that grip and enthrall one. Our hope is that it will have a wide reading and that more of our churches will become like Calvary, a House of Joy.

P. W. R.

THE MASTER SAYS "WE". By Rev. D. H. Dolman, M. A. The Bible Institute Colportage Association.

We commend this helpful devotional study of John 6: 1-11. Many times we ponder large volumes and find only chaff. But in this little booklet you will find unwinnowed grain and the beaten oil from the Word. Much is original and put in such a way that it allures one to read on to the end. There is spiritual help here for the reader, and its low cost will enable him to scatter good seed if he would present some one else with a real gift.

P. W. R.

Church Intelligence

THE FIFTH ANNUAL CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE IN THE THIRD (WASHINGTON) PROVINCE, AT ST. JAMES' P. E. CHURCH, BALTIMORE, MD., THE REV. GEORGE F. BRAGG, JR., D. D., RECTOR, TUESDAY, WEDNESDAY, THURSDAY, OCTOBER 4, 5 AND 6, 1927.

CONFERENCE PROGRAM.

Tuesday, October 4.

8 P. M.—Opening service in the Cathedral of the Incarnation; address of welcome: His Honor the Mayor of Baltimore, William F. Broening; Canon Arrowsmith, of the Cathedral; Rt. Rev. E. T. Helfhein, D. D., Bishop-Coadjutor of Maryland; Conference sermon, Rev. Robert N. Brown, D. D., Pittsburgh, Pa.

Wednesday, October 5, at St. James' Church, Park Ave. and Preston St.

7 A. M.—Celebration of the Holy Communion, the Rev. Edgar C. Young, D. D., President of the Conference. 8 A. M.—Breakfast. 9 A. M.—Morning Prayer. 10:30 A. M.—President's address, organization and business meeting; address, "The Church and Her Present Day Task", the Rev. Charles L. Somers, B. D., Lynchburg, Va.; paper, "What Is Most Needed to Build Up the Church", the Rev. Aston Hamilton, B. D., Miller's Tavern, Va. 1 P. M.—Luncheon.

Wednesday—Afternoon Session.

2:30 P. M.—Afternoon session; address, "Spiritual Healing", the Rev. Scott. Wood, D. D., Pittsburgh, Pa.; address, "The Modern Church School Program of Religious Education"; Rev. Arthur C. Moore, S. T. B., Philadelphia, Pa.; address, "Our Divinity School, Its Past, Present and Future", the Rev. Samuel W. Grice, B. D., Bishop Payne Divinity School, Petersburg, Va. 6 P. M.—Dinner. 8 P. M.—Address, "Science and Religion", Dr. W. V. Tunnell, Washington, N. C.; address, "The Brotherhood of Han", the Hon. J. Thomas Hewin, Richmond ,Va.

Thursday, October 6.

7 A. M.—Holy Communion. 8 A. M.—Breakfast. Following breakfast, the Conference will be conveyed to St. Augustine's Chapel of the Maryland Home, where the forenoon session will be held. Special address by the Rev. A. E. Henry, of Wilmington, Del. 1 P. M.—Luncheon served by the Woman's Auxiliary of the institution. At the conclusion of the luncheon the party will be conveyed back to St. James' Church, where the session of the Woman's Auxiliary will be held. Paper, "The Relationship of the Woman's Auxiliary to the General Church, the Parish and the Community", Mrs. L. L. Stanard, Richmond, Va. 6 P. M.—Dinner. 8 P. M.—Closing session; address, "The Value of Mysticism", the Rev. E. H. Hamilton, B. D., Hampton, Va.; missionary address, the Rev. James S. Russell, D. D., LL. D., principal St. Paul School, Lawrenceville, Va.; procession of clergy and solemn Te Deum.

All who have not done so, and who expect to attend the Conference, should, without delay, so inform the Rev. George F. Bragg, Jr., D. D., 1425 McCulloh Street, Baltimore, Md.

The clergy are reminded to bring vestments, including white stole. Those who may arrive in Baltimore shortly before the time for the opening service should take Car No. 11 or Car No. 29 passing the door of the Union Station, northward bound, and get off at Cathedral, University Parkway and St. Paul Street.

The Synod of the Province of Sewanee will meet in Trinity Church, Columbus, Ga., October 25, 26 and 27. Opening service October 25 at 8 P. M.

LEWIS W. BURTON,
President.

MERCER P. LOGAN,
Secretary.

"The Southern Mountaineers" was the topic chosen by Bishop Gray in an address which he gave Thursday evening, August 25, before a gathering at the thirty-ninth annual General Conference of the First Brethren Church, convened at Winona Lake, near Warsaw, Ind.

Bishop Gray spent four years among the mountaineers of Tennessee about thirty years ago, and has made many visits there since that time. The content of his address was the story of his experiences among these people, and the forward strides that have been made there both religiously and educationally in the past thirty years.

Several hundred delegates from all parts of the country attended the meeting, the conference opening August 25 and closing Sunday, September 4. Bishop Gray was accompanied by the Ven. Howard R. White, Archdeacon of Northern Indiana.

MISSIONARY DISTRICT OF SOUTH DAKOTA.

The Fifty-fifth Niobrara Convocation.

The most unique church gathering in the United States is that of our Indian Churchmen among the Sioux. This year it was to have met at Standing Dock, in the northern part of South Dakota, but was transferred to Pine Ridge, in the south, when it was decided that the President would make a visit to that reservation.

The Convocation met on Sunday, Monday and Tuesday, August 14-16, and the President appeared on the day following.

Notwithstanding the fear that the throng attracted by the visit of the President might interfere materially with the effectiveness of the meeting, and that possibly it would also divert the attention of the members of Convocation from its own affairs, the meeting proved to be one of the best ever held. The attendance was large and the interest maintained throughout. Those present at the final service on Tuesday evening compared favorably in numbers with the congregation at the great opening service Sunday morning. Many white visitors were also present for the whole or a part of the time.

The chief news events of Convocation were the presence on Monday morning of Commissioner Charles H. Burke, a fellow-citizen of our State, and a fellow-Churchman. He received a cordial welcome from his Dakota friends and spoke most earnestly of the great contribution made by the missionaries of the solution of the Indian problem. The government, he said, could never have accomplished what it has done without them. He desired still closer cooperation and earnestly urged the Indian people to make for themselves a worthy place in the citizenship of the nation.

Convocation met in three groups—the men, the Woman's Auxiliary and the Young People's Service League—and the days were filled with services and sessions of all sorts. The total offerings brought amounted to almost $4,000, and were presented on the altar at the closing service. The early communions were especially well attended, the communicants ordinarily reaching 400 in number. Some 2,500 of our Church fold were in camp.

At the closing service the Bishop expressed his gratitude and appreciation of the work done by the Rev. Messrs. Joyner, Clark and Shaw in making such admirable arrangements for the Convocation on such short notice, and also to the members for their earnest and loyal participation throughout.

At the suggestion of the Bishop the Convocation appointed a committee to prepare a message for presentation to the President. It consisted of the Revs. Amos Ross, Philip J. Deloria and Dallas Shaw. This was engrossed in the Dakota tongue with an accompanying translation, and was unanimously adopted.

President Coolidge Sees Our Christian Indians.

The visit of President Coolidge to the Pine Ridge Reservation was set for Wednesday, August 17, the day following the close of the Niobrara Convocation, on the fair grounds two miles from our church. Ten thousand Indians were awaiting him and an elaborate pageant had been prepared. Notwithstanding this fact, the entire body of helpers, catechists and clergy, and a large proportion of the members of Convocation remained to give him a welcome as he came down the highway past the Church of the Holy Cross. Arrangements had been made for him to stop two minutes. At 12:30 the clergy, catechists and helpers assembled and vested. An intercessory service was then held in the church, which was crowded. Petitions were made for the President, the country and our missionary work among the Dakota people. At the close of this service, singing a Dakota hymn, the procession marched out and took its place on the sloping bank by the roadside, with the vested group of clergy in the center.

The presidential party arrived promptly and President and Mrs. Coolidge and their son John very graciously alighted and joined our group. After the inevitable photograph Bishop Burleson spoke for a moment, requesting the privilege of presenting the President a message which had been prepared by the Convocation. This was enclosed by a beautiful old beadwork tobacco pouch and was given to the President by three veterans in service, Revs. Amos Ross, Philip J. Deloria and Dallas Shaw. Three representatives of the women, Mrs. Julia Deloria, Mrs. Lucy Ross and Mrs. Nancy American Horse, then gave Mrs. Coolidge, from the women, a lovely beaded deerskin bag containing a pair of moccasins. The whole group then sang one verse of "America" in the Dakota tongue, which concluded the ceremony. The presidential party returned to their conveyances.

Brief as it was, this event must have been strikingly significant to the President, who has seen somewhat overmuch of the spectacular presentation of Indian life, now utterly gone, with its devocation of war-paint and feathers.

Camp Remington Visits the President.

At 1:30 on the afternoon of Friday, August 19, on the invitation of the

President, the bishops, clergy and other residents of Camp Remington were received by him at the Game Lodge, which is his summer home. Our Church camp is a bare twelve miles from the Presidents summer residence, and our little Chapel of the Transfiguration in the midst of the camp is the nearest place of worship.

About thirty-five paid their respects to the President and Mrs. Coolidge, who shook hands with them all. Bishop Burleson took advantage of this opportunity to present to Mrs. Coolidge, for her son John, the gift of an Indian beadwork belt and watch-fob which the Young People's Service League, at the Niobrara Convocation, had prepared for him. This was received most graciously by the first lady of the land, and an appreciative note of thanks has been received from John Coolidge and transmitted to the donors.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

This isn't just news. It's a sermon.

First of all, let it be remembered that a number of counties in the west end of the Diocese of Southwestern Virginia are grouped together and somewhat informally known as the Associate Missions field, with the Rev. H. H. Young, of Bluefield, Va., as the Dean, and the Rev. Edward W. Hughes, of Pearisburg as his clerical assistant.

Scattered through this field and ministering to people and communities of various types, in the coal and timber country of the Virginia mountains, are a number of consecrated women missionaries, Deaconess Williams and Miss Chester at Dante, Deaconess Binns at Nora, Miss Mansfield at Grace House-on-the-Mountain near St. Paul. Also a candidate for orders, Mr. John A. Wilson, Jr., is serving in the field, with his headquarters at Richlands.

If one child, in a rather wild flight of the imagination, conceive of some such title as, say, "Sister Superior" in the Protestant Episcopal Church in Virginia, one would doubtless think first of Deaconess Williams as the holder of the title. Best known and best beloved of the splendid women who are devoting their lives to the Church in this Diocese, Deaconess Williams also has served longest in this field, and so faithfully and so wonderfully well, that she has become a real specialist in work of this kind. And the life that she lives, and the faith that she portrays, and the sweet graces of her character bring joy and inspiration to the hearts of all who are so fortunate as to be associated with her in any way.

Flowers while we live? Why not? Small danger that such a woman as this will ever receive more flowers than she deserves.

Each year a number of young ladies from various dioceses come to serve as volunteer assistants in our associate missions and thus render most valuable service to the Church in this Diocese. The following is an account written by Deaconess Williams of the work done by these most welcome visitors during the summer of 1927, and is reproduced in her words:

Eleanor Nevin, graduate of the New York Training School for Deaconesses, from Newark, N. J.

Bernice Jansen, graduate Winona State Teachers' College, Winona, Minn., from Red Wing, Minn.

Bess Cowling, Eastville, Va., student at Harrisonburg State Teachers' College.

Eliza deSaussure, Greenville, S. C., graduate Winthrop College, Rock Hill, S. C.

Della M. Parmley, Coalmont, Tenn., student at Winthrop College.

Bessie L. Fraser, Georgetown, S. C., student at Winthrop College.

Caro Belser, Summerton, S. C., student at Winthrop College.

Henrietta Jones, New York City, formerly Field Secretary, Girls' Friendly Society.

Anzolette Gadsden, President Woman's Auxiliary, R. E. Lee Memorial Church, Lexingxton, Va.

Mary Simpson, Columbus, Ohio student at Ohio State University.

Mary Brown, Portsmouth, Va., student at Randolph-Macon Woman's College.

Eleanor Lay, Oil City, Pa., student at National Cathedral School, Washington D. C.

Sallie Chase, Oil City, Pa., student at National Cathedral School.

Mattie Lou Davis, Meridian, Miss.

The above list of names may be very uninteresting to the uninitiated, but to us regular workers in the southwestern corner of the Diocese they are full of meaning. They stand for so many things which could not have been, but for the girls listed above. Each one has given a month of her vacation, save Miss Jansen, who gave seven weeks. She meant a kindergarten for some thirty little tots in Dante, besides a week-day club for fifty boys and girls two miles up Bear Wallow Hollow. Of course Bess Cowling and Miss Gadsden helped with this as with many other things, and Sallie Chase and Eleanor Lay carried the work on during August. And in all of this volunteer work here in Dante these outsiders have had the help of our older Girls' Friendly members, Elizabeth Booth, Cecile Osborne and Lenore Erwin.

At Sandy Ridge Mission we were able to have two months of school for an average of fifteen children. Here two of the South Carolina girls, Eliza deSaussure and Della Parmley, lived and taught school during July, and in August Mary Simpson carried on with Miss Chester, regular worker at Dante, in charge. How much such a school means to these little children who live too far away from public schools to attend through the winter.

Bess Fraser and Mary Brown at Grace House have endeared themselves to every one, and Eleanor Nevin is to remain as Miss Mansfield's permanent assistant, so nothing need be said as to the kind of record she has made.

Deaconess Binns has had no help during the summer but the volunteers, so it would have been impossible for even her to carry on her three Sunday schools without their help. Caro Belser and Henrietta Jones were just what one would expect from representatives of the Girls' Friendly and Winthrop College, and Miss Davis has followed in their footsteps, filling an unexpected gap in the teaching force at Pilot Knob, and helping in many ways.

The Woman's Auxiliaries of the two South Carolina Dioceses pay all the expenses of the four girls they send. Would that other Auxiliaries would follow this example. Also the example of Miss Gadsden, the President of a Parish Branch, in giving a month of her vacation to seeing mission work first hand.

It is very beautiful to see the splendid spirit and real consecration of these girls, as they undertake and carry through work altogether new to them, from lighting an oil stove to making bread and conducting Sunday schools.

There's Christianity in action among the mountains of Southwestern Virginia, as described by Deaconess Williams.

This account would be incomplete without a reference to dear "Little Deaconess" Adams, who for years has carried on, single handed and alone, at the little mining town of Keokee, in Lee County, the mission farthest to the southwest in this Diocese. With a physique in inverse proportion to her indomitable courage and unflagging perseverance, with a spirit of cheer that carries her safely through such trials as would frighten almost any other soul, she is one of the wonders of Southwestern Virginia, like the Natural Tunnel and the Natural Bridge and—and—Deaconess Williams.

T. A. S.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

The Board of Religious Education in the Diocese of Long Island is planning a dedication service, to be used throughout the Diocese, on the Sunday nearest the opening of each Church school. This has been developed locally along the lines suggested by the National Department, and it is felt that this new means of inspiration will be a help to the teachers and add to the quality of the work.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

The first anniversary of the rectorate of Rev. Clarence P. Parker at St. John's Church, Bethesda, Md., was marked by special services at the church on Sunday morning, September 4. Mr. Parker is a graduate of the Theological School of the University of the Souse at Sewanee, Tenn. Since his coming to the Bethesda Parish marked progress has been made and several additions have been made to the church buildings.

Mr. Parker was formerly a member of the religious drama department of the National Religious Education Department of the National Council, and is now a member of the Department of Education of the Diocese of Washington.

The special preacher at Epiphany Church on September 4 at the morning and evening services was Rev. J. Manly Cobb.

M. M. W.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

The centennial of St. Paul's Church, Franklin, Tenn., was observed on Sunday, August 28, amid much rejoicing. After a week of the crusade preached by the Rev. A. G. Wilson, of Chattanooga, the congregation entered on its festival spiritually as well as materially prepared. Bishop Gailor was the preacher and celebrant at 11 A. M. He was assisted by the rector, Rev. Bernard Campbell, former rectors and the Rev. Russell Smith, of Atlanta; the Rev. A. C. Killefer, of Monterey, and the Rev. E. M. Bearden, of Cornwall on Hudson. A picked choir of trained voices rendered the music. Several hundred made their communion late in addition to nearly all the local parish who came early. The local committee had barbecued ten lambs and four young pigs. Over seven hundred guests were served on the adjoining green. Old communicants returned from every section of the country, from New York, Florida, Oklahoma and other adjacent towns. There were many family reunions and many friends exchanged greetings in Christ, though separated

(ontinued on page 22.)

Family Department

September.

1. Thursday.
4. Twelfth Sunday after Trinity.
11. Thirteenth Sunday after Trinity.
18. Fourteenth Sunday after Trinity.
21, 23, 24, Ember Days.
21. Wednesday. S. Matthew.
25. Fifteenth Sunday after Trinity.
29. Thursday. S. Michael and All Angels.
30. Friday.

Collect for Thirteenth Sunday After Trinity.

Almighty and merciful God, or whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ Our Lord. Amen.

A Prayer For Love.

Let me not run impatient from the scene,
If by my waiting weakness may be strong,
For Love hath aye an arm on which to lean,
And soothes the night with song.

Let me not speak too hasty to condemn,
If silence in the wrangle better teach.
Oh, wisdom only knoweth how to stem
The waste of witless speech.

Let me not force another to my will,
If kind persuasion find a surer way.
Better a comrade than a slave, and still
To love well is to pray.

Let not my hand deny the kindly deed,
If some poor soul may welcome but the crumbs.
I too have learned with hungry lips to plead
When cold neglect benumbs.

Let me not chill the air with cynic scorn,
If I may breathe a whisper of true praise
For one who held high hope at early morn
Then wandered in the maze.

I would be one of those in whom men find
A place of refuge from the loveless host
Yet in the waiting am I often blind
To them that need me most.

—Robert MacGowan.

For the Southern Churchman.

After Thirty Years.

Deaconess Lucy N. Carter.

The life at Moapa, Nevada, seemed going back to the primitive, when I went there last September. The old building was a mere shell. Mr. Woodpecker and all the family disputed my possession. It has been made into quite a comfortable dwelling place, except that we have not succeeded in getting the water into the house; fortunately, there was a lower screen porch, built just at the edge of the ditch. I moved into that and instead of having to carry the water up the steps it was right at my door.

The Indians are taking more interest in the mission. They are so devil or witch ridden. One poor little boy died a short time ago, because "our enemy willed it so". His father seemed doomed, too, although three doctors, upon examination, found nothing wrong with him. For some reason the medicine man was persuaded to take off the curse and he was all right when I left. I can only hope that my repeated statements that neither man nor devil can harm them if they trust in God, may have had some effect.

On Sunday, the fifth of June, Mr. Parker gave us a service, driving out sixty miles from Las Vegas, after holding the morning service in his church there. Our mission room was filled, and there was hearty singing. A good many of our young men and girls have been off to school, and they particularly enjoy the singing.

It had begun to register around a hundred in the shade, and as I could not get ice, food was unappetizing; having had permission from Bishop Moulton to come to my former station during July to do what I could to help the missionaries here, I decided to leave on the twentieth.

It seemed rather an undertaking to drive four hundred and eighty miles, from Southern Nevada to Northeastern Utah. The hardest part is getting started; leaving the house in order, locking up against possible marauders, packing what you may need in the car; a cot, blankets, clothing for both hot and cold weather, with nobody to remind you or to help. One feels being alone at such times more than when on the road. If anything happens **there**, it is only **you** and **your car** to be hurt. Then, one does have a very happy sense of: "**I** will be with you."

A perfectly up-to-date young woman was driving through from Moapa to Colorado; our cars started together, but we could hardly have been called companions, for I never caught sight of her except when she had trouble with her car and had to stop to change a tire. The second day we said goodbye, she going to Salt Lake, and I coming over the highway to Price. As you go up and down the grades you hope earnestly that you will **not** meet a car around the curve, you hold your breath, round the turn, give a sigh of relief and speed up. The scenery is wonderful; we went up over six thousand feet down, then up nine thousand. I could not enjoy it exactly, for I have only been driving about a year; on that road it is wise to watch. We passed one big beautiful car lying over on its side, having rounded a curve too rapidly.

We drove in three states the first day—Nevada, Arizona and Utah.

My first trip into this reservation was made in '96. My fellow missionary and I were a day and a half driving in a stage (a covered spring wagon) from the railroad station, Price, to Fort Duchesne. I made the trip in three and three-quarter hours.

I spent a few days at Mayton with Miss Campfield, the missionary there. She is very happy in her work with the Indians, especially so now, with her adopted Indian boy back from school on a vacation.

Yesterday I drove up to Whiterocks, my second home, where I used to find and care for the motherless Indian babies. I am to be here through July. Mr. and Mrs. Talbot are the missionaries here; they are deeply interested, trying to help these Indians to find the true life. They are going to let me have the pleasure of helping them. The Indians give me a cordial and smiling welcome.

Setting Grasshoppers.

At a meeting of a Church Court a noble brother who has a reputation for splitting hairs had the floor. One of his auditors who has a keen sense of humor and no malice in his heart, dryly remarked: "If he were my setter dog I would shoot him for setting grasshoppers." Perhaps he ought not to have said it, but in saying it he uttered a wise bit of philosophy in an unforgettable way.

Any man who knows and loves a setter dog can see the picture. Here is the dog with a fine pedigree and almost human intelligence. The owner has taken great pains to raise and train him. At length he takes him out into the field to set birds, and he sets grasshoppers! And, what is worse, no amount of castigation will break him of the silly habit.

A father and mother take years to bring up and train a child. They do it at a cost that can never be set down in dollars and cents. The Church and State help in his education. At length he is ready for his life work. Great things are expected of him, and lo, he spends his time setting grasshoppers.

I shall not undertake to judge whether the homely bit of philosophy is applicable to any particular man or woman. In fact, I am thinking of its application to myself. It seems to me that the great majority of us spend much of our time in setting grasshoppers, in doing things that may be harmless enough, but that are hardly worth while, when we might be addressing ourselves to tasks that are infinitely worth while.

It is so easy to spend our time in busy idleness. We can get just as busy as bees doing things that matter very little one way or another. I have had occasion to serve some men of large affairs, who accomplish really great things. They seem unhurried. Their automobiles do not go speeding along the streets at a break-neck speed, endangering the lives of others. In fact, I have observed that those who are in such a hurry that they are always violating the speed laws are of no particular importance when they arrive at their destination in a state of hurried frenzy. The man who really accomplishes things has a sense of proportion. He seems to have an intuitive sense of what is worth while.

When we come to what is known as church work, it is possible to spend much of our time setting grasshoppers. We rush from one meeting and one conference to another, and then wonder when they are all over whether we did anything that really counted. Of course meetings and conferences can be made to count, but as a matter of fact we do not always make them worth while.

The Sunday-school teacher can so easily spend the hour Sunday after Sunday discussing questions that are heardly worth while, or that lead nowhere except into a blind alley. Thus a golden opportunity goes by. While we are busy here and there with things that have little real permanent value, the children entrusted to our care have grown up and gone, and we have missed an opportunity of doing something that might have counted for all time and

eternity. Isn't this the very thing that Jesus had in mind when He told Martha that she was troubled about many things? It was necessary for the family to have dinner that day, but it was not necessary to have a banquet and to be troubled about so many things.

The elders and deacons of a local church meet in monthly session. They can so easily spend the whole evening discussing trivial and unimportant matters, when they might have been thinking in world-wide terms, as the Master commanded us to do, and might have been making plans for carrying the Gospel to the uttermost part of the earth.

At the meeting of our Church courts it is so easy to spend our time setting grasshoppers. It is so easy to spend the time discussing a point of order which makes no particular difference, when we might have been planning a great campaign for the evangelization of the world at home and abroad. Of course we ought to conduct our Church courts in decency and in order. Parliamentary law is all right, but it should be a servant and not a master, a means and not an end.

I have taken points of order as just one illustration. There are others which I might have taken. When I attend Church courts as an observer it always strikes me that we lack the sense of proportion. So often we fail to grasp the great things that are within our reach and spend the major portion of our time on things of no particular importance.

I thank my humorous friend for the philosophy contained in his homely illustration. He has made me face squarely again and again the question as to how much of time I spend in setting grasshoppers.—Rev. W. L. Lingle, in Presbyterian of the South.

Waiting on God.

Long ago it was written by one who knew, "They that wait on the Lord shall renew their strength", and the experience of the ages has confirmed this truth. That we need just such renewal in these busy days is a matter of common experience; that we find it hard to spare time for it seems to be also a matter of experience. Yet the renewal of strength depends upon this "waiting on God", and we cannot but feel that often the weaknesses of Christian men and women, which we so lament and which so seriously limit their influence for good, are attributable to the fact that they have failed to "wait upon the Lord".

The human soul is prone to magnify the importance of petty things. We worry over trifles; we get angry over infinitesimal slights; we waste our energy in chasing rainbows or swatting flies; we grow weak and petty in the pursuit of lesser things; and all too often our nerves are made ragged, our patience is worn out, and our tempers made irritable by the tyranny of unimportant things. We need to escape from the snare of small things, and we can do that most effectively by keeping in touch with the Infinite. The day's petty routine looms large to us because it is close at hand, but when we stand face to face with Jehovah we realize how small that routine is. In Jezreel, Jezebell looked like a mighty queen; in Horeb she was seen by Elijah to be but common clay.

There is marvelous tranquilizing power in the presence of the Lord. The earth-fevered soul becomes calm and strong when it faces the Eternal Father. The things that fret and gall us; the things that most mar our peace of mind; the things that cause us our greatest worry, seem to lose much, perhaps all, of their importance, when seen in the clearer light which we find in the immediate presence of the Most High. The air of the higher spiritual world seems singularly peaceful, and calms the troubled soul.

It is well to have special times and places in which to wait upon God, but these should not obscure the fact that wherever the soul of man is there is also the Eternal God, and the soul itself is a temple where God condescends to dwell, and always in crowded street or busy mart it is possible for the soul in deed and truth to wait upon God, and then and there to renew its strength. Such opportunities are always present. Let us use them!

But waiting implies patience, and this hustling, bustling world has little use for patience. Our motto is ever "get out and hustle", and we need to learn that patient waiting is often stronger than vigorous hustling. God moves too slowly for us, yet we cannot hurry Him; and we need to learn how to wait His time. And in the waiting there comes strength, the strength of the patient hills, the strength of the unhasting spheres, the strength of the Divine Son of Man. This waiting brings God's strength and patience into human life, and the busiest men, in his busiest days and his most strenuous struggles, may have this inestimable boon if only he will learn to wait upon his God.—Selected.

Twilight.

Calm was the sea, tonight, as if the sky
Had built his amber bower about the deep,
And wand'ring waves rocked gently as in sleep
Upon the tide full-bosomed drifted by:
And I remembered Him who heard the cry
Of mortal terror, where the billows leap
Like hungry scythes the helpless fields to reap,
And "Peace be still", again I heard Him sigh.

Nearby, pavilioned where the lights were dim
The gay crowd banqueted the night away
With dance and song, and then I thought of Him
Who broke the bread for mortal need that day.

Above the pines the hill stood lone and grey,
And in that hour I saw the Master pray.
—Selected.

Tales Out of School.

My little son, who is in his third year at school, usually begins an account of the day's happenings as soon as he bursts open the door on his return. I have encouraged him in this as I like to have him confide in me and hope to retain this confidence as the years pass. I am never too busy or too tired to be interested, and by questioning, I can usually bring out both sides of a story if it relates to an incident in which he himself is involved. So far, I have reason to believe that he has always given me an accurate account of events even if he himself is somewhat discredited by the recital. If he has been in the wrong I do not scold or punish but say to him, "Do you think you were in the right about that?" or "Couldn't you have avoided the trouble"?

During his first year at school, he came running in one afternoon with the eager exclamation, "Say, Mom, I got even with James today for some of the tricks he's played on me"!

Questioned, he explained, "Well, he said he'd give me a piece of candy for a piece of my cake, and I didn't say anything but just took the candy when he held it out to me, and then I laughed and told him my cake was all gone.

"But, Little Son," I said, "that wasn't fair play, was it?"

He protested that James had treated him in the same way a number of times, but I finally persuaded him that he must play fair regardless of the behavior of others, and I put an extra piece of cake in his lunch box the next day to be given to James.

A great many of the things he tells me do not concern him directly, but they give me an insight into the characters of his little playmates so that I can more easily help him choose his friends wisely. He is, in his childish way, learning to distinguish between characteristics that matter and those that do not. He was very much disturbed recently because he found that a little girl whom he admired very much was cheating in school.

I do not believe that the habit of confiding in Mother is conducive to tattling or talebearing. My son knows that I do not discuss with others the things that he tells me, and I frequently say to him, "Now we'll say nothing about this to any one, as you might be mistaken", or "Perhaps John will tell his mother all about it, and she will tell him that he was in the wrong". I certainly do not want him to be a talebearer, but how proud I shall be if in the years to come he can always come to me, unhesitatingly, to discuss with me the problems of his daily life. —Nellie H. Hammer.

The Men God Wants.

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker He calls a worker. When He wants a work to be done He goes to those who are already at work. When God wants a great servant He calls the busy man. Scripture and history attest this truth.

Moses was busy with the flock at Horeb. Gideon was busy threshing wheat by the wine-press. Saul was busy searching for his father's lost beasts. David was busy caring for his father's sheep. Elisha was busy plowing with twelve yoke of oxen. Nehemiah was busy bearing the King's wine-cup. Amos was busy following the herds. Peter and Andrew were busy casting a net into the sea. Matthew was busy collecting customs. Saul was busy persecuting the friends of Jesus. William Carey was busy making shoes. John Milton was busy mastering classics. Martin Luther was busy performing penance. John Bunyan was busy tinkering pots and pans. Roger Williams was busy as a stenographer. Adoniraans Judson was busy investigating religious truth. Charles Spurgeon was busy as a teacher.

God never called an idler into His service. The indolent young man who looks longingly toward the gospel ministry will never get a call from God. The busy workers are the men God wants.—The Evangel.

For the Young Folks

The Wayside Cross.

A wayside cross at set of day
Unto my spirit thus did say:

"O soul, my branching arms you see
Point four ways to infinity.

"One points to infinite above,
To show the height of heavenly love.

"Two point to infinite width, which shows
That heavenly love no limit knows.

"One points to infinite beneath,
To show God's love is under death.

"The four arms join, an emblem sweet
That in God's heart all loves will meet."

I thanked the cross as I turned away
Sor such sweet thoughts in the twilight gray.

—Canon Scott.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Jesus and Two Young Men.

M. L. G.

A rich young man and a poor young man, both came to Jesus. The rich young man came not to give but to know "what lack I yet"?—for he was impatient with any lack, and he thought the Kingdom could be brought on the same terms on which he was accustomed to fill any lack of material things. He went away sorrowful, for Jesus had nothing to give him, except at a price he could not pay, the price of sacrifice.

The poor young man was a blind beggar. He had never seen the Temple shine in the sunlight nor the blue of the lake up there on Galilee, nor the red field lilies. There was not much a blind man could do but beg, and he must take the curses and kicks along with the scant charity. Perhaps we should not say this man came to Jesus. Rather Jesus, passing by, saw him and stopped, and gave him not a penny, but the gift of sight. And the first Face the blind man saw was the Face we all shall see, when our eyes open on Paradise.

But this young man had also to give up something, that may have meant more to him than the rich young man's money did to him. It was his membership in the Synagogue. Because he would not deny the divine power of Jesus "they cast him out". Then the Good Shepherd found him, and revealed Himself as He could only to a heart willing to believe.

It is not what we have that gives us worth in the sight of the Best Friend, but what we are. The rich young man goes away sorrowful. The poor young man falls at Jesus' feet in worship. He has found the pearl of great price, for which any man would wisely go and sell all that he has.

Spindle, Distaff and Flax.

The heads of a certain household were known to be fine managers. The husband's business ran like clockwork and the wife was equally efficient in her systematic and capable manner in looking after the home itself. It was not to be wondered at that the children were orderly, and that they were among the brightest pupils at school.

There came a time when this regular smoothness in the household met with a jolt. The cause was almost absurd. Margaret came home from high school one day, and announced that an essay must be handed in three weeks from that day, and she positively could not write one.

"What is your subject?" asked her father. "Is it so difficult that there are not enough books in the library to furnish you with material?"

"Books won't help this time," said Margaret gloomily. "We've got to choose our own subjects."

"Well," said father, "I should think that mighty fortunate, for it simplifies the whole matter. You can write of something that really interests you, and to be interested in a subject makes it easy to talk about it on paper. Surely you are interested in any number of things. What more can you ask "

"But it's not such an A B C affair as you think," complained the girl. "The essay's got to be upon a theme that will be worth something. It's got to be helpful to everybody, and it must show that we have thought about the subject ourselves, and found it worth while."

"Oho!' said her father. "Bright teacher! Shows he wants pupils to think! Good for him! Go ahead, Margaret, and show him you can think! You have three whole weeks. It is nothing to be discouraged about because you are not able to think out that essay this very minute. You may not be able to write it out, even at the end of a week, but think about it each day. Something will come."

But for two weeks the household was upset. Margaret's restlessness affected her usually good spirits. Father looked sober at times in his office. Mother, sighed occasionally—an unheard of thing for her to do. Brother remarked that Marge was no fun any more with such a grouch on all the time.

The third week was beginning in the same unhappy way for the household, when mother solved the trouble. She waylaid the daughter as Margaret was coming in from school, and took her into the morning room still sunny where a glass of milk and a tempting sandwich were ready.

"How about the essay, Margaret?" she asked. "Have you thought it out?"

"I've thought hard enough," replied Margaret, "but it's no use. I positively can't write it!" and she scowled over the delicious sandwich she was enjoying.

"The trouble," said her mother calmly, "and the only trouble is this: Your spindle and distaff are not ready. Your father was a poor man. If he had not used his spindle and distaff, he could not have afforded to marry. If I did not use my spindle and distaff, our home would be a failure. There is an old proverb that was worked out in cross-stitch on an old sampler that hung upon the wall at my grandmother's—your great-grandmother's. I first saw it when I much younger than you, but I never forgot the words, although I never knew their meaning until years later. The proverb is this: 'Get thy spindle and thy distaff ready, and God will send thee flax.' Father's wits were his spindle and distaff that helped him earn his wealth, his flax. My spindle and distaff are my wits and whatever housekeeping tools I may employ, to acquire a clean, orderly, cozy home—the flax. Now, that you have finished the little lunch, cuddle up here for a half-hour nap, then go into the library where you will be alone, lay out your paper, pencils, or take the typewriter, if you prefer, and collect your wits. All these are your spindle and distaff. Then hurrah for your flax! It will come!"

That way of dealing with the problem proved a feather in the cap for the clever mother, though dinner was an hour late on purpose and no one grumbled, because it meant that the extra hour brought the triumphant finish of an essay that was the most worth while thing Margaret ever had written. The title was "An Old Sampler", but the theme had to do with the practical matters of spindle, distaff and flax. —Girls' World.

The Story of the Teeny Weeny Pig.

Once upon a time there was a tenny weeny pig that lived on a farm. One day he was in a hurry for his dinner, and he got caught under a gate. And he squealed and he squealed, and he wouldn't stop crying.

Along came Mr. Rabbit, and he said, "Oh, dear, this is terrible!" So he went and got from my garden a nice cabbage, and he brought it to the little pig. But he squealed and he squealed, and he wouldn't stop crying.

Just then Mrs. Hen came to see what was the matter. "Oh, dear, this is awful!" she said. So she went into my barn and found a nice bag of corn, which she brought to the little pig. But he squealed and he squealed, and wouldn't stop crying.

Old Mrs. Cow heard the noise and came to find out all about it. She said, "Oh, dear, this is dreadful!" So she went into my field and found some nice clover, which she brought to the little pig. But he squealed and he squealed, and he wouldn't stop crying.

Mrs. Duck waddled up to see what she could do. She quacked, "Oh, dear, this is horrible!" She hurried to my duck pond, where she found some nice juicy waterlily roots, which she brought for the little pig. But he squealed and he squealed, and wouldn't stop crying.

Hearing the noise, Mr. Robin Redbreast came flying up to see if he could help. "Oh, dear, this is unbelievable!" he said. So he flew away to my cherry tree and found some nice cherries, which he brought for the little pig. But he squealed and squealed, and he wouldn't stop crying.

About this time along came Little Boy. He said, "Oh, dear, this is frightful! What is the matter?"

Mr. Rabbit said, "I brought him a cabbage, but he won't stop!"

Mrs. Hen said, "I brought him a bag of corn, but he won't stop!"

Mrs. Cow said, "I brought him some nice clover, but he won't stop!"

Mrs. Duck said, "I brought him some nice waterlily roots, but he won't stop!"

Mr. Robin Redbreast said, "I brought him some nice cherries, but he won't stop!"

Then Little Boy reached up and unfastened the latch of the gate, so that the gate opened. And out came the little pig.

And then he ate all the cherries with much gladness and said, "Thank you!" to Mr. Robin Redbreast.

And next the pig ate the nice juicy waterlily roots and said, "Thank you!" to Mrs. Duck.

Next the pig ate the clover and said, "Thank you!" to Mrs. Cow.

After finishing these, the pig ate the corn and said, "Thank you!" to Mrs. Hen.

At last the pig ate the nice cabbage and said, "Thank you!" to Mr. Rabbit.

Then he made a nice bow to Little Boy, and all the others, and said, "I thank you one and all for your kindness!"

So saying he jumped through a hole in the hedge and he never came back any more.—Sherman Ripley, in The Word and The Way.

For the Southern Churchman.

Forget Your Troubles.

Martha Shepard Lippincott.

When you forget your troubles
And help give others joy,
Life's sorrows soon will leave you
And cease to e'er annoy.
Your soul, that is uplifted
By happiness, you give
To other souls around you;
And joyously you'll live.

You'll cease to worry over
Small slights that no one meant,
But you will count the blessings
That God to you has sent:
Then joyous love will fill you
With happiness divine,
And how your eyes will sparkle
And how your face will shine!

But if you fret and worry
And do not do your best,
You then will soon be finding
You'll not with joy be blest.
So look to God and ask Him
To help you every day
To always just be living
In a cheerful, joyous way:

Then many friends will love you,
And happiness you'll find,
Because you're always trying
To be so good and kind.
You'll be a magnet, drawing
Good people's love to you:
And they'll delight in finding
Nice things for you to do.

Our Alarm Clocks.

Did you ever have an alarm-clock to wake you up in the morning? When it goes off with a loud ring, it warns you not to sleep any longer.

Did you ever stop to think that your body has many alarm-clocks? If you stay up late one night, the next morning you are tired, cross and sleepy. That is your alarm-clock telling you to get more sleep.

When you eat a piece of pie or cake just before going to bed, and all during the night you roll and toss and have bad dreams, that is your alarm-clock warning you not to do it again.

When you sit near an open window on a cool day, the wind blows against you, but you do not notice it. Before you realize it, you begin to sneeze. That sneeze is an alarm-clock telling you to either close the window or move out of the draft.

Do you ever have a toothache so much that it seems you cannot stand it much longer? That ache is an alarm-clock warning you to go to the dentist to have your teeth fixed and to take better care of your teeth after that.

Every pain hat you have is an alarm-clock warning you against something. If you want to be strong and healthy, you must listen to the warning of these alarm-clocks of your body.—Dew Drop.

A Friend In Need.

Many are the stories of a dog's devotion to his master, but more rare are the instances of devotion to a fellow dog.

An acquaintance of mine who lived in the country, writes a contributor, had two dogs, Shep and Curly, that were great friends. Shep had been in the family for several years, but Curly had come, a pup of six months, less than a year before.

One night at suppertime Shep was missing. The children called and called him, but in vain. Morning came and still he was absent, nor did he appear during the day. When another twenty-four hours had rolled round without his return he was given up for lost, and there was mourning in the house, for he had been a great favorite.

They expected to see Curly mope without his friend, but on the contrary Curly was in good spirits and had developed a most remarkable appetite. His dish was licked out clean, and the bones he was given disappeared; still he wanted more.

His mistress couldn't understand it. "No, no, Curly," she protested, "no more. Go dig up the bones you've buried." But, though Curly wagged an acquiescing tail, he still kept a hopeful eye upon her.

Then one of the boys noticed that the dog always disappeared shortly after he had been fed. "Must have a new place to bury his bones," they surmised, and they lay in wait to watch him.

As it happened, a steer was slaughtered on the farm the next morning, and at dinner-time Curly received a generous meal. He gulped down his dinner, seized a big bone in his mouth and trotted away toward the barnyard. The boys cautiously followed.

Through the barnyard he went, crawled through the fence and struck out across the field back of it. At the farther side of the field was a considerable eminence, one of the many rolling hills common to the lands along the Mississippi, all of them more or less pocked with "mineral holes", as the deserted lead mines are called.

Skirting the nearest hill, Curly proceeded up the ravine between that and the next hill and presently came to an old mineral hole. The boys, following him under cover of the bushes scattered about, saw him walk up to the rim of the hole and lay down the bone. Then he barked, and to their astonishment a faint bark answered. Curly immediately picked up the bone, advanced his head past the edge of the hole and dropped the bone in.

The boys rushed up to the hole and peered in. At the bottom, twenty feet down, they discerned a shaggy animal busy with the bone that Curly had dropped in. At their whistle the animal raised its head and whined. It was the missing Shep.

One of the boys made a quick trip to the barn for a coil of rope. Fastening one end securely to a near-by tree, he let himself down into the hole and tied the rope round old Shep's body back of his forelegs, and in a twinkling the dog was hoisted to the surface, followed a moment later by his rescuer.

Thanks to Curly's good offices, old Shep was not much the worse for his mishap; but it was hard to tell which was more delighted, the prisoner that had just been released or his devoted friend that, by his daily contributions of food, had kept him alive during his imprisonment.—Youth's Companion.

The Sand-Pile.

The sand-pile was a very popular spot. It drew all the children in the neighborhood. It was in the back yard of Dorothy's home, way back under a spreading leafy tree. It was indeed a nice place to play.

When Mary flew to the sandpit she brought her basket of building-blocks. Mary loved to build houses. John came laden with old scales and little boxes and paper sacks. John kept a store in his corner of the sand-pile. Harold was a road builder. His nice smooth roads went uphill and down dale, over bridges, past Mary's houses to John's store, and wound around to the garden planted fresh every day by Dorothy. Every day Mary built better houses. John added to his stock of groceries, Harold's roads were more perfect, and Dorothy's garden grew prettier.

Then Frederick moved into the neighborhood. Like a bee in search of sweets, Frederick found his way to the sand-pile. Frederick had never played in a sand-pile and for a while he just stood and watched the children at play. With the old scales hung on a bending branch of the tree, John was weighing out sacks of sandy sugar and boxes of gritty rice. With small shovel and pail, Harold was making a long trail through the sand. Mary was adding a kitchen to her latest house, and Dorothy was planting a hedge of oak leaves all around her garden plot.

"I am a road plow, I am, and I can make roads fast," suddenly boasted Frederick; and with trampling feet he plowed a rough way all through the sand-pile, upsetting Mary's house, scattering John's groceries about, and tangling Dorothy's garden until she could not tell whether the yellow dandelions were choice pretend roses or just common weeds. The play was ended for that day.

The next morning, just when the sand-pile was at its best, along came Frederick, shouting: "I am a wind, I am! a big blustery wind!" And in a twinkling of an eye, bridges, houses, and gardens were ruined. The children left the blustery wind to enjoy his work of destruction alone and went away to play by themselves.

So it went on. Every day Frederick was something destructive—a storm, a fire-engine, an automobile out on a wrecking tour. Finally Dorothy, as the real owner of the sand-pile, said to Frederick: "You go away from here, bad boy. You always upset things. We got along nicely until you came. Now you spoil our fun all the time."

"I never will go away," challenged Frederick.

"Well, why don't you make things then? It is lots more fun than just spoiling them," suggested Mary.

"Where can I play and what can I make?" Frederick scowled.

"You can have my corner," offered Harold. "A road can begin anywhere."

"You could build a barn," said Mary.

"And have a barnyard with animals," suggested Dorothy.

Frederick thought about it for a moment and then ran away home. Soon he returned with a brown horse, a red



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cow, a white sheep, and two black and white pigs, all that were left of the wonderful Noah's ark he had destroyed one day when he was a cyclone. Then he built a barn from blocks Mary lent him, planted shade trees from Dorothy's garden, and fed his animals corn from John's store that he drew in a little red wagon over Harold's smooth roads. And all that day the sandpile hummed with happiness.

"It's more fun to make things than to spoil them," agreed Frederick.

"Of course it is," said Dorothy.—Our Little Ones.

There is no "little" and there is no "much".
We weigh and measure and define in vain.
A look, a word, a light, responsive touch
Can be the ministers of joy or pain.
A man can die of hunger walled in gold,
A crumb may quicken hope to stronger breath.
And every day we give or we withhold
The little thing which tells of life or death.

—Susan Coolidge.

NOTICE.

Due to a mistake on the part of our advertising department, the advertisement of Gillmore Brothers was carried through the month of August, contrary to their instructions. This resulted in their receiving many orders they were not prepared to handle promptly.

It also transgressed on their plan of changing credit system, and the confusion that resulted was due entire to the mistake of our advertising department.

This situation is now entirely cleared up and interested parties are assured of satisfaction in ordering from Gillmore Brothers, whose advertisement appears in this issue.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week on which it is intended that the first insertion shall appear.

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FOR SALE: TRUMPET MAJOR JONQUIL BULBS, 25 cents a dozen; $1.50 hundred; $10.00 thousand. Fred B. Jones, Gloucester, Va.

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Deaths

MRS. ARTHUR KIRKBY FENTON.

Died, in Columbus, Ohio, on Saturday, August 6, ELLA GIBBONS FENTON, widow of the late Rev. Arthur Kirkby Fenton and daughter of the late Mr. and Mrs. John A. Gibbons, of Point Pleasant, West Virginia. Funeral services were conducted in Christ Church, Point Pleasant, by Rev. Arthur Kirkby Fenton, eldest son of Mrs. Fenton, assisted by Rev. George Shirley and Rev. Howard Pullen.

Interment was made in Lone Oak Cemetery, where Mrs. Fenton's husband and parents also rest. She is survived by three children: Rev. Arthur Kirkby Fenton, of Pittsburgh, Pa., John Gibbons Fenton and Mrs. Mary C (Fenton) Keeney, of Columbus, Ohio.

CHURCH INTELLIGENCE.

(Continued from page 17.)

many years. Over a thousand visitors attended. After dinner Hon. Wirt Courtney, Bishop Gailor and others made reminiscent speeches, which were broadcasted over WBAW. All the churches of the city sent greetings by their pastors and other representatives. Mr. J. B. Briggs, President of the Wurson County Banking and Trust Company, was general chairman who arranged the details. It is a singular fact that many of the founders of the parish and its present members are descendants of the Huguenot refugees, and that the parish was actually organized on August 25, under the shadow of St. Bartholomew's Day. One of these folk, Mr. Claibourne Maury, is now its oldest living member, having been baptized by Dr. Royce in 1848. Mrs. McKellar, granddaughter of Bishop Otey, and other relatives and descendants of its well-known progenitors gave the occasion importance. Admiral Maury, famous in the annals of the State of Virginia and the nation, received his training here under Bishop Otey. The day was closed by episcopal visitations to St. John's Colored Chapel and Grace Chapel, Spring Hill.

SPRINGFIELD.

Rt. Rev. John C. White, D. D., Bishop.

During this triennium Springfield has been entering whole-heartedly into the effort to have a worth-while Birthday Thank Offering to present at the General Convention in Washington, and Miss Nellie Smith, the Diocesan Director of Religious Education, reports that up to the first of September there is $136.41 in the fund, with still another year to go. Springfield was credited with giving but $5 for the Birthday Thank Offering at the General Convention in New Orleans. Nineteen hundred and eighty-two is going to show wonderful advance.

The Rev. Mart Gary Smith has recently assumed the rectorship of the Church of the Holy Trinity, Danville, and since his taking charge on June 1 the church and parish house have been completely renovated at an expense of nearly $1,000. The parish is awake to its responsibility as a part of the Diocesan life and of its obligations to play the game with the National Church. A comparatively large weekday Summer School has been held during July and August. A Young People's Association has been definitely organized and at work. Calls have been made by the rector and Mrs. Smith upon practically every family in any way connected with the church and the future is bright.

Bishop White has been spending his first vacation since his consecration in 1924. During the month of August he was at Annandale, Minn., where reports come that most of his time was spent in fishing and in most everything else excepting real hard work for the Church, and it is hoped that with his return to the Diocese the early part of September he will be greatly rested and ready for an aggressive fall and winter's work.

The Diocese of Springfield begins the fall and winter work with every parish having its rector, and with all but two or three of the missions of the Diocese under the pastoral care of a priest, all of which should have its effect in strengthening and extending the Church.

F. H. S.

The Church schools at Centralia, Nashville, Mt. Vernon, Carlyle and Salem, R. Y. Barber rector, held a teachers' and leaders' conference in Centralia August 28, at which the winter's work was discussed and plans made for a larger work and a better standard of methods so that all the schools would be working by the same rules and grading by the same points in the standard. Owing to the fact that the schools are small and the teacher staff difficult to secure, the standard could not be set too high the first year. The following standard, counting 100 points, was adopted:

Little Helpers' roll	5
Birthday Thank Offering	5
Christmas box	10
Return of Advent Offering boxes	10
Return of Lenten Offering boxes	10
Gifts in five fields	10
Work in five fields	10
Church school attendance	10
Church attendance (members of school ten years and over)	10
Teachers' attendance at Holy Communion once a month	10
Regular Workers' Conference	10

Miss Nellie Smith, the educational director, will not teach in any of the schools which will run on Sunday, and she hopes to move over the field and help direct the activities, but she will teach in the Church schools of Carlyle on Monday and Nashville on Wednesday and in that way she will have a regular contact with the whole field of five counties. Plans are being worked on to conduct a Teachers' Training class in Centralia.

PENNSYLVANIA.

Rt. Rev. T. J. Garland D. D., Bishop.

The Episcopal Hospital, Philadelphia, is bequeathed $15,000 for the purpose of establishing and maintaining forever three free beds by the terms of the will of Marion E. Stainbach, widow of John A. Stainbach, who died April 29 in Atlantic City, N. J. The beds to be endowed are to be known as the "Edward Bispham English Bed", in memory of the decedent's father; "Charlotte Biddle English Bed", in memory of her mother, and the "John A. Stainbach Bed", in memory of her husband. The testatrix directed her executor "to cause neat, suitable tablets to be prepared and erected "over each of the three hospital beds endowed by the will.

Mrs. Stainbach also bequeathed $1,000 to the trustees of Trinity Episcopal Church, Sharon Springs, N. Y., in memory of her mother. The residue after many legacies are paid is devised to the trustees of the Pension Fund of the Protestant Episcopal Church.

R. R. W.

Occasionally we read of a scientist who has unveiled another of Nature's secrets in the heavens or on the earth. We cast our eyes casually on the morning paper which announces one of these triumphs of organized learning. But do we reflect that they were won by those who have spent more years on the process than we spend minutes on the news about it? I challenge any man, believer or unbeliever, to watch Christ as closely and as long as the astronomer watches for a new star in space and not be a new man after the vigil. If you long for a more genuine Christian life strive for a more vivid and enduring conception of the Christ who is your life.

Personal Notes

Appointments Accepted.

Rev. Francis F. Lynch, rector of Rock Spring Parish, Harford County, Md., has accepted the rectorship of Trinity Church, Victoria, Texas (W. T.), October 15.

ORDINATION.

On Wednesday, August 24, being St. Bartholomew's Day, the Rev. Watkins Leigh Ribble was ordained priest at St. John's Church, Halifax, Va. The Bishop of Southern Virginia officiated. The Rev. Fred G. Ribble, D. D., uncle of Mr. Ribble, preached the sermon and presented the candidate. The Rev. Dr. Owens, of Shreveport, La.; the Rev. Mr. Wagner, the Rev. Mr. Floyd, the Rev. Mr. Sapp and the Rev. Myron B. Marshall, rector of St. John's, assisted in the services and the laying on of hands.

On Wednesday, August 24, being St. Bartholomew's Day, the Rev. Basil Kent was ordained priest in Grace Church, Norfolk. Bishop Beverley D. Tucker, assisted by Bishop Henry St. George Tucker, officiating. The candidate was presented by Archdeacon Russell and the Rev. E. E. Miller preached the sermon. Seevn priests, among them Rev. Dr. Bragg, former rector of Grace Church, joined in the laying on of hands.

DEATHS.

Youngstown, Ohio.—The Rev. Osee Celcus Fox, retired priest of the Diocese of West Virginia, suffered a stroke of paralysis on Saturday, August 13, 1927, and was called Home the following day. The funeral service was held at his late residence, Youngstown, Ohio, on Wednesday, August 17, 1927.

The Rev. Mr. Fox was ordained to the Diaconate in 1906, and to the Priesthood in 1907 by the Bishop of Ohio. He served the Church faithfully and well in the Dioceses of Ohio and West Virginia. Reluctantly he gave up his active ministry when illness made it necessary that he resign his parish at Parkersburg, West Virginia, and he left amid the protest of his people who would have him stay on as their shepherd, even though incapacitated.

The Unfairness of Adults.

The six children were sitting quietly in their seats near the front of the hall, chatting amiably and waiting for the concert to begin. They had been there almost half an hour when a woman came down the aisle and stopped at their row.

"Will you children please move over?" she said peremptorily.

The children looked up at her in surprise and then looked questioningly at one another.

"Move over so I can have this end seat," insisted the woman.

The children hesitated, but no one moved.

"Come. hurry! It is almost time for the concert to begin." urged the woman. "I always have the end seat when I go anywhere, and I like this row best, so please move over."

"Aw, come on, move over," a boy said, and he pushed the boy beside him. The other boys and girls followed his lead and reluctantly moved over so that the woman got the end seat.

There were three other end seats vacant across the aisle which the woman could have chosen. That row of boys and girls had come to the hall more than half an hour early to get settled in the seats they wanted, while the woman came in at the last minute.

It wasn't that the change of seats made any great difference to the children, but it must have increased their resentment at the unfairness of those adults who do as they please regardless of courtesy, and who take advantage of their years to usurp the rights of those younger. If the children had been saucy or disrespectful, the woman would have been highly indignant; if they had refused to move over she would probably have gone to some one in authority and made trouble; yet it is to be doubted if she would have dared to make her last minute request for a special seat to a row of adults.

Adults have an important responsibility toward children which many hardly seem to realize. The adults whom the children admire and respect, the ones to whom they apply "game", "fair", "square", and other adjectives of approbation, the adults according to whom they pattern their little lives are not the kind who treat children inconsiderately. The people who have the most influence over the little folks are the ones whose innate sense of justice and fairness causes them to treat the child of five or more with the same courtesy and kindness that they would another adult or that they expect and desire themselves. After all, the Bible verse does not say, "Do unto other ADULTS ONLY us ye would that they should do unto you".—Lydia Lion Roberts.

Gifts Differing.

One heaven, but many stars; one light, but many colors; one God, but many manifestations of his wisdom and work: this principle runs through the universe from center to circumference and through all our life. One human mind, but many types of temperaments; one field of work, but many trades and professions; thus the fundamental unity of our human world breaks into endless variety, and this makes the picturesqueness and ever-changing interest and beauty of the human scene. This also promotes the efficiency of our work, for it is only as we differ that we can have the division of labor that vastly increases production in all fields. It would be a monotonous and barren, dull and dreary world in which we were all alike. We would soon get tired of one another in the endless repetition of ourselves. But gifts differing make us ever interesting to one another and blend the diverse personalities into stronger and richer unity and harmony. Each should be content with his own gift and develop it into its fullest power and service. Even if he has only one talent and that a humble one, it has in it endless possibilities of usefulness and beauty.—Presbyterian Banner.

The Anger of Jesus.

The failing that evoked the strongest feeling in our Lord when on earth was hardness of heart towards suffering. When He challenged the people who were worshipping with Him in church as to whether they were on the side of redeeming life or of leaving it maimed, He was met by a dead silence. He looked round on the faces of those present and met hostility. There was no sympathy in their hearts towards a fellow-citizen, incapacitated by suffering from doing his share of manual work in the world, and seeing this a feeling of righteous anger flushed His face and a pang of grief shot through His soul at the hardness of their hearts. Perhaps He recognized that it was of no use to argue with them in that state of mind—no words are recorded—but the work of healing was wrought and perfect soundness restored.—Selected.

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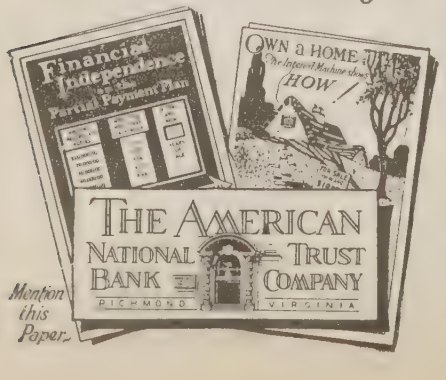
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"But that no man is justified by the law in the sight of God, it is evident."—Gal. 3:10; "for all have sinned and come short of the glory of God."—Rom. 3:23.

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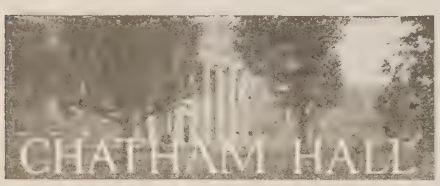
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My Son.

"I climbed the hills with one I know,
Where soft the singing sea winds blow,
Afar life's fretting cares and ills—
With God and him upon the hills.

"I climbed the hills with one I love—
The stars were smothered out above,
And all the world seemed dark and drear,
But whispering winds said, 'God is near'.

"That one I love spoke sweet of God,
And knows his face on sea or sod;
For through the dark we saw Him still—
Out on the shadow-covered hill.

"I know my Lord will stay with him,
When all our earthly skies go dim,
Will sweeten every bitter thing,
And send his lights where shadows cling.

"And, folded down so soft and still,
The wings of God upon the hill
Will hover close about my son,
Till all these earthly nights are done."

—Charles Coke Woods.

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Thoughts For the Thoughtful

Why missionaries in China? There are not many answers. Only one—Christ, Christ, Christ.—Bishop Grose.

Our hearts can be filled with joy only when we fully realize that God is love, and try ourselves to be like Him by loving one another.

Dr. Theodore Cuyler, when he was over eighty, said: "I do not know much about eternal life, but I believe that you will be yourselves and that I shall be myself, and that we shall know each other."

Heaven's view of us includes all the generations past, all the influence of heredity that have come down to us, all the acquaintances we have had, all the education we have secured. It knows us just as we are.—Russell Conwell.

Jesus Christ did not create the hope of immortality: that is stamped so deep in the instinct of man that nothing could ever quite crush it out. What Jesus did was to verify that hope with the authentic seal of actual demonstration.

Our Father, God, to Thee,
Draw guilty man;
From far and near to see
Thy gracious plan.
To own Thy holy Son,
Whom Thou hast sent!
To save in every zone
All who repent.

—Mary Weldon.

The really good things, the big things, are inside and not outside the man. The big thing is not luxury, but contentment; not a big house, but a big satisfaction; not accumulated art treasures, but a fine artistic appreciation; not a big library, but a serene studiousness; not a big estate, but a large vision.

In Pauline Smith's "The Beadle", Andrina had made her sacrifice with tears, for she had loved greatly. She told her struggle to Gom Hans. The old man, taking off his wide brimmed hat, peered into the crown of it as if he might find there an answer to her riddle. "Look, now," he said, "for every sin there is pain, and for every sin there is sorrow. But when one comes at last through the pain and the sorrow to peace, surely that peace is the peace of God." That was all his wisdom. That was all his comfort. But for Andrina it sufficed.

A man's faith is not what he holds, but rather what holds him; and if the truth that we hold mentally, to which we subscribe with all our hearts, and with the full consent of our minds, does not affect our lives, does not change us into the likeness of our Lord, does not make us better men and women, something is wrong either with the truth or with us. Truth is immutable—nothing is wrong there—then we have misconceived its meaning and we have not accurately and properly applied and related it to its duties, its imperatives.—Holden.

Lord, give me faith to leave it all with Thee;
With tranquil heart to do my simple part,
And with my hand in Thine just go Thy way!

Lord, give me faith to leave it all to Thee!
The future is Thy gift: I would not lift
The veil Thy love has hung 'twixt it and me.

—John Oxenham.

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EDITORIALS

Vol. 92. RICHMOND, VA., SEPTEMBER 17, 1927. No. 38.

ICED

"Cold as charity" is a familiar comparison in our English speech, doubtless humorous in origin, but based on old and dismal truth. St. Paul poured out the fineness and beauty of his soul in a kind of rhapsody in the thirteenth chapter of Corinthians, telling of the charity that never faileth, that beareth all things, believeth all things, hopeth all things, endureth all things. A very fearful difference there is between the charity thus pictured and that from which splendidly proud and brave and miserably poor old Betty Higden in Dickens' "Our Mutual Friend" fled away afoot lest her self-respect be contaminated by it. Part of the chapter describing her flight, "The End of a Long Journey", should be printed and hung on the wall of every place where the needy must go for what is called "relief". That graphic fiction has been and yet is horrible fact. John Boyle O'Reilly wrote two stinging, fearful lines telling of the unfortunate and wretched shamed and iced by a coldly suspicious, statistical Christ.

Organization and system are required for orderly and efficient conduct of all human business, but far too often in the administration of charity, sometimes even in management of churches, they are made the end rather than the means. Organized charity provides for itself rules and equips itself with agents, and with lamentable frequency the rules are obeyed and enforced inflexibly and implacably, regardless of the infinite variations of human conditions, emotions, histories and perceptions. The life is more than meat, the Saviour tells us, as warning against taking too much thought for our physical comfort, but those of us who would do or administer charity may find profounder meaning in the words. When we satisfy craving for food and fail to consider the craving of hearts for sympathy, respect and kindliness, we may be doing more harm than good, sending forth sullen resentment and rage against the Church, society and mankind strengthened for evil work. Gift or dole or allowance, accompanied by insulting cross-questioning, stings far more bitterly than any lash, and it is the best who feel most kindly. Thought of the Saviour at a desk scanning with hard eyes a pitiful applicant for aid, or mechanically and indifferently noting down answers to an arranged series of enquiries, is so incongruous as to seem blasphemous. Yet many entrusted with distribution of bounty in His name use, daily and hourly, precisely those methods. They make the doing of Divine charity a business void of feeling as the sale of tickets at the box office add horror to the humiliation of dependence. The Pharisees regulated their morality, piety and charity by fixed rules. The Saviour, speaking on earth the judgments of the Almighty, told His scorn of such iced and moulded righteousness—tithes of mint, anise and cummin scrupulously paid, the weightier matters of the law, judgment, mercy and faith, neglected; the number of times an offender may be forgiven specified carefully.

Rules for doing charity are necessary. Flexibility of rules and mercy, tolerance, loving and pitying thought in obeying them are commanded by God and demanded by real benevolence and widely differing characters and personalities. Credulity is mortifying and sometimes expensive, but cruelty, done wilfully, stupidly or negligently, must be answered for at the final judging. "Inasmuch as ye did it not to the least of these, my brethren." The sneaking sneer of the imposter may anger and dismay us; but new soreness and shame inflicted on a troubled heart invite the condemnation of Almighty Power. The maxim of the law is that it is better for ninety-nine guilty to escape punishment than for one innocent to suffer. Is not some of our charity bestowed on the theory that it is better to neglect or harry and torture with investigations and intrusions ninety-nine worthy and deserving than to risk imposition by one swindler?

We do not complete our duty to our neighbor nor to God when we contribute our tithes to public or general charity. It is part of our obligation to give careful, thoughtful attention to the manner and methods by which our gifts, great or small, are applied; at least, as much as we give to the use of what we pay for taxes. Personal interest in the bread we cast on the waters will more certainly assure its return. The root and meaning of the word "charity" is love; and love cannot be cold or mechanical. Gifts to reach hearts and real human needs must be from hearts and directed and bestowed by hearts, not from hands only. Most of our larger charities make periodical reports with statistics of one kind and another—so much received, so much paid, so many "cases". Few of us take trouble to realize that the figures mean dealings with immaterial and immortal things—emotions, fears and hopes, tragedies of disappointment and deprivation, souls that are to live and testify for or against us through eternity. Surely it behooves all of us to look behind the figures and statistics, to know whether what we contribute is placed with heart strengthening, kindly thought for all the needs of the poor and desolate and stricken, or iced with formalities and indifference, hardening hearts and chilling to death every impulse of gratitude.

ALFRED B. WILLIAMS.

CLERICAL VACATIONS

In **Letters to the Editor** in this paper the clergy have recently been criticized for taking a month's vacation every year. One of the clergy has asked that something be said in the editorial columns about the matter. Being a clergyman and therefore more or less biased in the matter, we feel disqualified to express an impartial verdict. The matter, we believe, however, is important as furnishing evidence of the growing line of cleavage which exists between the clergy and the laity.

The question as propounded is as follows: Is a month too long for a clerical vacation? The answer must be colored by the viewpoint, and the personal equation enters in here. There is a greater gap that exists between the clergymen and business walks and other professions than is to be found in any other calling. If the minister is consecrated, his whole being is a via media between God and a sin-cursed world—his whole being is in action—the whole world is his parish—every cry of woe and need must find an echo in his heart—all the drama of life with its joys and sorrows plays upon his heart-strings. As a co-worker with God, Who works continually, his is a constant outgoing in prayer and loving crusade for the souls of men. He is burdened with souls and with intercession. He is a bond servant and his heart is a radio kept busy by the S. O. S. calls through the Spirit to minister to a stricken world. He must watch and agonize in prayer to keep his life open to the source of power from above. He is taxed by the outgoing of his sympathies. He is often worn by the under-current of criticism. The scrutiny of the public eye produces a nervous strain. Business men who act as lay readers bear testimony to the strain of merely reading a service. He must originate and plan some fresh treatment of the old truth. Demosthenes made about six orations in a lifetime, but people expect one hundred and four per year from the clergy. Then the endless details of running a modern parish, with its multifold activities, presents a killing pace, and as a result breakdowns are frequent. We have only touched the fringe—we could go on ad infinitum, but enough has been said to show that no other business or calling demands so much. We are not complaining of hardship or boasting. We would speak as a fool to do so. But Paul well says, "Who is sufficient for these things"?

Many colleges are giving professors a year to travel. For men who must be fresh and interesting in the pulpit and giving out, always to be kept in the treadmill with not sufficient time to thoroughly relax, read, get toned up spiritually at a Bible conference, restore depleted energies, seems to us a mistake. The work will be benefitted through the year by a well-spent month's vacation. And while many of the laity do not appreciate the heavy tax on a minister's life, there are often extra demands on a minister by reason of work that properly belongs to the laity. Paul says Epaphroditus was sick because of supplying the Philippians' lack of service toward him.

But there is another side. We have spoken of the ministry from an ideal standpoint. He is largely his own boss and may and often does so abuse the comfortable gospel that he has not done enough work to entitle him to a vacation. The vacation principle is abused. Some rest after Easter and take two or three months in the summer. This is wrong. And even some who take a month might well have some searchings of heart by reason of this protest from the laity. In violent protest against the critics "methinks he doth protest too much"! The clergy are becoming too jealous of luxurious rights. There are many and growing perquisites to the office that are tending to produce a pampered pulpiteer caste. They are set up as little tin gods and seem to be above listening to the laity. They often make exacting demands for their comfort from vestries. Denied these, they climb the miff tree. Many, as an evangelist once said, have to have the seats of their chairs upholstered more often than the soles of their shoes half-soled. They have been called fudge-eating mollycoddles. This is the other extreme. But it is a dangerous possibility. As a whole, the clergy are hard-working, self-sacrificing men. But they should be open to warnings. May not the Lord be speaking through godly laymen, at least making us ask if we are justified in taking a month. After all, the whole matter is one that pertains to that blessed liberty wherewith Christ hath made us free. But "happy is he that condemneth not himself in that thing which we alloweth". "Where the Spirit of the Lord is there is liberty." So we may say to you, brother minister, if you are yielded to the will of God and the Holy Spirit leads you to come apart and rest for a month, provided your church is kept open and regular services maintained and provision made for pastor aloversight, then rejoice in the assured blessing of God, and as far as criticism goes, let the heathen rage. But only if we are in the will of God. Col. 3:17 settles all such questions: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." R.

DR. TORREY REPLIES TO AN OBJECTOR.

Why pray for revival? Some of God's people believe that in these days revival is impossible. They say that we are in the midst of the apostasy prophesied in the Bible, and that it is to be followed by the Lord's second coming.

Recently a letter was written to the editor of one of the magazines that published Dr. Torrey's article entitled, "A Powerful Plea for Prayer for Revival", and the writer apparently objected to the article on the ground that we are now passing through the period of apostasy which precedes the Lord's return, and that therefore revival cannot occur. Dr. Torrey replied, in part, as follows:

"You give no Scriptures for your apparent position that the present apostasy, to which I plainly refer in my article, is the final apostasy. It certainly looks as though it might be, but so in the days of Martin Luther it must have looked as if apostasy, so widespread, was the final one, and if Martin Luther and others had followed your line of reasoning, they would have been paralyzed, but, thank God, they did not.

"So also in the eighteenth century in the days of Wesley, the apostasy was more general than it is to-day, and if Wesley or Whitefield and others had followed your line of reasoning there would not have been the great revival which saved for the time civilization and the Church.

"Just so in a later part of the same century, if Jonathan Edwards had adopted your line of reasoning and your assumption without Bible warrant that the final apostasy had fully set in, and, therefore, there could not be any great ingathering of the unsaved, he would not have sent out his plea for prayer, and consequent results would have been appalling.

"Just so in the early years of the nineteenth century, conditions were far worse in our colleges than they are to-day, and so were also conditions in the Church, and in other matters, and if Timothy Dwight and others had followed out your line of reasoning, and your unwarranted assumption, the great revival that shook and transformed Yale College, Princeton, and swept over the country, would not have come to pass."

Let us be encouraged by the above reminder of God's gracious dealings in the past; let us lay hold upon His promise, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3); and with increased faith let us continue to

Pray for Revival!

The Federal Radio Commission has given permission to the Moody Bible Institute of Chicago to remove its radio station, WMBI, a distance of about twenty miles outside of the city, and to increase its power from 500 to 5,000 watts, which will more than treble its range and enable WMBI programs to reach all sections of the United States and most of Canada and Mexico. The station will continue to divide time with station WJAZ of the Zenith Radio Corporation, on a wave length of 1,140 kilocycles, 263 meters.

THE WORLD CONFERENCE IN RETROSPECT

By Reverend Thomas F. Opie, D. D.

WE are still too close, in time, to the World Conference at Lausanne fully to grasp its true significance. We are also too close to it to be able properly to appraise it or to measure its effectiveness or its full value to Christendom and to the world. Before the Conference assembled I expressed the opinion that it would be the greatest and most significant ecclesiastical event since the Reformation. In retrospect I see no reason to change that opinion.

Some who viewed the Conference as a direct effort to unite the Churches or to set up a frame-work for the Temple of United Christendom have doubtless been disappointed. The Conference was not called for that purpose. If it had been so called, it would have been a failure. The time was not ripe for such an undertaking. If any persons questioned this want of opportuneness, the Conference must itself have set them right. In all probability, if effort had been made to commit the Churches to any kind of a compromise plan for unity of organization at this time, the Conference would have broken up within a week, in disorder and confusion—if, indeed, not in rebellion and un-Christian enmity and animus. Only those who followed the proceedings at close range know how futile such procedure would have proved to be. This movement cannot be forced. The infant, "Desired Unity", must learn to walk before it can run—and it must learn to crawl before it can walk! I think we may, with accuracy, say that the infant has learned to walk and that it has now taken its first step alone. God lead it on to maturity and to manhood!

It is a sad commentary on the High Church Episcopalian delegation from the United States that this group, of all others, should have created the one dramatic denouement of the entire three weeks' sessions—the near-disruption referred to in an earlier article in the Southern Churchman. When it is realized that the American Episcopal Church has been the leader in the world movement towards unity and that this Church was the most influential of all the Churches in planning for the Conference, this blocking of Sectional Report No. 7, on "The United Church in Its Relation to Existing Churches", by a little group of Episcopalians is inexplicable on any sane grounds. When it is remembered that Bishop Brent, admittedly the most powerful individual Churchman in the unity movement, is himself an Episcopalian, and chairman of the World Conference on Faith and Order, the action of his fellow-Churchmen is almost incredible. During the progress of this eleventh-hour episode a verse from David's ancient writings kept ringing in my ears: "He was wounded in the house of his friends." I could imagine Shakespeare's words (from Caesar when he fell at the sword-thrust of Brutus)—falling from the lips of the Bishop, "Et tu, Brute", as the editor of the Living Church launched his heated attack upon the committee's report and stabbed it to death. It was only the statesmanship and generosity of Dr. Brent that prevented impending disruption. The atmosphere was tense—the moment dramatic and the hour of final adjournment was at hand. Bishop Brent, like a brave man leaping into the water to save a drowning swimmer, immediately supported the motion not to "receive" (adopt) the report, but to refer it to the Continuation Committee. This prevented what looked like a deadlock and threw the majority at once to the other side and saved the report for future study and action. This was the only Sectional Report out of six such papers that was not unanimously received by the Conference for furthering later on to all the Christian Churches of the world.

The action is all the more singular in that it did not originate with the strict Eastern Orthodox or Greek or Anglicans (though some of them did not favor the report); or yet with the stiff, high Church wing of the German or Russian ecclesiastics who were present—nor with the High Swedish Lutherans—but its foremost agitators were three American Episcopal delegates. It is all the more singular that the chief objector, certainly the chief spokesman, was not a bishop or a priest pledged to "banish from the Church all erroneous and strange doctrine", but a layman from Milwaukee; conscientious, unquestionably, but tardy, stiff and without interdenominational charity or esprit. His action will very likely widen the gulf already existing between the Episcopal Church and her sister Churches of Protestants in America.

These High Church leaders seem to feel that the Church is castled in their own minds; that God is ensconsed in these citadels of the imagination; and that they must ever and anon fly to the defense of the Almighty, lest He be driven out into the world, or perchance stolen away while men sleep. It is a singular ecclesiastical complex. This leads me to say that the Conference was by and large in the hands of ecclesiastics of strong preconceived ideas of churchmanship; but with too little breadth of view and too little of the average bent of the common variety of humankind.

The Conference proved that men are what they are trained to be. It appears that Christendom must train up and foster more Christ-men and fewer Church-men; more men of brotherhood and of broad charity, and fewer men of "ecclesia-hood" and of narrow bigotry. Otherwise, we must continue to struggle along indefinitely in the quagmire of ecclesiastical conceit and phariseeism—which God forbid!



Lausanne Cathedral and Swiss University, Where World Conference Was Held.

Below is printed the text of Report No. 7, which was referred to the Continuation Committee, but not allowed to take its place along with other such reports for dissemination among the Churches of the world. The writer was told that the paper was defeated because of its "Protestant" nature and its reference to "inter-communion" as a feature of the United Church of the future. The report says:

The Unity of Christendom in Relation to Existing Churches.

"Christian Unity expresses itself in love, in faith and in the order of the Church.

"I. **Fellowship in Life and Work:** As the individual is tested by the Divine rule ("ye shall know them by their fruits"), so also the unity of the disciples is proved by their fellowship in the service of the Master.

"All Christians, in fulfilling the Master's law of love, should act together as if they were one body in one visible fellowship without any injury to theological principles. In 1920 the Ecumenical Patriarchate issued to Christendom an Encyclical letter proposing a **koinonia ton ekklesion,** a league of Churches for practical purposes, without authority to commit the Churches. It was followed up by the Universal Christian Conference on Life and Work (Stockholm, 1925). The task of that Conference should be continued and strengthened, and will surely prepare the way for fuller spiritual unity through faith in God and our Lord Jesus Christ, the faith underlying and inspiring all Christian life and work. A council of the Churches for practical purposes might be well evolved from the Continuation Committee on Life and Work, consisting of representatives officially appointed by almost all Christian communions, and from other organizations of a similar nature.

"II. **Fellowship in Faith and Order:** The present movement towards unity in Faith and Order, which has found expression at Lausanne, yields the idea of one Church united in the essentials of Faith and Order, and including diverse types of doctrinal statement and of the administration of Church Ordinances.

"Every existing Church has its own charisma, and its own historic tradition. It has therefore a contribution to make to the whole. The common historic tradition of Christianity has also to be considered. In the primitive Church the Body was one, yet there was variety in the expression of doctrine and also diversity of practice.

"In the United Church there must be: (1) A common Faith, a common Message to the World (Reports 2 and 4); (2) Baptism as the rite of incorporation into the one Church; (3) Holy Communion as expressing the corporate life of the Church and as its signal act of corporate worship (Report 6); (4) A ministry accepted throughout the Universal Church (Report 5); (5) Freedom of interpretation about Sacramental Grace and Ministerial Order and authority. There is a difference of view as to the extent of this freedom.

"Note.—Professor Balanos made the following statement: The Greek Church, which regards the Holy Tradition of the Church besides the Holy Scriptures as **norma fida,** cannot recognize liberty in regard to interpretation about Sacramental Grace and Ministerial Order and authority.

"6. Due provision for the exercise of the prophetic gift.

"III. **Ways of Approach:** In preparing for closer fellowship, each section of the Church should seek more intimate knowledge of Faith and Life, Worship and Order in other Communions. Differences founded in complicated historic developments may sometimes prove to be less important than they are supposed to be. As our several communions come to understand each other better, they will refrain from competitive propaganda to exalt the one by depreciating another.

"The unity of the Church is most effectively promoted by constant prayer for one another on the part of the various Communions: and such prayer is especially needed for all those who are passing through suffering.

"We would also stress the value of different Communions engaging in joint evangelistic work. There is abundant evidence that when Communions undertake together the Divine task of bringing the love of Christ to those who do not know Him, they find themselves in the closest spiritual unity.

"When different Christian denominations are represented in the same community, differences in creed, worship and practice should not prevent individuals and communions from working together in recognition of the principle of comity, mutual consideration and Christian courtesy.

"We note with gratitude to God the recent increase of effective cooperation on the mission field. The purpose of all missionary work is to carry the eternal gospel to the ends of the earth ,so that it may meet the spiritual needs of every nation and bring all men to their Saviour. The urgency and greatness of that task has led to the accomplishment of some unions, and to the proposal of plans which are attracting the attention of the older Communions and may prove to provide examples for them. We trust that the old long-standing divisions will not be permitted to frustrate such plans.

"IV. **Completed Fellowship:** Complete fellowship in the Church will not be realized until the way is opened for all God's children to join in Communion at the Lord's Table. Only through prayer and thoughtful deliberation can steps be taken towards full communion between the different sections of Christendom. Ambiguous statements and hasty measures may hinder the work of unification. Only when full mutual recognition has been obtained can the visible unity of the Church be effectively realized.

"Nor should we forget that, greatest of all, God's mercy and sonship in His family are granted to every faithful soul. God give us wisdom and courage to do His will!"

HIGHEST AUTHORITY ON FRIENDSHIP.

How to win friends:

"A man that hath friends must show himself friendly."—Proverbs 18:24.

How to keep friends:

"A friend loveth at all times."—Proverbs 17:17.

Measure of friendship:

"He loved him as he loved his own soul."—1 Samuel 20:17.

The highest bond of friendship:

"The LORD watch between me and thee when we are absent one from another."—Genesis 31:49.

Sacred Security:

"The Lord be between me and thee forever."—1 Samuel 20:23.

The blessed ministry of friendship:

(Jonathan) "strengthened his hand in God".—1 Samuel 23:16.

"They have refrshed my spirit."—1 Corinthians 16:18.

The highest privilege of friendship:

"God forbid that I should sin against the Lord in ceasing to pray for you.'—1 Samuel 12:23.

The highest joy of friendship:

"I thank my God upon every remembrance of you, in every prayer of mine for you, making request with joy."—Philippians 1:3-4.

How such heights may be attained:

"Ye yourselves are taught of God to love one another."—1 Thessalonians 4:9.

L. E. R.

HE WHOM A DREAM HATH POSSESSED.

He whom a dream hath possessed knoweth no more of doubting,
For mist and the blowing of winds and the mouthing of words he scorns;
Not the sinuous speech of school he hears, but a knightly shouting
And never comes darkness down, yet he greeteth a million morns.

He whom a dream hath possessed knoweth no more of roaming;
All roads and the flowing of waves and the speediest flight he knows,
But wherever his feet are set, his soul is forever homing,
And going, he comes, and coming he heareth a call and goes.

He whom a dream hath possessed knoweth no more of sorrow,
At death and the dropping of leaves and the fading of suns he smiles,
For a dream remembers no past and scorns the desire of a morrow,
And a dream in a sea of doom sets surely the ultimate isles.

He whom a dream hath possessed treads the impalpable marches,
From the dust of a day's long road he leads to a laughing star,
And the ruin of worlds that fall he views from eternal arches,
And rides God's battlefield in a flashing and golden car.

—Shaomas O. Sheel.

SAFETY, CERTAINTY AND ENJOYMENT

By George Cutting

THE JOY OF SALVATION.

YOU will find in the teaching of Scripture that while you are saved by Christ's work and assured by God's Word, you are maintained in comfort and joy by the Holy Ghost, who indwells every saved one's body.

Now, you must bear in mind that every saved one has still with him "the flesh"; i. e., the evil nature he was born with as a natural man, and which perhaps showed itself

While Still a Helpless Infant

on his mother's lap. The Holy Ghost in the believer resists the flesh, and is grieved by every activity of it in motive, word, or deed. When he is walking "worthy of the Lord", the Holy Ghost will be producing in his soul His blessed fruits—"love, joy, peace", etc. (See Galatians 5:22.) When he is walking in a carnal, worldly way the Spirit is grieved, and these fruits are wanting in greater or less measure.

Let me put it thus for you who do believe on God's Son:

Christ's work and your salvation stand or fall together.

Your walk and your enjoyment stand or fall together.

When Christ's work breaks down (and, blessed be God, it never, never will), your salvation will break down with it. When your walk breaks down (and be watchful, for it may), your enjoyment will break down with it.

Thus it is said of the early disciples (Acts 9:31), that they "walked in the fear of the Lord, and in the comfort of the Holy Ghost".

And again in Acts 13:52: "The disciples were filled with joy, and with the Holy Ghost."

My spiritual joy will be in proportion to the spiritual character of my walk after I am saved.

Now, do you see your mistake? You have been mixing up enjoyment with your safety, two widely-different things. When through self-indulgence, loss of temper, worldliness, etc., you grieved the Holy Spirit, and lost your joy, you thought your safety was undermined. But again I repeat it—

Your safety hangs upon Christ's work for you.

Your assurance upon God's Word to you.

Your enjoyment upon your not grieving the Holy Ghost in you.

When, as a child of God, you do anything to grieve the Holy Spirit of God, your communication with the Father and the Son is, for the time, practically suspended; and it is only when you judge yourself, and confess your sins, that the joy of communication is restored.

Your child has been guilty of some misdemeanor. He shows upon his countenance, the evident mark that something is wrong with him. Half an hour before this

He Was Enjoying a Walk With You

round the garden, admiring what you admired, enjoying what you enjoyed. In other words, he was in communion with you; his feelings and sympathies were in common with yours.

But now all this is changed, and as a disobedient child he stands in the corner, the very picture of misery.

Upon penitent confession of his wrong doing you have assured him of forgiveness; but his pride and self-will keep him sobbing there.

Where is now the joy of half an hour ago? All gone. Why? Because communion between you and him has been interrupted.

What has become of the relationship that existed between you and your son half an hour ago? Has that gone, too? Is that severed or interrupted? Surely not.

His relationship depends upon his birth.

His communion upon his behavior.

But presently he comes out of the corner with broken will and broken heart, confessing the whole thing from first to last, so that you see that he hates the disobedience as much as you do, and you take him in your arms and cover him with kisses. His joy is restored, because communion is restored.

When David sinned so grievously in the matter of Uriah's wife, he did not say, "Restore unto me Thy salvation", but "Restore unto me the joy of Thy salvation". (Psalm 51:12.)

But to carry our illustration a little further. Supposing while your child is in the corner there should be a cry of "fire" through your home, what would become of him then? Left in the corner to be consumed with the burning, falling house! Impossible!

Very probably he would be the very first person you would carry out. Ah, yes, you know right well that the love of relationship is one thing, and the joy of communion quite another.

Now, when the believer sins, communion is for the time interrupted, and joy is lost until, with a broken heart, he comes to the Father and confesses his sins.

Then, taking God at His word, he knows he is again forgiven; for His Word plainly declares that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness". (1 John 1:9.)

Oh, then, dear child of God, ever bear in mind these two things, that there is nothing so strong as the link of relationship; nothing so tender as the link of communion.

All the combined power and counsel of earth and hell cannot sever the former, while an impure motive or an idle word will snap the latter.

If you are troubled with a cloudy half-hour, get low before God, consider your ways. And when the thief that has robbed you of your joy has been detected, drag him at once to the light,

Confess Your Sin to God,

your Father, and judge yourself most unsparingly for the unwatchful, careless state of soul that allowed the thief to enter unchallenged.

But never, never, never, confound your safety with your joy.

Don't imagine, however, that the judgment of God falls a whit more leniently on the believer's sin than on the unbeliever's. He has not two ways of dealing judicially with sin, and He could no more pass by the believer's sin without judging it, than He could pass by the sins of a rejecter of His precious Son. But there is this great difference between the two; viz., that the believer's sins were all known to God, and all laid upon His own provided Lamb when He suffered upon the cross at Calvary, and that there and then, once and forever, the great "criminal question" of his guilt was raised and settled, judgment falling upon the blessed Substitute in the believer's stead, "Who His own self bare our sins in His own body on the tree". (1 Peter 2:24.)

The Christ-rejecter must bear his own sins in his own person

In the Lake of Fire Forever.

Now, when a saved one fails, the "criminal question" of sin cannot be raised against him, the Judge Himself having settled that once for all on the cross; but the communion question is raised within him by the Holy Ghost as often as he grieves the Spirit.

Allow me, in conclusion, to give you another illustration. It is a beautiful moonlight night. The moon is at full, and shining in more than ordinary silver brightness. A man is gazing intently down a deep, still well, where he sees the moon reflected, and thus remarks to a friendly bystander: "How beautifully fair and round she is tonight! how quietly and majestically she rides along!" He has just finished speaking, when suddenly his friend drops a small pebble into the well, and he now exclaims, "Why, the moon is all broken to shivers, and the fragments are shaking together in the greatest disorder!"

"What gross absurdity," is the astonished rejoinder of his companion. "Look up, man! the moon hasn't changed one jot or tittle. It is the condition of the well that reflects her that has changed."

Now, believer, apply the simple figure. Your heart is the well. When there is no allowance of evil the blessed Spirit of God takes of the glories and preciousness of Christ, and reveals them to you for your comfort and joy. But the moment a wrong motive is cherished in the heart, or an idle word escapes the lips unjudged, the Holy Ghost begins to disturb the well, your happy experiences are smashed to pieces, and you are all restless and disturbed within, until in brokenness of spirit before God you confess your sin (the disturbing thing), and thus get restored once more to the calm, sweet joy of communion.

But when your heart is thus all unrest, need I ask, Has Christ's work changed? No, no. Then your salvation has not altered.

Has God's Word changed? Surely not. Then the certainty of your salvation has received no shock.

Then, what has changed? Why, the action of the Holy Ghost in you has changed, and instead of taking of the glories of Christ, and filling your heart with the sense of His worthiness, He is grieved at having to turn aside from this delightful office to fill you with the sense of your sin and unworthiness.

He takes from you your present comfort and joy until you judge and

Resist the Evil Thing

that He judges and resists. When this is done communion with God has again been restored.

The Lord make us to be increasingly jealous over ourselves, lest we grieve "the Holy Spirit of God, whereby we were sealed unto the day of redemption". (Ephesians 4:30.)

Dear reader, however weak your faith may be, rest assured of this, that the blessed One who has won your confidence will never change.

"Jesus Christ the same yesterday, and to-day, and forever." (Hebrews 13:8.)

The work He has accomplished will never change.

"Whatsoever God doeth it shall be forever; nothing can be put to it, nor anything taken from it." (Ecclesiastes 3:14.)

The word He has spoken will never change.

"The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." (1 Peter 1:24, 25.)

Thus the object of my trust, the foundation of my safety, the ground of my certainty, are alike eternally unalterable.

"My love is ofttimes low,
My joy still ebbs and flows;
But peace with Him remains the same,
No change Jehovah knows.

"I change, He changes not;
My Christ can never die;
His love, not mine, the resting-place;
His truth, not mine, the tie."

Once more let me ask, "What class are you travelling?" Turn your heart to God, I pray you, and answer that question to Him.

"Let God be true, but every man a liar." (Romans 3:4.)

"He that hath received His testimony has set to his seal that God is true." (John 3:33.)

May the joyful assurance of possessing this "great salvation" be yours, dear reader, now and "till He come".

(End.)

HARMONY OF SCIENCE AND RELIGION

By Professor Francis H. Smith, D. C. L.

Part II.

AFTER all, is it not true that in many cases the criticism of truths heretofore regarded as fundamental is an attempt to pass behind them to simpler statements regarded as more admissable, and that however far the analysis goes, one must stop somewhere at a proposition of which we can give no account? All lines of reasoning begin with postulates. To replace our present assumptions with others considered better and simpler, leaves at last something to be taken for granted. It is so in the most perfect of the sciences. Euclid began with postulates which he could not prove, but only beg that they should be allowed. Had he been obliged to assume nothing he could never have advanced, because he could never have begun. The ladder by which he mounted must at the bottom rest upon something which is not ladder.

The point here will be more clear if we remember that our teachers have told us that the mind in reasoning is concerned with the relations of things and not otherwise with the things themselves. The things may be imaginary or even impossible, while their relations are real and simple. The most important things even in science are impossible of definition—space, time, matter, energy, life. Yet their ratios or other relations are not only definable, but so definite that the general statement of these are the Laws of Science.

As with these primary concepts, so it is with certain elementary statements, as, for instance, "like effects have like causes and like causes have like effects" (Elements of Logic, by Professor N. K. Davis); statements which we believe because they never lead us into error, but to conclusions which harmonize with experience. Our conclusions from these data form a mental picture which is for each of us the world. The progress of knowledge consists largely in improving the picture, as time goes on, by a correcter restatement of our data and by correcter reasoning from them, and so in bringing it more and more nearly into accord with the world of truth as we know it better and better.

We must, therefore, begin with postulates, however far back we may penetrate. If they lead us to truth, they are verified for us. If they thus safely lead us, not in one line of inference only, but in several different ones our confidence in them grows stronger. In any new field to which they apply, we use them, as we use the sunshine, in exploring a new territory. That they have done the same for many generations before us confirms our faith in them. In this regard we are heirs to the wealth of countless ancestors. To discard it and begin where they were first obliged to learn would be like expecting the heir of Astor to refuse his patrimony and become a dealer in furs.

Such a condition, if we do not err, confronts us in the highest sphere of human thought, where conscience sits on the throne and man meets his Maker. Many of our studies seem to begin and end in our existing relation to the present life and world. There are some studies which refuse to be so confined, and connect us with another world and with infinite time. We belong to a land called Christian, and we inherit, with or without our consent, the result of nineteen centuries of Christian thought and work. We have then come into the possession of certain fundamental statements which, we are taught, came in old times from a higher sphere and not from human reason. Though not the gift of science, they have given us sound scientific evidence of their truth in that many generations have been led by them to consistent conclusions. Being practical truths, they have been verified by trials in the conduct of life, and have been found by the noblest of men to be the only help to a higher life. These truths have changed the Saxon races from barbarians to men of culture. In the mutilated form in which they pervade the Oriental religions they have furnished to multitudes in those countries supports to virtue and alleviation of misfortune. Where they have been most honored and followed, the Church and her daughter, the schoolhouse, have led in social progress, and in these times of teeming wealth and its dangers they constitute our best security for the perpetuity of the Republic. They are for us more firmly settled than the foundations of great cathedrals which have for centuries withstood the storms. We deem it needless to be excavating about their bottom courses to verify their stability. That is proved by the permanence of the superstructure.

What are these statements? They are such as these: There is a God and He cares for man. He manifests Himself in His Word and in His works. He reveals Himself in the heart of man, and so in society and in history, and also in the physical universe. These are all partial mirrors of Him, without which no man has ever fully seen Him. If we seek to see Him in any one of these His partial mirrors, it would seem to be wise to come to the examination with some knowledge of what has been shown by the others. All together cannot complete the representation of Him, for He is infinite and they are finite. The study of the material world as revealing its Author may therefore be greatly aided by knowing something of the other and higher revelations. It is true that one may profit by examining a great picture without knowing its author or its theme. He may admire its wealth of color and harmony of tints, and dwell upon the grace and truth of the drawing, but he will feel that he has gotten but a little way beneath the surface. Very different would be his feelings if he came to the picture with a knowledge of its subject and a familiarity with other famous paintings by the same Artist. Then the canvas glows with new meaning, its finer touches are detected, and the painter stands revealed in his work. Somewhat so, I fancy, it is with the world picture about us. It is wonderful and beautiful, apart from any reference to its Maker. Men have spent their lives, with satisfaction, in the scrutiny of a small portion of it without ever thinking of Him. But how much fuller, deeper, richer is it in every part, as well as in the whole sweep of its amazing extent, when, as did Newton and Faraday, we view it as the handiwork of a Creator, known to us in the lineaments of His character by other ways of manifesting Himself. Surely the astronomer reaches a higher plane if he rises from the study of the starry host regarded as an intricate mechanism, straining and rewarding his mathematics, to the vision of the Almighty and the conviction that the heavens declare the glory of God. The undevout astronomer may not be mad. He is only unfortunate, playing with jewels, of whose real value he is ignorant. He knows as much of the heavens as a wingless bird knows of the air.

It is in this view that I seek in an humble and, at best, fragmentary way to contemplate the material world in some of its simpler aspects as being an expression of its Maker's character, limiting myself of necessity to such knowledge as pertains to my own studies in an elementary field. And even then I must beg the indulgence of those before me who are cultivators of that field. They will doubtless find much in my brief statements that is unsatis-

factory. How sad I am to miss here the face of Joshua Walker Gore, Professor of Physics, University of North Carolina, from whose sympathy and advice I should have derived so much aid.

In these lectures I shall reverently attempt to follow the suggestion of St. Paul as to the highest lesson taught by the material world. He told the Romans that they might see there the Godhead and Power of their Maker, while to the Lystrians he spoke of the world as revealing His goodness. My three topics will be Unity, Power and Goodness of God, as plainly seen in his works.

(End.)

THE STORY OF A LOST OPPORTUNITY

By the Reverend George F. Bragg, D. D., Baltimore, Md.

By the Rev. George F. Bragg, D. D., Baltimore, Md.

IT is interesting to reproduce here a portion of the report made to this convention, 1879, of Doctors Weddell and Dashiell, the special committee, who held a conference with these people during the spring of 1878. It says:

"We went to the place of meeting at half past ten o'clock Wednesday morning. There were upon the ground in waiting for us, fifteen of the ministers and a thousand or twelve hundred from their various congregations. It was arranged that the chairman of this commitee should meet in conference with the ministers and with as many of the Zion Union laity as the chapel could accommodate. At their religious exercises the congregation used the 'Third Service'. * * * Their result of the conference was that by an unanimous vote the organization puts itself into the care of the Protestant Episcopal Church, giving their assent to our doctrine, discipline and worship. * * * As your committee, we will briefly express our belief that with proper care we can reach and impress a very large colored population, and that we can rely upon many of them to be grateful and loyal children of our ecclesiastical household. We were deeply affected by our interviews with them. They appreciate the situation. They have been praying for help, the help has seemed to come * * * they want to go hand in hand with the people who have shown for them the feeling of brethren. The responsibility now upon our Church, we think, is a most serious one. It may be a crisis with these negroes. It is a crisis with us."

God has opened a door of opportunity. Good white men and women had been earnestly praying and working, amid discouragements, anticipating the answer to their prayers. It had arrived. Through the influence of this same Mrs. Buford, there was a young man, of the laity of this organization, an undergraduate of Hampton, who had definitely offered himself for the ministry of the Church. And, then, here was this entire body knocking at the door. The first step in answer to "this call", lead by Bishop Whittle and the Rev. Dr. Gibson, was the preparation of a place for the training of colored men for the ministry, as well as for other Christian workers. The Board of Trustees of the Virginia Theological Seminary authorized the establishment of a "branch" school of that institution to be located, for the present, on the premises of St. Stephen's Church, Petersburg. Dr. Gibson was made chairman of the local committee, and the Rev. Thomas Spencer, his assistant minister, was selected as the professor and instructor in charge, This institution opened during the fall 1878 for the primary and special benefit of James S. Russell. During the first year of the existence of this school, ending with the report made to the convenion of 1879, here were in attendance six students. The writer of the present article being the youngest in the group, the branches pursued by him were subjects not strictly ecclesiastical. Besides Mr. Russell, Mr. T. W. Cain, teaching then in St. Stephen's Normal School, and two Methodists and one Baptist clergymen. Mr. Cain, the first fruits of the Mission School, following the close of the war, had graduated from Lincoln University in 1871, and was really the first colored person in the diocese to become, regularly, a candidate for priests' orders. For certain reasons he had returned to the little town of his birth, in North Carolina, and taught school (and marrying a wife) for some years. While teaching in the Normal School he was being prepared for ordination to the diaconate by Bishop Whittle, which took place that very year, 1879. He was immediately sent to Richmond, and placed in charge of a group of colored communicants, who for some years had been ministered to by several of the white clergy, including Bishops Whittle, Winchester and Gibson and others. This was St. Philip's congregation. And Mr. Cain had no warmer supporters than the late Messrs. John L. Williams, Peter H. Mayo, the Stewarts and Joseph Bryan.

Bishop Whittle, in his address to the Council of 1879, said: "I am glad to be able to report a small increase in the number of colored persons confirmed. This portion of our population is becoming more and more accessible to the teaching and influence o four Church, and the time has arrived, it appears to me, when every minister who believes that they are included in the Saviour's redeeming work, should believe also that they are included in the commission which commands him to preach the gospel to every creature. It will be seen from the parochial reports that quite a number of the brethren of the clergy, and the laity, are laboring amongst the colored people, and when all things are considered, with as much encouragement and success as they have any right to expect, but as yet we have only made a beginning in the great field which God has opened everywhere around us. In Petersburg Rev. Mr. Cooke's work is constantly enlarging, and he deserves all the sympathy and needs all the pecuniary assistance that can possibly be given him. In Brunswick County a devoted lady, by simply manifesting the spirit and following the example of the blessed Saviour, has so gained the confidence of the colored people, by means of her influence, an organized body, composed of a number of preachers, and of several thousand members, has asked to be received into communion with our church."

During the decade following, the Episcopal Church in Virginia sustained the most remarkable growth of its work among the colored people ever chronicled in its entire history. In the spring of the year 1881, James S. Russell was ordained deacon and sent to begin operations in Brunswick county. Mr. Pollard had already been transferred from Alexandria to become the assistant to Mr. Cooke at Petersburg. During the latter portion of 1883 Mr. Pollard was sent to Norfolk to initiate a work with a neuclus of colored communicants from Christ Church that city. There were now three strong and able colored clergymen in the diocese, one priest and two deacons. Mr. Russell remained a deacon nearly five years, and his work during this period was something wonderful and amazing. The volume of work undertaken by him was almost inconceivable. Being thoroughly loved and admired throughout the regions of Brunswick and Mecklenburg counties, he created a tremendous rural work for the Church in the blackest part of the "black belt" of Virginia.

Any number of congregations, through his influence, were organized in that region, and altogether more than a half a score of former Zion Union preachers entered the Bishop Payne Divinity School in preparation for the diaconate.

This wonderful and amazing growth among the colored people, as well as the desire of the Zion Union people to enter the Church, eventuated in a serious reaction, which slackened the progress, and turned the current, and with the close of the decade, ushered in the policy of "restriction".

At the beginning of the decade there were those who scanned what was ahead, and then and there sought to provide a proper system which would allay the feelings of many and at the same time put the colored race in the Church, within the very best conditions for aggressive and successful work among their own brethren. The great man of "vision" in those days was Rev. J. S. Hanckell. The present writer honestly viewed Dr. Hanckell in the opposite light. But time has proven that Dr. Hanckell was right, and we were wrong.

In the memorable convention of 1879, the Rev. Dr. Hanckell presented a series of resolutions which were adopted. The principle point was the memoralizing the General Convention in favor of providing the necessary legislation whereby Missionary Districts for the colored race could be realized. In 1883 the "Sewanee" Conference, of white Southern clergy and laity, united upon the same idea. Vain were the many efforts to have the General Convention act in the matter. And when it became apparent that there was little chance of such action upon the part of the General Convention, Virginia, led by Dr. Hanckell, undertook to do for herself, in a diocesan way, what the General Convention had failed to do for the Church at large. After constituting the skeleton of the diocesan organization, before taking the final step, Virginia hesitated to see whether or not the General Church would thus complete the same, with an Episcopal head. Thus in the year 1888 the initial change in the "Constitution" was made, and the year 1889, the close of the

second decade, the same body, twenty years before that had given the Rev. Joseph S. Atwell such a cordial and rousing welcome, **restricted** membership in the convention, after that date, to white men. It was a terrible setback to the work. And, strange as it was, the very first negro clergyman to be ecclesiastically "disfranchised" by the changed constitution was a native of Brunswick county, a native of the Church, and the first **full** graduate of the Bishop Payne Divinity School, the Rev. John Wesley Johnson. For it was that same year the new rules governing the Divinity School went into effect from that time on the conferring of diplomas of graduation.

At the close of the second decade, 1889, there were eleven colored clergy connected with the diocese, **nine** of whom were actually present in the council of 1889. That year 149 baptisms, 246 colored teachers, 2,261 colored Sunday-school scholars and 846 colored communicants were reported. This was the record of the old undivided diocese of Virginia.

Not having the machinery to handle a large proposition, Virginia, which started off so bravely and beautifully, lost a golden opportunity, not only to do a great work herself, but that of leading and inspiring others.

The Point of Contact Between the Races.

As far back as 1889, the General Convention, the Hon. Seth Low, of Long Island, pointed out the remedy, as well as a program of peace and racial co-operation. His proposal was most heartily endorsed by such an eminent Southerner as the Hon. Shipwith Wilmer, of Maryland. Here is what Mr. Low said, and proposal:

"I submit that the point at issue really is, Where shall the point of contact between the races be? As it stands at the present time it does not take place in the parishes. There are colored parishes and there are white parishs. There is no rule to prevent an intermingling, and there ought not to be. But as a matter of fact a division exists in the smallest unit, which is the parish. Now, we have attempted to bring about the union in the diocese, and that attempt is the cause of all this trouble. As a Northern man I believe it is the cause of all this trouble, because the question comes in the South in different proportions from what it comes in the North. I do not dare to say what would be the action of the North if the proportion of numbers were what it is in the South.

"Now, it seems to me perfectly consistent with the theory of equality that the point of contact between the races should take place in **this** Convention, and that apart from economical usage there is no reason at all why there should not be an organization of colored men with their Bishops as well as their own presbyters, the Bishops of which organizations should have a seat in the House of Bishops, and deputies from the congregations should have seats with equal rights in this house with deputies from the white congregations. The point which I wish to make is this: That it is not a question of principle, but a question of judgment to determine where the point of contact between the races shall take place."

Book Reviews

"THE DIVINE COMMISSION," "A SKETCH OF CHURCH HISTORY." By Rev. Frank E. Wilson, S. T. D.

This is a condensed and readable book on a subject of deep interest. It is published by the National Council of the Episcopal Church, which is a sufficient guarantee of its moderate character and value. A book of this kind is needed and this one will prove very useful to a growing number of Church members and others who desire a brief story of the Church.

The two-page preface explains how the book began and developed. It was a careful piece of work, tested and improved. It states that "Christ did not build an **organization**, but He did plant the seed of an **organism.** He did not leave the future to the vagaries of human judgment; neither did He cripple its normal development with an ecclesiastical strait-jacket. He did stamp a certain character upon His Gospel; placed it in the hands of a group of chosen men trained, authorized and commissioned by Himself to administer its principles; and then left it to grow to its natural fruitage."

The chapter on "Apostolic Beginnings" is excellent, although, perhaps, not "high" enough for some or "low" enough for others. Middle ground is usually nearer the truth than either extreme. This reviewer agrees with the author on "the apostles' doctrine". Christ is the only way to God. He is the "all in all". There is no life for the branch apart from the Vine. "Without Me ye can do nothing."

"Days of Persecution" is a well condensed and graphically written chapter. Some of the classical stories are told briefly and vividly. Our admired friend, Marcus Aurelius, suffers considerably. He first authorized torture for Christians. Justin Martyr, at St. Polycarp, suffered under his authority. Consistency is a rare jewel.

Arius, Constantine and the Creeds are well treated by the author in a way to be easily understood by those who have not the background of previous study. The story of the "Broken Empire" and the papacy contains all that a beginner needs and is good for the student by way of reminder.

The "Dark Ages" and the "Eastern Church" are interesting enough for any student of history or the general reader. But for the tragedy of it the controversy between the Eastern and Western Churches is an amusing comedy. The author does not overlook the humorous side of the story.

The rest of the book is in keeping with the early chapters. "The Crusades", "The Great Schism", "The Continental Reformation", "The Church of England", "The English Reformation", "The Colonial Church", "The Episcopal Church", are all well presented in a sincere and moderate way allowing the privilege to every reader to differ in opinion and to go further with each subject in a "Bibliography" printed at the close, containing the titles of a host of our old and reliable "book" friends.

All of this, three hundred pages of it, is for the unusual price of one dollar.

THE TABERNACLE: IT'S GOD-APPOINTED STRUCTURE AND SERVICE. By Iris Ileker McCord. The Bible Institute Colportage Association.

This little booklet of seventy-two pages is a veritable multum in parvo. In days when many are undervaluing the Old Testament, a Bible study such as is here given makes one realize that the Old Testament is latent in the New and the New latent in the Old. A wonderful picture gallery of the work and Person of our Blessed Lord is here presented in the well-authenticated typology of the Tabernacle and its structures and service. The teaching is very clear and simple and is a most thorough and complete exposition of what the Bible teaches concerning the Gospel of our Lord Jesus Christ. The reading of it will make Christ better known and prove a spiritual feast for the soul.

If, instead of much of the dilettante faddism that prompts study groups to take up the study of the birds, etc., they would take up the studies here given the gain both to their own spiritual life and to the world would be incalculable.

R.

BELIEFS.

But God forbid that I should glory, save in the **Cross** of our Lord Jesus Christ.—Gal. 6:14.

The Bloodless Beliefs.

These, all deny the necessity of a blood atonement for sin: Eddyism, Spiritism, Theosophy, New Thought, Unitarianism.

Believers in these cults are snared by Satan, and must perish without hope.

Without the shedding of blood, there is no remission.—Heb. 9:22.

The Blood Beliefs.

The Bible is the blood Book.

From Genesis to Revelation, the whole Bible is bound by a crimson cord, and is red with the sacrificial blood.

When I see the blood, I will pass over you.—Ex. 12:13.

The Church of God, which He purchased with His own blood.—Acts 20:28.

Being now justified by His blood.—Rom. 5:9.

We have redemption through His blood.—Eph. 1:7.

We are made nigh by the blood of Christ.—Eph. 2:13.

Having made peace through the blood of His cross.—Col. 1:20.

The blood of Jesus Christ, God's Son, cleanseth us from all sin.—1 John 1:7.

Unto Him that loved us and washed us from our sins in His own blood.—Rev. 1:5.

How much more shall the blood of Christ purge your conscience.—Heb. 9:14.

The Precious Blood of Christ.—1 Peter 1:18-19.

Three great facts declared by Paul the Apostle form the Gospel of Christ and effectually save every one who believes—1, Christ died (for our sins); 2, Christ was buried; 3, Christ rose again (for our justification). Read 1 Cor. 15:1-4. Rom. 4:25. Rom. 1:16. Eph. 2:4-10.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

ON THE UNITY OF THE CHURCHES.

Mr. Editor:

Bishop Brent and Mr. Opie both write well and forcibly in the Southern Churchman (of September 3d) on unity, that unity of the churches, which we long and pray for, and which would surely bring on that "end" of St. Matthew 24:14—"and this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the **end** come".

But will the churches get together in the way they go now, and have been going ever since the Holy Ghost was poured out on us at that great Pentecost? Will we Protestants (for unity) confess to a priest, or the Catholic give up his confessional, or the Baptists immersion, or any other such, for unity? It is unthinkable from human view, and how does God regard it? Is that His plan for a millennium?

I think the Lausanne Conference is not working at the "great world crisis" in the right way—in man's plan, not God's, as outlined plainly, as quoted above, from St. Matthew 24. Missions is the great world issue now for all "God's people". **Nota bene** that our prayer in Prayer Book, on page 38, is not for unity of the **churches**, but for the unity of **God's people**, which is far from unity of the churches, as there are many in the churches not "born from above", and some outside are surely so born.

Am I presumptuous in criticising this large body of many good men—**contra mundum**, and by no means an Athanasius? But an humble Ananias, God guided, may help set right even a St. Paul.

BERKELEY MINOR, SR.

Charlottesville, Va.

A CORRECTION.

Mr. Editor:

In the issue of the paper for August 27th, page 3, second column, the poem, "The Streets of Nazareth" is credited to other than the original author, possibly by a printer's mistake, giving the name of the one who sent the poem to be reprinted. (I have known such mistakes to happen, having been an editor.)

The poem appeared **originally**, if I mistake not, in the English Treasury for August, 1904, Volume III, page 452 (of which I have a complete set).

EDWARD H. CLARK.

Portland, Oregon.

MORE HELP NEEDED.

Every one has been appalled by the unprecedented floods in the Mississippi Valley, taking unknown toll of life and property and reducing to zero the possessions of thousands and thousands of people. American citizens have responded nobly to the need through the Red Cross.

A similar call comes to us as Churchmen. There are church buildings to be replaced or repaired; there are clergy—whose ministrations were never more needed than now—whose salaries have disappeared in whole or in part, because of destitution of their parishioners; there are Church folk—white and black—who will lack for warm clothes or a blanket when winter comes. The Red Cross cannot and is not supposed to meet needs like these. Then there are some Church people who will accept assistance through the Church who would never seek or accept it from the Red Cross or other agencies. It is the privilege of us Church people to share with them.

In much of the flooded area there is no chance for a crop this year. The second rise (about which you saw little or nothing in the newspapers) again inundated what little land had re-appeared. This means no income from the soil for these people in 1927. Some will not be able to buy a bed to replace the one which was washed away.

Bishop Bratton said that in his diocese alone there is an area one hundred and forty miles long and forty miles wide under water. One could take a boat at the top of that strip and sail across Mississippi and Louisiana and on to Europe without touching land.

The Bishops of Louisiana, Mississippi and Arkansas report that at least $30,000 will be needed to meet the situation. I have assured them that the Church will surely want to help them to the full. May I count on your cooperation in fulfilling that assurance?

Sincerely yours,

JOHN G. MURRAY,

Presiding Bishop.

P. S.—If in addition to your gift of money you have any clothes (winter as well as lighter weight clothing) to share with these people, they should be sent to Mr. Warren Kearny, 520 South Peters Street, New Orleans, Louisiana. He is acting as Chairman for the three Dioceses and a plan has been worked out for the proper distribution of supplies.

DEVOTION.

The Bible is a Book "of true knowledge and understanding" which will keep you from sin, or sin keep you from the Bible. It is filled with prayers and victories, the pathway of the saints are washed in their tears and perfumed with their prayers. No great victories were gained except by prayer. Daniel prayed looking toward Jerusalem three times daily and the chains of bondage fell from a captive nation and the people returned to the land of their fathers with a song of freedom on their lips.

Martin Luther prayed all night and when the break of day came he called his wife and said to her, "It has come". History records that on that very day King Charles granted religious toleration, a thing for which Luther had prayed.

The strenuous period of American history was between 1784 and 1789. There was no common coinage or defense. When the colonies sent men to a Constitutional Convention, Benjamin Franklin, rising with the weight of his four-score years, asked that the convention open with prayer, and George Washington there sealed the agreement with God. In the winter at Valley Forge, Washington led his men in prayer and he got down on his knees to do it. I have ever encouraged in every way people to pray; and I have put in form the following prayer, believing it will be useful and helpful to many people:

Blessed Saviour, Who didst hang upon the Cross stretching forth Thy loving arms in prayer and sacrifice for us: Grant that all mankind may look unto Thee and be saved.

Send Thy blessing upon all the Nations of the earth and endue them with Thy spirit.

Prosper the work of Thy kingdom in all lands and direct all in authority to walk in Thy way.

Comfort the sick and the dying; and support with Thy love and favor those who minister to them.

Succor the bereaved and all who are in want.

Bless the farms, the schools and industries of the world.

Restrain class hatred, oppression, and lawlessness everywhere.

Make us to bear one another's burdens, and to promote righteousness and true religion among all men.

Finally, we beseech Thee, forgive our sins; and forgive the sins of our enemies, and grant to the whole world salvation and peace, through Thy mercies and merits, who livest and reignest with the Father and the Holy Ghost ever one God, world without end. Amen.—John Linker Saunders.

Hateful to me as are the gates of hel,
Is he who hiding one thing in his heart,
Utters another.

—Homer's Iliad.

SEWANEE SUMMER TRAINING SCHOOL

1927 Session Most Successful in History of School.

The 1927 session of the Sewanee Summer Training School closed with a bit of ceremonial, which gave symbolic expression to the aim of the school. On the stage of the hall in which the closing meeting was held stood a white cross, a replica of the memorial cross on the brow of the mountain at Sewanee. Before the cross was set a lighted candle. Bishop Green, of Mississippi, Director of the Adult Division, wearing his Episcopal vestments, lit his candle from the light before the cross, and in turn the deans of the school's departments kindled their light from his. The members of the school, coming forward, lit their candles from those of the deans, and passed silently out of the hall. Before the kindling of the lights the Bishop had given his charge to the members of the school.

The closing ceremonial rang true to the spirit which manifested itself throughout the whole of the Sewanee Summer Training School this year. In earnestness of purpose, in faithfulness of work, in responsiveness to the call to service, in numbers, in the ability of the teaching staff, this school reached this year its high-water mark. This has come as the result of eighteen years of development, of careful planning, and of hard work on the part of the leaders of the school.

The school continued in session for four weeks, from July 26 to August 24. The Young People's Division opened July 26 and closed August 9. The Adult Division and the School of the Prophets, meeting simultaneously, opened on August 10 and closed on August 24. The total number of students, faculty and staff registered in the Young People's Division was one hundred and ninety-four; in the Adult Division and School of the Prophets was two hundred and eighty-three; a total of four hundred and seventy-seven. In addition there were seventy-five visitors, making a grand total of about five hundred and fifty-two.

There were offered fifty-five courses, of which forty-five led to credits in the official Teacher Training Series of the National Accredited Teachers' Association. The instructors numbered thirty-three, and included officers of the Departments of the National Council and of National Church organizations, the entire field staff of the Department of Religious Education of the Province of Sewanee, together with Diocesan and parochial workers. In addition to this, a group of outstanding Bishops, presbyters, laymen and laywomen served as administrative officers, lecturers, conference leaders, speakers, preachers and leaders of devotion.

Rev. Mercer P. Logan, D. D., who has been the head of the school during the eighteen years of its existence, continued as President. Bishop Juhan, of Florida, was director of the Young People's Division; Bishop Green, of Mississippi, was Dean of the Adult Division, and Bishop Penick, of North Carolina, was Director of the School of the Prophets. In the Adult Division the following were Deans of the several departments:

Religious Education, Rev. Gardiner L. Tucker, D. D.; Social Service, Rev. Homer W. Starr, Ph. D.; Missions, Rev. W. J. Loaring Clark, D. D. Mrs. John R. Wheeler served as chairman of the Conference of Women's Organizations.

The faculty included, in addition to the workers of the Province of Sewanee, the following:

Rev. Charles H. Boynton, D. D., and Rev. B. S. Easton, D. D., of the General Theological Seminary, New York; Rev. Harold Holt and Miss Laura Boyer, of the National Headquarters Office; Miss Christine Boylston, National Organizing Secretary of the Church Mission of Help, New York; Mr. Leon C. Palmer, National Executive Secretary of the Brotherhood of St. Andrew, Philadelphia; Miss Jeannette Zeigler, Principal of St. Mary's College, Dallas, Texas; Rev. H. H. Lumpkin, Madison, Wis.; Miss Sallie Deane, Richmond, Va.; Rev. Elwood Lindsay Haines, Bethlehem, Pa.

Miss Josephine Bumstead, Executive Secretary of the Wellesley Conference, was the guest of honor of the Sewanee Summer Training School.

As always, a large majority of the students in the school were educational workers, principally teachers in the Church schools. The report made by the Provincial Department of Religious Education, at one of the evening meetings, showed that interest in Teacher Training is very keen in the Province of Sewanee. Reports from the National Department of Religious Education, as of July 1, 1927, showed that the Province of Sewanee at that time led all the Provinces of the Church in the number of teachers holding N. A. T. A. diplomas, and in the number of persons holding credits in the Teacher Training Series. The Diocese of Tennessee leads the Province, and the Church as well, in this activity, and the city of Memphis leads in the Diocese of Tennessee. Reports showed that there have been held in the Province this summer ten Diocesan Camp Conferences for Young People, one Diocesan Teacher Training Conference (Mississippi), one inter-Diocesan Teacher Training School (Valle Crucis, N. C., maintained by the Carolina Dioceses), and the Sewanee Summer Training School. It is estimated that these summer conferences enrolled between 1,500 and 2,000, of whom a large majority were students in one or more classes leading to Teacher Training credits. It is expected that the result of this summer's work will show a great increase in the number of credits held in the Province of Sewanee.

An important change was made in the management of the Young People's Division this year, in that the students were housed and attended classes in the buildings of the University itself. In recent years the Young People's Division had been held in the buildings of the Sewanee Military Academy, in addition to the faculty and staff of the Young People's Division. Bishop Juhan called to his aid a large number of picked leaders among young people. These were placed in charge of groups comprising from eight to ten of the students and were held responsible for the discipline and work of their special groups.

A considerable number of the students in the Young People's Division enrolled also in the Adult Division, and made a distinct contribution of youthful spirit to the life of the older Conference.

One of the important gatherings of the Summer School is always the annual rally of the "Grand Confederated Fellowship of the Contributory Tribes of the Southland", of which the constituent units are composed of the people from the several Southern States, and each bears an equally grandiloquent title. That of South Carolina, for instance, is "The Grand Uncontaminated, Unconciliated and Unreconstructed Society of Secessionists of South Carolina".

This year the gifts offered by the Tribes were largely gifts of life. Louisiana offered a girl about to enter the Mountain Mission field, and a boy about to enter the Theological Seminary. Tennessee offered two of its girls who have given themselves to educational service. South Carolina offered a son and a daughter of that State, both of them missionaries on furlough from China. Three members of the faculty of the School of the Prophets—a Bishop, a Doctor of Divinity and a Doctor of Philosophy, enacted a pageant prophesying the reconciliation and the cooperation of Science and Religion.

Meetings.

Advantage was taken of the coming together at Sewanee of so many leaders in Church activities to hold a number of meetings in connection with the Sewanee Summer Training School.

The Southern Conference on Religious Education was held on August 9 and 10. The membership of the Conference included the directors and chairmen of Religious Education in a majority of the Dioceses of the Province.

The Provincial Department of Religious Education held a series of meetings on August 9, 15 and 22, at which plans for the work of the next year were carried out.

The Provincial Department of Social Service met on August 9. It was attended by the chairmen of the Social Service Departments in many of the Dioceses of the Province.

A conference of the Diocesan officers of the Church School Service Program was held on August 21.

The Rt. Rev. L. W. Burton, D. D., President of the Province, paid an official visit to the Summer Training School and gave an address at one of the afternoon meetings, in which he traced the history of the development of the Province and suggested lines for future development.

In connection with the Young People's Division was held the annual Convention of the Young People's Service League of the Province of Sewanee. During the year an attractive badge had been adopted for the Provincial League, and were distributed just in time to be worn at this Convention.

The new Y. P. S. L. Handbook of the Province had been published during the year, and was put in the hands of the members for the first time at this meeting. The handbook is a most valuable addition to the literature of the Young People's Movement. The Convention officially recommended that every parish League provide a copy for every member and councillor. The leaders in the production of this handbook were Mrs. F. N. Challen, of North Carolina; Miss Emma Twiggs, of Alabama, and the Rev. W .A. Jonnard, of Georgia, who have done a really notable piece of work.

The Provincial Convention approved, as the corporate gift of the Provincial Y. P. S. L. this year, the "Young People's Offering for the Sewanee Expansion Fund", and undertook to raise the sum of $1,500 for this object. They intend to make this as their contribution toward the $2,000,000 which the University of the South at Sewanee is asking this year as an Expansion Fund. Rejoicing in their achievement of last year, when they undertook to raise $1,000 for the Provincial Department of Religious Education, and actually raised over $1,600, the young people without hesitation set their mark 50 per cent higher this year.—Publicity Department, New York.

Church Intelligence

Bishops' Conference on Rural Work.

A Conference of Bishops interested in the development of the Church's rural work will be held at Columbus, Ohio, September 20-23 inclusive. The Conference, unique in the annals of the Episcopal Church, is being organized under the leadership of the Rt. Rev. George W. Davenport, D. D., and the Secretary of the Division for Rural Work of the National Council.

As at present arranged, the program of the Conference includes the following subjects and leaders:

Tuesday, September 20—4 P. M., The Importance of Rural America, Dr. Vivian. 8 P. M., The Episcopal Church and Rural America, Rev. Dr. M. A. Dawber.

Wednesday, September 21—7:30 A. M., Holy Communion. 9-10:30, Conference by Dr. Dawber. 11, Educating and Arousing the Church to the Value of Rural Work, Bishop Rogers. 4, Enlisting and Training Men for the Rural Ministry, Bishop McDowell. 8, Increasing the Efficiency of the Clergy Now in Village and Country, Bishop Green.

Thursday, September 22—7:30, Holy Communion. 9-10:30, The Use of Laity in Country Work, Bishop Darst. 11, Methods of Carrying on Rural Work in Diocese, County and Parish, Bishop Ferris. 4, The Church and Country Life Movements, Mr. C. J. Galpin. 8, Conference by Mr. Galpin.

Friday, September 23—7:30, Holy Communion; 9-10:30, Social Service in Village and Country, Bishop Gray. 11, Religious Education in Village and Country, Bishop Strider.

The subjects for discussion cover some of the most important phases and problems of rural church work. The Bishops chosen to lead discussions represent practically every section of the United States east of the Mississippi and are particularly interested in the subjects assigned them. Dr. Vivian is head of the College of Agriculture of Ohio State University, a Churchman, a pleasing speaker, and vitally concerned with American rural life. The Rev. M. A. Dawber, D. D., is head of the Department for Rural Work of the Methodist Church and a regular and welcome lecturer at the summer schools for rural clergy. Mr. C. J. Galpin is a member of the United States Department of Agriculture, a Churchman and lecturer at the school for rural clergy. Mr. Galpin will discuss the Church and rural America from a national standpoint.

The Conference will be housed and the discussions held in the Athletic Club of Columbus, one of the finest clubs for men in the Middle West.

The Commission to China.

The Commission to visit China, in accordance with the request of the Bishops, expects to sail from Vancouver by the Empress of Asia on October 13.

Owing to the death of Bishop Brown and the additional responsibility suddenly thrust upon Bishop Tucker, it has been necessary for the latter to ask to be released from his agreement to serve on the Commission. Bishop Sanford, of San Joaquin, has kindly agreed to take his place.

The itinerary of the Commission so far as determined at present will be approximately as follows:

China—October 28 to December 10. Address, care Mr. M. P. Walker, 20 Minghong Road, Shanghai, China; cable address, Amchumiss, Shanghai.

Tokyo—December 15 to January 1. Address, St. Luke's Hospital, Tsukiji, Tokyo, Japan; cable address, St. Luke's, Tokyo.

Kyoto—January 2 to 12. Address, Karasumaru - Dori, Shimotachi - Uri, Kyoto, Japan; cable address, Amchumiss, Kyoto.

Philippine Islands—January 15 to February 15. Address, care Bishop Mosher, 567 Calle Isaac Peral, Manila, P. I.; cable address, Bishopstod, Manila.

Decision has not yet been made as to whether the Commission will travel westward across India to Jerusalem for the meeting of the International Missionary Council in March, or return eastward across the Pacific.

John W. Wood.

Service for Departing Missionaries.

There was a celebration of the Holy Communion in the Chapel of the Church Missions House on September 8, the Rev. A. B. Parson officiating, for the Rev. and Mrs. W. L. Ribble, newly appointed for Brazil, and Miss Emily Seaman, Miss Henrietta Barlow and Miss Mary Wood McKenzie, all returning to Liberia.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

Conference of Mountain Workers.

The Annual Conference of the Workers in the Archdeaconry of the Blue Ridge was held at St. Anne's School, Charlottesville, September 7 to 9. The Conference this year was larger than ever and was useful and interesting. Bishop Tucker, who was present the whole time, stated that while he supposed he had attended more Conferences than any one else, he considered this the best he had ever attended.

Archdeacon Mason guided the Conference ably through its various sessions and contributed valuable and interesting advice in connection with the various discussions. Archdeacon Neve, who has handed over the administrative part of the work to his associate, gave spiritual council and advice to the workers, referring to his past eperience in the work.

Valuable addresses on Health and Welfare Work were given by Dr. Waddell, of the University of Virginia, and Dr. Brydon, of the State Health Department. The former told of the great work that was being done in the mountain and country districts of Albemarle and Greene Counties, under Dr. Royster, of the University Hospital. He said that they hoped to make Greene County the healthiest in the State, and that the special work they were doing was, he believed, unique in the United States. In the afternoon Deaconess James, of Holy Cross Mission, gave a demonstration of Home Nursing and First Aid by the children of her mission.

On the second day the important matter of education was discussed, and was introduced by the County Superintendent, Mr. A. L. Bennett, who spoke of the ways in which the missions could cooperate with the public schools. In referring to the Blue Ridge Industrial School he stated that if all the graduates were like the ones he had come across, that one institution was worth all the money which the Diocese had expended upon the Mountain Work.

The last session on Wednesday afternoon was given up to religious work in the mountains, and the workers contributed many interesting incidents in connection with this subject.

Bishop Tucker made a clear and interesting statement with regard to his relationship to the Mountain Work. He said that he would leave the management of the work entirely in the hands of the two Archdeacons and the Advisory Board, and that the Archdeaconry could count on his help in interesting the Diocese as a whole in the missionary work that it is doing.

Miss Dorsey, the principal of St. Anne's School, acted as hostess to the Conference, and her kindness and attention, as well as that of her assistants, did a great deal to make the Conference a success.

The Conference and Program were planned by Mr. H. L. Lyman, who also provided amusement and recreation on Monday and Tuesday nights by securing the services of Miss Evie Bowcock as an entertainer on the first night and the Charlottesville Municipal Band on the second, both of which were much enjoyed.

The Piedmont Convocation will meet at Haymarket, October 18, 19 and 20.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

The Field Department Organization.

With a view to efficient prosecution of the work of the Field Department and the preparation for and conduct of the Every-Member Canvass this fall, the Diocese has been divided into four districts, each of which will be under the charge of a chairman and one or more vice-chairmen, the chairman in each case being a member of the Field Department and of the Eecutive Board, and the vice-chairmen being associate members of the Field Department, selected from outside the Executive Board. Mr. R. L. Peirce is chairman of the Field Department. The four districts are as follows:

District No. 1—Rev. Thomas M Browne, Lynchburg, chairman; Mr. John A. Faulkner, Lynchburg, vice-chairman; the city of Lynchburg, and Campbell, Bedford, Amherst and Nelson Counties.

District No. 2—Rev. John J. Gravatt, Staunton, chairman; Colonel George L. Barton, Lexington, vice-chairman; the city of Staunton, and Augusta, Bath, Rockbridge, Alleghany and Botetourt Counties.

District No. 3—Mr. C. Edwin Michael, Roanoke, chairman; Mr. John M. Horton, Roanoke, vice-chairman; the city of Roanoke, and Roanoke, Franklin, Henry, Montgomery, Giles and Pulaski Counties.

District No. 4—Mr. R. L. Peirce, Wytheville, chairman; Rev. F. Ernest Warren, Bristol, vice-chairman; Mr. W. D. Tyler, Dante, vice-chairman; Wythe, Smith, Carroll, Tazewell, Russell, Buchanan Dickenson, Wise, Lee, Scott and Washington Counties.

Closely cooperating with the Field Department will be the Publicity Department composed as follows:

Rev. Thomas M. Browne, Lynchburg, chairman; Mr. W. C. Rierson, Altavista; Rev. Carleton Barnwell, Lynchburg!

Rev. J. Lewis Gibbs, Staunton; Mr. Thomas A. Scott, Roanoke.

Plans for Entertainment of the Synod.

This Diocese is looking forward with pleasure to having as its guests the members of the Tenth Synod of the Province of Washington, which will be in session in St. John's Church, Roanoke, October 18, 19 and 20 next, opening with a devotional session at 4 P. M. on the 18th. A very complete organization has been effected for the entertainment of the Synod and is made up as follows (all of Roanoke, Va.):

Officers.

Rt. Rev. Robert Carter Jett, D. D., general chairman (ex-officio); Rev. Alfred R. Berkeley, chairman; Mr. C. Edwin Michael, vice-chairman; Mr. Thomas A. Scott, general secretary.

Executive Committee.

Rev. Alfred R. Berkeley, Rev. G. Otis Mead, Rev. A. C. Bussingham, Mr. John B. Newton, Mr. C. Edwin Michael, Mr. L. H. Pedigo, Mr. A. D. W. Walton, Mr. D. W. Reed, Mrs. C. L. Palmer, Mrs. W. H. B. Loving, Mrs. B. O. Grove, Mrs. W. D. Williamson.

(The following chairmen.)

Finance Committee, Mr. T. W. Goodwin; Hospitality Committee, Mr. William Mounfield; Program, Publicity and Printing, Mr. H. P. Chapman; Registration, Mr. J. M. Horton; Motor Corps, Mr. Joseph S. Walton; Reception, Mr. D. P. Sites; Luncheon, Mrs. R. S. Koehler.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

The Church Home.

The expansion of the Episcopal Church Home on Wisconsin Avenue, as seen in the acquisition recently of two more buildings, may be seen at close range by all friends and interested persons on Saturday afternoon, September 17, when a dedication service, reception and open house will be features of the afternoon. The dedication will take place at three o'clock and it is expected that the Bishop of Washington will conduct the service. This will be followed by a reception by the Board of Lady Managers with Mrs. William Channing Johnson as the head. A section of the Marine Band will play at intervals during the afternoon. The two new buildings now give the home a corner lot of one hundred and fifty feet square and provide accommodations for sixteen additional residents.

The growth and progress of this home has been unprecedented, having just been incorporated in 1924. The first impetus to continued success was felt in the gift of Mrs. Cornelia B. Jones of her own home at 3315 Wisconsin Avenue. Adjoining property on Macomb Street was added in 1926 and this, with the new buildings, will make a splendidly located and comfortable home for elderly people who are alone or without relatives or friends with whom they may spend their last days.

The Men's Club of St. Stephen's Church has already organized for the coming season and held its first meeting on September 8.

Plans for the coming season were discussed and entertainment and supper followed. St. Stephen's Men's Club is perhaps the most active club of its kind in the city, and has a very large membership and attendance at its meetings.

Washington Cathedral Choir returned to duty on the first Sunday in September, after a month's vacation, and with Mr. Edgar Priest as organist and choirmaster, is being heard at all the cathedral services.

The Rt. Rev. James E. Freeman, D. D., is expected to return to his Diocese on September 16.

Bishop and Mrs. Freeman, returning from a short trip abroad in the early summer, went to Sorrento, Me., where the Bishop for many years has had charge of the services at the Chapel of the Redeemer during the summer.

M. M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Huntington House.

In September Grace Church will open a residence for young business women and students at 94 Fourth Avenue, adjoining the church on the east. The opening of Huntington House, in memory of Dr. William Reed Huntington, marks a radical departure in the institutional work of Grace Church. For half a century the church has maintained Grace Memorial House with its ministry to children. The extent of its influence is measured by the hundreds of children who have been tended there, and whose lives have been enriched by daily contact with those who cared for them. Last spring the doors gradually closed on the nursery, to be opened now to a greater community service for young women.

Thirty-seven girls will be received at a moderate charge for single or double rooms. Breakfast and dinner will be served and three meals on Sunday. Business women not earning more than thirty dollars a week and students whose financial resources are limited may apply.

Huntington House has many attractive and home-like features. The building is a beautiful gothic one and is worthy of its place by the side of one of the most noble gothic churches in America. There is a roof garden which has always been a delight, light and airy bedrooms attractively furnished, pleasant and cheerful living and dining-rooms. All guarantee a pleasant home. But the house-mother, Miss Theodora Beard, is even a better guarantee, for she is a woman universally loved.

All the clubs and houses for girls in New York are sadly overcrowded and girls are turned away every day who have to find shelter in undesirable furnished rooms or boarding houses. There are 136,813 girls between the ages of fifteen and twenty-five years of age living in Manhattan and gainfully employed, and yet it is estimated that 20 per cent are without a permanent home.

Huntington House is primarily a home for Church girls. It is hoped that young women from many Dioceses may find this their first home in New York Preference will be given to members of the Episcopal Church, but other Protestant girls will be received. The services and social activities of the parish will be easily accessible to the Huntington House family. Should there not be room for all applicants the house-mother is in touch with other houses for girls and will gladly help newcomers to the city in any way possible. The nearness of this residence to the two subways makes it a very convenient locality for business girls or students. Application may be made to Miss Theodora Beard, Huntington House, 94 Fourth Avenue, New York, N. Y.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D.,

Bishop Helfenstein has returned to the Diocese after a very pleasant summer in St. Andrews, New Brunswick and Heron Island, Me.

Bishop Murray is still in Chester, Nova Scotia, but will return about the middle of the month.

St. George's Church, Mt. Savage, is being renovated and improved. The interior walls are being painted, new coverings on the floor, new oak pews and choir stalls. The total cost for the work will be over $5,000 and is a gift from Mr. Charles Barth, as a memorial to his father and mother. The work will be completed about the middle of October.

J. A. M.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan.

Work Among Colored People.

The twenty-sixth annual Convocation of the Archdeaconry for Work Among Colored People in the Diocese was held in St. Luke's Church, Tarboro, September 3 to 5. Inspirational services were the feature of the meeting, and a number of addresses of a high order were made. The Rt. Rev. H. B. Delaney, Bishop-Suffragan, presided over the sessions. Dean Charles H. Boyer, of St. Augustine's, served as secretary. The threatened extinction of the colored parochial schools, due to withdrawal of funds for their support, and the great losses sustained by the churches, caused by emigration to Northern cities, were two of the problems that were discussed.

Two handsome parish houses have been completed in North Carolina this summer, and are now in use. The Edgar Haywood Memorial, a very handsome building given to St. Saviour's Church, Raleigh, by Mr. Ernest Haywood, of that city, was dedicated on Sunday, August 14. A parish house, the first unit in an elaborate plant being erected by St. Mary's, High Point, was dedicated on August 28.

Christ Church, Cleveland, celebrated its one hundredth anniversary this summer with an elaborate service that attracted a large number of visitors. This active rural parish is under the care of the Ven. William H. Hardin, Archdeacon of Charlotte.

T. P., JR.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Church Activities.

Very few churches within the Diocese were closed during the summer vacation. Calvary, Louisville, in the absence of the rector, maintained uninterruptedly the early celebration of the Holy Communion each Sunday. St. Paul's, awaiting its newly elected rector, will resume services October 1, when the Rev. Henry L. Durrant, late

(Continued on Page 22.)

Family Department

September.

1. Thursday.
4. Twelfth Sunday after Trinity.
11. Thirteenth Sunday after Trinity.
18. Fourteenth Sunday after Trinity.
21, 23, 24, Ember Days.
21. Wednesday. S. Matthew.
25. Fifteenth Sunday after Trinity.
29. Thursday. S. Michael and All Angels.
30. Friday.

Collect for the Fourteenth Sunday After Trinity.

Almighty and everlasting God, give unto us the increase of faith, hope and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command thro;ugh Jesus Christ our Lord. Amen.

St. Matthew, the Apostle.

O Almighty God, Who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same Thy Son Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Believe, O Friend.

Impossible, you say, that man survives
The grave—that there are other lives?
More strange, O friend, that we should ever rise
Out of the dark to walk below these skies.
Once having risen into life and light,
We need not wonder at our deathless flight.

Life is the unbelievable; but now
That this Incredible has taught us how,
We can believe the all-imagining Power
That breathed the Cosmos forth as a golden flower,
Had potence in his breath
To plan us new surprises beyond death—
New spaces and new goals
For the adventure of ascending souls.

Be brave, O heart, be brave:
It is not strange that man survives the grave:
'Twould be a stranger thing were he destroyed
Than that he ever vaulted from the void.
—Edwin Markham.

St. Paul's Prescription for Human Ills.

Wealthy sufferers are willing to travel far and wide in pursuit of health. They eagerly seek out any distinguished physician, and are glad to pay large fees for a really reliable prescription. But St. Paul, in the name of the Lord, offers to rich and poor, without distinction, a prescription for the ills of the whole man, spirit, soul and body. This prescription is of priceless value. All the money in the world cannot buy it. It is offered freely, without money and without price. It has stood the test of centuries of human experience, and has never been known to fail. St. Paul himself subjected it to the severest possible tests in his own experience before passing it on to us. It is a strong recommendation when a doctor "takes his own medicine".

The great apostle wrote his prescription in Greek. Let us read it as translated in the Revised Version. He is writing from a Roman prison, not very long before his martyrdom. He is addressing the members of the church at Philippi, who knew him well and dearly loved him. He writes towards the close of his letter:

"Rejoice in the Lord always; again I will say, 'Rejoice'. Let your gentleness be known unto all men. The Lord is at hand." Then comes the great prescription: "In nothing be anxious; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the Peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

We are at once inclined to protest strongly. "In nothing be anxious!" Fine advice; but impossible to put in practice. But is it impossible? Let us see how it worked out in St. Paul's own experience. The Philippians were familiar with the great apostle's devoted and heroic life. They knew well that he was no arm-chair theorist. They could never forget the founding of the mission at Philippi by Paul and Silas. Some of them may very probably have been eye-witnesses, when the two brave missionaries were cruelly beaten with Roman rods and then thrown into prison, with their feet made fast in the stocks. Their hearts had been thrilled when the story spread, that at midnight Paul and Silas, in spite of their torturing wounds, had been praying and singing hymns unto God. They needed no stronger evidence that these two men, in utter physical misery, were yet free from anxiety, and rejoicing in the Lord. The mysterious Peace of God, like a heavenly Sentinel, had entered the prison and was standing on guard over the hearts and thoughts of the innocent sufferers.

And their wonderful experience is meant to be ours, if we are honestly willing to comply with the conditions. Amid all the changes and chances of this mortal life, there are no possible circumstances that can rob the wholehearted Christian of the Peace of God. The one thing that can rob us of it is want of faith in the Living God. His promise is sure. It cannot fail. But we must loyally accept the conditions. And why not? Of what possible use is a limited God? We may say with all reverence that God, of necessity, is good for everything or good for nothing. If He is worth trusting at all, He is worth trusting altogether. If He is worth trusting at any time, He is worth trusting now and for all eternity.

Let us face again the prescription, and not limit God by our unbelief. It means just what it says. It is uncompromising. We must cast our whole burden of sin and care on our reconciled Father in Christ Jesus, rejoicing that He is able, and willing, and waiting, to bear it all: to put away the sin, to relieve the anxiety, and to breathe into our innermost being His peace which passeth all understanding. He invites us to share our whole life with Him, in utter confidence in His perfect sympathy with its minutest detail. Through Isaiah He says to Israel and to us: "Even to your old age I am He, and to hoar hairs will I carry you: I have made, and I will bear; yea, I will carry, and will deliver you." The words, "I have made, and I will bear", should have a specially sacred place in every Christian memory. They embrace everything.

The words of St. Paul in this great promise are an inspired echo of the calm, strong words of our Lord Himself on the eve of Gethsemane and Calvary: "Peace I leave with you; My peace I give unto you: Not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid. . . . These things have I spoken unto you, that in Me ye may have peace. In the world ye have tribulation: but be of good cheer: I have overcome the world." Christ Himself is our peace. He has made peace through the Blood of His cross, and we have simply, by faith, to enter into that peace. It begins with peace of conscience through the full and free forgiveness of our sins, and it culminates in the peace that guards the fully surrendered life.

Neither Christ nor St. Paul would betray us into a fool's paradise. The stern realities of life remain as before. "In the world ye have tribulation," says our Lord. He faithfully warns us that tribulation is the normal condition of the Christian; but in the midst of tribulation we find in Him the peace which passeth all understanding. The world can neither give that peace nor take it away. The world has no real peace. "The wicked are like the troubled sea, which cannot rest. There is no peace, saith my God to the wicked." There is no parallel in human history to the Royal Invitation—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." We should note carefully that there is a rest that is given, and a rest that is found. "I will give you rest . . . ye shall find rest unto your souls." One is the rest of forgiveness and the other is the rest found in obedience.

The writer of this article was preaching not very long ago in a church where there was a radio. Among the unseen listeners was a suffering woman, who expressed a wish to see the preacher. He called upon her, and found her lying helpless. She was able to move her head only, and moreover she was blind. Yet her mind was alert, and although deprived of all that most people would consider worth living for, she was wholly uncomplaining and full of dauntless faith and courage. Her heart was at rest, guarded by the Peace of God, which truly passeth all understanding. Her victorious patience was a living sermon to the preacher that he can never forget.—Rev. G. O. Troop in Canadian Churchman.

Neighbors.

A poor fisherman who had taken me across a bay to see a dying man apologized when at last I got to his house cold and wet, because the hot tea that he offered me had neither sugar nor milk. There were several children in the room, partly grown up and miserably clad. In the attic I found an old fisherman dying of cancer of the throat and his old wife, blind with cataract, crooning from her broken heart over the partner of her life. After doing what I could, I came down the ladder that served for the stairs and asked my friend whether this was his father. "Only a neighbor," he replied. "How long has he been in your house," I asked. He replied that the man had been there about a year. I said: "Do they pay anything for their food?" "They have nothing to pay." I then asked him: "Why do you do it, seeing that you and your children are so much in need?" The man looked into my face and said the same thing:

"What would you do, doctor?" Those are the preachers who appeal to the youth of all ages, but especially of today; viz, the men who do things.—Wilfred T. Grenfell.

For the Southern Churchman.

Conscience.

Ruth Lindsay.

The sun stole o'er the river bank.
  Still eventide drew near.
The lingering notes, the whispering leaves
  Lent music to my ear.
I filled my cup with joy
  And spilled it o'er.
Drinking of Nature's gifts
  Upon that lovely shore.
And so the chill of night crept on.
  I feared the growing dark.
But lo! a flame, to light my way,
  My own Celestial Spark.
I arose—the evening sun was low.
The twilight shadows whispered, "Go".
And so I followed with the day,
The Celestial Spark to light my way.
And there, a traveler worn like me.
  I stooped and helped him bear his load.
And why did I the stranger see?
  Because that spark of light still glowed!

A Costly Adventure.

Faith is costly adventure, for once when it is launched it demands that men shall go to the uttermost limit of effort to make faith a reality in experience. Paul's faith cost him a tremendous sacrifice and tremendous suffering. He tells the story of his experience in the adventure of faith at length in his epistles. Prayer is an adventure of faith extremely costly. The milk and water sentimentality of many prayers costs us nothing; but the man who prays as the great saints have prayed, as the Lord Himself prayed in the Garden of Gethsemane, has found that it is a costly thing to adventure into the realm of prayer where the bloody sweat has bedewed the ground. Adventure in Christ's service is also a costly business. It cost the Son of God His life upon the cross. It has sent men into the wilderness to live with savage men in order that they may tell them the story of the cross and the Christ. It drove John Wesley up and down England trailed by mobs who beat and stoned him. It has sent tender maidens into the slums of great cities to be insulted and abused by beasts in the form of men. Adventure to these, all these, is costly business.

But the spirit of adventure is the source from which all great deeds have come. We emphasize very much the sober second thought, but the adventures of faith are largely the passionate first thought. The sober second thought gives a man a chance to think it over and listen to caution and discouragement. The passionate first thought drives him on, trusting in God, and accomplishes the deed while the cautious man is still counting the cost. Too much plan often ruins an enterprise. These are days of programs in the Church. We have programs for everything, and we leave nothing for the man or woman who dares to trust God, and who goes on expecting that in some way that cannot be anticipated God Almighty is going to show His power in giving success to those who are under His guidance. Just now the world is acclaiming a hero who won its applause by a daring deed of passionate adventure while other men were making preparations to go from New York to Paris. While other men were filling the papers with their preparations he got into a machine and went over. No doubt he did make preparations and did think out his adventure, but the launching without noise or tumult or boasting won the heart of the world. And that same spirit was in early Christianity, and it conquered nations before they awoke to the might of him who goes forth in the name of the Lord to do His will.—The Methodist Protestant.

Rekindling Altar Fires.

Dean Inge, in his very suggestive book on "Personal Religion and the Life of Devotion", makes it perfectly clear that the development of spiritual life is not a super-imposed gift from God, but something that calls for the most strenuous, cooperative effort. The vision of God must be sought with enthusiasm. It is only when we seek Him with our whole self that the quest succeeds. In these days of self-complacency it is well to remind ourselves that the flame of our soul may be extinguished. It is a sad sight to observe a man who was once a "burning and shining light" lying there a smouldering ember. Life was once enthusiastic and sacrificial, service was rendered with bounding joy, "but the cares of the world and the deceitfulness of riches damped down the first, and they became commonplace and ineffective".

The tragedy is all the more pathetic as we observe the unawareness of the man. The change had come so gradually that he wist not God had departed. The influences which work in this direction are so insidious in the Church and the world that we should guard the holy fire with intense vigor and by private prayer and corporate worship renew our experience of the Unseen every day.

"O Thou, who camest from above
  The pure celestial fire to impart,
Kindle a flame of sacred love
  On the mean altar of my heart!

"There let it for Thy glory burn,
  An inextinguishable blaze,
And trembling to its source return,
  In humble love and fervent praise.

"Jesus, confirm my heart's desire,
  To work, and speak, and think, for Thee;
Still let me guard the holy fire,
  And still stir up Thy gift in me."

The cause of this lack of interest in religious exercises lies somewhere. It does not lie in the fact that we have substituted social service for individual devotion. These two are joined together. Out of the heart of fire will flow the life of zeal for others. Every bit of social service has its origin in the religious experience of ourselves or our fathers. When this service becomes attenuated, the indication is we are a long way from the source. In Charles Wesley's hymn, the desire to glorify God and save the soul is followed by service to the present age. We must search elsewhere for the decline of devotion. There is a record of the threatened removal of the lamp of the Church because of the dimness of its light. The condition that threatened the life of the Church was due to the members having lost their first love. The heart of religion is not intellectual assent to a creed formulated at a church council, but loving loyalty to the Person of our blessed Lord, who lived for our example, died for our sins, and arose for our justification. If the flame of passionate love continually burns in the heart, the dynamic for service will be sufficient, for the mightiest force that has ever moved in the hearts of men is the constraining love of Christ. As St. Augustine reminds us, "One loving heart sets another on fire". Is it not reasonably sure that the dimness of the flame is due to a loss of love?

The Christian pre-eminently is one who has responded to the love of God as revealed in the cross. This is the very center of the Christian's life. Dr. P. T. Forsyth, in his notable book on "The Cruciality of the Cross", says: "We speak of what is the life-power of the moral world and its historic crisis, the ground of the Church's existence, and the sole meaning of Christ Himself. Christ is to us just what His cross is. All that Christ was in heaven or on earth was put into what He did there. And all that man's moral soul needs doing for it eternally was done centrally there. Neither cross nor Christ is simply a historic fact by which we order our mental calendar; they make the sun in our heaven, the force in our world. They make our vital center, not as mere facts, but as sacraments; not for their occurrence, but for their significance; not because we reckon from them, but because we live from them." Christ is to us just what His cross is: the supreme revelation of the love of God to which we respond. It is this love for Christ, passionate and sustained, that will supply energy sufficient for the task to which we are called.—Presbyterian Banner.

A Love Letter Five Thousand Years Old.

Archaeologists are continually making surprising discoveries among the rubbish heaps that mark the sites of the vanished cities of Mesopotamia. It is not so long ago that this remarkable legal code of King Hammurabi was found among the ruins of Babylon inscribed on a large and irregular stele. That carries us back to two thousand years before Christ, but the recent discovery at Tello, Nippur and Ur in Chaldea of clay tablets nearly or quite a thousand years older carries us back to what we consider as the dawn of civilization.

We find that the people who dwelt along the Tigris and Euphrates so long ago were both civilized and cultivated and wrote letters much like those we write today. Among the discoveries is this delightful little letter scratched by a young man on a clay tablet and sent to his beloved:

"To Bibea, thus says Gimil Marduk: may the gods Shamash and Marduk permit thee to live forever for my sake. I write to inquire concerning thy health. Tell me how thou art. I went to Babylon, but did not see thee. I was greatly disappointed. Send the reason for thy leaving, that I may be happy. Do come in the month Marchesvan. Keep well always for my sake."

Does it not seem strange that this eager inquiry of a lover after the health of a girl who has been dead for fifty centuries perhaps should so long have survived both the man and the maid and come to be seen and read today by men who live thousands of miles beyond the limits of the little world they knew!—Youth's Companion.

Until Helen Keller was seven years old her teachers had given her no religious instruction. When she reached the age of twelve years Phillips Brooks began to tell her about God, and what He had done, how He had loved men and what He is to us. The deaf, dumb and blind child listened intently, as her teacher interpreted Mr. Brooks' words, when she said, "Mr. Brooks, I knew all this before, but I didn't know His name."

For the Young Folks

The Lord Kens Best.

The Lord kens best, and so I rest
In His love weel content;
For this I find, God aye is kind,
Whatever may be sent.

In mony ways, through mony days,
God seeks me to be blest,
And aye I see a' comes to me
I love, for He knows best.

Whatever ails, God never fails,
When He's put to the test.
So come what may, aye this I say,
The Lord Himself kens best.
—D. Honeyman in British Weekly.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Jesus and the Sabbath.

M. L. G.

How should we keep Sunday? Is it right to go to church and Sunday school and then do for the rest of the day as we would any other day? Is it wrong to have the usual games? How shall we know what Jesus would have us do?

Our Best Friend seemed to have one rule about the Sabbath of His day—that it was made for man, not man for the Sabbath. It is not a burden, but a gift. So great a gift that the day should come as a special joy and blessing. He would heal, despite the cries of His enemies, that to do so much was Sabbath-breaking. And in healing He gave more reason than those poor crippled and paralytic ones had ever had, to praise God for the Sabbath.

But it was His custom to go to the synagogue to worship God. He who Himself shared the Divine nature went with the village folk of Nazareth to their Sabbath service. Could He have communed with the Father better among the hills, in the desert? Of all who trod their ways He most loved to go apart for rest and prayer. But He does not seem to have found in their quietness and beauty a reason for neglecting to gather with the neighbors in the little synagogue. We who are His friends have a greater reason than any could have had in those days, to rejoice in our rest-day. For it is not the old Sabbath, but the first day of the week, every one an Easter Day; and we who know Him risen, may learn each Sunday more of what His undying life can mean. Let us not feel it a burden, but a happy and eager quest to learn of Him. Do not be content with any Sunday, no, nor any service, of which you cannot feel that you have learned of Him.

I think, then, the question of how much church-going, how much amusement, will settle itself, when we purpose to use our rest-day for such a lesson. "Learn of Me," He said, "and ye shall find rest."

He means His friends to be happy. He did not come to restrict their lives, but to give them life more abundantly. Anyway, then, of learning of Him, of worshipping Him, of showing mercy to our brother, of being glad in a way He could share, is the right way to keep Sunday.

Princess Patty and Her Crown.

Princess Patty's father was the ruling king in the land where they lived, and Princess Patty was to be the queen when she grew up. She was a very beautiful child, but she thought because she was some day to be the queen that she should have everything she wished for, and it was the custom in that country to give the little princess everything that she expressed a wish for. When her father went away on a long journey he did not change this custom. The only thing he provided for in this matter was that only on certain conditions was the little princess to be allowed to wear her beautiful crown. Of course she wanted to know what these conditions were, but no one would tell her, because her father had thought best that she should not know. In the meantime the beautiful little Princess Patty went right on wishing for lovely things and getting all of them, except, of course, the crown. At first she was very angry about the crown, but she soon saw that it did no good to be angry; so she gave up thinking about it any more than she could help.

If she were driving along the road and saw beautiful flowers or lovely fruit in a garden, she asked for it, and no one ever denied her request. If she saw other children playing with something that she wanted, she asked for it, and they gave it to her as if they were pleased for her to have it.

Then one day, as she was driving along the highway, she saw Brownie and wanted him. Brownie was a dear little Shetland pony with his blue-eyed Mistress Jane riding happily on his back, and the two of them looked so gay and joyful that the princess asked for Brownie at once, hoping that she would soon feel as gay as little Jane looked. When the Princess Patty asked for Brownie, Jane climbed bravely down from his comfortable, shaggy back and, hugging him hard around the neck, she laid her cheek against his head and said good-bye to him. He had been just the gayest little pony in the world, jumping up and down on all four feet at once and running and jumping as a big shaggy dog might have done. With little Jane he lived in a tiny stall in a small stable on the edge of the woods, where Jane's father and mother had their home. At the king's palace he had a wide stall in a great white stable, but he was very homesick to go back to his Mistress Jane, and, try as she would to make him play, the Princess Patty could not seem to make him happy again. He was very good, though, and would try patiently to do her bidding when she rode him out on the highway or through the woods.

One day she rode him into the woods, and they came very near to where little Jane lived. It was too much for Brownie, and, while the old knight who was riding with the little princess got down to remove a stone from the shoe of his own horse, Brownie bolted down the path and brought the little princess up to the little white gate where Jane was watering the roses in her mother's flower garden.

"What beautiful roses you have!" said the little princess. And Jane at once cut some of the most beautiful of them and gave them to her.

"Why do they grow so beautiful here?" asked Princess Patty.

"I think it is because we love them," Jane replied.

"Have you bought you another pony?" asked Princess Patty, seeing how very happy Brownie and little Jane were to be together again.

"Oh, no!" said Jane, looking down to keep the tears from showing, "my father did not buy Brownie. A man gave him to us when he was very small, tnd we nursed him back to health until he grew quite big and strong."

"Was it because you loved him?" asked Princess Patty.

Jane smiled. "It may have been," she said slowly, "for I do—I did love him very much."

"I'm going to give you a new pony," said Princess Patty, but she couldn't help seeing how Jane's eyes rested longingly on Brownie, while the idea of a new pony didn't even bring a smile to her face. Then the princess did something very strange for her to do. She climbed down off of Brownie's back and said to Jane: "Here, Jane, take Brownie back for your very own horse. You love him, and he loves you."

"Don't you like him any more?" asked Jane in astonishment.

"Oh, yes," replied the princess; "but I want to do right, and I think you should have him."

Then the old knight rode him home to bring another pony for the princess, while she remained to play in the garden with Jane.

"Why did you give the pony back to the little girl?" asked the old knight gravely as they rode to the palace together.

"Because she loved him, and I wanted her to be happy. I should be ashamed to be always thinking of myself first instead of trying to make others happy."

When they reached the palace they found that the king had returned, and that night he said the princess should wear her lovely crown.

"Now that you can think of others," he told her, "and deny yourself for their happiness, you have earned the right to wear your golden crown."—Christian Advocate (Nashville).

The Jolt.

Part II.

All appearance and intentions to the contrary, Free was not studying. He was congratulating himself on being as good as elected to the treasurership and the position of cheer leader. Both offices called for a great deal of hard work, but that brought the good will of his classmates, and Freeman placed an enormous value on what folks thought of him.

Resolutely casting these thoughts aside, he dug the fingers of one hand into his hair and began to study. The result was that he passed three examinations, in which he felt sure he had done very creditably.

He was not so successful in geometry, for he steadily lost time by having to do some reasoning that should have been done long before. Some of the problems he worked out conclusively. Three of his proofs sounded very unconvincing, but when the professor called time he had entirely or partially proved eight.

Leaving the class-room, Freeman passed down the hall and sat on the window seat at the end, gloomily looking out. His chum came along and shook him.

"Wake up, old boy; it's a beautiful day. That's my last exam., and I'm as happy as a lark. Say, you aren't in the dumps sure enough, are you? What's the matter?"

"I'm afraid I flunked, Phil."

"Huh, I'm not afraid you did! You

never came near flunking in your life. I guess you won't begin this late."

Free shook his head: "No use trying to cheer me up—I know! I didn't prove anything about three of them."

"Whew! You certainly did touch them lightly. But come home with me to lunch. It won't do any good to worry."

"I don't want any lunch."

Phil finally persuaded him to go and somewhat cheered Freeman by his theory that a good student always imagines he has failed if he hasn't made as brilliant a success as usual.

"Why, you're always fortunate!" comforted Phil. "Besides, I don't see why you should worry. You know Professor Carnes recommended you for that position in the lumber mills."

"That is what worries me," Free confessed. "If I have to take geometry again next year I'll have more than I can do."

"Don't try to make me believe you're overworked. We want you for our next student president. That's supposed to be a secret, but I believe the majority of the fellows will be in favor of you."

Freeman forgot his trouble at once in plans for the future. Nor did they return to him until the report of his grades was handed to him a few days later. Though he caught his breath as he saw how near he had come to failure in geometry, it did not really dampen his spirits. That he had passed at all was a miracle.

Phil looked over his shoulder. "Every one of us will be seniors next year. Boys, this calls for a celebration! We'll raid that 'weenie' stand on the corner."

Freeman separated himself from the group as Mr. Carnes beckoned to him. The older man put a letter into his hand. Free glanced at the letter-head of the Kewanee Lumber Mills and called to the boys that they were not to wait for him. He had pulled the letter out and begun reading even before he dropped into a seat.

A. N. Carnes,
Morello, Oklahoma.

Dear Carnes:

Thank you for replying so promptly to my request. I have investigated the record of the young man you recommended. It speaks for itself.

His grades for the first two years in high school show that he must be unusually brilliant and that his work was pretty steady as well. But this year his steadiness seems to have failed. Though some of his grades are high, others are very low. The average is good, but we fear the young man could not be trusted. I suspect you did not consult this record. I have found that it is not best to judge a man on personal acquaintance alone.

Respectfully,
J. C. MORRIS.

Freeman's spirits soared as he read the first few sentences, but then they sank so suddenly that he sat motionless. The sun still shone, but all the world was clouded. The boy shivered, then suddenly went hot with anger. He crumpled the letter and, throwing it down, stamped upon it. Not to be trusted, indeed! Did not his classmates trust him with any work that required energy and ability? His teachers had never hidden the fact that they had confidence in him.

The tempest raged within for a brief time. But Free knew Mr. Morris had been quite fair in his judgment. The man did not know Free's good qualities as the boy's friends knew them. He had consulted the record, the only fair course in business. The row of grades ranging from ninety-six to seventy-five, over which he had been so hilarious a few minutes before, shamed him now. Though he had passed with a good average, it was not a good record.

But while he sat here the Athletic Association was meeting to elect officers. On a sudden impulse Free sprang up and hurried to their room. As he opened the door he was met with a rush of cheers.

"Here's our little old cash handler," cried Phil, and the others cheered frantically. The chairman told Free he had just been elected to the treasurership. In the face of this the impulse on which he had come seemed very foolish. He would leave things as they were.

These boys would misunderstand, he thought, and yet he wanted their respect more than ever before. But something compelled him to carry out his hasty resolve, and he found himself telling them they must elect some one else. He would not have time for the office next year.

Then he caught Phil's eye, and together the boys left the room.

"I should have remembered how busy you were," Phil told him. "Of course it would be a good deal of work to be athletic treasurer and student president, too."

Free looked at him in dismay. "I'd forgotten that. You mustn't let that plan go any further, Phil."

"Say, what's the idea? You haven't gone and reformed or something, have you?"

Free pulled the letter from his pocket and handed it to Phil. "No. I just got a jolt that waked me up, that's all."—King's Treasury.

Sir Cooky Jar.

Sir Cooky Jar is fat and brown and rather plain and old,
And yet the children all declare he has a heart of gold!
And every evening after school they hurry out to see
Their plump brown friend, whose welcome is as warm as warm can be!

"Just help yourselves," he seems to say. "Another, Ted? That's right!
There's nothing like a day at school to 'rouse the appetite!
And cookies mend the worries that those tiresome fractions cause;
Yes, children all like cookies. It is one of nature's laws."

Sir Cooky Jar is rather old; he's brown and fat and plain,
And yet the child who meets him once is sure to go again
To visit him! And all insist they'd have to travel far
To find another friend as kind as old Sir Cooky Jar.

Brownie Ben's Picnic.

Once upon a time there was a little wee brownie named Ben, who lived in the top of a big pine tree in the middle of a cool green forest. One day, as he sat at the door of his little house, sewing up a tear in his coat with a green pine needle, he heard some one singing and laughing. He looked down through the branches of the pine tree and saw coming along the path three children with a woman, who carried a big, big lunch basket. They were Mary and Billy and little Annette, with Sarah the Nurse.

"Oh, look!" cried Mary. "Here's a lovely place for the picnic, right under this tree."

"Fine!" cried Billy. "You can sit here, Sarah, and rest, while we go hunt for ferns down by the brook."

"Give us each an apple before we go, Sarah dear," Mary begged, and Sarah opened the big, big basket and took out three red apples.

"Goody, goody!" cried little Annette. "I'm so glad we're having a picnic!"

And off scampered the children, while Sarah sat down at the foot of the tree to take a nap, quite forgetting to put the cover back on the basket.

"Now, what in the world can a picnic be?" thought Brownie Ben, peeping down from the top of the tree. "Where do they keep it? I expect it must be in the basket with the apples, because I can't see it anywhere else."

He crept down the tree very carefully to the lowest branch, and then crawled out until he was right over the basket. "Now," he thought, "if I look very hard—"

"Bang! Bang!" went a sudden clap of thunder.

It startled Brownie Ben so that he lost his hold on the lowest branch and dropped—pop!—right into the basket.

It startled Nurse Sarah, too. She jumped up right away and called, "Come, come, children, quickly! There is going to be a storm. We must hurry home before it rains!"

The children came scampering. Nurse Sarah picked up the lunch basket, put on the cover, and, almost before Brownie Ben knew what had happened, they were all rushing down the path. The apples bumped up against him and bruised him a bit, while once he thought a big pile of sandwiches was going to tumble right on his head! He was glad when they reached the children's home and Nurse Sarah put the basket down in a corner of the porch. It took five and a half minutes to catch his breath, and by that time the rain had commenced to pour down.

"Oh, dear," wailed little Annette, "it will be so wet we can't go back to the woods today at all."

"But I've got to go back," thought Brownie Ben. "How shall I ever get out of this basket?"

He peeped through the holes in the basket work and saw something that almost made him forget his troubles. Billy had brought out his scooter and was running it up and down on the porch. Brownie Ben had never seen a scooter. He thought it was the most wonderful thing.

"When I get out of here," he thought, "I am going to get one just like it and go whizzing down the paths in the woods. But how am I ever going to get out?"

A little sparrow flew on the porch to pick up some crumbs. Brownie Ben called to him, "Mr. Sparrow, won't you please lift up the top of the basket and help me out?"

"Not I," called back the sparrow. "I'm too busy," and away he flew.

Then a fresh breeze came blowing against the basket, cool and pleasant after the rain. She whispered in to Brownie Ben, "Why don't you do something? Why don't you try to help yourself out? That's the best way."

"That's an idea!" said Brownie Ben. He looked around him in the basket. There were, oh, so many sandwiches! Why couldn't he pile them one on top of another, like steps, until he could reach the top of the basket! At least, he could try.

It was hard work because the sandwiches were nearly as big as Brownie Ben himself, but he pulled and tugged. Once the top of one of them came off, just as Brownie Ben stepped on it. He pulled and pulled, but he was stuck. It was a jelly sandwich, and his feet got stuck so fast he could hardly pull them out, and he had to try several times.

At last he got it all ready, a beautiful sandwich stairway! He climbed up, and pushed and pushed at the cover with his head until finally—pop!—off

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it came.

"Oh, look!" cried the children. "The top has come off the basket! Just look! Sarah, come, see!"

But Brownie Ben didn't wait for Sarah or for any one else to come and see. He jumped down from the basket and scampered off as fast as he could to the pine woods.

The rain had stopped now, and the sun was shining when he reached home. How happy he was to be back! With fern to steer with, he made a fine scooter like Billy's.

He tied a blue bell that grew by the brook on the front, to ring so that the wood folks would hurry up and get out of the way when they heard him come whizzing along the path.

All day long he raced happily up and down and up and down the paths of the cool green forest.

"I see you're safe back home," the breeze called to him, "and I see that you've made your own scooter, too!"

"Yes, indeed," Brownie Ben called back. "You were right, Miss Breeze. You can get things done as soon as you try to help yourself—and it is loads of fun, too!"

And Brownie Ben went whizzing away on his scooter.—Child Life.

"Good" and "Pleasant".

"Are you good now?" asked a mother of her little girl through the keyhole of the "naughty room". The answer came back in a tearful little voice from which the sulkiness had all vanished: "Yes, mamma; I's good, but I isn't pleasant."

"All right, darling," answered the mother, cheerfully. "I'll wait for you here; be real quick, won't you?"

In about two minutes the little girl pushed the door open (it was never locked) and came out with a radiant, tear-streaked face in which was no shadow of naughtiness. She was not only "good", but pleasant—a state of mind which both she and her mother thought was an essential part of goodness.

Alice Cary, who wrote so many beautiful poems for children, says that in her home it was ever the household rule and habit for each to quietly take herself out of the way whenever she felt the beginnings of naughty times coming on, to stay out of the way while they lasted.—Exchange.

You may grow to be a man in Christ, but you must not grow out of childlikeness.



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Deaths

WETMORE: Died, very suddenly at sunrise, August 30, 1927, at his home "Struan", Arden, North Carolina, THOMAS BADGER WETMORE, only son of the late Reverend Thomas Wetmore and Susannah his wife, agend twenty-six years.

"Young men, be strong."
"Blessed are the pure in heart."

SHAFER: Died, August 21, 1927, in Union Memorial Hospital, Baltimore, Md., MRS. LORELLE WHARTON, wife of the late Charles A. Shafer. Interment beside her husband in Elmwood Cemetery Charlotte, N. C.

IN MEMORIAM.

WILLIAM CABELL BROWN.

At the first meeting of the Richmond Clericus after the summer vacation the thoughts of all were turned to the sad loss of our Bishop. It was his custom frequently to visit the Clericus and oftentimes he had a message for us taking into his confidence those whom he knew were interested in the problems of the Diocese and General Church.

While we realize the great loss to the entire Church, we of the Richmond Clericus will miss keenly his counsel and splendid sympathy and friendship. Bishop Brown had a most unusual career. He seemed by the very circumstances and experiences of his life especially fitted and trained for the great work to which he was called and the high position of leadership which he assumed in the Church's work. His exact scholarship and long teaching experience, together with his undaunted missionary zeal, stood him well in laying deep and strong the foundation of the Church in far off Brazil. Perhaps no one man in the Church could have accomplished what he did here; and he brought back with him from the mission field that which fanned into even brighter living flame the spirit which has always characterized our diocese.

His position as teacher and master of the Episcopal High School was of great value when he undertook the establishment of the Church School system of five secondary schools in the Diocese. Notwithstanding the many difficulties that confronted him, and amid great discouragements he moved forward and accomplished the founding and carrying to great success our Church School system.

But Bishop Brown will be remembered not only as a great missionary Bishop and scholar, nor alone for his splendid Christian statesmanship. but he will live longest in the hearts of the many who knew him as a man of God who had caught the true spirit of the Church and moved among men as a gentle teacher and preacher of the love and power of his Master.

We of the Clericus will be among those who feel most deeply his loss, for he was one of us. It is pleasant to remember that the last act of his Diocese was to express its deep appreciation of his self-denying work and its love for him in granting him and urging him to take a long vacation and much needed rest and planning for him and Mrs. Brown a vacation in England.

Our hearts go out to his family in loving sympathy and many are the prayers that their courage and strength will not fail and that "as their days so shall their strength be".

W. H. BURKHARDT,
BEVERLEY D. TUCKER, JR.,
PHILIP A. ARTHUR,
Committee of Clericus.

THOMAS SHELTON WATSON.

Entered into rest, THOMAS SHELTON WATSON, at his residence in Charlottesville, August 27, 1927, son of Thomas Shelton Watson, Sr., and Elizabeth Shelton Morris, his wife. He was born at Bracketts in the beautiful Green Springs County, Louisa County, Va., on March 15, 1856, and reared in the atmosphere of a God-fearing Christian home, built by his great-grandfather, James Watson, of Fonia, for his son, Major David Watson, in 1777, where was also born his father who lived and died there; a home enriched by the traditions of the Morrises, the Watsons and the Taylors; families ardently Virginian, and who founded and supported St. John's Episcopal Church in that community. He was educated at the Virginia Military Institute and married Julia Leiper Taylor, daughter of Henry Taylor and Mary Watson, his wife, of West End, which adjoined Brackets, where lived her Uncle David Watson, Major First Regiment Virginia Artillery, mortally wounded at the Bloody Angle, Spotsylvania, May 10, 1864.

The life of Thomas and Julia was passed in the true happiness of an ideal devotion. They were blessed by a son, James, whose boyhood gave promise of an affectionate and brilliant career. Death claimed him as a youth. Truly it may be said of him "He never gave his parents pain, save when he died". Their lives were saddened, but God's mercy sustained them, and hand in hand this Virginia gentleman and his dear wife descended the hill of life till the parting came, leaving her the memory of a gallant gentleman and devoted husband.

JEANIE TURNER CARTER.

In, as it were, a peaceful sleep, entered into eternal life, at Carter Hall, Warrenton, Va., on June 23, 1927, JEANIE TURNER CARTER in her 82nd year. She was the wife of Edward Carter of Glen Welby, Captain of the Eighth Virginia Infantry, Pickett's Division.

She was the daughter of Edward C. Turner and Sarah Beverley, of Kinlock, Va. She is survived by her husband and four daughters: Rebecca Welby Carter, Sarah Beverley Stewart, Mary Carter Foster and Nina Carter Heineken, also six grandchildren and six great-grandchildren.

Just budding into beautiful womanhood, as the horrors of the Civil War burst upon the country, she early in life enlisted as a follower of her Master and faithfully and brightly her light shone. A life so close to God that it attracted many others to enlist, and several were influenced by her to go to the Seminary and study for the ministry. No one knows the number of those whose lives she sweetened and influenced for good.

The writer, once her Sunday School scholar, being gratefully thankful for her guidance. Later in life, when a dark hour came, she came, as she probably did to many others, at such times, to bring a message from Him which is intended for us all, "I will never leave thee nor forsake thee".

Should an account of Stewardship be called for "up yonder", she will be one of those who will be able to say "I have finished the work Thou gavest me to do", "I have fought a good fight". I have kept the faith, and the answer will be "Enter thou into the joy of thy Lord".

R. B.

CHURCH INTELLIGENCE.

(Continued from Page 16.)

of the Diocese of Washington, D. C., will enter upon his duties. Both St. Andrew's and the Church of the Advent have remained open, as usual, efficient substitutes, filling the place of the absent rectors in each. Within the Diocese the parishes have been equally well cared for, though Christ Church, Bowling Green, at present mourns the loss of its beloved rector, the Rev. W. W. Reese, called to the higher kingdom and its service August 17, following a stroke of paralysis a week previous.

With renewed energy the Church schools are rapidly resuming work, and Rally Day exercises will soon outline programs for the coming months.

Camp Woodcock for boys completed its second successful record, again combining with sport and recreation its helpful Conference for older members, under the auspices of the Brotherhood of St. Andrew. In addition to the regular supervision and guidance of Canon Frank W. Hardy, as chaplain, the Conference on Missions was conducted by the Rev. T. S. Kell, of Anchorage, and Rev. Ben F. Roller, priest-in-charge of Emmanuel Mission; on Social Service, by Canon J. M. Nelson, and on Religious Education, by the Rev. C. A. Ross, late rector of St. Stephen's.

Committees in charge of various departments of Church work are already actively busy, notably the committee planning the Every-Member Canvass for the Church's Program. The dinner for associated vestries will precede, as for several years the work at large, and Mr. Lewis B. Franklin will on this occasion be the speaker. Two clerical members of the National Council are also promised as aids in awakening interest in the work, giving special attention to the smaller points in the interior of the Diocese. Mr. J. B. Alexander, Diocesan Executive Secretary, is planning an exceedingly busy campaign for the term of activities at hand.

L. L. R.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Distressing News.

Word has just been received that the wife of the Rev. Clarence R. Wagner died in Scranton, Pa., from typhoid fever.

The Rev. and Mrs. Wagner went from Bound Brook, N. J., last spring to Haiti, where he was to direct the religious educational work of our Church. Mrs. Wagner, it seems, after a few months in Haiti, began to lose her strength and she came back to Scranton, her girlhood home, to recuperate. Instead, typhus, in her weakened condition, conquered the body.

The whole Diocese is grieved and shocked, as both Mr. and Mrs. Wagner are Bethlehemites. Mr. Wagner was born in Lebanon, educated at Leonard Hall and the General, and served in the Diocese. Mrs. Wagner was Miss Frances R. James, a member of St. Luke's Church, Scranton. Mr. Wagner is still in Haiti. Surely he will need the prayers of the Church.

The Rev. John W. Schmalstieg was married to Miss Dorothy Augusta Riegel, of Easton, Pa., on Labor Day, September 5, 1927, in Trinity Church, Easton. The rector, the Rev. Frederick O. Musser, assisted by the Dean of the Pro-Cathedral, performed the ceremony and celebrated the Holy Eucharist.

The Rev. Mr. Schmalstieg, for a while after his graduation, was Bishop Talbot's secretary. At present he is the curate at the Church of the Nativity, Pro-Cathedral, Bethlehem.

The Very Rev. D. Wilmot Gateson, who with his wife and four daughters spent the summer on the Isle of Guernsey, where he had charge of the old French Church Ste. Marie de Caspel, has returned. He held services in English and in French.

The Rev. S. E. Neikirk, editor of the Bethlehem Churchman, toured through Canada and returned home for September 4.

H. P. W.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Memorial Window Dedicated.

On Saturday, August 20, in St. Mark's Church, Honey Brook, the rector, the Rev. Richard Kemp, dedicated a beautiful memorial window, imported from Munich, Germany, through the company's American agent, Carl Mueller, Newark, N. J.

The window depicts "The Divine Sower", and is a gift in memory of the Trego family.

The ground on which the church is built and the old church-yard were donated by Mr. Vincent Trego in 1835.

UTAH.

Rt. Rev. A. W. Moulton, D. D., Bishop.

Service For Indians.

The seventh annual Bishop's Day for the Indians on the Uintah Indian Reservation in Utah was held on Sunday, August 7, at the Church of the Holy Spirit (Indian), Randlett, Utah. The Bishop, Archdeacon and clergy gathered at Randlett on the Thursday preceding to help in preparation, constructing an outdoor altar, rehearsing the choir, etc. Preparations were interrupted by a torrent of rain, almost unheard of at Randlett at this time of year. On Sunday the Rev. W. J. Howes, rector, and the Archdeacon began work at five A. M., and with the assistance of a young Indian and other clergy, laid the carpet and placed all the hangings. The Bishop was the preacher; the Rev. Mr. Howes, in charge of the Indian work centering at Randlett, was the celebrant. Others assisting or present were the Rev. Messrs. H. J. Johnson, of Roosevelt; Sterling Talbot, minister for the Indians centering around Whiterocks; E. D. Lewis, of Vernal; James Hayes, of Park City; Mr. Frank Connor, theological student and summer supply at Duchesne, and Mr. Frank Gregory, manager of the Emery Memorial House for students at the University of Utah, in Salt Lake City, who led the choir. Some hundreds of Indians and white people from all over the reservation composed the congregation.

It was a beautiful day. The colorful vestments and the decoration of the altar blended with the green of the lawn and the trees and made a wonderful setting for the hearty and dignified service. This annual outdoor service is one that is looked forward to by all the people living in the reservation country. More than fifty of our Indian and white communicants received. The Bishop's sermon was interpreted in Ute by Charlie Traverse, who is one of the leading Indians among the Utes, a communicant and active worker for the church, taking part in all the services at Randlett.

After the service, while the clergy and workers were meeting the Indians, the Archdeacon took charge of the Indian feast. With the assistance of Mr. Gregory and some of the young people, some seven hundred platefuls of good dinner were served.

About four the games, under the direction of the Archdeacon, began and for several hours Indian men and women and boys and girls had a joyous time with tugs of war, races and a game of shinny between two teams of Indian women.

As evening came near the Indians and visitors began to leave and the clergy, pretty well tired out, journeyed to Roosevelt for an evening service there in Trinity Church.

Personal Notes

The Rev. Aronah H. MacDonnell, minister in charge of the Chapel of the Incarnation, St. Helena, and Grace Chapel, Mt. Winans, Md., has resigned to become assistant to the Rev. S. Amore Caine, rector of St. Timothy's, Roxborough, Philadelphia, Pa. Mr. MacDonnell will enter upon his new duties on October 1 next.

The Rev. A. J. G. Dowie, missionary of St. Paul's Church, White Haven, and of St. David's, Sandy Valley, in the Diocese of Bethlehem, has resigned his charge, effective October 1.

On September 1 the Rev. Benjamin B. Lovett, D. D., assumed the rectorship of Memorial Church, Baltimore, succeeding the Rev. Page Dame.

The Rev. Frank B. Gaskill, missionary of St. George's Church, Olyphant, Pa., has resigned his cure and will leave October 1 to take work in the Diocese of New Jersey.

The Rev. Henry C. B. Thomas has entered upon his duties as rector of Sherwood Parish, Cockeysville, Md.

The Rev. J. A. Richardson, formerly rector of St. Mary's Church, Hamilton Village, Philadelphia, Pa., has accepted the position of lecturer in Church History and Polity at General Theological Seminary, New York City.

The Rev. C. Canterbury Corbin, formerly rector of St. Augustine's Church, Asbury Park, N. J., has accepted the call to be rector of St. Augustine's Church, Atlantic City, N. J.

Ordinations.

The Rev. W. A. Lillycrop, minister in charge of All Saints, Hamlet, N. C., was advanced to the priesthood in St. Martin's Church, Charlotte, on Sunday, September 4, by the Rt. Rev. Edwin A. Penick, Bishop-Coadjutor of North Carolina. Mr. Lillycrop's work as a deacon has been of a high order.

In St. Paul's Cathedral, Oklahoma City, S. D., on Monday, August 29, the Rt. Rev. Eugene C. Seaman, D. D., Bishop in charge of Oklahoma, ordained William George Marricott perpetual deacon. The sermon was preached by the Very Rev. John W. Day, former Dean of the Cathedral.

The candidate, who is seventy-five years old, was presented by the Rev. Eric Montizambert, rector of St. John's Church, Oklahoma. Mr. Marricott is to be assistant at St. John's Church.

Deaths.

The Rev. William A. Masker, assistant at St. Mark's Church, Washington, D. C., died of heart disease at his residence on Macomb Street, Sunday, September 4, and funeral services were conducted at St. Mark's Church on September 6 by the Rev. H. W. Stowell. Interment was in Rock Creek Cemetery. A number of the Episcopal clergy of the Diocese attended the funeral services.

Mr. Masker was born in Michigan in 1870. He was graduated from Racine College, Wisconsin, in 1890, and later received a degree from Columbia University. His theological training was received at the General Theological Seminary in New York, from which he graduated in 1893. In the same year he was ordained deacon, and was made priest the following year. During his career he was connected with Christ Church Cathedral in St. Louis; St. Mary's, Springfield Center, N. Y.; Trinity at Athens, N. Y.; St. James, Callicoon, N. Y., and also served as Dean of the Episcopal Cathedral at Salina, Kan. He came to Washington in 1915 to serve as curate of St. Paul's Church and two years later took the work at St. Mark's Church, which he held at the time of his death.

Mr. Masker was widely known as a competent linquist and was holding, besides his clerical duties, the position of chief librarian and translator in the United States Coast and Geodetic Survey. He is survived by his widow, Mrs. Catherine Masker.

M. M. W.

The Rev. W. Stanley Emery, for the past nineteen years rector of St. Paul's Church, Concord, N. H., died suddenly at his summer home in Hopkinton, a suburb of Concord, Monday morning, August 29, at the age of sixty-nine years.

The funeral was held in St. Paul's Church Wednesday afternoon. The Rt. Rev. John T. Dallas, D. D., Bishop of New Hampshire, conducted the service, the Rev. Godfrey M. Brinley reading the lesson. The committal was read by the Rev. James P. Conover, of Newport, R. I., for more than fifty years an intimate friend of Mr. Emery's.

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Once, when building a Church in the mountains I had to be there quite often, and stayed at the house of a gentleman, who, by the way, was raised near Emmanuel Church, Brook Hill, and naturally I thought to presume on his hospitality. His wife, however, was a Dutch Valleyite. At supper one night a very deaf aunt of the wife, sitting in an adjoining room, said something which I did not understand. Their little daughter, to the consternation of the household, repeated to me what she said: "An' Jane says 'he's here agin!'" History repeats itself, "he's here agin".

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Thoughts For the Thoughtful

"If you happen to be beaten, return to the charge."

"We confess our sinfulness in pursuing little things."

To love man we must know him; to know God we must love Him."

Endurance is nobler than strength, as patience is than beauty.—Selected.

We call love by the name of wisdom when it acts; we call wisdom by the name of love when it thinks and feels.

All human love is a reflection of the divine in the life of the upward looking man.

Great things have never been accomplished by compromise, and never will. If need be, let us fight and die for our convictions.—Rev. Wm. Porkess.

Where is your giving up point, your breaking point, your turning back point? This will determine everything in your career.—Marden.

We are approaching the end of an era. The Christian Church has reached a crisis in its career. It cannot go on as it has been doing. It has got to become more Christian or cease to claim to be the leader of the world.

Say not "I love the Lord" unless you find
Within you, welling up by day and night,
A love, strong, full, and deep for all mankind.
—Selected.

No labor can take the place of prayer. No learning can take the place of prayer. We are the followers, of One who prayed, and praying, won His triumph. In living in daily personal touch with God there is strength, as there is joy and peace, for the darkest mile of the untrodden way.—George H. Morrison.

To know Christ is the way to grow in holiness. Christianity is not a religion of rules. It is the religion of the divine example. Try to follow the blessed steps of the most holy life. Take His advice. Ask yourself in the moment of perplexity or temptation, what would He do if He were here? Nothing else will so surely lead us into the way of holy living.—George Hodges.

Take Joy home
And make a place in thy great heart for her;
Then will she come and oft will sing to thee,
When thou art working in the furrows; aye,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad—
Joy is the grace we say to God.
—Jean Ingelow.

Shall I wear mourning for my beloved dead,
I—a believer? Give me red.
Or give me royal purple for the King
At whose high court my love is visiting.
Dress me in green for growth, for life made new;
For skies his dear feet march, dress me in blue;
In white for his white soul; robe me in gold
For all the pride that his new rank shall hold.
In earth's dim gardens blooms no hue too bright
To dress me for my love who walks in light.
—Gertrude Knexels.

To move among the people on the common street; to meet them in the market-place on equal terms; to live among them, not as saint or monk, but as brother-man with brother-man; to serve God, not with form or ritual, but in the free impulse of a soul; to bear the burdens of society and relieve its needs; to carry on the multitudinous activities of the city—social, commercial, political, philanthropic—in Christ's Spirit and for His ends; this is the religion of the Son of Man, and the only meetness for heaven which has much reality in it.—Henry Drummond.

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EDITORIALS

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SHRINES

Old St. James' Church in North Fifth Street, Richmond, 1874, 1875, along that time. A summer Sunday afternoon service. A small congregation, all its members neighbors and friends, most of them near or remote kin to each other; a choir of three or four. Soft fading of the daylight to the coming of the gloaming. Through the open windows glimpses of boughs and leaves of a venerable tree swaying gently, glints of waning sunlight on the Westernmost tips. The Rev. Joshua Peterkin, in his white surplice at the reading desk, magnificat being recited—"My soul doth magnify the Lord".

He sought no oratorical or dramatic effects, did not intone. Maybe he never had taken a lesson in rhetoric. Maybe he needed no teaching, but that of his own humble, beautiful, pure soul. He so spoke the words as to tell us that his deep reverence and awe were mingled with the strong love of a faithful son for an affectionate father, made us feel that Heaven and earth indeed were filled with the majesty of the glory. Almost invariably he made the hymn:

"Inspirer and Hearer of prayer,
Thou shepherd and guardian of thine"

and he would repeat all of it, as if each line was a separate luxury and happiness, as, doubtless, it was, and send the meaning of it into our hearts and memories as the organ and the singing voices could not. The peacefulness and restfulness, the quiet and quieting beauty and glory and loveliness of it all.

Perhaps I am the one person living who recalls those services in the tranquil hush of the Summer Sunday afternoons in a part of the city where then was no disturbing traffic. They have been part of me—the best part—through more than fifty changing, sometimes stormy, years and among widely varied scenes and conditions, making within me a serene, sequestered shrine from whence came sweetly soothing and cleansing influence and aspiration for higher and better life and thought. Many, many thousands of us of the laity have had like experience, have gathered from pulpit and reading desk, from the personalities and examples of our rectors and pastors such sacred, saving memories, to live with us, to help us in hard grapples with our evil inclinations and weaknesses, to go with us and comfort and bless us to the ending of our striving and toiling here.

Gratefully and tenderly understanding what these shrines of ours have been and are, have done and yet do, for us, it is not to be wondered at that we cannot become too old to feel our fight bristles rise when a coarse, sordid vulgarian like Sinclair Lewis, for instance, busily nosing for dollars, coarsely assails the Christian ministry. It is not to be wondered at that we are moved to contemptuous indignation and disgust when shallow scholars endeavor to instruct us that the ideal condition is to be attained by crushing and desecrating our shrines, by uprooting our souls and faith, casting them away as weeds, and existing with only the fragile, frequently rusted or worn out, always untrustworthy human intellect.

Nor is it cause for question of our loyalty or tempers when, however deep and deeply ingrained our respect for the clerical office, we resent, instinctively and irresistibly, every appearance or suggestion by any of the clergy of regarding their work as a mere business or trade. The countless thousands of us who have our hidden lovely shrines, created but yesterday or so long ago, from which we draw peace and strengthening in sorest troubles and temptations, are repelled and chilled when we hear a clergyman, of any faith or creed, gabble through his service and prayers and gallop through his sermon like a hired man hurrying to finish his job and be done with it. Earnest, devoted, faithful men of the clergy fall into such bad habits, as we of the faity fall into habits far worse. Some of them concentrate thought on personal service until they come to regard the public service as formal routine duty, incident, to be disposed of according to rule and ritual. Some may be nervously apprehensive of keeping congregations too long, others may yield to pressure from choir to allow more time for ornate music. They may be induced, one way or another, to forget the men and women in the pews and galleries before them, there with the sins and troubles of the past week, and many weeks, and the cares and dangers of the future heavy upon them, craving and yearning for rest and comfort, consolation and hope. They may forget sometimes to realize that intonations, expression of the countenance, conveyance of earnestness and belief and purpose, the many impressions that can be given from pulpit and desk, may live long after the preachers have finished their work and gone.

Mr. Peterkin—I believe he was made a Doctor of Divinity, but he was healer of souls by Divine appointment long before the earthly title was conferred—was simple and plain. Elaborate elocution, labor to win admiration, were as far from him as heresy or selfishness. He gave us in the pews what we longed for and needed, because his heart and soul were in every word of the service and hymns he read, with the same modest intensity of zeal to serve God and do good to man that directed his parochial work.

He was not unusual. He is named here only because of the individual recollection and experience. The great majority of the clergy of now have his spirit and intent, as we of the laity realize with gratitude to the Almighty and to them. May all of them keep always in mind our

needs and their own opportunities, establish shrines of beautiful, comforting and purifying memories in the hearts of the present and on-coming generations as their saintly predecessors did for the generations now ready to depart and make way for the new, fresher and stronger.

ALFRED B. WILLIAMS.

IRREFUTABLE

"Irrefutable," that it seems, is the word in high science for infallible. That the Bible is infallible we are warned against saying, lest we fall into idolatry of a Book; but that evolution, according to Darwin, is "irrefutable", we should loudly acclaim, that we be not classed with obscurantists and enemies of "science".

Sir Arthur Keith, an outstanding man of science and justly distinguished for his scientific attainments, declares that Darwin was right when he taught that man has been raised by means of **"biological forces that can be observed and measured** from a place among the anthropoid apes to that which he now occupies.

In his address as President of the British Association for the Advancement of Science, he is reported as saying that the evidence for this derivation of man from the ape is **irrefutable.** He further is quoted as saying that he speaks "as foreman of the jury—a jury which has been empanneled from men who have devoted a lifetime to weighing the evidence".

And so we have in due form an infallible dictum by an infallible authority.

The statement, "God made man in His image", may be freely regarded as a fallible declaration made by a fallible authority.

But the dictum, **"Biological forces,** which can be observed and measured, made men out of apes", is "irrefutable" truth, set forth by irrefutable authority.

It is well for us to know just what these distinguished scientists mean when they say "Evolution". The majority of writers and speakers use the term in the vaguist sort of way. In popular speech it is any sort of development, true or false, real or figurative, whether it be of the locomotive from the tea-kettle, or of an oak from an acorn, or of all living organisms from protoplasm.

But Dr. Keith in his address, as reported in the press, makes it clear what the scientific term, evolution, really means and implies. Its fundamental postulate is the **transmutation of species,** i. e., the making of the existing fixed species out of prior species, by means of forces that may be **measured,** and that are by consequence **material.** It proceeds on the assumption that, some millions of years ago, **natural forces** caused species of creatures of a lower order to become species of creatures of a higher order. The whole grandiose theory stands or falls on the truth or falsity of this dogma (for dogma it is in the opinion of many scientists) of transmutation of species by means of resident forces. Protoplasm, however it may have come into existence, has involved in it everything—life, capacity for growth, capabilities for evolving all creatures from the worm up to rational, self-conscious man. All that is needed is the all-sufficient germ and plenty of time—"biological forces" will do the rest!

Evolutionists take care in their addresses and other writings, not to mention, even under their breath, an intelligent and purposeful Creator. They do not need Him; all the creating they want, they get done by commeasurabie forces.

Sir Arthur Keith, on the great occasion of taking his seat as President of one of the most august scientific assemblies in the world, knowing that he is speaking to a world audience, lays down what evolutionists consider indisputable science—as certain as the centrality of the sun in our planetary system. He declares with solemn emphasis, that the following postulates are "irrefutable":

1. Man is the descendant, along with our present species of apes, of a creature somewhat like a Chimpanzee.

2. About a million years ago this chimpanzee ancestor produced the apes and men, and then disappeared.

3. This transmutation from animal to man was accomplished by biological forces capable of being measured.

4. The mentality of man, despite his marvelous capacities and intellectual achievements, differs from that of the ape in degree only, not in kind.

That amounts to saying that man is developed ape; and ape is undeveloped man.

Such appears to be in these matters according to this great scientist, the accepted creed of real evolutionists. It is a great gain to have this made very, very clear to all Christians, by one whose authority is undoubted. When we recall the mockery, the satyric scorn, the withering sarcasm, that were heaped upon those who opposed the teaching of evolution in state-paid schools, how they were held up to the contempt of the world's intellectual, as bigots, blindly intolerant toward scientific truth and enemies of scientific progress, it is well to have it made quite plain what this travesty of science wishes to teach our youth. Dr. Keith is our authority that evolution teaches that men are just animals, under the urge of necessary forces. Self-conscious personality and responsible freewill are in this scheme nothing more than highly developed instincts of the monkey—the same in kind with the necessity driven impulses of the beast. To call this by the fair name of science, is a wicked misuse of language. This thing is but one more phase of the old, outworn materialistic philosophy that obliterates moral distinctions, that puts virtue and vice in the same class, their differences being of degree and not of kind, and that makes man an irresponsible and irrational animal.

Why should we not insist, and that in the name and in defense of science, that this philosophy of the jungle and of the slime be banished from our tax-supported institutions? In schools in which the Bible is prohibited, shall this dogma of animalism be taught as "irrefutable" science? And shall those who stood against it be branded as obscurantists and religious bigots?

Dr. Keith knows quite "irrefutably" what natural forces were doing a million or so years ago. He is sure on irrefutable evidence that a creature like a chimpanzee, about a million years ago, was enabled by means of commeasurable forces to evolve apes and men. A million years is quite a lengthy bit of time, and yet Dr. Keith's jury can look far back there and see biological forces changing chimpanzees into men and monkeys. Great is this "science"!

The marvel is that those forces working such wonders a million years ago should, during the following millenniums, stop their activities—nay, should come to operate in just its opposite way. Instead of evolving more men out of the far more likely material found in the higher sort of monkeys, these forces no longer transmute creatures into men. Instead of working continuous changes in species, they work now, as far as we can see, to make species stable and fixed. Forces in nature do not behave thus. Gravity, electricity, chemical affinity keep right along now, as they did in the days of that mythical chimpanzee. Reason refuses to accept as "irrefutable" science the assertion that a million years ago, far out of the reach of scientific investigation, these natural forces worked wonders, which during the last million years they have been working not at all. Evolutionists have been challenged again and again to present one single instance in all the world of any species being formed out of some other species, or of any species so changing as to produce another species. They have failed to meet the challenge, and have declared that such a challenge is unreasonable. But if biological forces pro-

duced these changes millions of years ago, by all rules of science they should be doing so now. Even the intelligent manipulation and care of a Burbank and others have produced only varieties, which lose their characteristics, when the attention is withdrawn. Besides, if all creaturedom arose by such transmutations, brought about by minute variations under natural selection, the world would be littered up with countless missing links and unsuccessful or partial approaches to our present species.

Despite a few anomalies, the universal law prevailing today before our eyes in the animal world is **fixity of species**, however multiplied the **varieties.**

Everywhere biological forces are defensive of species, resisting rather than favoring change in the type. Even varieties developed by human cultivation and care, instead of being conserved by biological forces, must resist a constant pull backward to common forms.

Is it scientific to suppose that biological forces acted a million years ago in exactly the opposite way to that which they do now?

The only scientific, because the one adequate and sufficient explanation of species is given at Genesis 1:25, 27.

"God made the beast of the earth after his kind, and cattle **after their kind.**

"**God** created man **in His image.**"

JAMES W. MORRIS.

CHURCHES NOT DECLINING IN MEMBERSHIP

STIRED by recent reports that the Churches are suffering severe losses in membership, officials of the Federal Council of the Churches of Christ in America today issued a statement declaring that the real truth is precisely the opposite. Figures are presented for twenty-five leading denominations, showing that they have grown almost fifty per cent in the last twenty years.

This statement was made, according to the Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches, in response to many inquiries as to the validity and significance of the public announcement accredited to H. K. Carroll on July 30, that "the total yearly loss (of Protestant Churches) would approximate about half a million".

"This estimate," said Dr. Macfarland, "has been completely misunderstood, because it had to do only with one side of the picture. It made no reference to the additions of new members year by year. For example, the Rev. Frederick L. Fagley, of the Congregational Commission on Evangelism, was quoted as saying that about 30,000 members are lost from the rolls of that denomination annually, but no mention was made of the fact that some 75,000 are added to these rolls each year and that the percentage of increase in membership is greater than that of the population of the country. The fact is, that the net result for all Protestant denominations has been a gain in membership considerably in excess of the growth in population. No thoughtful person should overlook the disquieting drift from active to inactive membership, to which Dr. Carroll called attention, but any one who thinks this means that the Churches are decreasing in membership simply does not know what he is talking about."

The statement gives statistics from the U. S. Census Bureau and the Handbook of the Churches. It says:

"How utterly false are the impressions that the Churches are losing in membership is shown by the figures of the United States Government Census of Religious Bodies in 1906 and 1916, supplemented by the figures for 1926 in the latest Handbook of the Churches. The twenty-five principal denominations in the United States had a growth in total membership from 18,762,943 in 1906 to 23,638,597 in 1916 and to 27,466,470 in 1926.

"There was never a time in the history of the country when so many people belonged to the Churches, never a time when a larger percentage of the population were Church members. In the face of the cold figures, how ludicrous is the dolefal lament, recently heard in many quarters: 'How long can Protestantism stand such losses?'

"From 1906 to 1916, in twenty-five principal Protestant denominations, the net gain in membership was 4,875,654. From 1916 to 1926 the net gain was 3,827,873. This was a gain of 8,703,527 during the last twenty years. In addition to making up all their losses from death, removal and other causes, the Churches have made a net increase in membership of 46.4 per cent in twenty years.

"During these same twenty years, the increase in population of the country was 36.5. The Churches, in other words, gained in membership much faster than the population.

"It is true that when the so-called war decade (1916-1926) is taken alone the figures are not so encouraging. For these ten years, the gain in Church membership was 16.2 per cent, while the gain in population was 16.3 per cent. This condition may perhaps be explained by the diversion of the Church's energies during the war years. During the last half of the decade, however, a recovery has been taking place."

The detailed figures, as compiled by the Rev. Herbert D. Rugg, of the National Council of Congregational Churches, are as follows:

MEMBERSHIP OF THE PRINCIPAL PROTESTANT DENOMINATIONS IN THE UNITED STATES.

(The denominations named are those with 100,000 members or more in 1926.)

	1906	1916	1926
Seventh-Day Adventists	62,211	79,355	112,255
National Baptist Convention	2,261,607	2,938,579	3,044,528
Northern Baptist Convention	1,052,105	1,232,135	1,464,167
Southern Baptist Convention	2,009,471	2,708,870	3,611,608
Church of the Brethren (Conservative)	76,547	105,102	120,103
General Convention of the Christian Church	110,117	118,737	116,469
Churches of Christ	159,658	317,937	317,937
Congregational Churches	700,480	791,274	907,583
Disciples of Christ	982,701	1,226,028	1,441,462
Evangelical Church			202,992
Evangelical Association	104,898	120,756	
United Evangelical Church	69,882	89,774	
Evangelical Synod	293,137	339,853	305,620
Lutherans (all bodies)	2,069,200	2,439,054	2,546,127
African Methodist Episcopal Church	494,777	548,355	698,029
African Methodist Episcopal Zion Church	184,542	257,169	490,000
Colored Methodist Episcopal Church	172,996	245,749	342,001
Methodist Episcopal Church	2,986,154	3,717,785	4,516,806
Methodist Episcopal Church, South	1,638,480	2,114,479	2,534,112
Methodist Protestant Church	178,544	186,908	189,583
Presbyterian Church in the U. S. A	1,179,566	1,611,251	1,828,916
Presbyterian Church in the U. S	266,345	357,769	457,093
United Presbyterian Church	130,342	160,726	168,638
Protestant Episcopal Church	886,942	1,092,821	1,164,911
Reformed Church in America	124,938	144,929	145,373
Reformed Church in the United States	292,654	344,374	348,002
United Brethren in Christ	274,649	348,828	392,155
	18,762,943	23,638,597	27,466,470

COMPARISON OF GROWTH IN MEMBERSHIP OF THE DENOMINATIONS AND GROWTH OF POPULATION.

	Church Membership	Population
1926	27,466,470	117,136,000
1906	18,762,943	85,837,372
Growth	8,703,527	31,298,628
Growth Per Cent	46.4	36.5

FAITH.

Give u great sdreams, oh God, while Thou art giving,
And keep the end; it is enough if we
Live by the hope, nor falter in the living,
That lures us on from dust to dignity.

Give us the courage of the soul's high vision,
Though its fulfilment here we never see;
The heart to make and keep the brave decision,
And faith to leave the ultimate with Thee.

—Marie LeNart, in The Christian.

PUREST HEAVEN.

May I reach
That purest heaven, be to other souls
The cup of strenbth in some great agony.
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty—
Be the good presence of a good diffused.
And in diffusion ever more intense.
So shall I join the choir invisible
Whose music is the gladness of the world.

—George Eliot.

THE TRUE CHURCH OR THE CHURCH WHICH IS HIS BODY

By the Late J. C. Ryle, Lord Bishop of Liverpool

I WANT you to belong to the one true Church; to the Church outside of which there is no salvation. I do not ask where you go on a Sunday; I only ask, "Do you belong to the one true Church?"

Where is this one true Church? What is this one true Church like? What are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention, and I will provide you with some answers.

The one true Church is **composed of all believers in the Lord Jesus.** It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

It is a Church **of which all the members have the same marks.** They are all born again of the Spirit: they all possess "repentance towards God, faith towards our Lord Jesus Christ", and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently, and after various fashions; some worship with a form of prayer, and some with none; some worship kneeling and some standing; but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single book—that is the Bible. They are all joined to one great centre—that is Jesus Christ. They all even now can say with one heart, "Hallelujah"; and they can all respond with one heart and voice, Amen and Amen.

It is a Church **which is dependent upon no ministers upon earth,** however much it values those who preach the Gospel to its members. The life of its members does not hang upon Church-membership, and baptism, and the Lord's Supper—although they highly value these things, when they are to be had. But it has only one Great Head—one Shepherd, one chief Bishop—and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may show the door. Till He opens the door no man on earth can open it—neither bishops, nor presbyters, nor convocations nor synods. Once let a man repent and believe the Gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized; but he has that which is far better than any water-baptism—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church; but all the ordained men in the world cannot shut him out of the true Church.

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, moneys, kings, governments, magistrates, or any act of favor whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it; it has often been driven into the wilderness or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

This Church to which the Scriptural titles of present honor and privilege, and the promises of future glory especially belong; this is the body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's foundation, and the temple of the Holy Ghost. This is the Church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world; the salt and the wheat of the earth; this is the "Holy Catholic Church" of the Apostle's Creed; this is the "One Catholic and Apostolic Church" of the Nicene Creed; this is that Church to which the Lord Jesus promises "the gates of hell shall not prevail against it", and to which He says, "I am with you always, even unto the end of the world" (Matt. 16:18; 28:20).

This is the only Church which possesses **true unity.** Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and necessity of holiness and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points; you will find them all of one judgment.

This is the only Church which possesses true **sanctity.** Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly **catholic.** It is not the Church of any one nation or people; its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms of outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all. Its members will be gathered from north, and south, and east and west, in the last day, and will be of every tongue—but all one in Jesus Christ.

This is the only Church which is truly **apostolic.** It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim, are apostolic faith and apostolic practice; and they consider the man who talks of following the Apostles without possessing these two things to be no better than sounding brass and a tinkling cymbal.

This is the only Church **which is certain to endure unto the end.** Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned; but the true Church is never altogether extinguished; it rises again from its afflictions; it lives on through fire and water. When crushed in one land it springs up in another. The Pharaohs, the Herods, the Neros, the Bloody Marys, have labored in vain to put down this Church; they slay their thousands, and then pass away and go to their own place. The true Church outlives them all and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which is often burning, and yet is not consumed.

This is the only Church **of which no one member can perish.** Once enrolled in the lists of this Church, sinners are safe for eternity they are never cast away. The election of God the Father, the continual intercessions of God the Son, the daily renewing and sanctifying power of God the Holy Ghost, surround and fence them in like a garden enclosed. Not one bone of Christ's mystical body shall ever be broken; not one lamb of Christ's flock shall ever be plucked out of His hand.

This is the Church **which does the work of Christ upon earth.** Its members are a little flock, and few in number, compared with the children of the world; one or two here, and two or three there—a few in this parish and a few in that. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country, the shield, the defense, the stay, and the support of any nation to which they belong.

This is the Church **which shall be truly glorious at the end.** When all earthly glory is passed away then shall this Church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing; dignitaries and offices, and endowments shall pass away; but the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the days of Christ's appearing. When the Lord's Jewels are made up, and the manifestation of the sons of God takes place, Episcopacy, and Presbyterianism, and Congregationalism will not be mentioned; one Church only will be named, and that is the Church of the elect.

Reader, **this is the true Church to which a man must belong, if he would be saved.** Till you belong to this, you are nothing better than a lost soul. You may have the form, the husk, the skin, and the shell of religion, but you have not got the substance and the life. Yes; you may have countless outward privileges; you may enjoy

great light, and knowledge; but if you do not belong to the body of Christ, your light, and knowledge, and privileges, will not save your soul. Alas, for the ignorance that prevails on this point! Men fancy if they join this Church or that Church, and become communicants, and go through certain forms, that all must be right with their souls. It is an utter delusion; it is a gross mistake. All were not Israel who were called Israel, and all are not members of Christ's body who profess themselves Christians. **Take notice**, you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother—and yet not belong to the true Church. And if you do not, it will be better at last if you had never been born.

THE CHRISTLESS CATASTROPHE!

A GLIMPSE OF THINGS ACROSS THE SEA

By the Reverend E. L. Langston, M. A.

Incumbent of Emmanuel Church, Wimbledon.

THE COMMUNISTIC WAR ON GOD AND HIS CHURCH.

TWO alarming movements are in evidence throughout Christendom today, viz.:—Modernism in the realm of theology and agnostic socialism in the realm of politics.

The commission to every servant of God is, "Go ye, therefore make Disciples"—i. e., win souls for Christ. The whole object of the Church is, therefore, to make individual men better men and, incidentally, the world is made a better world.

Both these movements are spreading doctrines that must eventuate in a grave crisis both amongst the Churches and in the governments of the world. We do not need to be told that we are living in very strange times. The world is sick and tired and worn out, and red anarchy is already flying its torch over a third of Europe with disastrous results. Politicians seeing the trend of affairs are turning to the Church and seeking the aid of the Church to right that which is wrong. The League of Nations has come into being, and is seeking to cope with international unrest and discontent. Far-seeing thinkers, politicians, and pressmen are filled with grave anxiety for the immediate future.

Professor Sohn said: "The Society of our day is like the earth on which we live—a thin crust over a great volcanic seething revolutionary heart of liquid fire." "More and more clearly are shown the signs of the movement, the aim of which is to destroy the entire social order of the State, the Church, the Family. Unbelief has grown up amongst us, an unbelief which is kindling revolution."

Kidd in Social Evolution says: "We are rapidly approaching a time when we shall be face to face with social and political problems graver in character and more far reaching in extent than any which have been hitherto encountered."

In the Atlantic Monthly, an American paper, Mr. Sisley Huddleston says: "Standing as I do in the capital of Europe—Paris—I sweep my eyes round from this centre and I see about me a world which dances and makes merry in the midst of death and destruction and the menace of tomorrow."

Sir Philip Gibbs recently wrote: "The nations of Europe are sick, sick almost to death, and filled with a sense of impending ruin and a dreadful anxiety for the future. . . . Without some miraculous spiritual regeneration the civilization of the continent of Europe is doomed."

Mr. H. G. Wells says: "I want to say that this civilization in which we are living is tumbling down, and I think tumbling down very fast, and that I think rapid and enormous effort will be needed to save it, and that I see no such efforts being made at the present time," and he goes on to say "unless something radically happens Europe will, I am convinced, follow Russia and slide down beyond any hope of recovery into a process of social dissolution as profund and as disastrus as that which closed the career of the Western Roman Empire".

Faced with such statements as these, made by far seeing writers and thinkers we naturally ask—whither are we drifting? Has the Church anything to say concerning these terrible disasters with which we are confronted? The Church alas! is almost unconscious of the terrible issue at stake. One of two things must come, viz.: Revival or Red Revolution, which is it to be? Is Revival at all likely? Humanly speaking there is not the least likelihood of such a thing. Everywhere we find the Church stultified, disunited, suspicious one of another, honeycombed with modernistic thought, with little or no power to deal with its own internal affairs, much less with the far larger difficulties of the nation and empire.

Alas, we are ashamed to confess it our Churches are emptier than they were fourteen or fifteen years ago, fewer children are attending our Sunday Schools, and many of the larger Bible Classes now are on the wane. This is in itself truly an alarming situation. Apart from the Churches is there any hope for a great patriotic forward movement? Scarcely! Our working classes in whose hands now to a large extent the destiny of our Empire rests are becoming more and more socialistic. One of their leaders only the other day said: "Bolshevism is Socialism put into practice," and in our very midst as the result of Socialistic and Bolshevistic doctrines, books and booklets, we are fast approaching a terrible class war. It is true, Communism for a time has had a set back here in Great Britain, but for all that they are very determined, aggressive, strong and persistent. We must not forget that both Socialism and Communism not only declare themselves to be a panacea for all the ills of the State, but also are out to establish a religion to meet man's needs, with Sunday Schools, hymn books, and choirs, etc. Now, this new religion, one is convinced, has been devised in Hell, for the spirit that controls it is diabolical, e. g., in a Communistic Sunday School in the North of London, the following blasphemous hymn is being sung regularly:

"The whole world at last is beginning to see
The blight of the world is Jesus.
Like sunshine at noonday, free thought has shown me
The blight of the world is Jesus.
Keep off the blight or blighted you'll be,
Blighted for life by credulity.
Once I believed, but now I can see
The blight of the world is Jesus."!

Benjamin Kidd in his book "The Science of Power", says: "Any nation can be changed in a single generation, if we will go at the matter through the schools." The socialists are acting on this principle.

Such a state of affairs cannot go on interminably. "Shall I not visit for these things saith the Lord?" (Jer. 5:9).

The Agnostic Socialists are now looking upon the modernists in our Churches as their great allies in their fight against the Bible and spiritual authority, e. g.:

Robert Blatchford, in his book called "God and My Neighbor", says: "But—no Adam, no fall; no Fall, no Atonement; no Atonement, no Saviour. Accepting Evolution, how can we believe in a Fall? When did man Fall? Was it before he ceased to be a monkey or after? Was it when he was a tree-man or later? Was it in the stone age or the bronze age, or in the age of iron? and if there never was a Fall, why should there be any Atonement?"

Every true Socialist who follows Karl Marx and LaSalle teaches that marriage is only a matter of convenience to be entered upon and broken at will, and all children are the property of the State. The result of socialistic influences is an ever-increasing menace, and its tendencies and doctrines are inclining now to revolt against all restraint.

Anarchy and Atheism are twin brothers, always to be seen together. Atheism is revolt against God, and Anarchy is revolt against man.

There is a vast organization called "Independent World Workers' Union" (I. W. W.) comprised of anarchists and atheists. One of its pamphlets says: "Anarchists object to such institutions as the police and the criminal law, by the means of which the will of one part of the community is forced upon another part."

Another writes: "The beginning of lies that have ground down this poor world in slavery—is God. Tear out of your hearts the belief in the existence of God. Until this is done you will never know what freedom is. The first lie is God. The second lie is the idea of right. And when you have freed your minds from the fear of God and from the childish respect for right, then all the remaining charms that bind you—called civilization—property—marriage—morality—justice—will snap asunder like threads. Let your own happiness be your own law. You must accutom yourself to destroy everything—the so-called good with the bad. For if an atom of the old world remains, the new one will never be created. Take heed that no ark be allowed to rescue any atom of this old world which we consecrate to destruction."

Towards this end the I. W. W. at present have a great

scheme, namely: "the complete surrender of all control of industry to the organized workers." "The workers of the world (must) organize as a class—(to) take possession of the earth and the machinery of production and abolish the wage system." To these ends a tremendous endeavor is now being made to unite all the world workers into one big union—with a master mind as its controller.

They assert that only one class of people should be allowed to live, viz.: "the Workers"—all other classes must be ruthlessly exterminated, for they are mere parasites on the laboring classes.

Says Karl Marx: "We make war against all prevailing ideas of religion, of the state, of country, of patriotism. The idea of God is the keystone of a perverted civilization. It must be destroyed. The true root of liberty, of equality, of culture is Atheism." Secret Societies in Switzerland.

Robert Blatchford writes: "I took my course years ago . . . foreseeing that a conflict between Socialism and Religion (so-called) was inevitable, I attacked the Christian religion.

"It had to be done, and it will have to be finished. No half-and-half measures will serve."—The Clarion, October 4, 1907.

H. Quelch writes: "We are prepared to use any means —any weapon from the ballot box to the bomb; from organized voting to organized revolt; from parliamentary contests to official assassinations—which opportunity offers, and which will help on the end we have in view. Let this be understood, we have absolutely no scruple as to the means to be employed."—Justice, October 21, 1893.

On May 27, 1918, the Daily Mail inserted a paragraph:

"Mr. Tom Mann at a Trafalgar Square demonstration of the Workers' Socialist Federation said: 'We must take our affairs into our own hands. I advocate revolution openly. I am confident revolution is coming. We hold Parliament and the Government in contempt. Parliament is the executive of the Master class.

" 'Get ready, I say, for common action to save ourselves. Workers' committees are being formed in every workshop, factory and mill. Prepare for action when the signal is given. I hope there will not be physical force. At any rate, I hope there will not be more than is necessary. But the job must be done; there must be no half-larks about it.' "

The well-known G. Bernard Shaw, a leader among intellectual socialists, gave an address to undergraduates, college dons, and Girton and Newnham lady undergraduates at Cambridge. Speaking on "The Future of Religion", he said:

"The mention of God has gone out of fashion. You never hear about God in Parliament, and only occasionally in the Law Courts. The people are governed by a system of idolatry. Clergymen, judges and kings are all idols, who generally have to be given sufficient money to dress better and live better than other people. When Charles Darwin came along with his theory of natural selection, people jumped at it and kicked God out of the window."

The following extract was taken out of a well-known London daily recently:

"The man who says Christ was the highest possible being is not worth working with. Christ was a failure."

Such socialism knows nothing of Christian morality or kindness founded on belief in God.

Nietzche says: "Such ideas as mercy and pity and charity are pernicious—since they mean a transference of power from the strong to the weak, whose proper business it is to serve the strong. Remember that self-sacrifice and brotherliness and love are not real moral instincts at all, but mere manufactured compunctions to keep you from being your true self. Remember that man is essentially selfish."

Such doctrines are taught to our children week by week, and open-air lectures on our Commons, Parks, and open spaces, etc., and lecture halls are crowded Sunday by Sunday with discontented, desperate men, who are determined to dreck society to gain their own ends. All the time theologians are telling us man is evolving and getter better and better.

Why are these theories spreading? What is wrong with our working classes? It is because the Bible now is not taught as the Word of God, and also because of the complete downfall of True Religion among the so-called intellectual classes and leaders of Europe. What is wrong is that leaders and teachers of Christianity are not really Christians.

Again, there is another cause: Vicious literature has been common in every age, but there has been none so immoral or which deliberately erases the "Not" from every law of God and Man, as the literature of today. What is wanted is a new sense of right and wrong, of sin and holiness. The Bible is looked upon as old and antiquated! The God of the Old Testament as almost heathen or pagan! The Ten Commandments are abrogated, and our Lord-not-God. To what are we drifting? The Bible tells us: "Shall I not visit for these things?" There will be a Judgment—a Divine Judgment. "My Spirit shall not always strive with man."

This old world of ours is the Tomb of dead empires—of forgotten civilizations.

If cities and nations in times gone by have come to an untimely end—extinguished by the judgment of God, why not a world?

If we believe in God's Word, we cannot suppose that this monontonous rise and fall of nations and kings and crowns will be allowed to continue indefinitely in the future!

Book Reviews

YOUR THOUGHTS AND YOU: By Katherine R. Logan, Author of "The Call of the Upper Road". George H. Doran Company, New York.

This book is full of beautiful things. "Next to him who originates a great thought is he who quotes it," writes an author. Living in the thoughts of heavenly minds makes us like-minded. The author shows ample evidence of this, for she not only quotes wonderful thoughts, but writes lovely ones herself. In her brief "foreword" she says she presents from many sources "thoughts charged with cheer, with courage, with faith, with power. We cannot make them our own without becoming enriched and refreshed. They are to the life of the spirit what food is to the physical body. They are like stars that ride the storms and point the celestial highway of the soul's far journeying".

The book is divided into five parts:

"Our Daily Thought," "Inner Furnishings," "An Ordered Life," "Quotations for Thought Enrichment" and "Preserving the Best."

"Give us this day our daily bread, we pray,
And give us likewise, Lord, our daily thought,
That our poor souls may strengthen as they ought
And starve not on the husks of yesterday."
—Phillips Brooks.

"Thought," said Emerson, "is the property of those who can entertain it." The author writes: "The quality of thought that we entertain determines the quality of our life. 's a man thinketh in his heart so is he.' We are no greater than our thoughts."

"Dwell in thought upon the grandest,
And the grandest you shall see;
Dwell in thought upon the highest
And the highest you shall be."

"The King's daughter is all glorious within" (Ps. 45).

No one can use a book like this as an aid for meditation and not be helped.

"Why do I creep along the heavenly way
By inches in a garish way?
Last night when distant clouds did round me lower,
I strode whole leagues in one short hour."
—Mrs. W. F. Slocum.

"I will cry unto God most High; unto God that performeth all things for me "(Ps. 57).

"Draw nigh to God and He will draw nigh to you" (James 4).

"A number of us creep
Into the world to eat and sleep,
And know no reason why we're born,
But only to consume the corn,
Devour the cattle, flesh and fish,
And leave behind an empty dish.

"And if our tombstone when we die
Be not taught to flatter and to lie,
There's nothing better can be said
Than he's e't up all his bread,
Drunk up his drink and gone to bed."
Isaac Watt.

If we let our souls starve with the King's banquet spread before us we are inexcusable.

"'Tis Heaven alone that is given way,
'Tis only God may be had for the asking."

"O Spirit whose name is the Saviour,
Come, enter this spirit of mine,
And make it forever Thy dwelling,
A home wherein all things are Thine."
—Lucy Larcom.

S.

CHRIST AND MONEY: By Hugh Martin. George H. Doran Company, New York.

Mr. Martin is Literature Secretary of the Student Christian Movement, and author of several books. He presents here a very interesting book on a subject of vast importance to the Church, the Christian attitude towards money. The author realizes the difference of opinion among the leaders of Christian thought on the subject and attempts to disarm the critics in a few well written paragraphs. He says the book is not intended for the professional sociologist, but as a help to the average Christian.

He first deals with the value of money and quotes the matured judgment of many men competent to express an opinion—Shaftesbury, Charles Kingsley, Lord Beaverbrook, Ruskin, and others, who put money in its proper place in the economic and religious world. Money moves the world but its real value depends on its use. Men love it, covet it, battle for it, steal it and lose their souls in the struggle. The sin is not in the money.

The teaching of Jesus about it is fairly stated. There is a great deal said about it in the New Testament. Our Lord's teaching was thorough and consistent. He certainly put money in its proper sphere. Papini, in his violent way says: "Jesus was never willing to touch a coin, with His hands." This is probably not true, but Papini flamed out in a panegyric on Christ and poverty, which has not been equaled in literature:

"Jesus is the poor man, infinitely and rigorously poor. Poor with an absolute poverty! The Prince of poverty! The Lord of perfect destitution! The poor man who lives with the poor, who has come for the poor, who speaks to the poor, who gives to the poor, who works for the poor! Poor among the poor, destitute among the destitute, beggar among the beggars! The poor man of a great and eternal poverty! The happy and rich poor man, who accepts poverty, who desires poverty, who weds himself to poverty, who chants of poverty! The beggar who gives alms! The hungry man who feeds others, the miraculous and supernatural, who changes the men owning false riches into poor men, and poor men into those with real wealth."

The author has a good chapter on "The Rights of Property" and another on "The Acquisitive Motive", which is the key to the problem of acquisition. Our motives place us. They determine our character.

The last part is a discussion of vital things with us. "Personal expenditures," "Our Standard of Living," "Stewardship," "Savings and Giving."

The little book has only a hundred pages and will cost you a cent a page. It is worth the money. Buy it.

S.

A BOOK OF OFFICES AND PRAYERS: For Priest and People." Compiled by two Presbyters of the Church. Edwin S. Gorham, Inc., New York.

"FAMILY DEVOTIONS," compiled by Howard Chandler Robins. The Century Company, New York.

The first of these useful books is an old friend in a new and revised edition made necessary by the revision of the Prayer Book. The Baptismal Office is the new one, designed to take the place of the Offices now in the Prayer Book. Of course, the marriage and burial services are the new permissions. The book is very complete and attractive and will prove of great value to the clergy and many of the communicants of the Church. It has two hundred and fifty pages, filled with prayers, choice selections of the Scriptures and many beautiful hymns.

The second book is a manual of devotions for the home by Dean Robbins of the Cathedral of St. John the Divine, New York. The arrangement is very simple and admirably carried out. A Scripture reading, a beautiful hymn and a brief prayer for each day of the month. To these are added, in Part Two, the same arrangement for all the great seasons of the Christian year, beginning with New Year's Day and, in addition, such special occasions as a wedding anniversary, Memorial Day, Independence Day, Labor Day, Armistice and other national days.

Either or both of these books will prove a valuable possession of any home.

S.

The Great Commission

THE REPLY TO ANVIK'S S. O. S.

By John W. Wood.

Late in June the Department of Missions received a telegram from the Rev. Dr. John W. Chapman, of Anvik telling of the severe epidemic of influenza that had visited that part of Alaska during the early spring. Many adults died, leaving a large number of orphan children. This meant increased responsibility for Christ Church Mission in caring for homeless and helpless young boys and girls.

Dr. Chapman, with the endorsement of Bishop Rowe, asked for $11,000 in order to meet the emergency. Part of this amount was needed for food and other supplies and for the support of additional workers; and part for a building to accommodate the forty children dependent upon the mission.

The facts were made known to some of the friends of Bishop Rowe and Dr. Chapman. They were published in the Spirit of Missions and general Church papers. The response has shown once again the generous spirit of people of the Church when they know of an urgent need.

On September 3 it was my great privilege to send a message to Dr. Chapman that $11,000 had been received. I was also able to tell him that the following arrangements had been made to reinforce the staff: His son, the Rev. Henry H. Chapman, of Fairbanks, will spend next winter at Anvik; Miss Adelaide Smith, teacher at St. Mark's Mission, Nenana, has been transferred to Anvik for the winter and her place at Nenana has been supplied by another teacher; Miss Amy Hill, one of the members of the nursing staff, who has served three years at St. John's in the Wilderness, Allakaket, has been assigned to Anvik; Miss Hazel Chandler, of Randlett, Utah, has volunteered to take the post of housemother made vacant by the necessary furlough of Miss Marguerite Bartberger Thus the needs of Anvik, both in money and personnel, have been met before Anvik is locked up from the outside world by the winter cold.

On September 8 a telegraphic message was received from Dr. Chapman acknowledging this information and asking that all friends in the United States should be told of the deep appreciation he and all the Anvik staff feel for their wonderful cooperation in meeting Anvik's needs so fully and so promptly. He asked that a special thanksgiving should be offered at the noon-day prayers at the Church Missions House chapel.

Another feature of this incident is worth recording. Anvik is fifty miles from the nearest telegraph station. That means serious delay in forwarding and receiving information. About three years ago Dr. Chapman began experimenting with radio. We are now able to communicate quickly with him by telegraphing Fairbanks and having the message broadcast from a station there. Dr. Chapman had no satisfactory sending equipment. He could listen, but he could not reply. In one of his letters he reported this fact and said that for $150 he could procure proper equipment. It seemed to me that good friends who were living in such isolation should not be deprived of a means of speedy communication for the sake of $150. I advised Dr. Chapman to secure equipment, confident that it would be possible for me to send him money to pay the bill. It is a satisfaction to know that my confidence was not misplaced.

A layman friend in Detroit wrote me of his desire to help provide for the additional personnel necessary to meet the Anvik situation. The outcome of our correspondence is that my friend and other members of his family have undertaken to support a trained nurse for a year and to provide for her supply outfit and her travel expenses. This gift of $1,300 is made as a memorial of a dearly loved mother who recently passed into Life eternal.

My hearty thanks are added to those of Dr. Chapman for the characteristic response of people of the Church to Anvik's needs. Bishop Rowe would want to express his thanks, too, if we knew just where to reach him. The last word we had from him was at Nome. He had just returned from an airplane visitation to Point Hope. It was the only way he could get there this year.

AN INTERESTING VISITOR FROM ST. LUKE'S HOSPITAL, TOKYO.

Miss Iyo Araki, famous throughout Japan as head nurse of St. Luke's International Hospital, Tokyo, a visitor in this country at the invitation of the Rockefeller Foundation, was formally welcomed by the staff of the Church Missions House, New York, on Tuesday, September 6, at a tea given under the auspices of the Department of Missions.

Araki San (San standing for Miss) is the nurse who during the earthquake of September 1, 1923, when St. Luke's Hospital was damaged by the quake and destroyed by fire, carried patients into the nearby excavation and, when trapped by the flames, covered her charges with blankets, while with a dishpan, she kept these wet with accumulated rain water through the terrific ordeal of five hours. Not a patient was lost and Araki San's uniform, scorched and burned in a score of places, is one of the treasured keepsakes in St. Luke's museum.

Araki San has been in the service of St. Luke's, the outstanding medical enterprise of the Church, for twenty-five years. She has participated in the development of the Nurses' Training School of the Hospital inaugurated by Dr. Rudolph Teusler, and for many years an effective unit not only in the field of nursing, but of missionary fervor. In the whole period of the school, no nurse ever has graduated who had not in the meantime become a Christian. To this school, the Rockefeller Foundation has recently made a grant of $10,000 a year to continue for a period of five years. Previously the school has been officially recognized by the Japanese Government and had been elevated to a ranking position among the educational institutions of Japan. St. Luke's will become a center for the promotion of Public Health work among the school children not only in Tokyo but throughout Japan.

Araki San, in connection with this grant, has been invited to America at the expense of the Rockefeller Foundation, for a year of study and observation in the leading hospitals of the country. She is accompanied by Mrs. St. John, Miss Kiku Arai, Miss Masao Ando and Miss Nasu Yumaki, who are also identified with St. Luke's Training School for Nurses.

The following news announcement of the visit of these nurses to America was made by Jiji Shimbun, of Tokyo, in its issue of August 3.

Though there have been a few Japanese scholars or investigators who were invited by the Rockefeller Foundation in America, Miss Lyo Araki is the very first woman who has received an invitation formally.

Not long after St. Luke's Hospital of Tsukiji, which has the oldest history among the hospitals organized by Europeans in Tokyo, had been established some thirty years ago at Akashioho, Miss Araki, who had just graduated from the Women's Department of Rikkyo College, applied as a nurse in order to sacrifice her life to the sick and suffering.

Since that time she has worked hard nursing the sick. The Medical Department of the Rockefeller Foundation decided to invite this painstaking, benevolent lady to visit America. She will sail on board the "Taiyo Mara" on the twentieth. Traveling and all the other expenses will be paid by the Foundation. She will remain about a year, observing nursing technic and inspecting the hospitals of the Foundation and various other institutions in relation to hospital administration.

Her adopted daughter, Miss Tamako Araki, who lives at ten Edogawa-cho Koishikawa, said: "My mother thinks of the Hospital as her own home. She does not speak much about her work to us, but at any rate after thirty long years of hospital life, it is no wonder she is so devoted to it. Besides my mother, three of the best nurses in the Hospital are going with her to study in America; they are Miss Kiku Arai (twenty-nine years of age), Miss Masao Ando (twenty-three years of age) and Miss Masa Yumaki (twenty-five years of age)."

BISHOP ROWE'S VISIT TO POINT HOPE.

Bishop Rowe expected to devote the entire summer to making his triennial visit to Point Hope. He planned to follow the usual route of steamer to Victoria, then U. S. revenue cutter, at the end of July, to Point Hope, returning to Nome early in September. On his arrival in Nome he found that it was impossible to get to Point Hope this year by water. The only other possibility was the air. He left for Point Hope August 3, by airplane, stayed over August 4, and returned to Nome on August 5. The distance was seven hundred miles each way. Speaking of his experience, the Bishop describes it as "great". "The Point Hope people were excited, it was their first view of an airplane." In spite of its brevity the Bishop had a fine and helpful visit and confirmed a class of thirty, prepared by the Ven. F. W. Goodman. From Point Hope the Bishop received and forwarded to the Church Missions House $50 as the gift of the Point Hope people on account of the Church's Program for 1927. The real significance of such a gift as that can only be understood by those who know something of the property of the Eskimo people and the precarious life they lead in their search for food and fuel. It is not too much to say that every one of those dollars represents at least the equivalent of $20 from the average member of the Church in the United States.

The Bishop says that this mode of Episcopal visitation is expensive, but does not tell the exact amount that he has had to pay for the journey. He does say: "As I have traveled over Alaska on foot, with dogs, canoes, small boats, gas boats, steamers, railroads, autos, etc., the airplane was the only method I had not used, so it was a fitting climax to use it at last."

The Bishop hoped to be able to make his way from Nome to the Yukon, and go up the river, visiting Anvik, Tenana, Rampart, Stephen's Village, Fort Yukon, Circle City and Eagle, coming out through Dawson and the White Pass.

INTERNATIONAL FOREIGN MISSIONARY SOCIETY.

Very few people know of the practical service rendered by the International and Foreign Missionary Society. Through the gifts of many friends and the enterprise of its committee it has erected at Ventnor, just below Atlantic City, five cottages available for the use of missionary families on furlough. These accommodations have been a great blessing to scores of families, some of them members of our own mission staff. A new building known as Richards Cottage was dedicated on September 8. The cost of the building and furniture is approximately $24,000, of which about $20,000 has already been provided. The committee hopes that it may not be necessary to borrow the $4,000 in order to complete the project.

A MESSAGE FROM JAMESTOWN.

About three hundred twenty years ago
A band of loyal Churchmen crossed the sea
And stepped ashore, where Jamestown soon would rise,
And stand through years to come, with church and fort,
The first and oldest of the settlements,
Where England's love of liberty took root,
And whence has sprung our noblest heritage.
In winter had they left the other side;
The forty days of Lent and Easter, too,
Had kept upon their ships as best they could
With their good chaplain, Master Robert Hunt;
And now they stood beneath the lofty trees
Upon the virgin shore of a new world.
From water's edges to topmost bough above,
The tender green of spring was everywhere;
The God of Beauty and of Life was here
On distant shores as in the mother land.
Indeed He had been with them as they crossed,
And from their labors greater things will spring
Than they have ever known. . . . . .
And these things are for us an allegory,
Wherein this year of grace all men may read,
That those who pass unto the farther shore
Find there the God of Beauty and of Life
Indeed that He is with them as they pass;
And they in Him may sow and reap, and build,
And from their labors greater things will spring
Than they or we have ever known before,
As we ourselves with our own eyes shall see,
For He, Who on this Easter Day did bring
Both life and immortality to light,
Has said, Because I live, ye too shall live;
And, Where I am there ye may be.

THE ORDER OF JAMESTOWN.

Norfolk, Va.

A Friend writes as follows:

"Thank God for the revival in the Southern Churchman—a precursor of the Revival in the Body of Christ. He that runs may read on its cover that the Bible is the 'living Word of God' (by which Peter tells us we may be 'born again' (1 eter 1:23), and that Jesus Christ is the **Way**, the **Truth** and the **Life**; and the same yesterday today and for ever; and the poor, sin-sick sinner may be cleansed from **all** sin, in the blood of Jesus Christ (1 John 1:7). We pray that the **orthodoxy** of love may always be seen in its pages. 'He that loveth not knoweth not God.' 'If we love one another God dwelleth in us' (1 John 4:8-12)."

Church Intelligence

The Synod of Washington.

In accordance with the call recently issued by the Rev. Thomas J. Bigham, of Pittsburgh, Secretary of the Province, the Tenth Synod of the Province of Washington will meet in Roanoke, Virginia, on Tuesday, Wednesday and Thursday, October 18, 19 and 20, 1927. The opening service in St. John's Church, Roanoke, on Tuesday afternoon, will be conducted by the Rt. Rev. Philip Cook, D. D., Bishop of Delaware. The Rt. Rev. William Loyall Gravatt, D. D., Bishop of West Virginia, will preside at the sessions of the Synod.

The Synod can adopt ordinances for the government of the Church in the Province, provided these do not effect matters which are subject by the constitution to the control of the General Convention, such as matters of doctrine, of worship, or orders in the ministry and of the administration of the Church's missions.

In addition to the Bishops and the one hundred and four delegates, there will assemble in Roanoke three commissions which carry on the work of the Church in the Province during the recess of the Synod, namely the Commissions on Missions, Religious Education and Social Service. Each of these is composed of one representative from each Diocese. The various societies of women in the Episcopal Church hold provincial conventions at the time of the Synod, with varying numbers of diocesan representatives. Altogether, the Synod will bring to Roanoke about two hundred Church people.

The session of the Synod meeting in Roanoke will be largely devoted to a discussion of the Boarding and Day Schools under Church administration within the Province. The Association of Schools under Church Influence in the Province of Washington will hold its annual meeting at the same time. This is the first time in the history of the Province that the Church Boarding Schools have been featured at a Synod meeting and much good in the way of a better mutual understanding is expected to result.

The Synod will decide the place of its next meeting. Under the rules, the Synod meets annually except in the year of the triennial General Convention. The General Convention will meet in Washington, D. C., in October, 1928, and therefore the next session of the Synod will be delayed until 1928. The Synod of 1927 has the duty, however, of electing the three Standing Committees already referred to, whose terms of membership are for three years.

Dedication of St. Paul's Church, University, Virginia.

The opening service and dedication of the new St. Paul's Memorial Church at the University of Virginia took place Sunday morning, September 18.

The service was in charge of the Rt. Rev. H. St. George Tucker, D. D., LL. D., Bishop of Virginia. The Holy Communion was celebrated by the Rt. Rev. John Gardner Murray, D. D., Bishop of Maryland and Presiding Bishop.

Others taking part in the service were the Rt. Rev. Beverley D. Tucker, LL. D., Bishop of Southern Virginia; the Rt. Rev. Arthur C. Tomson, D. D., Bishop Coadjutor of Southern Virginia, and the Rt. Rev. Robert C. Jett, D. D., Bishop of Southwestern Virginia. The sermon was preached by the Rev. Dr. Beverley D. Tucker, Jr., rector of St. Paul's Church, Richmond, and former rector of the church.

The new church is one of the handsomest buildings erected in the university community since the days of Mr. Jefferson. It is in thorough accord with the central unit of the University, designed and built by Jefferson. The building is of brick. At the front is a lofty portico which frames a massive tower which, in turn, is surmounted by a cupola. The walls of the nave are finished in buff plaster and the woodwork in old ivory. All of the furniture is of native walnut.

The building itself is a memorial to all those who have been students at the University of Virginia and the various articles of furniture are individual memorials. Many of the pews have thus been set aside and it is hoped that ultimately every pew in both the main nave and in the chapel will be set aside as a memorial.

The altar, altar rail and font are of Carara marble and each is a memorial. The altar is to the memory of John Dunn, of Richmond, Va., who gave his life in the Royal Canadian Air Service. The altar rail is a memorial to Archer Christian, who died from injuries received in a football game between Virginia and Georgetown, and the font to Misses Constance and Lelia Echels, daughters of Professor and Mrs. W. T. Echols. One of the most attractive features of the building is the chapel. This is a memorial to the late Bishop Gibson, of Virginia, the originator of the movement, which has developed into the present St. Paul's Memorial Church.

The Treasurer's Statement.

The statement of receipts from the dioceses to September 1 is fairly gratifying even though it shows a decrease from last year of $27,000. This decrease is, however, in line with the fact that the dioceses have told us to expect somewhat less this year on their budget quotas than was paid last year.

We have established a new record in that we have passed the first of September without borrowing any money from the banks. It must be remembered, however, that we are still using some $400,000 of the Reserve Deposit Accounts in our current business. This money, if not thus in use, would be drawing good interest.

Our cash account is now rather low and we need the help of all Treasurers during September to prevent any further borrowings at the end of the month.

Twenty-five dioceses have paid the minimum amount expected of them on their budget quota to September 1, five of whom have paid the full amount of the budget for the year.

LEWIS B. FRANKLIN,
Treasurer.

The Fall Conference of the Brotherhood of St. Andrew.

The fall conference of the Brotherhood, to be held in Philadelphia October 15 and 16, will have its headquarters at Holy Trinity Parish House. The conference is open to all laymen and clergy, but especially those of the First, Second and Third Provinces.

The conference will open on Saturday afternoon with a joint session of men and older boys, continuing until Sunday night and concluding with a farewell meeting after the close of the public service.

This Saturday afternoon joint session will be devoted to welcoming addresses by President Bonsall, the Rev. Dr. Tomkins, rector of Holy Trinity, in whose parish house the headquarters are to be, and the Rt. Rev. Dr. Garland, Bishop of Pennsylvania. Dr. Tomkins will also make a devotional address and Professor Twitmyer, Department of Psychology of the University of Pennsylvania, will speak on "Adolescent Boyhood". Professor Twitmyer will present the latest scientific data upon his subject with practical suggestions for effective work with boys. Later in the afternoon Bishop and Mrs. Garland will open their home for a reception to the conference.

Immediately after supper (to be at a nearby restaurant), General Secretary Leon C. Palmer will address the conference on "The Brotherhood of Today and Tomorrow", speaking of its present encouraging condition and work and of the evangelistic and educational program outlined for the Brotherhood in the future. Then will come, in the Church of the Holy Trinity, the service of preparation for the Holy Communion, to be conducted by Bishop Cook of Delaware.

Bishop Garland will be the celebrant at the Corporate Communion at the same church early Sunday morning, and in Old Christ Church (the Church of the Patriots), downtown, the Conference will be addressed by Bishop Lloyd, for four decades a loyal and loving friend of the Brotherhood, on the theme, "The Layman of the Future".

Sunday afternoon in Holy Trinity Parish House, the conference headquarters, "Practical Plans for Personal Workers" will be discussed by three speakers: the Rev. John R. Hart, Jr., is Episcopal Chaplain at the University of Pennsylvania, and has gathered around him a cabinet of splendid young students, who are making the Church's influence felt among that great student body of 15,000 matriculates; the Rev. Frank Cox is rector of the Ascension Memorial Church in New York, in the very center of the great theatrical and retail business life, and where many souls are needing the reminder of God and their right attitude toward Him; Captain B. F. Mountford of the English Church Army is in this country with a band of workers and is making his headquarters at the Diocesan House in downtown New York; he, with the other two speakers will bring forceful messages on this Sunday afternoon that will be of untold help to potential personal workers.

The final public service will be held in the Church of the Holy Trinity Sunday night. The address will be made by the Hon. George Wharton Pepper, distinguished Churchman and former United States Senator, and for many years a member of the Brotherhood, serving for a considerable period on its National Council. His topic will be: "The World Awake to Evangelism."

The conference will close with a farewell meeting following this service, a feature of Brotherhood gatherings that is always looked forward to as a quiet and happy conclusion of the program.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

Clergy Conference.

Seventy-five clergy of the Diocese assembled at the Mayo Memorial Church House, Richmond, September 14 and 15, for a conference on the Church's Program. This conference had been planned by Bishop Brown as the opening note of the fall campaign, and Bishop Tucker conducted it as it had been arranged.

The leaders of the conference were Mr. Lewis B. Franklin, Treasurer of the National Council, and the Rev. W. H. Milton, D. D., of Wilmington, N. C. The opening service of Holy Communion was held at All Saints' Church, celebrated by Bishop Tucker assisted by the Rev. J. Yates Downman, D. D., rector of the church.

The subjects included: "Preparation of the Congregation," "Preparation of the Vestry" and "The Actual Campaign"' The Rev. G. M. Brydon, Treasurer of the Diocese, outlined the diocesan budget, and much beneficial discussion and criticism resulted from the meeting.

On the last night, Mr. Franklin conducted a conference with the vestries of the various churches in Richmond, which was well attended. The clergy were entertained in the homes of Church members in the city.

S.

Reopening of the Monumental Church, Richmond.

The Monumental Church, Richmond, the Rev. A. C. Tebeau, rector, has within the past year undergone a complete overhauling and renovation and extensive repairs, and was reopened for service on Sunday, September 11, after having been closed for six weeks.

The work has included a complete going over of the exterior walls of the church and special treatment of the stone which showed signs of deterioration. The mural paintings and frescoes have been cleaned and renovated and the whole building greatly beautified. A new organ has been installed.

The Monumental Church is the second oldest Church building in Richmond, having been erected by public subscription in 1813-14, upon the site of the Richmond Theatre, which was burned in 1811, with a loss of seventy-three lives.

Opening of a New Chapel in Suburbs of Richmond.

On Sunday, September 4, a chapel recently erected on the Mechanicsville Turnpike, just outside of Richmond, was opened for service, the sermon being preached by the Rev. Pembroke W. Reed, rector of Christ Church.

The new chapel is a Mission of Christ Church in a new and growing suburban development; the land and a great deal of the labor being given by members of that congregation. Addresses were made by the Rev. P. A. Arthur, rector of the Church of the Ascension; the Rev. Hugh W. Sublett, D. D., rector of old St. John's, and by members of the vestry of Christ Church.

B.

The Richmond Clericus held its first meeting for the fall, in the chapel of Grace and Holy Trinity Church, Monday morning, September 19.

Following Holy Communion, which was celebrated by the President, the Rev. Philip A. Arthur, and secretary, the Rev. S. S. Spathey, there was a short business session, and plans for fall and winter work were discussed.

An inspirational address was made by the Rev. Pembroke W. Reed, rector of Christ Church, who spoke on "Spiritual Preaching Through Prayer".

The Rev. William E. Cox, rector of the Church of the Holy Comforter, Richmond, has resigned, and will take up missionary work in Arizona about December 1. His resignation has been accepted with many regrets by the vestry.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Educational Program.

The Department of Religious Education of the Diocese of Washington has issued a detailed announcement of its program for the coming year and requests parishes, congregations and Church organizations to bear the dates given in mind, when making other arrangements for meetings, services, etc., during the year.

Large headings of this program include coaching classes, annual convention of the Sunday-School Institute, Teacher Training Classes and monthly meetings of the Sunday-School Institute. Speakers, place and time of meetings and other details are given in full.

Coaching classes are the immediate interest at hand, and the first of the series was held Sunday, September 18, in St. John's Church. These classes are planned to aid the teacher in preparation of the lessons used for a month in advance, and each course of the Christian Nurture Series will be conducted by a competent leader. Such classes will be held on the third Sunday in each month. These classes are preceded by a light supper at six P. M. and are dismissed in time for the evening service at eight o'clock. Mrs. Mary C. D. Johnson is the general director of these classes.

The Night Branch of the Woman's Auxiliary of Ascension Church, a comparatively new organization, organized just a year ago, held a meeting at the rectory of Ascension Church on Tuesday evening, September 20, with a good attendance. The special speaker of the occasion was Mrs. Jewett, sister-in-law of the rector, who has recently returned from a trip around the world. She told of some of her experiences in traveling in Jerusalem and Egypt.

The Sunday Morning Bible Class, conducted with great success last year at Epiphany Church by the Rev. Z. B. Phillips, D. D., rector of the Church of the Epiphany, will be resumed the first part of October, according to present plans and will be held as before in the main body of the Church. This class meets at 9:45 A. M., on Sundays and last year, the membership reached nearly one thousand people. This class was a conspicuous achievement of the year in the Diocese of Washington and promises to assume even larger proportions this year.

St. Alban's Church presents a new and interesting appearance to those who have not seen it recently, for considerable improvements and changes have been made during the summer. New floors, new pews and freshly decorated walls have replaced the old, and add much to the beauty of the interior of the church. It is expected, a little later, to install a new organ. A new parish house is also a goal toward which the church is working, for the accommodation, especially of an increasingly large Sunday School, which already overtaxes the space now available for its use.

Cooperation was Emphasized Sunday, September 18, when clergymen throughout the City of Washington responded to the request of the American Automobile Association to announce from their chancels the fact that public schools were opening the following day and, therefore, careful driving when children in numbers were on the street was urgent. Many ministers gladly complied with this request and shared thereby in the greater safety of the little children obliged to cross dangerous boulevards and corners.

M. M. W.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Lay Cornerstone of St. Peter's Church, Talladega.

St. Peter's Church, Talladega (the Rev. Jos. H. Harvey, rector) with a history of more than three quarters of a century as a background, laid the cornerstone of its new building Sunday afternoon, September 11. Bishop McDowell officiated.

The first service in Talladega was held in 1850 in an upper room of an old store by the Rev. Thomas A. Cook. By degrees the number of communicants increased, and in 1869 the Rev. J. F. Smith came to Talladega and started the building of the church. Early in 1872 a lot was purchased and a building erected, the first service being held in it the latter part of the same year. In October of 1887 the mission became a self-supporting parish.

In 1898 a new church was built, the cornerstone of which is still on the ground. In November, 1924, St. Peter's Church was left a house and lot to be sold and the money obtained therefrom to be used to erect a new church. The house was sold a year later and, together with funds raised, a church was started in June, 1927. Ground was broken in June and work begun early in July.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Distinguished Visitors in the Diocese.

On Friday, September 16, the Rt. Rev. Frederick Llewellyn Deane, D. D., Lord Bishop of Aberdeen and Orkney, and the Very Rev. H. Erskine Hill, M. A., Provost of St. Andrew's, Aberdeen, arrived in New York on the Volendam. They received a real American welcome from the Diocese of Long Island. In pursuance of their plan, in lectures and addresses to present to the Church in America, the wish to rebuild St. Andrew's Cathedral as a memorial of Bishop Seabury's consecration, they will start on their tour on Long Island, and will visit East Hampton, Southampton, Glen Cove, Oyster Bay, and the Cathedral of the Incarnation in Garden City, and then go on to many other

places. Descendants of Bishop Seabury are living in Long Island, and in Brooklyn. A little boy whose first birthday was the last Fourth of July, has been named for his great, great, great granduncle, Samuel Seabury.

A Successful Vacation Bible School.

The Daily Vacation Bible School of St. George's Parish, Flushing, was held for six weeks. It opened the first day with an enrollment of sixty-five and reached the maximum attendance of one hundred and fifty-four during the first week. The rector, the Rev. George Larrand Taylor, was in charge of the entire school and more particularly leader of devotions, and guiding factor in the dramatizations. After one month he was relieved by his curate, the Rev. Roscoe T. Foust. There were four other assistants and later another had to be added for the boys' handwork. They had a D. V. B. S. newspaper, edited by two of the staff, which gave great joy. The hours spent in dramatization have been considered splendidly worth while, as they have given the children a knowledge of, and an interest in, Old and New Testament characters that they could hardly get so well in any other way.

M. E. S.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Dr. Steinmetz Accepts Call to St. Mary's, Philadelphia.

The Rev. Francis Campbell Steinmetz, for nearly nineteen years rector of Christ Church, Norfolk, Va., has accepted a call to the rectorship of St. Mary's Church, West Philadelphia, and will assume charge on October 1.

Dr. Steinmetz will succeed at St. Mary's the Rev. John A. Richardson, who has resigned to become Professor of Ecclesiastical Polity and Church History in the General Theological Seminary in New York City.

St. Mary's Church is one of the oldest churches in West Philadelphia. It was established in 1824 on its present site when that part of what is now West Philadelphia was known as Hamilton Village. The land was the gift of William Hamilton, a prominent Episcopal Church layman of his day, whose home, "The Woodlands", now is part of Woodlands Cemetery.

Dr. Steinmetz is widely known throughout the Episcopal Church, and is a native of Philadelphia. He was ordained to the priesthood in Philadelphia in 1896 by the late Bishop Whitaker. He began his ministry here as an assistant at Old Christ Church. In 1898, he became rector of Christ Church, Ridley Park, in Delaware County, where he remained until he went to Norfolk in 1908. Dr. Steinmetz is a graduate of St. Stephen's College and the General Theological Seminary and studied at the University of Pennsylvania and Columbia University.

Dr. Richardson, who retires as rector of St. Mary's after serving there since 1919, is widely known as a scholar and is a graduate of the Episcopal Theological School at Cambridge, and was ordained to the priesthood in 1913 by the Bishop of Montreal. Before going to St. Mary's, he was an assistant at St. James, Philadelphia. He is of Canadian birth and during the World War, after his brother had been killed in action, he enlisted as a private in a Canadian overseas tank command to take his brother's place and served overseas until after the Armistice, when he was appointed as a Chaplain.

Other Clerical Changes.

Several other clerical changes in this diocese go into effect at the end of the present month. The Rev. Charles Edward Spalding, who has been serving in the Bucks County Missions, becomes rector of St. Barnabas' Church, Sixty-fourth Street and Haverford Avenue, Philadelphia, succeeding the Rev. Joseph Manuel, appointed Chaplain of the Episcopal Hospital last winter.

The Rev. Francis Cope Hartshorne, rector of St. Peter's, Phoenixville, resigns his charge October, as does that of the Rev. John P. Bagley, as rector of Calvary Church, Rockdale.

KEEP THE STUDENT IN TOUCH WITH THE CHURCH.

With the opening of the Colleges and Universities in the autumn, many hundreds of young men and women of our Church are leaving their home parishes. Whether these students continue under religious influences depends sometimes upon their first contacts at college.

A letter to the student pastor or the rector of a church near the campus is one way of keeping students in touch with their Church. In the **Living Church Annual** there is a list of clergy ministering to college students. The clergymen whose names appear in this list will be glad to look up students. Rectors and parents are urged to send the names of students to the local clergyman, or if none appears in the list to write to the Rev. C. Leslie Glenn, Secretary for College Work, 281 Fourth Avenue, New York, N. Y.

The foreign students in our American colleges present a challenge to all Christian students, especially those organized into Church clubs. What does the local Episcopal Club do for the foreigners in the student body? Here is an unique opportunity to uphold our missionaries by showing Christianity at first hand, and a chance to serve the Master in a way which He specifically pointed out, "I was a stranger and ye took Me in".

The Rev. John Lowry Hady, who in the early summer accepted a call to the rectorship of Gloria Dei (Old Swedes) Church, Swanson Street, below Christian, Philadelphia, preached his first sermon as rector of that historic parish, Sunday, September 18. Mr. Hady is now in residence in the historic rectory of the old church.

R. R. W.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. W. L. Rogers, D. D., Coadjutor.

Clerical and Lay Conference at Linwood Park, Ohio.

The number present at the Clerical and Lay Conference, at Linwood Park, last year was twenty-five; this year it reached ninety-six clergy and forty-seven laity—a goodly advance.

The sessions opened after dinner, Wednesday evening, September 7, with a speech by Bishop Rogers on the Lausanne Conference. The Bishop's felicity of diction is well known. He had been in attendance as an observer from the beginning to the end; and gave a true picture of the inner workers of the whole procedure.

The Rev. W. M. Sidener, rector of St. Paul's, Steubenville, who had been present at the Anglo-Catholic Congress as chaplain for the United States clergy, was called upon and read a well-written paper, going over all the incidents of that gathering. Twenty thousand became members and the sum of $200,000 was given for propaganda.

Thursday morning the Rev. Frederick B. Bartlett, of the National Council, spoke on the Program of the Church. He opened the eyes of the clergy to both the advances and the reason for non-advancement of the work in the West.

The Every Member Canvass and the Round Table was in charge of Mr. George Benham, Secretary of the Nation-Wide Program for Ohio. He gave a lantern lecture, showing all the new churches throughout the diocese. Archdeacon Patterson spoke effectively on the Program of the Diocese, giving facts and figures interesting to the Ohioans.

The Foreign Field was the subject of the Rev. Hollis S. Smith, of China, who laid before us the true condition of China, which the newspapers did not give in the proper light.

Mr. Bartlett spoke again on Friday morning, on the Progress of the Church. The Rev. Messrs. C. L. Bilkey and Jas. R. Colby reported as delegates to the Rural Workers' Conference at Madison, Wisconsin, the latter by the way, referring to what he had discovered outside the boundaries of towns and villages near his own parish. The denominations had deserted their churches. The Rev. E. S. Keeler being absent, owing to the sickness of his child, the Rev. Kirk B. O'Ferrall, though not of the Committee on Tvangelism, spoke extemporaneously on the subject in a satisfactory and complete way.

J. M. W.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

Planning the Fall Work.

The Diocese of Florida is entering upon its fall work, with the return of the Bishop to the Diocese. Bishop Juhan and his family have been spending the summer months at Sewanee, Tenn., where the Bishop, after his strenuous duties as conference director of the Young People, enjoyed a short vacation. The Bishop returned to Jacksonville on September 7. After a week in Jacksonville he left the city for appointments in the western part of the diocese. From there he expects to attend the special Commission on Rural Work, appointed by the House of Bishops, which will meet in Columbus, Ohio, on September 20, and is expected to reach Jacksonville again on September 24.

A meeting of the various Department Chairmen was held in the headquarters office in Jacksonville, on Monday, September 12. At this meeting plans for the fall work were discussed and the date of the Executive Council meeting set for Tuesday, October 4, in the headquarters, at 8 P. M.

Clergy Conference.

The annual clergy conference, under the direction of the Bishop and the Department of Stewardship and Service, will be held at the Atlantic Beach Ho-

(Continued on page 22.)

Family Department

September.

1. Thursday.
4. Twelfth Sunday after Trinity.
11. Thirteenth Sunday after Trinity.
18. Fourteenth Sunday after Trinity.
21, 23, 24, Ember Days.
21. Wednesday. S. Matthew.
25. Fifteenth Sunday after Trinity.
29. Thursday. S. Michael and All Angels.
30. Friday.

Collect for Fifteenth Sunday After Trinity.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and because the frailty of man without Thee cannot but fail, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ Our Lord. Amen.

St. Michael and All Angels.

O everlasting God, Who hast ordained and constituted the services of angels and men in a wonderful order; Mercifully grant that Thy holy angels always do Thee service in heaven, so by Thy appointment, they may succour and defend us on earth; through Jesus Christ Our Lord. Amen.

A Doctor's Religion.

Sir Thomas Browne was born on October 19, 1605, and died on October 19, 1682—a remarkable coincidence, the possibility of which he had himself contemplated, when he wrote that, with three hundred and sixty-five days in every year, it would be strange for a man to die on his birthday.

Sir Thomas' birthday—double birthday as he would conceive it, for death to him was but the passing into a far bigger life—fell just one day after the festival of another beloved physician, who, like Sir Thomas, could build immortal prose. St. Luke is the historian both of the Church and of the soul. To his pen we owe the record, not only of our Lord's life and of the Apostolic Church, but also to the story of that soul-tragedy and recovery—the exquisite parable of the prodigal son. Sir Thomas is rather the philosopher, who probes into the mysteries of his own being—the miracle of his own life. Yet he looks outward too. "To thoughtful observers the whole world is one phylactery, and everything we see an item of the wisdom, and power, and goodness of God." For, as he says elsewhere, "there are two books from whence I collect my divinity; besides that written one of God, another of His servant, nature; that universal and public manuscript, that lies expanded unto the eyes of all. Those that never saw Him in the one, have discovered Him in the other".

As a physician Browne was, during his lifetime, famous in Norwich Today he is famous throughout the civilized world for the wonderful, almost fantastic, sweep of his imagination, his rare wisdom, his exquisite charity and quite immortal prose.

He was born in London, and his father died early. When the little son was asleep in his cradle, the old mercer would creep into the night nursery, uncover the child's breast and kiss it, and humbly pray that "the Holy Ghost would at once take possession there". The boy went to Winchester and later, as the tablet in St. Peter Mancroft narrates, graduated at Pembroke College, Oxford in 1626. At once he devoted himself to the study of medicine, and was a student in the most famous schools of France, Italy, and Holland. Finally he settled in Norwich, a stone's throw from his Parish Church of St. Peter Mancroft, where he lies buried. His tablet tells us that he "practis'd Physick in ys City 45 years".

A man's character can be well judged by letters which were never meant for the public eye. That is what makes Pepy's diary so fascinating—its transparent sincerity. Here is part of a letter written by Browne to his sailor son. The father thinks of his son's welfare in its entirety—spiritual, intellectual and physical.

Honest Tom, God bless thee and protect thee. Be diligent in going to church. Be constant, and not negligent in your daily private prayers. Be a good husband. Cast up your accounts with care. Be temperate in diet and be wary not to overheat yourself. Be courteous and civil to all. . . . Point your letters, and put periods at the end of your sentences. Have the love and fear of God ever before your eyes. And may God confirm your faith in Christ. Observe the manner of trade, how they make wine and vinegar. . . . When at sea read good books . . . Learn the stars also the particular coasts; the depths of the roadsteads; the rising and falling of the land. . . I hope you do not forget to carry a Greek Testament always to church: a man learns two things together and profiteth doubly, in the language and the subject. . . You shall never want my daily prayers and also frequent letters.

What a perfect father's letter! And there is a bundle of such written to his two sons.

When Browne was thirty years old, he looked back and, in gratitude to God, cried—"My life is a miracle of thirty years". He recalled his schooldays, his years at Oxford and in the foreign schools. He sees, shining through everything, God's providence and God's grace. "Surely," he writes, "there are in every man's life certain rubs and doublings, and wrenches, which, well examined, do prove the pure hand of God. . . . Those occurrences, which others term crosses, and afflictions, and judgments, and misfortunes, to me they both appear, and in event have ever proved, the secret and dissembled favours of His affection". With a flash of imagination, he refuses to date God's mercy from his nativity. He looks back and back—back to the first man—nay, further back, to the mind of God, before the foundations of the earth were laid.

Because Sir Thomas was so sure of God; because everywhere he saw signs of His mercy, he has a defiant faith. Death—and he lived and moved among dying people and knew the horror of the plague in Norwich—is for the beloved physician, as for the other who recorded Christ's Resurrection, swallowed up in victory. Sir Thomas has been well called, "The very prose laureate of Death".

In expectation of a better, I can with patience embrace this life, yet in my best meditations do often desire death. . . . For a pagan there may be some motives to be in love with life; but for a Christian to be amazed at death, I see not how he can escape this dilemma, that he is too sensible of this life or hopeless of the life to come. A wonderful letter has come down to us in which the doctor writes of a dying patient—a man of under thirty, struck down with galloping consumption. "Upon my first visit I was bold to tell them who had not let fall all hopes of his recovery, that in my sad opinion he was not like to behold a grasshopper, much less to pluck another fig". He speaks of the dying man: "He esteemed his thread long . . . esteeming it enough to approach the years of his Saviour." Then he philosophises thus —"Surely if we deduct all those days of our life, which we might wish unlived . . . If we reckon up only those days which God has accepted in our lives, a life of good years will hardly be a span long. . . He that hath early arrived into the measure of a perfect stature in Christ, hath already fulfilled the prime and longest intention of his being."

And the secret strength of the great man's life was his constant communion with God. Let me close this article, as Sir Thomas would assuredly desire, on that note.

"I cannot contentedly frame a prayer for myself in particular, without a catalogue for my friends; nor request a happiness wherein my sociable disposition doth not desire the fellowship of my neighbor. I never heard the toll of a passing bell, though in my mirth, without my prayers and best wishes for the departing spirit. I cannot go to cure the body of any patient, but I forget my profession, and call unto God for his soul. . . . To pray for enemies, that is, for their salvation, is no harsh precept, but the practice of our daily and ordinary devotions.

He ends one of the most beautiful books in the English languages with this glorious prayer:

"Bless me in this life with but peace of my conscience, command of my affections, the love of Thyself and my dearest friends, and I shall be happy enough to pity Caesar. These are, O Lord, the humble desires of my most reasonable ambition, and all I dare call happiness on earth; wherein I set no rule or limit to Thy hand of Providence; dispose of me according to the wisdom of Thy pleasure, Thy will be done, though in my own undoing."—Canon Meyrick, in The Guardian (English).

Meditations From a Pastor's Diary.

The person who has the disposition to rule or ruin should never be placed in position to rule. Such an attitude disqualifies any one for leadership.

People who will not work unless they are in the lead always make poor leaders. You can always tell how genuine a person's interest is by the way he works when some one else is leading. It is a serious reflection on a man's sincerity when he does less when out of office than when in office.

I have always noticed that when a disgruntled church member lets the devil make him think that if he withdraws from the church it will die, that instead of the church dying, he himself dies.

It is a mistake for any one to become so possessed with a sense of his importance that he goes off and pouts, fancying his church can't get along without him. Quitters never hurt anything but themselves by quitting. When a quitter quits, he simply makes room

for a stand-patter to take his place.

I never could understand the attitude of some laymen who have never for a moment felt that God called them into the ministry, and yet who freely dictate to the man called of God as to what he should preach and what his program should be.

I have often noticed that the people who do the least for the church are the ones who have the most to say in criticising what is done by others.

It has often occurred to me that it is absolutely wrong for people, who at best only have a few years to live, to stand in the way of the younger generation who want to follow their vision for progress.

The person who always cries, "Charity should begin at home", is the person who nine times out of ten allows his charity to begin and end with himself.—The Herald of Gospel Liberty.

Trust the Great Artist.

Trust the Great Artist. He
Who paints the sky and sea
With shadowed blue, who clothes the land
In garb of green, and in the spring
Sets all earth blossoming—
He guides your destiny.

The magic hand
That colors dawn with flaming rose,
That ere the falling night,
For every soul's delight,
Pours out the streaming gold—
That hand, too, holds your life.

His grasp, amid the strife,
Would shape you to His will:
Let Him His wish fulfill.
What though the testings irk,
Fret not; mar not His work.

Trust the Great Artist; He
Who made the earth and sea.
—Thomas Curtis Clark, in The Living Church.

Views on the Rural Church.

Two years ago a group of some forty rural clergy of the Protestant Episcopal Church started something. I was innocently selected as one of the "faculty" of the Wisconsin Rural Church Summer School, and they were in that school. Those men were here for business. It did not take them long to make that fact clear to the faculty. They were after every practical suggestion that could enable them to be more efficient and more able ministers in the rural field. They were not concerned about the city church. They had caught the vision of the great opportunities for the Episcopal Church in the rural field. They saw what too many ministers fail to see—they saw the rural field as a specialized department for the Church to recognize, and not a mere stepping-stone to a city pastorate.

It was not until I fell among this group of rural clergy of the Episcopal Church that I really began to have any hope for the rural church. They were thinking along the same lines that I had been thinking. They were pondering over the same problems that I have been seeing in my community studies. They were working on programs for extending Christ's work, not short time, temporary programs, but the sort of programs a man maps out for himself when a man expects to live with his job.

Thus a movement has been launched in the Episcopal Church that is bound to have a far-reaching effect upon the religious life of the country. It is bound to extend the influence of the Church. I believe it will also tend to correct a tendency that is developing in many of the towns and city parishes, i. e., over emphasis on the preaching to the sacrifice of the personal work.

The rural pastors are studying their fields of service. They are exchanging experiences. They are adopting the slogan of the Canadian Mounted, "Get your man". This means a great deal of personal service.

Like health work, there is much that must be done group-wise; but no matter how efficient the public health regulation, folks get sick and need a physician. So it is in spiritual health. In these days of rush and push, of rapid changes and tense living the soul gets sick. Only a personal treatment will reach the ill. The Church cannot follow the example of large scale industry. It advertises to sell its sermons, but personal service seldom comes that way.

Here, then, in personal service, is where the country church is on its guard. Here is where it is holding a stronger foundation for the future. Here is where the country pastor is becoming specialist of a high order. There are many country churches that might well be taken as examples by the large city churches.—The Rural Messenger.

The Sensitive Child.

One thing that most people do to the super-sensitive child is to make him more sensitive. Some children are naturally self-conscious; others become sensitive through sickness or because of some physical deformity.

David, who was somewhat frail, was one of a family having three other boys, all very strong. David's mother wanted a little girl and so she proceeded to make one of David. She bought him little pink slippers instead of shoes, in defiance of the fact that he lived in the country; prohibited him from going anywhere alone and cautioned him so much that he became afraid of horses, cows and dogs; and she continued calling him baby names even after he started to school.

He was so babied by his probably well-meaning mother and so teased by his brothers that he grew super-sensitive and very unlike the other boys. He became self-conscious when looked at or spoken to and was frail and thin from too much confinement in the house. His mother should have allowed him to "run" as she did her other boys and then David would have been as normal and healthy a lad as each of them turned out to be.

I knew another child, Donald, who grew quiet and unconfiding when with his family because when he was very young no attention was paid to the little things that he talked about. When he would speak of the objects around him which he had observed—often for the first time—some member of the family would say, "Oh, that is nothing new. I knew that ages ago." They did not intend to be unkind, but they did discourage any attempt at conversation that he offered so that he finally came to the table, gulped down his food, asked to be excused and hastened away to play with outside companions. Donald is grown up now, but he still has the habit of eating dinner, at home, practically in silence; when he goes out, he proves excellent company. Every member of a family should have his "say" in the flow of family conversation.

If a child has any physical deformities, they should never be mentioned. Friends who call and offer pity should be told privately not to do so before the child, lest it cause him to seek seclusion, feeling strongly that somehow he is "different".

Jim had one leg left shorter than the other by infantiles paralysis. His family never mentioned it in public nor in any way alluded to the fact that he was "a little lame boy". They did, however, all they could to correct the deformity.

Jim became a leader with his "crowd". He danced, swam, played golf and tennis and could do most of the things that the others did just a little better than they. Probably not half of them ever noticed the slight limp that Jim had, because he was entirely unconscious of it himself. He would have been an entirely different fellow if the family had taught him that he was "different" and could not do what other children could do.—John Faux Douglas.

The Reality of the Love of Christ.

Henry M. Stanley, the African explorer, writes of the perils and terrible trials of his struggles in Central Africa: "Those whose faith in God is strong feel a sense of security in the deepest wilds. An invisible Good Influence surrounds them, to whom they may appeal in distress, an Influence which inspires noble thoughts, comfort in grief, resolution when weakened by misfortune. I imperfectly understand this myself, but I know when I have called I have been answered, strengthened and assisted. It was of benefit to myself and to others." This experience might be confirmed in fuller expression from the testimony of many a saintly writer; but this from one not conscious of saintliness, or of having a message for others, has its peculiar value. It is the unconscious testimony of a strong man, living the most strenuous life, to the reality of the love of Christ as an abiding presence, as an atmosphere in which alone he found he could face the daily task and meet the constantly recurring peril.—Stimson.

One Sign of God's Love.

"God's friendliness to man and beast is expressed in common grass, whose color is so restful to the eye.

Sown by the winds and by wandering birds, it softens the rude outlines of the world. It invades the solitudes of the deserts, climbs the inaccessible slopes of mountains, modifies, climates, and determines the history and character and destiny of nations.

Fields trampled with battle, saturated with blood, torn with the ruts of cannon, grow green again with grass, and carnage is forgotten.

It yields no fruit in earth or air, and yet should its harvest fail for a single year famine would depopulate the earth."

No Distant Lord.

No distant Lord have I,
Loving afar to be;
Made flesh for me, He cannot rest
Until He rests in me.

Brother in joy and pain,
Bone of my bone was He,
Now—intimacy closer still,
He dwells Himself in me.

I need not journey far
This dearest Friend to see;
Companionship is always mine,
He makes His home with me.
—Maltbie D. Babcock.

For the Young Folks

For the Southern Churchman.

The Touch of His Hand.

Ellen Stone, Age 12.

Around Him little children stand;
They push and pull and fight,
To feel the wonderful touch of His hand
Which makes them feel His might.

He patiently blesses each little child
And pats each tiny head,
A touch that stayed, though mild,
Through life as though it were lead.

The parents walk away
Full of happiness and joy,
For did they not that very day
See our Saviour bless their girl or boy?

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Call of Jesus.

M. L. G.

Two fishermen were mending their nets. Jesus called from the shore, and they left their nets and followed Him. Matthew sat at his counting table, and him, too, Jesus called, and he rose from his degrading task to become the apostle of the Master. One He saw under the fig tree, two as He passed along the Capernaum streets. They left their old life, and began another—so full, so absorbing, so far-reaching that if they had been spirits on another sphere there would have been little more of difference from the old.

They learned of Jesus, they saw the Life of lives; some saw Him transfigured, all but the one unfaithful saw Him risen. They became fishers of men, shepherds under the Chief Shepherd. They bore persecution, and counted it joy to suffer for His sake. Life, more abundant than ever they had dreamed, was theirs.

Jesus still calls "Follow Me"! And to all who hear that Voice He gives the same overflowing life and power. No one can know what great works He may have for some boy or girl of this time to do for Him. Only we know there are tasks still to be done, which call for all the best that is in any one of us, and that with the task will come the outpoured power, the more and yet more abundant Life!

The Tea Party.

"May I go?" pleaded Clarice as her mother came out of the house all dressed for a walk. "I'll be just as good as anything, an' I'll not bover a single little bit."

Mrs. Adams smiled lovingly at her small daughter.

"Indeed I know you wouldn't bother," she smiled, "and I should like to take you along, but it is not possible today, besides I want you to do something for me. Nora is busy in the kitchen, and so I cannot trouble her, but you are playing here on the lawn, and I wish you would watch for Mr. Jenks, the postman, and give him this letter, and ask him to take care of it for me as soon as he can, for it is very important."

"But, Mummy," pouted Clarice, "if I can't go with you, I want to go over and play with Janet Clark. She has a new doll's tea-set and we can have a make-believe party, she said."

"No, dear," Mrs. Adams replied, "not this morning. I happen to know that Mrs. Clark has a headache, and I'm afraid you children might disturb her. Remain here, watch for the postman, and do not go out of our yard."

Clarice couldn't see what harm it would do, just to run over to Janet's and tell her she couldn't come, so she went slowly down the walk which led from the front steps.

Then something inside of her seemed to say, "Oh, Clarice—Clarice", and the little girl turned and walked even more slowly back toward the porch steps. She sat down on the lowest one and began to think.

What was it, that her Daddy said just the other night, about it not being right to do things when we feel guilty and do not want to be caught. And there was something about God watching us especially, at such times, and feeling very, very sorry, if we keep on and do what we should not.

Clarice couldn't remember just what the rest of it was, but it was suddenly very clear. It would be wrong to go to Janet's even for just a few minutes.

It seemed as if the postman would never come, so Clarice thought she would take her own little broom and brush off the porch and straighten the rugs and make it very neat. That would help Nora and her mother, too.

Clarice began to feel happier—and why, what was this?

Something caught the light of the sun and sent out a little fan of golden rays.

Clarice moved the big chair, although it took all her strength, but there, back of it and caught in a wide crack, was her lovely little locket which she had lost some time ago and felt so badly about.

She worked the locket out of the crevice gently, so as not to mar it and was delighted to see it wasn't injured at all. And there was Mr. Jenks at last, and he took the letter and message and went on quickly.

Just then some one came through the hedge. It was Janet.

"I've come to play tea party," she cried. "Muvver said I could."

"And Nora is baking cookies," exclaimed Clarice, "and she'll give us some."

That night when Clarice went to bed, she was very thoughtful and quiet.

"A penny for your thoughts, daughter," laughed her mother.

"I thought I was having an awful hard time," dimpled Clarice, "when I couldn't go with you or to Janet's house either, but Mummy, I had the nicest time after all and found my locket, too."—Selected.

The Littlest Page.

Once upon a time there lived a little Princess named Veridian. Six pages always attended her. Every afternoon she read history from a big book. She read aloud for practice and to educate the pages. The Littlest Page always stood on guard at the door. He liked the parts about battles, but he did wish the Princess would skip the treaties: they always made him sleepy.

One day she came to one treaty after another. The Littlest Page didn't even listen. He was thinking that the afternoon was going very slowly.

"Oh, sugar! I skipped a line," said the Princess, and she went back two.

"Sugar!" thought the Littlest Page. "How I wish I had a sugar cookie! Or a raisin one! Or one with nuts!"

The more he thought about it the more he wanted one. Finally he got so hungry he opened the door very quietly and slipped out. He tiptoed down the stairs and went straight to the royal kitchen. There was no one there but the Assistant Soup Cook, and he was fast asleep.

Now the Littlest Page knew that if he woke him up an dasked ever so politely for a cookie he would be allowed to choose two, for the cooks were always kind to the pages. But the Littlest Page was greedy, and when he saw that no one was around he tiptoed across the big kitche nand gently turned the pantry door knob. The door was unlocked, but the hinges creaked dreadfully; so he opened it just wide enough for one small page.

There on the top shelf stood all the cookie jars neatly labeled, and the Littlest Page climbed right up to the top shelf—it's lucky they were good, strong shelves. I couldn't tell you how many cookies he ate, but he sampled them all. He didn't even stop to brush the crumbs off his face.

Suddenly he saw a strange sight. He saw the lids move off two of the big flour barrels in the kitchen and two strange men look carefully about over the tops of them. They were very rough-looking men. They stretched, and then they whispered together. And what do you think they whispered about? They were robbers, and they were planning to steal the royal jewels that very night. The Littlest Page was so scared that he couldn't move. Supposing they should look up and see him? He wished he'd closed the pantry door! He wished he'd never wanted a cookie! He wished they'd go away!

Presently the Assistant Soup Cook stirred in his sleep, and the robbers popped into their barrels again. For a while the Littlest Page was too frightened to think. But all was so still in the kitchen that he grew brave, scrambled down and, all in a tremble, crept very, very carefully on his tiptoes out of the kitchen. The Assistant Soup Cook was still fast asleep.

Once in the corridor the Littlest Page ran as fast as his legs would carry him straight to the King. The King was playing chess with the Prime Minister. They were astonished to see a pale little page standing in the doorway with ginger cookie crumbs on his face and a sugar cookie in his hand.

"Oh, Your Majesty!" cried the Littlest Page, completely forgetting to bok, "there are two robbers in the flour barrels, and they are going to steal the crown jewels tonight!"

"Dear me," said the King, "they'll get the flour all dirty."

"You've been eating cookies," said the Prime Minister.

"So you have," said the King, "and no one is supposed to eat cookies at this time in the afternoon. Supposing you finish that cookie and then tell us how you know there are robbers in the flour barrels."

The Littlest Page began to cry. "Please, Your Majesty, I don't want any more cookies—ever!" he said.

Then he told them the whole story from the very beginning, when he had tiptoed across the kitchen, opened the pantry door and climbed way up to the very top shelf, where all the cookie jars were neatly arranged. When he finished the King sent a dozen guardsmen t osearch the flour barrels. There they caught the two robbers. How excited everybody was! The Littlest Page was quite a hero.

But he didn't feel a bit like one. The Littlest Page had a pain. The Court Doctor gave him something from a big spoon that tasted very bad and put him to bed. He dreamt of pantries full of cookie jars that all had robbers in them.

And that is why the Littlest Page stays so still now every afternoon while the Princess reads history, and that is why he never wants cookies between meals.—Youth's Companion.

When the Maybes Swarm.

When the cold weather goes with its shivery snows
And the buds open wide to the spring,
Then the maybes fly free, and they call you and me
To the out-of-door pleasures they bring.

Maybe ball, maybe fishing or tennis you're wishing—
The maybes are all sorts and kinds;
Maybe skipping or racing, or butterfly-chasing
For those who have studious minds.

Maybe kites, maybe flowers, will please you for hours.
If, maybe, you tire of games,
There are thousands of maybes, besides busy play-bes.
That have no description or names.

—Youth's Companion.

When Herbert Filled the Wood Box.

Herbert went reluctantly about gathering up wood and cobs. "Oh, dear," he thought to himself, "if only I didn't always have so many chores to do! Seems as if the wood-box was always empty, though I know I fill it often enough."

In the wood-box went the wood and cobs, and Herbert turned about to face his mother.

"Just another arm-load, please," said mother gently. "I want a fire all day to make apple butter."

"All right," answered Herbert with a brave little smile. But underneath the smile there were cross, complaining thoughts, such as these: "I hate chores, and I hate filling the wood-box. And when winter comes, there will be more chores, and, O dear, I wish I could have a new sled for next winter!"

Out to the wood-pile he ran, and soon another arm-load was picked up. But listen! what was this? A faint, far-away sound seemed to come from the wood-pile. Herbert dropped the wood and knelt down, peering cautiously about. Then suddenly he arose and clasped his hands. "Turkeys!" he exclaimed in gleeful tones. "The turkey hen has hid her nest away and hatched some baby turkeys."

As fast as he could he ran to the house.

"Oh, come see the surprise!" he shouted. "I've found a nest of baby turkeys!"

Mother looked up from the apple she was peeling. "I knew the turkeys were there all the time—ten of them," she said, smiling, "and I've kept the secret because I meant to give them to you as a surprise. If you wish, you may sell them later and use the money to buy a new coaster. What does my son say to that?"

"Oh, mother, you are so good!" said Herbert joyously.

"You see," mother went on, "I appreciate how good my boy is to fill the wood-box so often without grumbling."

For a moment Herbert's face flushed with shame. Then two little arms went tight about mother's neck. "Oh, mother," he cried, "I did grumble 'bout filling the wood-box, not out loud so you could hear, but inside. But from now on there is not going to be any grumbling of any kind, because I'll be too busy filling the wood-box and tending the turkeys."—Word and Way.

Donkey Pictures.

When mother tucks me in my bed
And my ev'ning prayers have said,
She makes fine pictures on the wall,
And one I like the best of all,
I ask her for 'most ev'ry night—
A donkey picture that can't bite.

He opens wide his mouth, and I
Just push my finger in. And my!
He snaps his jaws just dreadfully
But doesn't hurt a bit, you see,
Then mother laughs and 'fore I know
That naughty donkey's grabbed my toe.

I pull my foot up under me
And right there on the wall I see
That self-same donkey laughing now,
Just 'cause I hollered, "Ow-oo-ow"!
Then mother kisses me good-night
And finally turns out the light.

—Margaret Brown Elms.

The Runaway Feet.

Dorothy came running in from her play in the yard.

"Mother, where is Margaret going?" she asked.

"She is going over to play for an hour with Clara."

"May I go, too?" asked Dorothy. "Please, Mother, please say 'Yes'."

"You know, Dorothy," said Mother, "you are not allowed to go out on the street by yourself, and Margaret is there by this time. You will have to stay with Mother now. Margaret won't be gone long, anyway. Run back to your play in the yard."

After a little while, Mother looked out into the yard, but there was no Dorothy there. Then Mother looked all over the house, but could not find Dorothy any place.

Then she went over to Clara's house and rang the bell; and, when Clara's mother came to the door, Mother asked, "Have you a little girl that does not belong here?"

"Why, yes," said Clara's mother, "a little girl just came." Then she turned and called, "Dorothy, your mother wants you."

Dorothy came to the door, and said, "Why, Mother, what do you want"?

"I want you, Dorothy. Come home with me," said Mother, and took hold of Dorothy's hand, and they started home.

On the way home, Dorothy talked as fast as ever she could, and she said, "Mother, why don't you talk? Why don't you say something to me?"

"Mother feels too bad to talk, dear. She is feeling bad because you let your feet carry you away when Mother told you to stay at home."

When they got home, Mother said, "I'll have to fix those feet, Dorothy, so they can't take you away again. Sit down in your little chair."

So Dorothy sat down in her little chair, and Mother got a piece of strong cord, and tied Dorothy's feet tightly together.

At first, Dorothy thought it was a new game, and she laughed. After her feet were tied, and she tried to stand up, she found she could move them just a little, and she started to walk.

"Here, here, that will never do," said Mother. "Your feet could take you away, tied like that. We must tie them more tightly than that."

So Dorothy sat down again in her chair, and Mother tied the cord so tight this time that Dorothy nearly fell over on her nose when she tried to stand up again. And she did not laugh any more.

"How long will I have to stay here, Mother?" she asked.

"I don't know, dear. You have to stay until you are sure you can keep your feet from taking you away again when Mother tells you not to go."

After a little while, Margaret came home. "Why, Dorothy, what are you doing, sitting there with your feet tied like that?" she asked. But Dorothy did not say a word. "Mother, why are Dorothy's feet tied?" asked Margaret.

"Because they made her run away this afternoon," said Mother.

Then Aunt Mae came home. When Dorothy saw her coming, she tried to pull her dress over the cord, so Aunt Mae could not see that her feet were tied. "Baby girl, why are you sitting there so quiet?" asked Aunt Mae.

But Dorothy did not say a word; and Aunt Mae looked at Mother, and Mother said, "Dorothy's feet made her run away this afternoon, so they had to be tied together."

"Oh, I see," said Aunt Mae.

And then Daddy came home. "Hello, what does this mean?" he said, when he saw Dorothy sitting so quietly in her chair, with her feet tied together. But Dorothy did not say a word. "Mother, why are Dorothy's feet tied together?" asked Daddy.

"They had to be tied because they made her run away this afternoon," said Mother.

So Dorothy sat there a long, long time. Then she called, "Mother, please come here".

And, when Mother came, Dorothy reached up and pulled Mother's face down close to hers, and whispered, "Mother, I know I can keep my feet from taking me away again."

"Are you sure, Dorothy?" asked Mother.

"Yes, I know I can," said Dorothy.

So Mother untied Dorothy's feet, and they never made her run away again. —Bertha Baldwin Tralle, Stories New and Stories True.

Couldn't Take Them Back.

Molly had worn her little ruby ring to school and now it was gone.

"And I know it's that little new girl that's taken it. She looks as if she would do things like that!" So, she cast suspicious eyes at the poor little stranger, and the other girls did the same, and no one spoke to her or noticed her as she crept about the school or the playground alone. Then one day Molly opened a little compartment in her pencil box, and there lay her ruby ring. "Oh!" she cried, her cheeks flaming with shame, "I remember now, I put it there myself to keep it safe, and

to think—"

Of course, they couldn't take back all the unkind glances and the cold words they had given the little stranger, but they did try so hard to make amends that she soon forgave them for their unjust suspicions.—Jewels.

No Loose Ends.

Louise was spending a week with her Great-Aunt Hilda, who weaves beautiful rag rugs. "You work every minute, auntie," she said.

"Not quite that, but I'm doing something most of the time. I don't like to leave anything at loose ends."

The words puzzled Louise a little, but watching the brisk old lady made them clear. Aunt Hilda had picked up the rug she just cut from the loom. At each end there was a fringe of warp about three inches long. Aunt Hilda made these ends even and began knotting the warp fringe in groups of six strands. When this was done she rolled the rug and laid it away.

"Suppose you brush up the litter and then we'll go in the other room," she said.

Louise likes to sweep, but sometimes she does not remember to put her broom and dustpan away! This time she did, because she knew just how auntie herself would have done. "I didn't have any loose ends," she told herself proudly as she went to sit beside Aunt Hilda, who had taken her mending basket now. That made Louise recall that she, too, had stockings to darn.

"It's good for me to visit Aunt Hilda," she thought, for she is wise enough to see that she has a habit of leaving many things unfinished. What trouble both she and brother Carl have because of the things they "leave at loose ends". Much of their work and even their play has to be done over because of being left like that scarf the kitten raveled so easily. Aunt Hilda knows better than to make herself so much extra work. Everything she does counts, because it is finished right.

Fretful hours, shame and danger still come from leaving things unfinished. Girls and boys are wise to train themselves to better ways. The difference will show quickly and will also be a help to them their whole lives long.—The Lutheran.

The Old Testament is a story of human lives: the New Testament is the history of a cause.—Rev. John Watson.

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Copy for this department must be received not later than Tuesday of the week on which it is intended that the first insertion shall appear.

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Deaths

BAGBY: Entered into eternal rest in Richmond Virginia, September 15, 1927, in the 86th year of her age, LUCY PARKE CHAMBERLAYNE, widow of Dr. George W. Bagby and daughter of Dr. Lewis Webb Chamberlayne and Martha Burwell Dabney. "Her children rise up and call her blessed."

WHITTLE: Entered into Life Eternal, on Septmber 13, 1927, LUCY WHITTLE, daughter of the late Francis M. Whittle and Caroline Walke Whittle, his wife, also deceased.

"And God shall wipe away all tears from their eyes."

FRANCIS LEE DAINGERFIELD.

FRANCIS LEE DAINGERFIELD, son of Edward Lonsdale Daingerfield and Sarah Vowell Smith, of Alexandria, Virginia, died suddenly of heart trouble at his home, "Malvern", in the 44th year of his age, on the 8th of August, 1927.

He was born in Alexandria July 16, 1883, a golden-haired, rosy-cheeked boy, the idol of his devoted parents who cherished and loved him from the earliest days of his infancy. From his childhood he showed marked talent for electricity, drawing and architecture. He manifested much taste in writing and literature from the days of his young manhood and began to compose poems which were published and admired and was a frequent contributor to magazines of the highest class. He was educated at the well-known Episcopal High School near Alexandria, and later he became an excellent linguist. During the days of the "Great War" he did splendid work in the Renconstruction Department in Washington, especially among those who were blinded in battle.

He came from a long and distinguished ancestry. On his father's side the Bathursts, Lousdales and Kays in England. On his mother's side, Francis Lightfoot Lee, Philip Ludwell Lee, Augustine Warner, Speaker of the House of Burgesses, the Jacquelines and Corbins, Jacob Fowle, of Boston, whose portrait, painted by Copley in 1757—his third great-grandfather—and Lettice Lee and Dr. William Henry Daingerfield, painted at Arlington by George Washington Parke Custis, his intimate friend.

No one was too humble to be his friend, both white and colored, and like his parents he gave lavishly, but only he and they knew it. He was elected, in his father's place as trustee of the Alexandria Hospital, which institution his father gave to the city of Alexandria, his old home and his grandfather, John Bathurst Daingerfield's, the humble gentleman, the poor mans' friend, donor of the City Town Clock and Belfry, and unnamed charities.

His friends said of him, "Frank can do anything, and has a heart of pure gold" I have seen him step around a wild flower—that he might not crush it As tender as a woman, with a splendid statue of a man, and strikingly handsome.

He was a Christian, a deep student of the Bible, broad minded and generous, a communicant of St. Paul's Church. I, his sister, though we were everything to each other, am content to have him on that other shore, where he has now passed to the service and sunlight of his God.

"Thanks be to God for His Unspeakable Gift."

"Because they live, though out of sight and reach,
I will, so help me God, live bravely, too,
Taking the Road with Laughter and gay Speech
Alert, intent to give Life all its due."

The solemn, uplifting service of the Church of his fathers and of his love was read over him by his friends, Bishop Tucker, of Virginia, and the Rev. S. A. Wallis, D. D. And then he was laid to rest on a beautiful and sacred summer day beside his dear father and mother, amidst the roses he loved so well.

MARY H. DAINGERFIELD.

CHURCH INTELLIGENCE.

(Continued from Page 16.)

tel on October 5 and 6. This conference will open with a Corporate Communion service in the little Chapel of St. Paul's-by-the-Sea, at Jacksonville Beach, after which the clergy of the diocese will be taken to the Atlantic Beach Hotel for their two days' sessions.

Student Work.

The student work, now undertaken in the two state universities under the joint direction of the Diocese of Florida and South Florida, have already begun to function. The Rev. Melville E. Johnson, student pastor at the University of Florida, in Gainesville, and Miss Hope Baskette, student worker at the Florida State College for Women, in Tallahassee, were both in residence last week when the colleges opened up for their 1927-28 terms. Already there are student centers for the Episcopal workers in both Gainesville and Tallahassee, but these are not considered altogether adequate to meet the great opportunities presented by these institutions. A joint committee from both the Florida Dioceses has already been appointed and before long it is expected that this will be greatly enlarged.

For the second time in the current year the diocese announces the sending of one of her children to the far-away mission field. Through the Committee on the Gift of Life, of the Woman's Auxiliary, Miss Irene V. Gleaton went to the General Church Hospital in Wrangle, Alaska, last February, and is doing splendid work at that point under Bishop Rowe; and Miss Ava Hamilton Seabrook will commence her work as a teacher in the House of the Holy Child, Manila, Philippine Islands, on October 1. Both of these young women are communicants of St. John's Church, Jacksonville.

The Rev. Randolph F. Blackford, rector of St. Andrew's Church, Panama City, and other charges in Western Florida, is one of the party of the American Legion now visiting in Paris and attending the convention of that body. Mrs. Blackford accompanied him.

The Rev. Edgar L. Pennington, rector of St. Andrew's Church, Jacksonville, has just returned to Florida from a delightful trip to Europe.

Miss Margaret G. Weed, the President of the Diocesan Branch of the Woman's Auxiliary to the National Council, has spent the last two months in Europe and is expected home in the near future.

J. O. M. C.

LEXINGTON.

Rt. Rev. L. W. Burton. D. D., Bishop.

The Bishop Has a Busy Summer.

Since Easter the Rt. Rev. Lewis W. Burton, D. D., has made forty-three visitations within his diocese, conducting services, preaching, confirming and holding conferences. Besides these visitations he has kept a number of engagements outside the diocese.

With all of the extra work placed upon him, due to several circumstances, the Bishop is in the best of health, and as active as ever.

Being the President of the Fourth Province, he has recently been busy in preparation for the meeting of the Province, which takes place in Columbus, Georgia, October 25 to 27.

Resumes Services.

After an absence of seven months, due to a major operation, the Rev. J. Howard Gibbons, rector of the Church of the Ascension, Frankfort, resumed his labors on Sunday, September 3. He has also resumed the secretaryship of the diocese; the editorship of the Diocesan News and the diocesan correspondship for the general Church papers.

Fall Convocation.

The fall convocation of the diocese will meet in Calvary Church, Ashland, Ky., Tuesday and Wednesday, October 11 and 12.

The general theme or topic for this meeting will be: "The Church's Mission," the Rev. Karl Block, D. D., of St. Louis, as the leader and principal speaker.

There will also be conferences on missions, religious education and social service.

Mission Purchases a Lot.

The mission at Pikeville, under the leadership of the Rev. C. M. Lever, has secured a desirable lot and will begin to secure funds for a building.

The **Pike County News** has this to say about this mission: "Though the Episcopal Church here is only a few months' old and has but a small band of members, these members have an exceptionally loyal and ambitious spirit and are to be commended on reaching the point of having their own church building so early. At present they are using the band-stand for their services."

Will Occupy New G. F. S. Building.

When the Girls' Friendly Society of Trinity Church, Covington, resumes its work this fall it will use for the first time the new hall recently given to the society by Miss Mary Cabell Richardson. The new building is connected with the church on the north side.

Personal Notes

The Rev. J. S. Watt has resigned the charge of Cornwall Parish, Drakes Branch, Virginia, and accepted a call to Nottoway Parish, Southampton County, both in the Diocese of Southern Virginia. He will enter upon his new charge on October 2. His address will be Franklin, Virginia.

The Rev. Edward McCready Claytor, minister-in-charge of Trinity Church, Edgefield and adjacent stations in South Carolina, Diocese of Upper South Carolina, has accepted the call to become minister-in-charge of St. Paul's Church, Quincy, Florida, and will assume his new duties on October 15.

The Rev. Glen Beam Walter has resigned as rector of Christ Church, Springfield, Mo., and accepted a call to be the rector of the Church of the Redeemer, Sayre, Pa. He will take up his new work October 1. The Rev. Mr. Walter is a son of the Archdeacon of the Diocese of Bethlehem.

The Rev. J. Harry Chesley, of the Class of '78, Theological Seminary in Virginia, and now vicar of Christ Church, Cordele, Diocese of Georgia, will retire on November 1, 1927. After October 15, his address will be Newark, Delaware.

The Rev. T. N. Lawrence, rector of St. Mary's Church, Bellville, Texas, has accepted a call to St. Paul's Church, Macon, Georgia, and expects to enter upon his duties there on the first Sunday in October.

The Rev. James Mills has resigned the rectorship of St. Paul's Church, Duluth, Minn., and will become the Dean of St. Paul's Cathedral, Oklahoma City, Okla., on October 1. His address will be 127 West Seventh Street, Oklahoma City.

The Rev. J. Bleadon Meyer, D. D., has been appointed missionary in charge of the Kemmerer field, in the Missionary District of Wyoming.

The Rev. Basil M. Walton, rector of St. Paul's Church, Orange, Texas, Diocese of Texas, has accepted a call to become priest-in-charge of St. James' Church, Lake City, Florida, and will assume his new duties on October 1.

The Rev. William A. Thomas has been appointed missionary of the Jackson Hole Missions, in the Missionary District of Wyoming.

The Rev. Thomas E. Winecoff has resigned from St. James' Mission, Riverton, Wyoming, and accepted a call to the Church of the Good Shepherd, Scranton, Pa. He is to take up his work the second Sunday in October.

ORDINATIONS.

On Sunday morning, September 11, the Rt. Rev. Frank A. Juhan, D. D., Bishop of the Diocese of Florida, ordained to the diaconate Mr. Sidney M. Hopson, of Leesburg, Fla., in St. Mark's Church, Ortega. Mr. Hopson was presented by the rector of St. Mark's Church, the Rev. Douglas B. Leatherbury.

Mr. Hopson graduated last June from the Philadelphia Divinity School. He has already assumed charge of the work at Bethany Hall, Hilliard, Fla., and at St. George's, Fort George Island, both charges being adjacent to Jacksonville. He will reside at Hilliard.

On Wednesday, September 14, at St. Mary's Church, North East, Md., Diocese of Easton, the Rev. David L. Quinn was made deacon by the Rt. Rev. Geo. W. Davenport, D. D., Bishop of the Diocese.

The candidate was presented by the Rev. J. Frederic Virgin, rector of Trinity Church, Elkton, and the sermon was preached by the Rev. Edmund H. Gibson, rector of Trinity Church, Baltimore. The Rev. Delber W. Clark, rector of St. John's Church, Crisfield, read the prayers, and the Rev. R. M. D. Adams, the Epistle. A large number of the clergy of the diocese was present. Mr. Quinn will continue to be in charge of North Elk Parish, where he has worked for the past two or three years.

A luncheon was served by the ladies of the parish to all visiting clergy and friends.

In St. George's Church, Passaic, N. J., on September 8, the Rev. Wesley H. Des Jardins was made deacon by Bishop Stearly. The candidate was presented by the Rev. Albert J. M. Wilson, rector of St. John's Parish, and the sermon was preached by the Rev. Edgar L. Cook of St. Paul's, Jersey City, by whom Mr. Des Jardins, formerly a minister of the Baptist Church, was presented for Confirmation. The Rev. H. M. Ladd, Archdeacon of Paterson, said the Litany and the Epistle was read by the Rev. John E. Bailey. Mr. Des Jardins will continue to be in charge of St. George's Mission.

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DEATHS.

The Rev. Charles F. Sweet, D. D., for twenty-six years one of the Church's missionaries in Japan, died in Peekskill, New York, September 10, at the age of seventy-two years.

Going to Japan in 1896, Dr. Sweet became a member of the staff of Trinity Catechetical School, which later developed into the Central Theological College of the Church in Japan. He therefore had an opportunity for sharing in the training of several generations of theological students.

Dr. Sweet worked on in Japan for several years beyond the retiring age and only gave up his work when seriously impaired health made it necessary for him to do so.

Born in Owego, New York, Dr. Sweet was educated in Ithaca Academy and Cornell College. He was ordained to the priesthood in 1881 by Bishop Seymour, of the Diocese of Springfield. He served at St. Thomas' Church, Methuen, Mass., and later was principal of the Diocesan School for Boys in Maine.

Among Dr. Sweet's important writtings were a biography of Dr. John Henry Hopkins, and a volume on Japan, entitled: "New Life in the Oldest Empire".

Mrs. William Lawrence, wife of the Rt. Rev. Wm. Lawrence, D. D., retired Bishop of Massachusetts, died at her home in Readville, on Wednesday, September 7, after an illness of some months.

The burial service took place on Friday, September 9, from the Cathedral Church of St. Paul. The services were conducted by the Bishop Coadjutor of the Diocese, the Rt. Rev. Samuel G. Babcock, D. D., and the Dean of the Cathedral, the Very Rev. P. F. Sturgis. Others assisting were the Rev. Dr. Endicott Peabody, headmaster of Groton School, and the Rev. Henry Knox Sherrill, rector of Trinity Church, Boston. Interment took place immediately afterwards in Mt. Auburn Cemetery. The committal was said at the graveside by Mrs. Lawrence's own sons.

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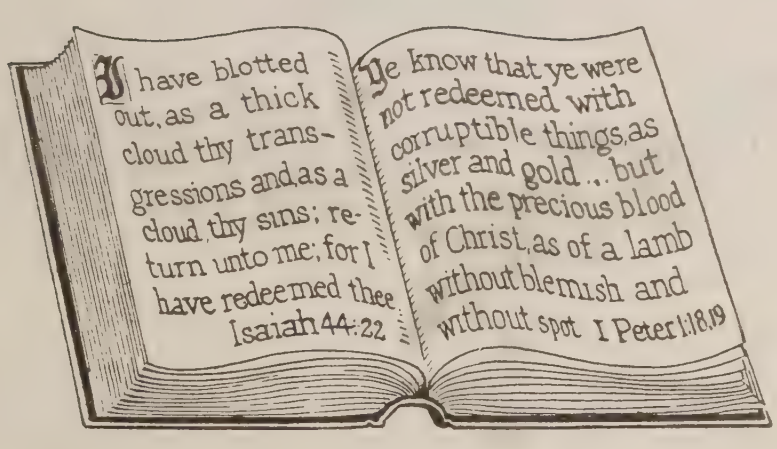
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1 PETER 1:23

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Thoughts For the Thoughtful

God never demands the impossible.

The only doubts to be ashamed of are those you are proud of.

Spiritual indifference is often only mental indolence.

The heart without the offering is better than the offering without the heart.

A man who knows how to forget, is never burdened with a grudge.

"Humility is not crouching in servility or cowardice, but being men after the pattern of our Master."

"Experience will decide
How blessed are they and only they,
Who in His truth confide."

Never be ashamed to own that you have been in the wrong, which is but saying that you are wiser today than you were yesterday.

Every stage in the life of a saint is of inestimable interest to God. None more so than when their road of life dips down in the dark ravine we call death.

He hath given us a changeless writing,
Royal decrees that light and gladness bring,
Signed with His Name in glorious writing,
Sealed on our hearts with His own signet ring.

We need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footsteps beside the sick bed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps.—Selected.

"I never saw a moor,
I never saw the sea,
Yet know I what the heather is like
And what a wave must be.
I never talked with God,
Nor visited in heaven,
Yet certain am I of the spot,
As if the chart were given."

It tis no heroism to bear patiently where there is no provocation, bravely where there is no danger, calmly where there is nothing to perturb. Not the hermit's cave but the heart of busy life, tests as well as makes character. If we can live patiently, lovingly, cheerfully amid all our frets and irritations day after day, year after year, that is grander heroism than the greatest military exploits.—I. R. Miller.

As a subject petitioning a ruler, as a plaintiff pleading before a judge, as a friend making known his need to a friend, and a child crying to a father, every Christian has a right to pray. To pray in the name of Jesus Christ is to be indued with the power of the King of all the universe, to receive pardon from the "Judge of all the earth", to be supplied with the bounty of the richest friend in all the world, and to have the constant care of a loving Father.—A. C. Dixon.

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EDITORIALS

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THOUGHTS ON EVANGELISM

Evangelism is becoming a more popular word in our Church than formerly. There is much danger that some shall take it out in talking and be satisfied with good definitions and worthy intentions. They use such material for the paving stones of the broad way. A certain worker was attending a conference on The Way to Reach Individuals. One dinner period, while he was full of plans and suggestions, his father who did not seem to be paying much attention to them at all, said, "I have been speaking to the waiter and I believe that he is anxious to follow Christ".

We do not believe that it will win an easy popularity. If the word does win such superficial acceptance it will not be real Evangelism. The real thing requires searching personal preparation. We do not mean acquaintance with the facts about the Church and its history, and things of that sort. That may be very well in its place, but it is all dead if the worker has not been prepared in heart and life. He has to be thoroughly consecrated before he can set any one else on fire. Any sin persisted in will bar the way to effective service. No service without sacrifice. First be reconciled to thy brother. Sin acts as a barrier between us and the person we are touching. They sense the barrier and even though they should not, God cannot use an unconsecrated life. It is possible and we ought to hope that a great number of people shall catch this truth, but if they do it will be because they have been willing to pay the price. We can let down the bars and confirm people who have not the slightest idea what it is all about, but God is not impressed. He is not forced to use a person just because we have let him in, and He will not use them until they have surrendered.

The second reason why we do not believe that a superficial Evangelism will work is that any evangelistic movement will have to make headway against an enormous amount of spiritual inertia among us, and it will take some real steam to overcome this drag. Some one has divided Christians into three classes. Row boat Christians, who have to be rowed, and who can make little headway against the tide, sail boat Christians who go only when the wind is favorable, and steam boat Christians who go forward no matter what the wind and tide. The inertia is produced by the first two varieties who have to be towed along by some one else. One idea of pastoral visiting is generated by this type of Christian life. In it the pastor is supposed, by the influence of his personality, the persuasiveness of his speech, and the diplomacy of his actions, by these means he is supposed to keep the wheels of the parish organization functioning. He is expected to stir up those to whom the hot weather brings temptation to worship God in the great open spaces, to calm the ruffled feelings of the outraged pew holder who has been offended because a stranger has gotten into the wrong pew, and in fact to be the spiritual generator to supply the current by which the feebly lighted lamps of many are kept from going out. A parish like this resembles a great religious nursery in which a great many stunted babes are being fed with milk when long ago they should have been prepared to digest strong meat.

Let us call ushering, handing out notices, sewing shirts and the like, milk diet. Many have been brought up on this and have no picture of the full grown manhood of Christian experience in which they begin to touch other lives. The steam boat Christians, the ones with the power within, do not have to be coddled, and persuaded but are busy reaching others. From the others we can recruit this class of workers. The miracle-working, dynamite used by the Apostles with such success is the thing that will produce the change. The tame substitute that passes for it today, the "comfortable" Gospel is not enough.

The third reason why a superficial Evangelism will not do is that there is a lot of very real sin to be overcome. We mean sin that has fastened itself like an octopus upon the Church and that threatens to drag it down. While this sin remains unchallenged we can have no real spirit of Evangelism in any parish. It may take the form of satisfaction with success in the outward things, the well-fitted parish house, and the beautifully appointed Church, while the real needs of the people are forgotten. It may be that the congregation is split by division and that tempers have been displayed. Frequently it is the grosser sins that are to blame and outsiders sneer at the Church because of the glaring faults that mar the witness of her people to Christ.

These sins have to be met in a real fashion. We have a habit today, and the habit extends even to our Church lives, of covering up the sore spot. We are satisfied if only the more obvious aspects of a situation are remedied, and are willing to forget the real causes. It is a task too unsavory to dig into facts and to face consciences with the demands of Christ; so as long as the people preserve outward decency we are content. Sins can be cured only by confession, if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

It is an excellent foundation for any study of the subject of Evangelism to sit down with the New Testament before you and to visualize for one's self the Apostolic Church at work. We are struck by the absence of committee meetings and complicated machinery. They were so fired with their faith that they evidently discussed it from house to house (it had not yet become "bad form" to mention religion outside of church), and they added daily new converts to the faith. This stimulated them with renewed vigor for they saw results constantly and did not have to wait a whole year before others were added. The work of Evangelization was conducted along every member lines. The persecution that arose at the death of Stephen scattered the members abroad, but it served to scatter the flames, too, and they went everywhere preaching the Word.

The Apostles alone remained in Jerusalem. This information is, no doubt, given for the benefit of those who in later years would excuse themselves from personal work with the plea that it is the minister's business. The Holy Spirit has anticipated later objections with marvelous accuracy. The minister should surely be the leader in this enterprise, if not he is not worthy of the ministry, but the ministry of the laity is essential. No captain could do all of the fighting.

The fellowship into which they were received was whole souled. They had all things in common. The stranger who came into the service felt his heart strangely warmed by the atmosphere of love and devotion. The new converts were encouraged by the older ones. The budding faith of these babes in Christ was not blasted by the criticism of some cold semi-Christian who deplored such unseemly enthusiasm, nor were they offended and troubled by hypocritical professors; for the self-seekers were sharply rebuked. Love and holy living abounded and the Church found favor in the eyes of the discerning. The new converts did not have to battle for their souls against the indifference of the older Christians as well as the attacks

of the enemy. They had come among those who had a sympathetic understanding of their problems.

The appeal to the unconverted was directed along fundamental lines. We have no doubt that the early Christians were sociable, but they did not degrade their gatherings into bait for some favored fish. They did not try to lure the unspiritual with pie and ice cream. The messages reached into the depths of the heart and forced the hearers to call out "What must we do"? Their point of attack was the heart rather than the head. The one place in which St. Paul began with the head his message was not so fruitful, and at his next appointment he determined to concentrate upon "Jesus Christ and Him crucified". His venture into apologetics made the Athenians sneer, but his attack upon the heart made the Corinthians mad, showing that he had reached a vital point and that they were stirred. Not that St. Paul was not competent to handle an argument, but he evidently felt that the real issues of life centered in the heart.

Is this not the real reason for most unbelief? They camouflage it under the name of intellectual difficulties, but the real causes are deeper. As some one said the other day, "It is so much more impressive to be known as a rationalist, that makes you appear to be a superior person, but to admit yourself a common, ordinary sinner . . . ."

Growth in Grace is often set over against conversion as though the one did away with the other. People assert that they do not believe in these sudden changes that they are impressed by the necessity for a gradual growth. Of course, there is growth in Grace, but it is not growth into Grace. You cannot grow from self into Grace. The two lives are contrary and one does not gradually blend into the other. You cannot take a spiritually lifeless person and by any process of growth bring life out of the not-living. There has to come the new birth. The ones who make so much of growth are always insisting that they win people by their unconscious influence. The writer remembers the time when he was much impressed by this reasoning and went about trying to influence people unconsciously. It was a trying experience. More than that it never does much good. The world's influence is not silent. So the approach of the Christian has to be definite, and his objective definite, namely to win the unconverted to Christ. After a man enters a state of Grace then he can grow. He does not enter this state until he acknowledges Christ as his Saviour.

That is the secret of the whole work. Influence does not change men, growth never changes the nature of anything, time will not change the heart, Christ alone can change men. The aim of Evangelism should be to bring men to Him. Everything that is in our life that would prevent men from seeing Him in us must be eliminated. All excuses with which they attempt to shield their souls from His power must be set aside. The indifference that creeps over many and deadens their spiritual perceptions must be broken through by our earnestness and by the strength of our love. The first faint signs of sorrow for the past or of uneasiness as to their present status must be stirred into active life, and finally when all excuses and all other things have failed and the person comes to realize his own need then we must gently and lovingly assist him to find the way to Christ.

A clear cut decision at the very beginning will result in a deeper life for the disciple, and will save him from many slips and falls later on. Many fall away several times before they surrender fully because their first decision was not sufficiently clean-cut. It is usually fear on the part of the Christian or self-consciousness which has in it the traces of sin, that prevents him from urging a thorough decision. He goes under the false assumption that the new convert does not depend upon man, and it is as easy for God to clean a man entirely as half way. Tapering off processes savor of men's efforts not God's power, they result in frequent slips. The man who says from the beginning that his dedication is to be complete will find that he has really chosen the easiest method.

There is a classic example of this. Jerry McAuley, who was used so wonderfully in his work at the Water Street Mission, at the beginning of his career, fell from Grace more than half a dozen times. Finally, he discovered that he was holding on to one habit, that he had not considered sinful. It proved a stumbling block in his life. After he made a clean sweep he never again fell.

I do not believe that it is a question of adding on one more committee to our parishes, but that Evangelism is an issue which raises the question of the whole outlook of our congregation. Are we there to minister to or to be ministered to? It is not to be undertaken as a method of bolstering up our failing membership, or as a happy resort by which to increase the attendance at an otherwise unspiritual church. It will never succeed if undertaken in this way. True, Evangelism seeks men to serve them. Churchianity seeks men to profit by them. The background of the two states of mind is entirely different. The ordinary point of view says, "We should persuade this man to come to church, he will be a strong accession". Evangelism says, "We have a message that this man needs and we feel moved to bring it to him". The one is content if it secures the man's presence, the other does not rest until it has secured the allegiance of his heart.

It is high time that the Church awoke from her sleep. It is a disgrace too great for words to see the churches half-filled while the amusement centers are crowded. Yet these same people who crowd the places of amusement are desperately in need of that which the Church is commissioned to give. The itch for a ceaseless whirl of amusement comes frequently because everything spiritual has faded out of the life. Hundreds of young and old, too, are being swept along, not knowing where they are going. Whole groups of people are living in a state as pagan as though they had never heard of Christ. They are utterly without God and without hope. Meanwhile many in the Church are in desperate straits. The ones who should be stemming this tide of worldliness are standing almost helpless, or are weakly floating with the tide. Some can do no more than pat people on the back and tell them that all will be well. When did anything ever become well except some one took a stand for the right! Some are like people in their dotage and can only blubber foolishly about "People are fundamentally sound, and we are getting better all the time", while hundreds are sowing their wild oats and are preparing a harvest of death. Many honest hearts are troubled and disheartened. They realize that they do not have the power that they need. They know that Christianity should have a message, but they fail to find it in too many of her representatives.

We need a band of chosen men whose hearts God has touched, filled with love and zeal; men who have thrown themselves in absolute reliance upon God, ready to suffer the loss of all things if they can but win Christ; men to whom the rewards that this world can give have become but dross, in whom self has died, having been conquered by the dynamic life of the risen Christ. We need to rouse against the spirit that lived in those pioneers of the cross, who counted peril and hardship, as small things compared to the joys of Christian service. We plead for a renewal of the devotion that lived in those who:

"—met the tyrants brandished steel,
The lion's gory mane,
They bowed their necks, the death to feel,
Who follows in their train?"

The battle is still on. The road to adventure is still open. The Master beckons—"Follow Me"! Not to ease, nor luxury, but to sacrifice, and a cross and glory. Who follows?

Frank Cox.

ABOUT CLERICAL VACATIONS

Peccavi! I have sinned. Gaudeo! I am glad of it. I am glad for two special reasons:

One is that an unconsidered remark of mine in The Southern Churchman of August 9, commenting on a letter of Dr. Larkin W. Glazebrook, of Washington, D. C., brought me a kindly, straightforward, convincing reproof and demonstration that I was wrong from the Rev. Charles L. Monroe, rector of St. Paul's Church, New Orleans. He gives me insight, such as few laymen get, into details of an average week of a rector's heart and soul and body trying work. I looked at the subject of vacations of rectors from the standpoint of an active business man, and thereby erred. Among other impressive suggestions in Mr. Monroe's letter he points out that we business men and our employees have, in addition to the standard two weeks' vacation, to which I referred, at the least, fifty-two Sundays in the year of holiday, days which give the rector some of his very hardest work.

My second reason for gladness is suggestion from this incident that The Southern Churchman may be made, per-

haps, more than the average Church paper, the medium of frank, affectionate, heart-to-heart discussions and interchanges from the differing points of view of clergy and laity. Pulpit and pew sometimes, if not usually, are restrained by shyness, local conditions or other considerations from opening their hearts and minds to each other. Probably the average rector tells nobody on earth, except, maybe, his wife, how he really thinks and feels about all his vestry and choir members; and members of vestry and congregation may carry within themselves suggestions and criticisms which would be helpful to their own rectors and all rectors, or which would be modified or removed by the daylight of an open forum. "A word fitly spoken is like apples of gold in pictures of silver." The Southern Churchman will be glad to receive and publish constructive, kindly, respectful criticisms from each element of the Church militant on the other and on itself and may be trusted to respect confidences.

So completely am I convinced that the rector earns, deserves and should have a reasonable vacation that I was tempted to go to the opposite extreme and suggest even longer holidays; but that would hardly be complimentary to the rectors. Indeed, those gentlemen might feel now that objection to their prolonged absences from parishes is the highest possible evidence of appreciation of their value and of devotion to them; but I fear few of them will view it that way.

Speaking generally, it seems to me the matter of vacations is one that safely may be left to the real rector's own conscience and his knowledge of his own spiritual, mental and physical condition and of conditions in his parish, provided he does not prefer his pleasure to his duty. The closed church, however, too often remains a dismal and sometimes disastrous fact and it is a question for us laymen to consider seriously whether we are remiss. in failing to prevent that. Dr. Glazebrook, in his letter to The Southern Churchman, on which I commented, told us something of what had been done in the Diocese of Washington toward providing regular lay readers, and urged general adoption of the slogan: "Our Churches must be kept open." That should be inspiring. Nearly every congregation has at least one man capable of being a good, efficient lay reader, or of being made capable. Let us of the laity take our part in keeping the churches open and helping the rectors enjoy and profit by their rest by enabling them to feel that loyal laymen are doing something toward filling their places.

I hope my confession of some error may tend to some good and be somewhere near as frank, generous and sensible as the rebuke that suggested and justified it.

LANGBOURNE M. WILLIAMS.

A FORGOTTEN VOICE

By the Reverend Canon G. Osborne Troop

Rector Emeritus, St. Martin's Church, Montreal.

THERE is much discussion in these momentous days of what is commonly called "Religion". In the restless sphere of Christian controversy a fair hearing is given to the Modernist and the Conservative, the Protestant and the Roman Catholic; but there is one voice for which we seem for the most part to listen in vain, and that is the voice of the old-fashioned Evangelical Christian, who stakes his all for time and for eternity upon Jesus Christ and Him crucified. It is an inexpressible joy to hear that voice now sounding afresh through the columns of the Southern Churchman. It is on behalf of that voice that this brief article is hopefully seeking publicity.

First. To plunge at once then into our subject, our Blessed Lord distinguishes His Own as those who **Hear His Voice.** "My sheep hear My Voice," He says; and also, "A stranger will they not follow, but will flee from him: for they know not the voice of strangers". The genuine Evangelical Christian echoes the Voice of Christ. He is not a party man, nor is he seeking victory for any section of the Christian Church. There is the widest possible distinction between his position and that of the man unhappily known as the "Low" Churchman. The Evangelical Churchman is never a politician: he stands simply and solely for the spiritual life of the Church. To make my meaning clear, let me quote a remarkable saying attributed to the late Protestant Episcopal Bishop of Fond du Lac, who was a pronounced "High" Churchman. He said: "In my opinion, the Church in the United States is dying for lack of Evangelicalism." Moreover, a Canadian Bishop, who heard the words which I have just quoted, said to me: "I think the same is true of the Church in Canada." Just here, it is well to add the tremendous sentence of that most distinguished scholar and Christian gentleman, known as Paul the Apostle: "If any man have not the Spirit of Christ, he is none of His."

Second. The Evangelical Christian stands between the Modernist and the Catholic, whether Anglo-Catholic or Roman, and pleads with them, as the Lord Jesus Christ pleaded of old with the Sadducees on the one hand and the Scribes and Pharisees on the other. The Sadducees were the Modernists of Christ's day upon earth. They said that there was "no Resurrection, neither Angel nor spirit"; and the Saviour, in rebuking them, used words as applicable now as then:

"Ye do err—ye do greatly err—not knowing the Scriptures, neither the power of God."

On the other hand, when the Pharisees and Scribes urged the authority of Jewish Tradition, just as the authority of Catholic Tradition is urged now, Christ rebuked them also, saying:

"Ye have made the Word of God of none effect by your tradition": and He went on to quote the solemn words of their own prophet Isaiah: "This people honoreth Me with their lips, but their heart is far from Me. But in vain do they worship Me, teaching as their doctrine the commandments of men."

It is surely obvious that our Lord belonged to no party, but He unquestionably stood for the supremacy of the Scriptures, as against those of any age who would undermine the Word of God by Rationalism, or make it of none effect by human Tradition. And in this controversy the Evangelical Christian stands heart and soul with Christ.

Third. A recent article in the Atlantic Monthly on "The New Prayer Book" affords a striking illustration of the Evangelical position. The objection of Evangelical Churchmen to the Revised Prayer Book arises solely from their loyalty to Christ and the Scriptures. We search the Life and Teaching of Christ in vain for the spirit of compromise. In strict adherence to the truth of God, Christ never compromised. It is notorious that the Revised Prayer Book is a compromise; and this fact is urged by its advocates as a powerful reason for its acceptance. The Bishop of Gloucester is reported in the London **Times** as commending the new Book because it is "thoroughly Catholic, really Evangelical, and makes more concessions to Modernists than any book yet published: "Which is equivalent to recommending an article as thoroughly black, really white, and yet entirely green." It is difficult to regard such a commendation of the Prayer Book as gravely meant.

Fourth. Above all else, the old-fashioned Evangelical Christian glories in the Atonement made by Christ upon the Cross, when by the Sacrifice of Himself He forever put away sin. The Evangelical Christian knows and feels himself a lost sinner, absolutely dependent upon the Death and Resurrection of Christ for his cleansing and deliverance from the guilt and power of sin. He firmly believes this atoning sacrifice to have been offered once for all, and that it can never in any sense be repeated by any human priest, nor even by Christ Himself. It is to proclaim the atoning Christ that the Evangelical Christian would fain "go into all the world, and preach the Gospel to every creature". The so-called "world-religions" have in them much to command our deepest sympathy, but they differ from Christianity in this vital respect, that they confessedly have no Saviour. All men are sinners, and hopelessly unable to free themselves from sin. The highest ethical teaching—even that of the Sermon on the Mount—can never be a substitute for the Atoning Saviour. "Neither is there salvation in any other; for there is no other Name under heaven, given among men, whereby we must be saved"—except the Name of Jesus Christ. Both as Teacher and Saviour He stands majestically unique. In wisdom, as

in power to save, He is absolutely supreme and unapproachable. The proudest philosophers of our own, or of any other period, are only seekers after Truth: but Christ never gives the slightest hint that He is a seeker after truth. On His trial before Pilate He fearlessly declares: "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth." He then appeals to every sincere heart in the world by adding the memorable words: "Every one that is of the truth, **heareth My Voice.**" On a previous occasion He had declared in unparalleled majesty: **"I am the Truth."** These words proclaim their own heavenly origin. In Christ are hidden, as St. Paul says, "all the treasures of wisdom and knowledge". When a man reverently listens to the Voice of Christ, he knows that he has found the Truth that he is looking for.

Fifth. It is commonly alleged that Evangelical Christians are selfishly occupied with the salvation of their own souls, to the neglect of social service. We confidently affirm that our history proves that this objection is based on misconception. The genuine Evangelical sincerely desires to spend and be spent in the unsearchable riches of Christ, that he may be the means of making many rich. His supreme ambition is to "owe no man anything but love". This desire is well expressed in the simple lines:

"I would not work my soul to save,
For that my Lord hath done:
But I would work like any slave
From love to God's dear Son."

Christ laid down His life for us, that He might set us free to live not to ourselves, but to Him. His service is the only perfect freedom. St. Paul sums it all up when he grandly says: **"To me to live is Christ."** How grotesquely impossible to substitute for this: "To me to live is **Religion!**" No! the Personal Christ was His all in all. Christ and the genuine Christian are knit together in eternal friendship. No man, moreover, can sincerely love Christ without also loving and serving his fellow-men. Well was this understood by John Keble when he wrote:

"Would'st thou the life of souls discern
Nor human wisdom, nor Divine,
Help thee by aught beside to learn,
Love is life's only sign:
The spring of the regenerate heart,
The pulse, the glow of every part,
Is the true love of Christ our Lord,
As Man embraced, as God adored."

Sixth. Finally, it is extremely significant that although Christ is the Prince of Peace, yet during His earthly ministry, He was a very storm centre of controversy. The controversy ended, however, in no man being able "to answer Him a word, neither durst any man from that day forth ask Him any more questions". Christ is now on the Throne of the universe; and we believe that He is coming again, to gather in His own, and to establish His Kingdom upon earth, through the long-promised conversion and restoration of Israel, as "life from the dead" to the world. Is it any wonder that the Evangelical Christian is thankful to stand or fall with Him who said:

"Heaven and earth shall pass away: but My Words shall not pass away?"

He who testifieth these things saith:

"Behold, I come quickly." May we answer with eager heart and voice: "Even so, come, Lord Jesus."

PLAIN BIBLE STUDIES

Prepared by J. T. Bougher.

(Note: In this series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.)

Lesson No. 1.—Topic: What the Bible Says About Itself.

(Read carefully all of the One Hundred and Nineteenth Psalm, which teaches us the place God's Word should have in our estimation.)

1. Not man's wisdom, but the wisdom of God.—1 Cor. 2:13; Heb. 1:1; 2 Peter 1:21.
2. All Scripture is inspired of God and is profitable.—2 Tim. 3:16, 17.
3. God's Word is imperishable.—1 Peter 1:25; Psalm 119:89.
4. It is absolutely true.—Psalm 119:160; John 17:17.
5. It is quick and powerful.—Heb. 4:12.
6. Has great cleansing power.—Psalm 119:9.
7. A mirror to show us ourselves.—James 1:23-25.
8. A sword to use.—Eph. 6:17.
9. A laver to wash away our sins.—Eph. 5:26.
10. Bread for spiritual growth.—John 6:32.
11. As living water.—John 4:14.
12. Gold for heavenly treasure.—Psalm 19:10.
13. Precious seed for the sower.—Matt. 13:3.
14. As a fire, and as a hammer.—Jer. 23:29.
15. A lamp to guide us.—Psalm 119:105.
16. Written that we may know.—1 John 5:13.
17. Must be used faithfully.—Jer. 23:28.
18. To be used sincerely.—2 Cor. 2:17.
19. Penalty for adding thereto.—Rev. 22:18; Prov. 30:15.
20. Penalty for taking away.—Rev. 22:19; Jer. 26:2.
21. Penalty for substitution.—Gal. 1:9.
22. Penalty for perversion.—Jude 1:4, 13.

"If they speak not according to this Word, it is because there is no light in them."—Isa. 8:20.

"Therefore lay up My Word in your heart."—Deut. 11:18.

(Note: An excellent and simple rule in the study of the Bible is to "Admit", "Submit", "Commit", "Transmit". Admit it as God's Word to you; Submit to its teachings; Commit it to memory; Transmit it to others, and its wondrous power and marvelous depth will soon be manifest.)

WHAT DO BIBLE WRITERS SAY ABOUT INSPIRATION?

Moses—"And God spake all these words, and said." "Moses wrote all the words of the Lord."—Ex. 20:1; 24:4.

Joshua—"The Lord spake unto Joshua, the son of Nun, saying."—Josh. 1:1.

In Judges—"Israel asked of the Lord, saying, Who shall go up for us?" "And the Lord said."—Judges 1:1, 2.

Samuel—"The Lord revealed Himself to Samuel by the word of the Lord." "And Samuel told all the words of the Lord unto the people."—1 Sam. 3:21 and 8:10.

David—"The Spirit of the Lord spake b y me."—2 Sam. 23:2.

Solomon—"And the word of the Lord came unto Solomon, saying."—1 Kings 6:11.

Job—"Then the Lord answered Job out of the whirlwind and said."—1 Job 38:1.

Isaiah—"Hear the word of the Lord." "Therefore saith the Lord."—Isa. 1:10, 24.

Jeremiah—"The word of the Lord came unto me, saying." "The Lord said unto me."—Jer. 1:4, 7.

Ezekiel—"The word of the Lord came expressly unto Ezekiel, the priest."—Ezek. 1:3.

St. Paul—"All Scripture is given by inspiration of God." 2 Tim. 3:16; also, Acts 28:25.

St. John—"The Revelation of Jesus Christ which God gave unto him."—Rev. 1:1.

St. Peter—"Holy men of God spake as they were moved by the Holy Ghost."—2 Pet. 1:21.

Christ's Attitude—"The Scripture cannot be broken."—John 10:36. "All things must be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms, concerning me."—Luke 24:44.

THE PEACE OF GOD.

Walk quietly before the Lord, let Him direct thy way.
Seek not to pierce the mystic veil beyond the great Today!

With happy heart assume each care encircled in the—Now!
And other burdens ease with faith, and question not the How.
Or Why or When! but joying in thy work with willing hands
And deep humility hold fast, and know God understands.
That Compensation's unremitting Law can now atone.
The Peace that passeth knowledge shall at last become thine own.

Walk quietly before the Lord, let Him direct thy way.
And realize the dawning of a new and glorious Day!

—May Kidder Chase.

WHAT FUTURE HAS CHRISTIAN EDUCATION IN CHINA?

By the Reverend F. L. Hawks Pott, D. D

President of St. John's University, Shanghai.

IT has been my custom in previous reports to outline our plan for the future and to point out in what ways St. John's might be further developed. In place of the optimistic forecast which I have usually given, I must write this time in a much more sober mood.

We are now forced to ask the questions:

1. Has the development of the Christian College as a branch of Mission work been a mistake?

2. Has the day arrived when it should be discontinued?

In regard to the first question, we need only say that with all our shortcomings, we have accomplished something of value to the Church in China.

The second question is the more important. Has our day of opportunity passed, and considering the present attitude of the Nationalist Government in China, would it be wise to withdraw from the educational field and leave the future development of education in this country entirely to the Chinese themselves?

As to the future, as I see it, there are three possible courses of notice.

(1) There is the policy of compliance with all government regulations, turning over the administrations and control of the college to the Chinese. The plan most generally favored is the one that has been adopted by the Canton Christian College (Lingnan University). The following is a general outline of the new agreement:

> (a) A Board of Directors has been appointed, the majority of which are Chinese. There are six foreign members, three nominated by the Board of Trustees in New York (hereafter to be referred to as "the Founders"), and three nominated by the Board of Directors, and confirmed by "The Founders".
>
> (b) The property and buildings have been leased to the Board of Directors for a term of five years at a nominal rent of $1 Mex. per annum.
>
> (c) A Chinese President has been elected, and two vice-presidents, one Chinese and one foreign.
>
> (d) The New York Trustees (now known as "the "Founders") undertake to continue the support of the American teachers whose contracts extend beyond July 1, 1927, and as their contracts expire will reappoint them or secure suitable substitutes. The persons selected by the American Founders shall not be reappointed without the written consent and approval of the Board of Directors.

This plan is advocated on the grounds:

(a) That it is a friendly policy manifesting the desire on the part of American Christians to help China in the educational field, where the necessity of assistance is still so great.

(b) That it will advance the cause of Christianity in China, inasmuch as the foreign staff will have the opportunity of exerting a Christian influence on the lives of the students.

(c) That it will in course of time develop into an institution that will derive its entire support from Chinese sources.

It is certainly an interesting experiment and one that should be watched carefully. The principal difficulty in connection with it is that its control may pass in course of time largely into the hands of non-Christian directors and government officials, and that its Christian character may become merely nominal.

(2) The second possible course of action is that of permanently closing our Christian Colleges and abandoning the attempt to provide higher education under Christian influence. There is much in the present situation that is so discouraging that we are tempted to think this is the only wise policy. The attitude of the government towards Christian institutions is definitely unfriendly, and the avowed purpose is to bring them under complete control of the educational authorities. There is danger of the schools being converted into agencies for political propaganda, and of their being deprived of all religious and academic freedom. According to the statements that have been issued the only real difference between the private Christian College and the government College would be that the former would largely derive its financial support from the Christian Church in America.

Furthermore, it is pointed out that there are many difficulties in handing over our larger institutions to Chinese administration. The number of Christian men of sufficient educational experience to act as presidents of Christian colleges is small, and even when such men are found, it would be difficult for them during these abnormal times to resist the outside pressure brought to bear upon them by the government authorities or by the student union, to use the institution for political purposes.

Before advocating a drastic policy of this nature there are certain things to be considered. The closing of all Christian colleges in China might have disastrous results on the future of the Chinese Church. One of the great needs of this critical time is for well-educated Christian men who can be leaders in thought as well as in action. Will such men be produced if we close the doors of our Christian colleges?

In Japan the lack of the Christian university has been greatly felt and much effort has been expended in providing institutions of higher learning, where students may obtain their education in a Christian atmosphere.

The Christian community at the present time would be placed at a great disadvantage if there are no schools and colleges where their children can be educated. It is generally confessed that the intellectual and moral influences of the government institutions are very pernicious. There is danger that the Christian youths who study in them may be lost to the Church.

We should hesitate, therefore, to advocate permanent withdrawal.

(3) The third and last course of action is that of temporary suspension of our educational work.

A revolution is in progress. No one can see what the ultimate results will be. Everything is in flux and nothing is permanent. The government educational policy adopted today may be changed tomorrow. The moderates and extremists in education are in conflict with one another. Some want education to be founded on a materialistic philosophy of life. Others would leave some place for a religious philosophy of life. Until a stable government has been established, and a definite policy of education has been finally adopted, it would seem to be wise to wait on the course of events.

We are sometimes told that the government may confiscate the educational plants that remain idle. This would seem to be an idle threat, and it is not likely that it will be put into execution. There is more likelihood that institutions which attempt to carry on during these troublous times and which hand over their control and administration will be practically absorbed by the government.

Some are apprehensive lest this policy of watchful waiting may be regarded as unfriendly to the nationalist movement in China. Doubtless the enemies of Christian education will raise this cry, and we shall be charged with being imperialists, but those who really understand our aim will see that our policy of suspension is not dictated by unwillingness to help China, but by our inability to be of real service under the present circumstances.

By waiting it may be possible at a later date to reorganize according to some plan whereby there will be real cooperation between the Mission, the Chinese Church and the Alumni and a gradual transfer of administrations, control and support of the institution to a Chinese Board of Directors.

In considering these three possible courses of action, I am deeply conscious of the importance of the decision to be arrived at. As one who has devoted much time and attention to Christian education in China, it is difficult to view the matter impersonally. I have tried, however, to be guided by what is for the best interests of the cause of Christ in this land, and I hope that what I have written may be of some value in the solution of this most difficult problem.

CHURCH COUNCIL REBUKED FOR CRITICIZING EVANGELISM.

Winona Lake, Ind., September 17.—"The criticism of evangelists and evangelism by the Federal Council of Churches of New York in a recent article in The New York World is being as unfavorably received as the findings of the Council on National Prohibition in 1925", the Rev. Charles Stewart, Secretary of the Interdenominational Evangelistic Association of Winona Lake, declared today.

"With evangelism at low tide since the World War, there has been the lowering of moral standards, producing a crime wave and a loss in Church attendance and membership. We need to go forward to greater evangelism if we change the trend of society of today."—The New York Times.

"THE EARTH SPEAKS TO BRYAN"

By O. A. Hawkins

UNDER thhe above title Professor Charles Fairfield Osborn, of Columbia University, New York, has recently published a book and dedicated it to John Thomas Scopes, of Dayton, Tennessee, fame.

In this book Prof. Osborn writes that William Jennings Bryan is the man on trial, not John Thomas Scopes. The author quotes Mr. Bryan as saying in 1922: "The real question is, did God use evolution as His plan?" and Prof. Osborn chooses to consider this the question in the "Scopes'" trial; he also charges that Mr. Bryan was possessed of a closed mind, because, as he writes: "The earth speaks clearly, distinctly, and, in many of the realms of nature, loudly but he, Bryan fails to hear a single sound." The author says: "Fifty million years ago Nature begins to speak as 'the waters bring forth abundantly the moving creatures that hath life'." In these days fifty million is so easily conceivable, especially does the range of Prof. Osborn's "time tables" seem to be without limit. The learned professor does not hesitate to make positive and exact statements that are not accepted by other scholars who are admittedly as learned as himself; for example, he tells us "of perfectly preserved fossil remains of the artistic race of Cro-Magno's who lived thirty thousand years ago"; of "the testimony in several complete skeletons of the race of Neanderthal, who lived one hundred thousand years ago". These, however, must be considered by the professor as ultra modern to judge by what follows; he writes, "it is not true to say that the evolution of man rests upon evidence as complete as the horse, for example, because we have traced man's ancestors back only for a period of four hundred thousand years; whereas, we have traced the horse back for a period of three million years". When I read statements presuming to tell what occurred in such remote periods of the past as 30,000 years, 100,000 years, 400,000 years, 3,000,000 years and 50,000,000 years, I am forced to the conclusion that the expression, "Pre-historic", has no place in our vocabulary, it certainly cannot have any meaning. Again, in the light of the many great disruptions and unheavals of old Mother Earth, changing its formation to unknown depths, within historic times, I can only wonder to what extent such disruptions and upheavals wrought in the same old Mother Earth in, may I use it, pre-historic times. There are scholars as thoroughly informed as Prof. Osborn, who tell us of the younger strata (geologically) being found on top of the older strata (geologically). In passing I may say that as Prof. Osborn writes so slightingly of the scientific attainments of men like John Burroughs, the great Naturalist, and Professor Bateson, a noted scientist, it may explain the "super-man" idea responsible for his very positive expressions contradicting other well-known scientists.

Prof. Osborn writes: "Nature has been regarded from the earliest time as the work of God, full of **moral** beauty, truth and splendor." That Nature is full of beauty, truth and splendor, no one will deny, though some may not appreciate the application of the attribute "moral". As the trend of the book appears to be to rebuke Mr. Bryan for not recognizing the "beauty, truth and splendor of Nature", I dare assert that no man now living responded to this sentiment in a more vigorous and public manner than William Jennings Bryan. Oh! yes, the earth spoke to Bryan, and Bryan heard and acknowledged, but it can be said truly he did not bend both ears to the earth; he was in communion with God as surely as man can be, and he imbibed his learning, and the guiding for his life from both God and Nature. He did not accept Nature as God, but God as Creator of all we call Nature, as well as all the laws for the government of Nature. In polemics it is rather unusual that a person be called upon to prove a negative; Prof. Osborn writes as follows: "If Bryan and his learned counsel can prove that God did not use evolution as His plan, they will deserve our gratitude."

As Mr. Bryan relied upon the earliest written record in existence telling of creation, and affirmed his belief in said record, the burden of disproving that record rests upon those who challenge its truth. Prof. Osborn stresses: "Creative-Evolution". I believe that unprejudiced scholars will agree that one may properly speak of creation **and** evolution, but that creation **by** evolution is a contradiction in terms. For this thought I am indebted to a learned Professor now in Princeton Theological Seminary.

Certainly the accepted definition of "**create**" is "to cause to be, or to come into existence; especially, to produce out of nothing". While "evolution" means "the act or process of evolving; or the state of being evolved; development or growth". Specifically, in biology, the series of steps by which a germ or a rudimentary part becomes an adult organism or a fully developed part; the succession of changes by which a germ passes from a simple to a complex condition". Always and eternally the germ must be **created,** then follows development. Who created the germ? If a human being is developed, it must be from a human germ; if a member of the bovine family is developed it must be from a bovine germ, and so on along the entire line of animate creation, because only like can produce like; and we find that as learned naturalists and botanists as are in the world assert the same truth applies in plant life.

Prof. Osborn writes, "A challenge to evolution now is a challenge to Nature itself, and Nature is the oldest and wisest instructor of both minds and **morals**" and he quotes Cicero, "I turned to Nature as I would to God"; thus we do know something of the source of Prof. Osborn's teaching. Prof. Osborn writes, "We are told that Nature and Evolution are inconsistent with religion and are undermining conduct". Unless there be some of the School Prof. Osborn defends express that idea, I do not remember to have heard from his lips or pen, that Nature is inconsistent with religion, why should Prof. Osborn couple up these two words, any how, except to bolster his conception in regard to evolution. All of Nature known to man serves in complete harmony with God's revealed plan for man and for man's conduct; it is only when man acts in opposition to what he knows of Nature that his conduct becomes vitiated. It should be remembered, however, that no man knows all of Nature, only God, the Creator knows, hence, I prefer the use of "Super-human" to "Super-natural".

To revert again to the super-man, or ego, given strong expression by Prof. Osborn, I quote what he wrote about a great scholar and divine: "I had the good fortune to fall under the influence of James McCosh, natural philosopher and divine, who in his lectures on Christianity and Positivism, accepted evolution with most of its implications". This statement is really ambiguous and not in keeping with the positive expressions of the learned professor. I have been at some pains to ascertain from authority at Princeton as to the reliability of the construction of Dr. McCosh's teaching, as made by Prof. Osborn. I quote, "Dr. McCosh accepted none of the implications of Naturalistic evolution. He believed that when Natural science observes its necessary limitations, it does not and cannot conflict with Christian super-naturalism; Dr. McCosh took the position that inferences from the evolutionary hypotheses might be anti-theistic or theistic, and anti-Christian or Christian. He points out the necessary limits of the evolutionary hypotheses, defends theism and supernatural Christianity".

As one reads the above comments one might think of a tendency to what is popularly called "theistic evolution"; well, the proper definition of "theistic evolution" is development by God's order and direction.

Prof. Osborn quotes Charles Kingsley as being a staunch disciple of Darwin in 1863, and then credits Kingsley as follows: "The state of the scientific mind is most curious, ... (omission by the author) they find that now they have got hold of an interfering God—a master magician, as I called it. They have to choose between the absolute empire of accident and a living, immanent, ever-working God." I confess to curiosity as to what measure of approbation for his contentions Prof. Osborn finds in Kingsley's expressions.

Prof. Osborn differs with Darwin as to the germ origin of man, in that he says man did not come from ape or monkey; he does dignify the human family by allotting to them a specially supplied germ origin.

Evolution as commonly accepted, is predicated upon accidental generation, but there is a living, immanent, ever-working God trying to bring men and women, and nations out of pride and selfishness and into harmony with the life and teachings of His Son. To this high ideal William Jennings Bryan dedicated his heart and mind during his life, and the memory of his splendid life and services will continue in the mind and conscience of an innumerable host, and of the children of this host, long after many of his best known critics of today shall have been lost to the memory of man, "Well done thou good and faithful servant, enter thou into the joy of thy Lord", is his reward.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

CHURCH UNITY.

Mr. Editor:

In the Living Church and in The Southern Churchman of September 17, I have read the articles on Lausanne Conference. They do but confirm my first convictions of several years ago, when Mr. J. P. Morgan's $100,000 gift financed the Commission on Faith and Order. Would it not be well for all so-called Christians to try to get together amongst themselves first? Could we not, as Churchmen, get together the followers of the Rev. Mr. Opie, and the followers of Mr. Morehouse, and see if we cannot get a medium level that will be acceptable to all? Then The Southern Churchman will no longer call a procession of Priests a St. Patrick's procession, because they are with colored stoles, and The Living Church will not advertise a Priest who used left-over consecrated wine for dessert.

In the last official United States Religious Census, 1916, there are reported two hundred and two denominations. Of the three numerically the strongest Protestants, one reports seventeen varieties, another twenty varieties, and the other ten varieties. So long as these minor divisions exist, why should we hope for a reunited Protestantism? Would not such a combination encourage us to hope that there would yet be a reunion of Churchmen, Romanists and Protestants into the Faith, as Se. Jude says: "Once for all ('Attae') delivered to the saints."

Then when we sing:

> "Spirit divine,
> Come as the dove, and spread thy wings,
> The wings of peaceful love,
> And let thy Church on earth become
> Blest as the Church above."

We can feel that our prayer will be granted. God speed the day.

In Holy Church, Yours Faithfully,

(REV.) LOUIS LLEWELLYN WILLIAMS
(Retired).

Pocomoke City, Md.

WHAT REALLY HAPPENED AT THE WORLD CONFERENCE.

Mr. Editor:

The Rev. Thos. F. Opie reporting the final sessions of the World's Conference on Faith and Order in your issue of September 10, makes the following statement:

> "It was during the discussion of the statement on the relation of the United Church to the existing Churches, that a small group of High Church Episcopalians of America, augmented by a few other ecclesiastical extremists, threw an eleventh hour bomb into the sessions. The entire report which represented days of collaboration on the part of delegates of divergent views, was attacked, the chief spokesman being Dr. Frederick W. Morehouse, editor of The Living Church, Milwaukee, Wis. . . . . It looked as though the report and all that it represented in the interests of harmony would be lost to the conference and to the Christian world—as a unanimous vote was necessary to its reception for transmission to the entire Church. But motion was made that it be referred to the Continuation Committee for such action as they might see fit to take."

What Mr. Opie does not state is that this motion for reference to the Continuation Committee was made by Dr. Morehouse and that it was this motion that constituted the "eleventh hour bomb". The report published on the editorial page of The Living Church, presumably written by Dr. Morehouse himself, contains this sentence:

> "Nothing could conceal the immediate feeling of rage toward the introducer of the resolution (i. e. to refer to the Continuation Committee); it chanced to be Mr. Morehouse; and some of the Anglican delegates were foremost among these Protestant stalwarts."

The two reports are not literally contradictory, but they are practically so. Was Dr. Morehouse the introducer of the resolution to refer, as he unequivocally states? Was this resolution the "eleventh hour bomb" referred to by Mr. Opie? Was it known to Mr. Opie when he wrote his report that Dr. Morehouse introduced the resolution that, according to Mr. Opie's statement, saved the day? If the report sent by Dr. Morehouse to The Living Church is a correct statement of what there occurred then Mr. Opie's report is grossly unfair to Dr. Morehouse; if Mr. Opie's report be a fair and unbiased statement, then one knows not what to think of Dr. Morehouse's report. The two reports cannot hold together as two fair and unbiased statements of the same occurrence. I think the Church at home is interested in having the matter cleared.

I would suggest that your readers in all fairness procure The Living Church report of the incident and read what Dr. Morehouse has to say on the whole subject.

In such a conference, where it had been agreed upon beforehand that no one was to be compromised, that all reports approved by the Conference or merely received, were to be so approved or received by unanimous, or at least nem. con., vote, why should any group, even "a small group of High Church Episcopalians from America, augmented by a few other ecclesiastical extremists", be faulted for objecting to this report brought in at the eleventh hour, when in conscience they felt themselves bound to object?

C. H. JORDAN.

Weldon, N. C.

(Editor's Note:—When the above was referred to Dr. Opie he made the following comment:

"In reports of the World Conference there was no intention of being unfair to the editor of The Living Church, whom the writer holds in high esteem. The Southern Churchman's correspondent confuses two different matters. It was NOT the **'motion to refer'** that constituted the 'eleventh hour bomb', but the slashing of the report on 'The Relation of the United Church to the Existing Churches'—making it impossible for this harmless but important document to take its place with the other five reports which will be sent out to the whole Christian world (as a careful reading of my correspondence will show).

"Dr. Morehouse did 'move its reference', but only after he had attacked its entire drift and tenor, in a way that convinced the leaders of the conference that the report would be tabled and thus lost as a conference document—unless referred to the Continuation Committee. Bishop Brent himself supported this motion, only because he saw that it was the only hope of saving the report for future reference (in the light of the dissent now evident), although it was apparent that few delegates in the conference objected to full endorsement, and an overwhelming majority very evidently wished the report to take its place with the other plenary reports. It is significant that Dr. Peter Ainslie, in a recent article in The Christian Century refers to this action as a 'sectarian outburst' and an 'unreasonable protest', and The Living Church says it produced a 'feeling of rage', etc., so that The Southern Churchman was not the only writer who regarded the attack upon Report No. 7 as unwarranted and sensational!")

THE NATIVITY OF ST. MARY.

Mr. Editor:

The "Christ Church Reminder", Chattanooga, Tenn., of September 18, contains the following item:

> "We received a surprise visit from Father Sharp, the Executive Secretary of the Diocese, last Sunday. His presence enabled us to celebrate the Sunday within the Octave of the Feast of the Nativity of St. Mary with a Solemn High Mass, Father Harris being the Celebrant, the Rector the Deacon, and Father Sharp the Sub-Deacon. Father Sharp preached the sermon, which was a very inspiring message from the Bishop and Council of the Diocese. From Chattanooga, Father Sharp went to Tate Springs, where he preaches the Bishops' Crusade.

This is the first intimation that we, down here in Tennessee, have had that the Executive Secretary of this Diocese was to be referred to as "Father", nor, in justice to him, have we ever heard it indicated by him that he desired or expected to be so addressed or designated.

Where in the Constitution, Canons, or Rubrics, of this Church is the authority for the title "Father" as applied to a Clergyman of the Protestant Episcopal Church? Jesus said (Matt. 23:8-9), "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your father, which is in heaven". Most Episcopalians, at least down in this section of the country, believe that this admonition of the Christ carries more weight of authority than the practices and teachings of the "Catholic" Party in the Church; and it might well be added that we still adhere to the right of private interpretation of the Scriptures, which does not appear to meet with much favor in "Catholic" circles.

We next read that the presence of the Executive Secretary made it possible "to celebrate the Sunday within the Octave of the Feast of the Nativity of St. Mary".

Article X of the Constitution of the Church, provides, in part:

> "The Book of Common Prayer . . . . as now established or hereafter amended by the authority of this Church, shall be in use in all the Dioceses and Missionary Districts of this Church."

And Article VIII of the Constitution requires that no person shall be ordained as Bishop, Priest or Deacon, unless he shall make the following declaration:

> "I do solemnly engage to conform to the doctrine, Discipline and Worship of the Protestant Episcopal Church in the United States of America."

In its Prayer Book the Church has plainly designated the Feasts and Saints Days which are to be celebrated, and a careful examination of that Book reveals no provision for celebration of "The Feast of the Nativity of St. Mary". Where, then, is the authority for the celebration of any such feast in the Protestant Episcopal Church in the United States of America? And where is the authority of any Bishop of the Church to permit the celebration of any such Feast in this Church? Unquestionably, if the Church had intended to celebrate that "Feast", it would have so provided in its Prayer Book, and the Church not having done so, is such a celebration in conformity with its Doctrine, Discipline and Worship? Getting right down to the meat of the question, how can any Clergyman who has made the solemn declaration required by Article VIII of the Constitution celebrate any such "Feast" in this Church? And how can any Bishop who has made the same declaration permit the celebration of any such "Feast" in his Diocese? These are questions of law which are giving a great many thoughtful people in the Church grave concern.

And then the article goes on to state that on the occasion referred to there was a "Solemn High Mass", with Deacon and Sub-Deacon. Where in its Prayer Book has the Church provided for any such service or any such clerical official as a "Deacon" and "Sub-Deacon"? The Roman Catholic Church, as it has a right to do, celebrates what it denominates a Solemn High Mass, with Deacon and Sub-Deacon, but what right has any Bishop or Clergyman in the Protestant Episcopal Church to make its services conform to those of the Roman Church, or create officials not provided for in our law in the performance of its services? When the ordinary individual reads that a Solemn High Mass, with Deacon and Sub-Deacon, was celebrated, he naturally assumes that the service so performed was the same as that of the Roman Church, and if it was not, then the description of it is misleading.

To the mind of a great many of us Protestant Episcopalians who are loyal to its Constitution, its Prayer Book, its Canons and its Articles of Religion, if these are mere "scraps of paper", if the solemn declaration of conformity on the part of Bishops and Clergy is meaningless and if there is to be such a complete alteration of its Doctrine, Discipline and Worship as to make it conform to all intents and purposes to that of the Church of Rome, then the only fair and honest thing it can do is to plainly so state and not say one thing in its Constitution and do the opposite in practice. If we are to have Masses, High, Low, Requiem, Nuptial, etc., Purgatory, Auricular Confession, Worship of the Virgin, Reservation and Adoration of the Sacrament, and practically all of the doctrines and practices of the Church of Rome, let us so amend the Constitution of the Church and alter its Prayer Book as to boldly and plainly say so, in order that we may all know where we stand.

Even the "Catholic" Party admits that the Church cannot permanently include both "Catholic" and Protestant Episcopalian, and how any thinking man can entertain any serious idea to the contrary is a mystery.

Strive as they may to avoid it, the question is before us, shall the Church be "Catholic", a sickly imitation of Rome, or shall it be the Protestant-Episcopalian?

Can this constant and unrestrained defiance of the fundamental law of the Church fail to weaken the faith of the people in its declarations? Do Bishops and Clergy believe that this state of affairs can continue without a day of reckoning?

C. L. MARSILLIOT.

Memphis, Tenn.

Book Reviews

"PHILUS," "THE STABLE BOY OF BETHLEHEM": By the Rev. E. J. Cleveland, D. D. Harper and Brothers, New York.

A series of Children's Story-Sermons for Christmas and other days and seasons of the Christian year.

This is a very attractive book of a dozen story-sermons for children. They are instructive and well presented. It is a wholesome book to have in the home for the older children to read and to be read to the younger ones. Bishop Slattery writes the "Foreword".

S.

DRAMATIC ACTIVITIES FOR YOUNG FOLKS: By Grace Sloan Overton. The Century Company, New York.

NEW BIBLE HELPS FOR YOUNG PEOPLE with four thousand questions and answers. The Oxford University Press.

ASK ME A BIBLE QUESTION: by the Rev. George Stewart. The Century Company, New York.

Of "Dramatic Activities" the Century Company says: "This group of dramatizations is presented in response to a very general demand among religious education workers for material suited to production by young people. They are not plays in the accepted sense of the world, and are not intended to supplant or compete with the plot or conflict type of religious drama now available in increasing numbers. They are worship services—two for the great religious festivals of the year, Christmas and Easter, and two others, are so written that they may be produced almost as effectively in the ordinary church auditorium without curtains or other equipment, as on a regular stage."

There are four of these "play" services entitled: "The Living Christ," for Easter; "The Eternal Quest," for Christmas; "Youth's Prophetic Vision," a dramatization of Amos (cast entirely of boys), and "The Age-Old Dream," a masque for Mothers' and Daughters' Week (cast entirely of girls).

"New Bible Helps for Young Folks" is one of the best books of its kind. The fact that it is published by the Oxford Press is ample guarantee of its merit. It is full of illustrations and maps and picture stories. Its features are too varied to enumerate here. No one interested in the study of the Bible could read over the first half of the book without great benefit. The second half is devoted to the four thousand questions and answers arranged in the order of the books of the Bible, not including the Epistles and Revelation.

A good book for the individual or for class work.

S.

"Ask Me a Bible Question" is another question book on the Bible. It is a different kind of arrangement and questioning from the other books. The book itself, paper and large printing are all that can be desired. It is divided into very interesting parts:

The Making of the Bible,
The Formation of Our Present English Bible,
The Bible in General,
The Beginnings in Genesis,
The Patriarchs,
The Contest with Pharaoh, etc.

The New Testament Questions are on:

The Life and Teachings of Jesus,
Peter and the Apostolic Church,
The Life of St. Paul,
The Letters of St. Paul, etc.

Such books as this one, if used faithfully, will add greatly to the knowledge and love of the "Book of Books".

S.

Church Intelligence

Consecration of the Rev. Thomas Casady.

The Presiding Bishop has taken Order for the Ordination and Consecration of the Reverend Thomas Casady, as Bishop-elect of the Missionary District of Oklahoma, as follows:

Time and Place
Sunday, October 2, 1927, All Saints' Church, Omaha, Nebraska.

Consecrator
The Rt. Rev. Dr. John Gardner Murray, Bishop of Maryland, and Presiding Bishop.

Co-Consecrators
The Rt. Rev. Dr. Burleson, Bishop of South Dakota.
The Rt. Rev. Dr. Morrison, Bishop of Iowa.

Presenters
The Rt. Rev. Dr. Shayler, Bishop of Nebraska.
The Rt. Rev. Dr. Longley, Bishop-Coadjutor of Iowa.

Preacher
The Rt. Rev. Dr. Johnson, Bishop of Colorado.

Attending Presbyters.
The Venerable Franklin Davis.
The Rev. Hugh J. Llwyd.

Master of Ceremonies
The Rev. Bertram Smith.

Registrar
The Rev. Charles L. Pardee, D. D., New York City.

Dr. Grafton Burke on Furlough.

Dr. Grafton Burke, of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, leaves the mission on September 28 for delayed furlough after four years of service. Plans for a furlough in 1926 had to be set aside because of the impossibility of securing relief. Dr. Floyd O'Hara of San Francisco has volunteered to take charge of the hospital for one year and is now in Alaska. On reaching Seattle Dr. Burke will confer with Dr. John W. Wood, Secretary of the Department of Missions, who will be passing through about the same time en route to the Orient. During the autumn and winter Dr. and Mrs. Burke will probably be in New York where the doctor can secure opportunity for further post-graduate study.

St. Andrew's Cross.

By action of the National Council of the Brotherhood of St. Andrew the monthly magazine of the Brotherhood, St. Andrew's Cross, has been enlarged in scope so as to make it a general Church magazine for all laymen of the Church, while reducing the subscription price from $2 to $1 per annum. Several new departments have been added, including monthly pages on "Religion in the Home and Everyday Life", "Religious Education and Evangelism" and "Experiences in Personal Evangelism"; and provision has been made for giving brief summaries of general Church news of interest to laymen. There will be special helps for Church School Superintendents, teachers and Bible Class leaders.

Each month there will be a contributed article by one of the Bishops or other leaders of the Church. Among the already promised contributors whose articles will appear during the year are Bishops Murray, Anderson, Brent, Darst, Ferris, Fiske, Freeman, Gailor, Garland, Irving P. Johnson, Manning, Oldham, Penick, Slattery, Stires and Woodcock; the Rev. Messrs. W. A. R. Goodwin, Charles N. Lathrop, Alfred R. Newbery and Floyd W. Tomkins; and Messrs. Frederic C. Morehouse and Clinton Rogers Woodruff.

R.

The House of Church Women of the Province of the Mid-West will meet at Taylor Hall, Racine, Wisconsin, October 19 and 20. Conferences will be held on Social Service, Religious Education, Church Extension, and Rural Work; and among those taking part in the program are the Rev. C. L. Street, Bishop Gray, Bishop Page, the Rev. J. M. Johnson, Miss Smith, and Bishop Darst, who will speak on The Results of the Bishops' Crusade.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Historic Organ Rebuilt.

The ancient organ of Old Christ Church, Philadelphia, which was heard by Washington and the early Colonists and patriots, has been entirely renovated so that its music is made possible for Americans of the present day. It was used for the first time since the mechanics rebuilt it at the services Sunday, September 25. The instrument was purchased in 1728 from Ludovic Sproze and rebuilt in 1827 by Henry Erbow.

Since that time its almost daily use made still another renovation necessary. This latest improvement was started as a memorial to a former organist, George Frescoln, whose sons volunteered a contribution for the purpose. The significant story of the development of music in Philadelphia from Colonial days harks back to such geniuses as Francis Hopkinson, the writer of the music of the Star Spangled Banner, who then presided at the console in what has long been America's historic church.

Gifts to Gloria Dei Church.

Gloria Dei (Old Swedes) Church, Philadelphia, gets a large Bible bound in embossed leather and copper and a Swedish flag of Royalty, gifts of Crown Prince Gustav Adolph and Princess Louise of Sweden. These were presented to the rector and congregation of the church on Sunday, September 25, by Mr. Maurice A. Hogeland, vice-consul of Sweden, in memory of the visit of the Royal couple last year. The gifts were accepted by the rector, the Rev. John Lowry Hady, on behalf of the congregation.

Death of Two Faithful Church Workers.

Mr. George Margeron, seventy-two years old, for forty-two years the Superintendent of the Sunday School of the Free Church of St. John, Kensington, died at his home September 14. His body was taken to the church at noon on Sunday and the funeral service was held at three o'clock. During those hours a large number of friends came to look again at the face they had known so long and so well. At the morning service, the rector, the Rev. Frank Goostray, preached the memorial sermon.

Mrs. Jennie Overington, ninety-two years old, for seventy-five years a teacher in the Sunday School of St. Mark's Church, Frankford, died at her home on Leiper Street. She is survived by one son, William, with whom she made her home. Fifty years ago Mrs. Overington organized a Bible class in the church, in which she taught many prominent business men of the community. Funeral services were held in the church and at the service Sunday morning the rector, the Rev. Leslie F. Potter, preached a memorial sermon.

Dr. Wood of the Board of Missions, New York, made an address on Sunday morning, September 25 at the service in St. Peter's Church, Germantown. He spoke on "Conditions in China" and in his statement received at the Church House, Dr. Wood says the Episcopal Church is planning to go ahead in China on the basis laid down in the budget formulated by the General Convention at New Orleans in 1925.

The Rt. Rev. Hiram R. Hulse, Missionary Bishop of Cuba, was in Philadelphia Sunday. He preached in the morning at St. Paul's Church, Chestnut Hill, and in the evening at Christ Church, Germantown.

R. R. W.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Cathedral Services Resumed.

Bishop Freeman has resumed his Sunday afternoon services at Washington Cathedral in connection with the four o'clock service of Evensong held there every Sunday. This service is broadcast by radio and is always largely attended, usually more than taxing the capacity of Bethlehem Chapel. The music, rendered by the Cathedral choir under the direction of Edgar Priest, is well known for its beauty and high standard and is sought, either by radio or attendance at the service by many people.

Thousands of people visit the Cathedral all through the week and great interest is manifested in the progress of the building. Visitors represent every state of the Union and many foreign countries, and organizations and conventions temporarily in Washington often make pilgrimages in a body to this place of growing interest, beauty and inspiration.

Lay Services in Rural Parishes.

Lay services in rural parishes, which have been conducted so successfully in the last two years by the Laymen's Service Association, were brought to a close for this season by a splendid pilgrimage and service at All Faith Church, Mechanicsville, Maryland, on Sunday, September 25.

More than fifty men and women constituted the party which left Washington in cars arranged for them by the Laymen's Service Association. Luncheon was taken and the day given over to the pilgrimage. At the morning service the address was delivered by Dr. Larkin Glazebrook and the service was read by Mr. H. D. Amiss, Mr. Busey H.

Howard and Commander T. C. Jewell. At the afternoon service the address was made by Mr. O. R. Singleton and Commander Jewell, President of the Laymen's Service Association made a statement of the methods and purposes of the Association. In the afternoon there were also conference groups held on the lawn when Sunday-school workers were addressed by Dr. A. T. Gregory of St. Stephen's Church and Sunday School; Mr. S. C. Munick of St. John's Church, Georgetown; Mr. W. C. Beck of the Diocesan Department of Religious Education; Mr. Lewis T. Miller of St. Paul's Church, Rock Creek, and Commander Jewell.

The Rt. Rev. James E. Freeman, D. D., Bishop of Washington, will be one of the speakers at the third annual rally of the Interdenominational Committee of Young People to be held the evening of October 14, at Central High School. Beside Bishop Freeman, the other special speaker will be Dr. Cloyd H. Marvin, President of George Washington University. The committee on arrangements includes a representative of the Episcopal Young People's Society.

A series of lectures in a normal course for Church School teachers will be held Sunday evenings at St. John's Church, Bethesda, the first of the course being held Sunday, September 25. These courses will carry regular credits toward the certificate issued by the National Association of Accredited Teachers of the Episcopal Church. The Rev. Clarence P. Parker, rector of the church, holds one of these certificates and will be in charge of the course. The subject of the first lecture was "Church School Ideals". The meetings will be held at six o'clock every Sunday evening and will be preceded by supper served by members of St. John's Guild of the parish.

The Rev. Joseph Fletcher, Canon and Librarian of Washington Cathedral, was the preacher on Sunday morning, September 25, at St. Margaret's Church, Seat Pleasant, Maryland. This service was in special commemoration of the two hundred and thirty-first anniversary of the founding of Addison Chapel, which later became St. Margaret's Church, and which was founded in 1696. In the afternoon of the same day, foundation stones of the proposed porch and belfry were laid by Loyalty Lodge of Odd Fellows. And the speakers of this occasion were Major-General John A. Lejeune of the U. S. Marine Corps and vestryman of Epiphany Church, and the Rev. George F. Dudley, D. D., rector of St. Stephen's Church. The services were in charge of the rector of St. Margaret's, the Rev. R. J. Ripley.

M. M. W.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

Summer Auxiliary Work.

That Church work can be carried on in the summer months as well as during the more pleasant ones, was demonstrated by the Christ Church, Richmond, branch of the Woman's Auxiliary, which came together for work each month this summer with an average of ten members present. The meetings were held in the morning, in the homes of various members, and the hostess served a light luncheon. In this way a box was prepared and sent to one of the Mountain Missions. Twenty-five dollars was contributed for Christ Church Mission; ten dollars to meet another obligation was also contributed; and there remains a balance of nine dollars in the treasury. It is hoped that this will encourage other branches to "carry on" when the hot months come again.

D.

Preaching Mission.

Following up the Bishops' Crusade of last winter and spring, a successful preaching mission was held in Grace Church, The Plains, the Rev. S. L. Rotter, rector, the week of September 18, by the Rev. Kirk B. O'Farrell, rector of Emmanuel Church, Cleveland, Ohio.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Bishop Beckwith's Recovery.

The Rt. Rev. C. M. Beckwith, D. D., Bishop of Alabama, on Sunday, September 18, underwent a serious operation for appendicitis, with partly local anaesthetic. The Bishop is recovering rapidly, showing the recuperative power of a far younger man.

St. Andrew's, Birmingham.

The chancel of St. Andrew's Church, Birmingham, has been completely remodeled. It has been re-panelled. A new altar, pulpit and communion rail have replaced the old, and a parapet has been placed at the front of the chancel. This work was done under the supervision of R. Geissler, Inc., New York.

The pulpit was the gift of Mr. J. T. Moore, late senior warden of St. Andrew's, in memory of his wife, whom he joined in Paradise before the pulpit's installation. It was dedicated by the rector, the Rev. V. C. McMaster on the Fourteenth Sunday after Trinity; when the sermon was preached by the Rev. Joseph T. Ware, former rector of St. Andrew's.

Diocesan Convocations.

The three convocations of the Diocese of Alabama will meet between the tenth and twentieth of October: Montgomery Convocation at Eufaula; Mobile Convocation at All Saints', Mobile, and Birmingham Convocation at St. Andrew's, Birmingham.

For the past eight years the dominant note of these convocations has been the general missions of the Church. As a result, Alabama has developed the habit of more than meeting the apportionment laid upon her. This year the light that has shone so brightly on the distant missions of the Church will be focused on the missions of this diocese, where all fields are manned, but where there are twenty-five counties in which there is no work of the Church of any kind. This reproach is to be removed as soon as possible, not failing, meanwhile to maintain the present standard of giving to the work of the General Church.

The Woman's Auxiliary of the Diocese will hold its annual meeting beginning Tuesday, the eighteenth of October, continuing three days. The meeting will take place at the Church of the Nativity, Huntsville, the Rev. Cary Gamble, rector. Mrs. Gamble is president of the local branch.

Among the prominent speakers on the program are Miss Theodora Young, of the Japanese mission, and the Rev. R. A. Kirchhoffer, of Mobile. Mr. Kirchhoffer will preach at the service of the Holy Communion, Wednesday morning, and Miss Young will make an address in the evening of Wednesday, at which time the pageant, "Song of Sixpence", will be presented. Upon adjournment Thursday morning, a pilgrimage will be made to "The House of Happiness", one of the most interesting missionary undertakings of the diocese, in the mountains of Alabama.

G. W. R.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Mr. Franklin Visited the Diocese.

The three largest cities in the diocese, Staunton, Lynchburg and Roanoke, were so fortunate as to entertain Mr. Lewis B. Franklin recently. On Friday evening, September 16, he was guest of honor at a supper with the men of the Staunton churches, and at this time he led a conference on the general missionary work of the Church.

On Saturday, the seventeenth, he was guest at a similar supper conference with the men of Lynchburg.

Sunday morning, the eighteenth, Mr. Franklin made an address during the sermon period in St. John's Church, Roanoke, in which he gave an interesting account of the present situation in China and especially its relation to the missions of the Episcopal Church. As Vice-President and Treasurer of the National Council of the Church he has had exceptional opportunities for the study of conditions in China and the congregation on Sunday morning were enabled to visualize the situation much more clearly than is possible from the simple reading of the secular papers.

Sunday afternoon Mr. Franklin spoke in St. John's Parish House at a meeting of Episcopal men of Roanoke and nearby points. All but two members of the vestry at Radford had driven over for this meeting and others were present from Salem, Buchanan, Pulaski, etc.

At the Sunday evening service in Christ Church, Roanoke, Mr. Franklin made an inspiring address on the general subject of Missions as a part of the life of a loyal member of the Episcopal Church.

Mr. Whittle at Covington.

The Rev. Dennis Whittle conducted his first service as rector of Emmanuel Church, Covington, on Sunday morning, September 18, and he and his family are now settled in the rectory there.

On Sunday, October 23, there will be a special service in Emmanuel Church, where Bishop Jett will formally install Mr. Whittle as rector of the parish.

T. A. S.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

The Campaign For St. John's Hospital.

Bishop Stires delivered the address at the dinner given by him for the opening of the one million dollar campaign for the new St. John's Hospital in Brooklyn. St. John's is one of the units of Long Island's great work for others. The Church Charity Foundation, which includes a Home for the

Aged, a Home for the Blind, cottages for orphan children, and St. John's Hospital; this latter is the oldest of the buildings; it serves the sick and the injured without regard to race or creed, and does a larger proportion of charity work so far as is known than any other hospital in Brooklyn or Long Island.

Its capacity now is ninety-six beds. The new hospital will have two hundred and two beds, of which fifty-four will be in private rooms the remainder in semi-private and wards.

Everything will be of the best, carried on with the finest and most modern ideas. Every contribution made during the campaign will be applied exclusively to the building fund. All campaign expenses have already been provided for, and when the hospital becomes a reality, the endowment fund will carry it.

Every man, woman and child on Long Island is asked to take a part in this splendid project, and it is felt that there are many who, reading these lines, will, with the memory of what St. John's has meant to them or some dear one, wish to send their contribution, and have a part in it. The campaign will last from October 21 to 31. A fact to be noted is that the building of the new hospital will release the old one, which will be used for a Home for Incurables, something almost unknown in Long Island, there being only one, very small one.

The campaign officers include Bishop Stires, honorary chairman; General Wingate, campaign chairman; Justice Callaghan, chairman of the building committee; William M. Gore, campaign treasurer, and the Rev. Charles Henry Webb, director of the Church Charity Foundation. The campaign headquarters are at The Insurance Building, Room 805, 130 Clinton Street, Brooklyn.

St. Matthew's Parish, Brooklyn Manor, in the Archdeaconry of Queens and Nassau, organized in 1913, has decided to build a church costing $85,000. For this they have $12,000 in pledges, $30,000 in cash, and are working to raise the rest.

The Rev. F. V. Baer is rector of St. Matthew's.

M. E. S.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D.,

Clergy Conference.

Under the auspices of the newly-created Field Department of the Diocese, the Rev. Roger Walke, Chairman, a Conference of the Clergy was held in St. Peter's Parish, Solomon's Island, September 21-23. The Island is at the southern-most tip of the diocese, between the Patuxent River and the Chesapeake Bay. The site and weather proved ideal for the three days.

The conference was held to prepare for the work of fall and winter, and it was hoped that the entire body of clergy would be present. Only twenty-nine found it possible to attend, but their enthusiasm and interest was full assurance of the value of the meetings. The conference was fortunate in having both the Presiding Bishop of the Church, Bishop Murray, and the Bishop Coadjutor of the Diocese, the Rt. Rev. Edward T. Helfenstein, present. The extra-diocesan leaders were the Rev. J. I. Larned of the National Field Department, and the Rev. Arthur M. Sherman, President of Boone University, Wuchang, who has just returned from China and was able to give a most valuable and vivid account of the present situation in that missionary field. The chairmen of the various departments of the diocese presented their program for 1927. The session was constantly open for discussion from the floor and hence the gathering proved to be a real "conference".

Poor Business Methods.

The clergy are often, and quite justly, charged with poor business methods. This accusation of course comes from lay business men who have had unfortunate experiences in parish ventures. A recent occurrence in the Diocese of Maryland indicates that the shoe sometimes fits the other foot. The Diocesan Field Department attempted to organize a Laymen's Conference to discuss the work of the coming winter. Five hundred personal letters of invitation were sent out to a carefully selected list of laymen from every parish in the diocese. In each letter was enclosed a postcard for reply. To these letters only forty per cent bothered to reply at all. One is curious to know what happened to the other three hundred postcards. Incidentally it might be noted that only fifteen laymen accepted the invitation and the conference was given up.

J. A. M.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop
Rt. Rev. F. W. Sterrett, D. D., Coadjutor

Ecclesiastical Authority.

On September 15, Bishop Talbot transferred all ecclesiastical authority of the Diocese of Bethlehem to the Bishop Coadjutor, the Rt. Rev. Frank W. Sterrett, D. D., LL. D. Therefore from this date on all diocesan correspondence should be addressed to the Bishop Coadjutor. After October 1, his address will be the See House, Bethlehem, Penn.

Bishop Talbot will return to the Diocese the latter part of September. A suite of rooms has been prepared for the Bishop in Leonard Hall. He will occupy these when visiting the diocese, but he expects to spend most of his time with his daughter in New York.

The Fall Convocations.

The program of the Fall Convocations will be devoted to the interests of the Church's program. Bishop Overs and Dr. Schmuck will present the matter at the Reading Convocation, which will meet in St. Barnabas' Church, Reading, October 4 and 5. The Scranton Convxocation will have a three days' meeting at St. Stephen's Camp which belongs to St. Stephen's Church, Wilkes-Barre, and is situated about thirty miles north of the city along the Susquehanna River. Dr. Schmuck, the Archdeacon and the Bishop Coadjutor will present the Nation-Wide Campaign program and the Rev. G. R. Wood, of Cambridge, will deliver theological lectures to the men.

New Church Planned.

Grace Church, Kingston, has for a number of years been collecting funds for a new church. Under the rectorship of the Rev. Mr. Feild the congregation has entirely outgrown the present structure. According to the architect's plan the new church will be Gothic in design with a fine tower. It is to cost $100,000.

H. P. W.

NORTH TEXAS

Rt. Rev. E. C. Seaman, D. D., Bishop.

Clergy Conference.

The annual Clergy Conference of the District was held in Sweetwater the first week in September with a full attendance. The Conference opened with a Celebration of the Holy Communion.

The first hours of the business session were given over to plans for the fall activities with especial reference to the Every Member Canvass. The Speakers' Manual is the text presented by the National Council for use in this year's canvass and was thoroughly discussed in the Conference.

Mrs. J. B. McClelland, of Clarendon, Custodian for the District of the Woman's Auxiliary United Thank Offering, spoke to the Conference regarding her work, and of the purpose and spiritual significance of the U. T. O.

Enough members of the Executive Committee were present to form a quorum, and outlined a budget which the Conference adopted, and will recommend to the Annual Convocation.

Of outstanding interest was the Rev. Percy Jones' report for the Department of Christian Social Service. Heavenly Rest Parish, Abilene, through the Department report, showed excellent work.

As a result of the report the Conference recommended that a Social Service speaker be secured for Convocation and that his time be used in conference rather than in a mass meeting address.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Apostolic Results of Apostolic Service.

It would be difficult to measure the good results in the life of the Church in Shreveport, brought about in the past five years by the cooperation of a number of our bishops in traveling many hundreds of miles to bring the message of the Lenten season at the noonday hour. These services have had a cumulative interest and usefulness with the passing of each year and culminated in a splendid three weeks' series in 1927, under the leadership of Bishop Wise, of Kansas, Bishop Quin of Texas and Bishop Cook of Delaware. The devotional life of the parish has been deepened along every line. An index is the increase of congregations for the early Sunday Communion from an average of nine to an average of thirty-five. A healthy stimulus has been given to the work of the Church School and all other organizations and services of worship in the parish by these noonday services.

The most important material result has been the acquiring of a magnificent property adjoining the church consisting of a fourteen-room house and one hundred and seventy front feet of land which gives the parish one of the handsomest sites for a church in the entire South—a total frontage on one of the main streets of the city of two hundred and eighty feet. The interest of the loyal people of this parish in securing the property at a cost of some ninety thousand dollars was greatly stimulated by the results of these noonday services.

(Continued on page 22.)

Family Department

October.

1. Saturday.
2. Sixteenth Sunday after Trinity.
9. Seventeenth Sunday after Trinity.
16. Eighteenth Sunday after Trinity.
18. Tuesday. S. Luke.
23. Nineteenth Sunday after Trinity.
28. Friday. SS. Simon and Jude.
30. Twentieth Sunday after Trinity.
31. Monday.

Collect for Sixteenth Sunday After Trinity.

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ Our Lord. Amen.

Communion Hymn.

Lord, as Thy temple's portals close
Behind the outward panting throng,
So shut my spirit in repose,
So bind it here, Thy flock among.
The fickle wanderer else will stray
Back to the world's wide parched way.

Here where Thy angels overhead
Do warn the Tempter's power away;
And where the bodies of the dead
For life and resurrection stay;
And many a generation's prayer
Hath perfumed and hath blessed the air.

Oh, lead my blindness by the hand,
Lead me to Thy familiar feast,
Not here, or now, to understand,
Yet even now and here to taste
How the Eternal Word of Heaven
On earth in broken bread is given.

—W. E. Gladstone.

The Apocalypse of John.

If any one will consider in what kind of colors this painter has dipped his paint brush, he will feel it inappropriate to prepare a frame for the picture. There is a throne; and of One that sat there he says that He was, to look upon, like unto a jasper and a sardine stone. And round about the throne there was a rainbow like unto an emerald. And before the throne a glassy sea like unto crystal.

Perhaps some of us have seen something like that glory. If one has eyes for it, it is there sometimes, on an early shining morning, when the dewdrops on a lawn are transforming the light into jasper, emerald, crystal! And you may try to describe the indescribable: misty golden greens and fiery reds and what they call "violet" rays; but the light, as it flashes through the dew, bursts into flame and borrows, in turn, all the rainbow's colors; it is light unspeakable. No painter could even name its colors. You may say, like an emerald; or like a jasper; or, crystalline; or, as Shelley would say, burning mists of gold. What the words have said is that the wonder passes beyond words.

Those who have looked at "heaps of unvalued stones", and "luminous mists" and "rainbow lights" and the shining gold—whether of jewelled crowns or of the westward waves of a sunset sea—and the diamonds—whether of dew or raindrops on bare branches, or of some priceless tiara—or those who have noticed, say, the glory of the wet slate roofs and the wet pavement flagstones and the rain puddles of the street when, after a wet hour, the sun shines suddenly through the old town's smoky sky, can see something of the light spoken of in this Apocalypse. But if any one thought the words could catch and hold the light of which they speak, he would find the glass through which he was trying to look cracked and broken, and the view a blank.

The seer saw because he was "in the Spirit on the Lord's day". And the reader must be "in the spirit on the Lord's day", too, to read what the seer has written. Perhaps it is characteristically Jewish to "get his effect" by using language of goldsmiths and jewellers. Turner would have used whole skies, morning and evening skies, and rainstorms and transparent air, and waters of stream and lake and sea, and starlight reflected in a seashore pool, and sunlight shining through the shallow waters to the sand. He would perhaps have come nearest to being able to give an English equivalent for the Jewish vision of glory. But the last word about it is that it is a description of the indescribable. It is a picture which cannot be put upon canvass, or framed in a frame. It is a light which is as the light of seven days.

And the language so symbolically used happens to be a language of light, of jasper light, and emerald light, and crystal light. This Apocalypse takes all the help it can get in this light-language. It dips its brush in liquid jewels. It uses these all up. And still, out beyond what they can say, lies the glory which is unspeakable. To hear what is said, here, you must let the symbolic language say all it can; and then pass on from whatever it has been able to suggest. If you refuse to let the words be suggestive, your mind's eyes can see nothing. But, equally, if you let the mind stop at what, as a matter of fact, they do suggest—jasper, emerald, crystal—your chance of seeing is lost. And you will not easily find a much better analogy, to suggest what Christian dogma can effect, and what are the limitations of its use.

These are the dogmas of this divine revelation. The Fatherhood of God; and the sonship of God the Son, God of God, light of Light; and the Holy Ghost. And dogma speaks, using these human words, and says that these Three, being Three, nevertheless are One. So we have set human speech to speak about God, earthly language to tell about heavenly things. We heard, just now, jasper, emerald, crystal, being used to speak of what light can be. Now we hear our words. Fatherhood, for example, and the rest, used to speak of what is the vision of the love of God in which the Church lives and moves and has its being. If you do not allow the language to be suggestive to you, you must naturally miss whatever it is that the Church's dogmas have to reveal to men. But, again, and equally, if it is thought that any form of words can catch and hold secure for us the truth about God, then the dogmatizing misleads. You might turn from the names of precious stones. to look at what the light can do. And so you can turn from the dogmas to feel what God is.—Guardian (English).

Religion for Mankind.

When Jesus declared that the Sabbath was made for man, and not man for the Sabbath, He affirmed a principle of much wider application than the right of His disciples to rub out corn on a particular day of the week. He established a test for every possible conflict that can arise of religious requirement and human need. What He said, in effect, was that every obligation imposed upon men in the name of religion is to be tested as to its reasonableness and authority by its value to human life. His word on this subject is a high form of pragmatism. It is the utter removal of religion from the area of arbitrary tabu.

This is an important discovery, and not all young people have made it. The fault in part may well have been in their teaching. Unreasoning obedience may have been enjoined as the essence of what is rooted and grounded in the need and well-being of human life. Jesus repudiates this method. If murder, arson, greed, lust and revenge are best for human life, then religion must accept and incorporate them in itself. But Jesus makes His appeal to men on the basis of a sweet reasonableness. His religion has its authority and validity in the patent fact that what it does for men is good for men.

The fact that this is true is strong presumption that the same God who made mankind is the author of the ethical and spiritual values of the Christian faith.

To young people, revolting against all that is arbitrary in religious requirement, the method and message of Jesus come as a welcome discovery as to method and content.—Youth's Companion.

The Bishop's Estate.

An inconspicuous news note on the back page of today's paper arrested my attention. "The will of the late Bishop ———, probated in the Chancery Court yesterday, leaves an estate valued at twelve thousand one hundred and sixty-five dollars."

He was a good man and a good Bishop. I have frequently heard laymen of his Church say that he handled the business of the Diocese in a masterly way. I do not know what his salary was, but I have no doubt that it was liberal and adequate, for he belonged to a Church which does things in a handsome way. Yet he left a very small estate, when you consider the present value of a dollar, and when you consider the size of estates left by business men with far less ability. Why did the Bishop leave such a small estate? It was not because of the smallness of his salary nor for the lack of business ability. He could have left a handsome estate if he had turned his mind in that direction. But he had set his mind on higher things. He was busy laying up treasures in heaven, not upon the earth.

It would be interesting if we could tabulate the estates left by some of the greatest ministers the world has ever known. I am away from my books and cannot give the exact figure, but I know that John Calvin left only a pittance. He was often in actual want. John Wesley could have been a rich man, but after his income grew large he lived on practically the same amount that he spent when his income was small, and gave all the rest to the work of the kingdom. He left comparatively little.

In our own Church there have been many ministers who received good salaries and yet spent their latter years in comparative poverty and left little or nothing.

I am thinking of one of the most saintly and one of the most gifted ministers that I ever knew. He could have

commanded the largest salary paid in our denomination, and yet when he died he left only a few thousand dollars in life insurance.

How much money should a minister save? A few ministers, at least, receive salaries which would enable them, by rigid economy, to lay up comfortable estates. Some ministers are such good business men that they could, by wise investments on the side, make comfortable estates for themselves and their families. I did not know the Bishop, but from all that I have heard of him, I believe that he could have been a rich man if he had turned some of his energies in that direction. How much money should a minister save? I am sure that I cannot answer that question. There are several things that I have observed in life. One is that the people admire a minister who has a large heart and who gives liberally and wisely. They rather expect him to set them an example in the grace of giving as well as in the other Christian graces. Another thing which I have observed is that the people do not like for their minister to turn any part of his energy aside from his ministry to the commercial world. If he begins to invest in real estate or industrial stocks, the critics are right apt to begin their work.

Still another thing which I have observed is that when a minister begins to turn his attention to business, it takes just that much of his time and thought from his ministry. I was introduced to a traveling man years ago as a Presbyterian minister. He promptly made a remark to this effect: "I know Dr. ———. He is not like most preachers; he has real business sense. He can sit down in a board of bank directors or cotton mill directors and hold his own with any of them." After a pause he added the remark: "He is a very fine man, but I must confess that he is a very dry preacher." Those two remarks are probably more closely related than they at first seem to be. If the minister had put all the thought and energy into his pulpit work that he was putting into directors' meetings, he might not have been so dry in the pulpit.

The minister faces a financial dilemma. If he puts any of his energy into the business world, his people are disturbed; besides, he lessens his power in the pulpit. If he is rigidly economical and thus saves a little for old age, the people are apt to hint that he is stingy. On the other hand, if he is a liberal giver and pays no attention to the business side of life, he will leave his family in want, if he dies, and he will come face to face with poverty in his old age, if he lives.

The average business man does not know how little money the average minister has. I dare say that many business men of his denomination were surprised and even shocked to learn what a small estate the Bishop left. Business men of other denominations would be surprised to know how little money their ministers have, even in those cases where their salaries seem to be liberal. The minister and his wife have a remarkable way of keeping up appearances on very little.

In common with many other ministers, I used to ride a bicycle in doing my pastoral work. Automobiles were not so abundant in those days and not so low in price. A man who counted his money by the millions asked me one day why I did not get an automobile to do my pastoral work, and intimated that it was not quite dignified for a minister to ride a bicycle. I replied that I did not have enough money to buy an automobile. He replied that I could get a very good one for a thousand dollars. Whereupon I replied that I had neved owned that much money at one time in my life. He asked me if that was literally true. When I told him that it was he said that he could not understand that. Of course he could not. That is the very point I am making. The average business man does not know how little spare money his minister has. Even in those cases where the minister's salary seems to be very comfortable, the demands upon him are large, and there is very little left.

John Wesley had a sermon on money in which he made the following three points: "Make all you can. Save all you can. Give all you can." The first of those points the minister cannot practice, for he must not give his life to making money, but I have an idea that the people would like to see him follow the last two. The people like to see their minister give his whole heart and all of his energies to his ministry. They want him to be an example to them in Christian giving. If by following this program he comes to want in his old age, they are ready to help some. Besides, the Master has something very much to the point to say on this subject: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."—Rev. W. L. Lingle, in Presbyterian of the South.

Better Than Harshness.

Bishop Creighton writes of one of his visits:

"We left a little before seven for a visitation to Toluca, which is the capital of the State of Mexico. The narrow gauge railway runs through a beautiful country, at one point reaching an altitude of 10,000 feet. Unlike the central table-land further north, there is an abundance of water in this portion of the State of Mexico, which results in a fertility refreshing to see after the arid wastes in Hidalgo. In some respects the trip to Toluca is quite as spectacular as the one from Vera Cruz to Mexico City. The distances are not so great, nor are the panoramas so broad, but vast areas of cultivation open up to view from time to time while the train hangs on the edge of the mountains.

"We saw the volcano for a long time before we came to the city. No one seems to know its name and it is referred to by people who live in Toluca as 'El Volcan'. It is an enormous crater; Madame Calderon de la Barca describes it as 'a very respectable volcano for a small town'.

"At Toluca we had a very beautiful service of Holy Communion. Mr. Perez preached and Mr. Salinas celebrated. I occupied my seat in the sanctuary, but took no part in the service. Following the service, there was a delightful luncheon attended by several guests invited in to meet us. At three the Sociedad Enrique Forrester presented a most pleasing program in the church. At seven the Woman's Auxiliary gave a supper in our honor. I was particularly touched by the character of the decorations. On the wall just over my head was a huge diamond made of the Mexican colors, and in the center was an American flag made of paper and pasted to the wall. This gracious gesture is indicative of the feeling of our people in the field. In many, many churches the flowers on the altar are entirely red, white and blue.

"I had intended to make a visitation to Joquicingo on Monday, but one of our congregantes made the trip all the way to Toluca to warn me that the rebels were within five miles of town, and to beg me not to attempt the trip. Messrs. Perez and Salinas were of the same opinion, as were a number of guests from Tenango del Valle; so I decided that discretion was the better part of valor and decided to remain in Toluca over Monday. We visited the State Normal School and spent nearly the entire morning going through its many departments. There are few educational institutions on the continent which can surpass this splendid school in its well-kept fabric, its light and sunny rooms, and in the order and neatness of its dormitories and administration departments."

THE PARABLES OF SAFED THE SAGE.

The Parable of Goldilocks.

I visited the home of the daughter of Keturah, and she and her husband and I sat together by the fire after we had supped.

And when I sought my couch, the daughter of Keturah said, Thou wilt find thy bed ready, and partially occupied.

And it was even so. For I found a little oval bundle just below the pillows, and when I touched it it moved not.

And I said, The dear little girl just had to go to sleep before Grandpa came.

So I lay down beside her and she moved not all the night through. But in the early morning she began to move a little and then she remembered. And she wiggled down under the clothes, and she covered up her head.

And I knew that it was about time for me to wake up.

And I spake in a deep low tone saying, Somebody's been sleeping in my bed.

And then I waited, for a terrifying moment, and I said, Somebody's been sleeping in my bed.

And then again I waited, and I said, Somebody's been sleeping in my bed, and here she is.

And then I hugged her as a grandfather Bear should hug a soft, loving little girl.

And she threw off the clothes that were about her head, and she said, Oh, Grandpa, I tried to keep awake, so the Great Big Bear with the Great Big Voice should find Goldilocks there when he first came up, but I went to sleep and forgot all about it. But, Oh, it is so nice to wake up and find that The Great Big Bear is here to welcome Goldilocks.

Now on this fashion have I played with my Grandchildren, and they have formed a Rather Favorable opinion of Bears. And I have formed a very Decidedly favorable Opinion of those little people whom the Great Big Bear doth now and then find, whether asleep or awake, awaiting his coming.

And I cried, Oh, Lord, of all the Wonderful Ingenuity which Thou hath shown in the making of this Puzzling World, I think there is nothing that can have occasioned Thee more thought making of Grandchildren to keep the tention to this particular bit of the and Pleasant Contemplation than the doctor replied: "Your note calling atday's work is a great help. One gets over regarding these things as unusual. Eight cases like this last year."

For the Young Folks

Grown-Up Land.

"Good morrow, fair maid, with lashes brown,
Can you tell me the way to Womanhood Town?"
"Oh, this way and that way, never a stop!
'Tis by picking up stitches grandma will drop;
'Tis by kissing the baby's troubles away;
'Tis learning that cross words never will pay;
'Tis helping mother, 'tis sewing up rents;
'Tis reading, playing, 'tis saving the cents;
'Tis loving and smiling, forgetting to frown.
Oh, that is the way to Womanhood Town!"
"Just wait, my brave lad, one moment, I pray,
Manhood Town lies where? Can you tell me the way?"
"Oh, by toiling and trying we reach that land,
A bit with the head, a bit with the hand!
'Tis by climbing the steep hill, Work,
And keeping out of the wide street, Shirk;
'Tis by always taking the weak one's part;
'Tis by giving the mother a happy heart;
'Tis by keeping bad thoughts and actions down.
Oh, that is the way to Manhood Town!"
And the lad and the maid ran hand in hand
To their fair estates in Grown-Up Land.
—City and Country.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Our High Calling.

M. L. G.

"Jesus," says St. John, "knowing that He was come from God and went to God"—rose from the table on the last night before He should go, and made Himself the servant of all gathered in the Upper Room. To Him that knowledge gave only more reason to serve His brethren. So I think He would have us feel. We in our degree and way come also from God, and shall go to Him. How great is our origin, how high our destiny! No one who realizes this can fail to desire with all his heart that in this little time on earth he may do the Father's will and serve Him by serving his fellowman.

Not to be ministered unto, but to minister, our Master walked the ways of Galilee, and died at last upon the Cross. He felt upon His heart the weight of the world's suffering and sin. But He knew the triumphant joy of giving rest, and clean hearts and new purpose. He does this still and our work is to bring our brothers to Him, that He may touch them with healing and life-giving power.

This was Andrew's work, and John's and Peter's. For this Paul spent his life, and that long line of saints and missionaries that reaches like a chain of gold down the centuries of history.

In some way to bring others to Him, to bring His good news to others—what calling but this is worthy of us who like our Lord, have come from God and go, from glory unto glory, till we see Him face to face

Jimmie-Boy and Grandfather.

Jimmie-boy and Grandfather were walking home from church together. It was the holiday season, and Jimmie-boy was spending a few days "across the city" with his grandparents.

"I know the text," said Jimmie, trying to keep step with his grandfather, "and Father said if I could tell it to him when I come home, he will give me a dime."

"Let's hear it," said Grandfather, "and if you really do know it, I will give you another dime."

"He gave them their request, but sent leanness into their soul."

"That's right," said Grandfather, "and here's the dime."

"Thank you," said Jimmie politely, and added, "but I don't know what it means."

"Let's sit down here in this little park," said Grandfather. "We can talk a little and I can rest, for I am so old that it makes me puff to walk far."

"I don't believe it's because you are old, Grandfather," said Jimmie, but very politely, "but because you are fat."

Grand father laughed. "Maybe you are right," he said, "and the fat has more to do with it than age, but still I am glad to sit down a while. Now let us see, What was your question?"

"I forget—" said Jimmie, and then hastily added: "It wasn't a question, Grandfather, but I just said I didn't understand the text, 'He gave them their request, but sent leanness into their soul'."

"Here's a story I once heard Mr. Moody tell," said Grandfather. "Maybe it will help you understand what it means. I don't remember whether he told it of himself and his own little daughter, or of another man and his little girl. But just who she was really makes no difference in the story.

"He had taken her into the city one day, and as they walked along a city street, she spied a tray of small china dolls, and at once insisted that she should get one. Her father tried to persuade her to wait, but she was insistent, so he took her in, allowed her to choose the doll she wanted, and carry it away.

"By and by they came to a window where large and lovely wax dolls were displayed. They had real hair and tiny teeth that showed between their smiling lips. They opened and closed their eyes, and if you pressed a spring they made a sound like 'Mamma'.

"The little girl gasped with astonishment. Never had she seen so lovely a sight.

" 'Now,' said her father, 'one of these is what I really brought you into the city to get. But you have a new doll, one that was entirely your own choice. You insisted on it, so I cannot buy you another doll today.' And so they went home, the little girl soberly carrying a cheap little toy, instead of the lovely thing her father had intended for her."

Side by side the two sat on the bench in silence, Jimmie pondering the story. Then he burst out:

"Wasn't she the silly," he said, "her father meant to give her a great big doll, and she chose the measly little one. The silly!" Then, all at once, his face changed.

"Is that what the text means, Grandfather? God wants to give people something fine and big, and they coax so hard for something cheap that He lets them have it—and then, He sends leanness into their soul? What does leanness mean?"

Do you remember the man we saw in the restaurant who could hardly eat anything. I knew him. He has abused his stomach with drink until he almost has to starve himself. Suppose people set their hearts on the mean little things, then they finally have no appetite, no desire, for the fine things God might otherwise give them. If you know the text real well, you will understand what 'leanness' means when you get older."

"Grandfather, if the preacher had just told one teenty little story like yours, he would have helped me understand while he preached," said Jimmie wistfully.

"Maybe so, son," said Grandfather. "Maybe so. But a good many preachers are very busy men."

"But you just heard the story and then remembered it," said Jimmie stoutly.

"Are you sure that you remember that text," said Grandfather rising.

" 'He gave them their request, but sent leanness into their soul,' " answered Jimmie promptly.—The Presbyterian.

Pooh Goes Visiting.

Edward Bear, known to his friends as Winnie-the-Pooh, or Pooh for short, was walking through the forest one day, humming proudly to himself. He had made up a little hum that very morning, as he was doing his Stoutness Exercise in front of the glass: "Tra-la-la, tra-la-la," as he stretched up as high as he could go, and then "Tra-la-la, tra-la—oh, help!—la", as he tried to reach his toes. After breakfast he had said it over and over to himself until he had learnt it off by heart, and now he was humming it right through, properly. It went like this:

Tra-la-la, tra-la-la,
Tra-la-la, tra-la-la,
Rum-tum-tiddle-um-tum
Tiddle-iddle, tiddle-iddle,
Tiddle-iddle, tiddle-iddle,
Rum-tum-tum-tiddle-um.

Well, he was humming this hum to himself, and walking along gaily, wondering what everybody else was doing, and what it felt like, being somebody else, when suddenly he came to a sandy bank, and in the bank was a large hole.

"Ah!" said Pooh. (Rum-tum-tiddle-um-tum.) "If I know anything about anything, that hole means Rabbit," he said, "and Rabbit means company," he said, "and company means Food and Listening-to-Me-Humming and such like. Rum-tum-tum-tiddle-um."

So he went down, put his head into the hole, and called out:

"Is anybody at home?"

There was a sudden scuffling noise from inside the hole, and then silence.

"What I said was, 'Is anybody at home'?" called out Pooh very loudly.

"No!" said a voice; and then added "You needn't shout so loud. I heard you quite well the first time."

"Bother!" said Pooh. "Isn't there anybody here at all?"

"Nobody."

Winnie-the-Pooh took his head out of the hole, and thought for a little, and he thought to himself, "There must be somebody there, because somebody must have said 'Nobody'." So he put his head back in the hole, and said:

"Hallo, Rabbit, isn't that you?"

"No," said Rabbit, in a different sort of voice this time.

"But isn't that Rabbit's voice?"

"I don't think so," said Rabbit. "It isn't meant to be."

"Oh!" said Pooh.

He took his head out of the hole, and had another think, and then he put it back, and said:

"Well, could you very kindly tell me where Rabbit is?"

"He has gone to see his friend Pooh Bear, who is a great friend of his."

"But this is Me!" said Bear, very much surprised.

"What sort of Me?"

"Pooh Bear."

"Are you sure?" said Rabbit, still more surprised.

"Quite, quite sure," said Pooh.

"Oh, well, then, come in."

So Pooh pushed and pushed and pushed his way through the hole, and at last he got in.

"You were quite right," said Rabbit, looking at him all over. "It is you. Glad to see you."

"Who did you think it was?"

"Well, I wasn't sure. You know how it is in the Forest. One can't have anybody coming into one's house. One has to be careful. What about a mouthful of something?"

Pooh always liked a little something at eleven o'clock in the morning, and was very glad to see Rabbit getting out the plates and mugs; and when Rabbit said, "Honey or condensed milk with your bread"? he was so excited that he said, "Both", and then, so as not to seem greedy, he added, "But don't bother about the bread, please". And for a long time after that he said nothing . . . until at last, humming to himself in a rather sticky voice, he got up, shook Rabbit lovingly by the paw, and said that he must be going on.

"Must you?" said Rabbit politely.

"Well," said Pooh, "I could stay a little longer if it—if you—" and he tried very hard to look into the direction of the larder.

"As a matter of fact," said Rabbit, "I was going out myself directly."

"Oh, well, then, I'll be going on. Good-bye."

"Well, good-bye, if you're sure you won't have any more."

"Is there any more?" asked Poor, quickly.

Rabbit took the covers off the dishes, and said, "No, there isn't".

"I thought not," said Pooh, nodding to himself. "Well, good-bye. I must be going on."

So he started to climb out of the hole. He pulled with his front paws, and pushed with his back paws, and in a little while his nose was out in the open again . . . and then his ears . . . and then his front paws . . . and then his shoulders . . . and then—

"Oh, help!" said Pooh. "I'd better go back."

"Oh, bother!" said Pooh. "I shall have to go on."

"I can't do either!" said Pooh. "Oh, help and bother!"

Now by this time Rabbit wanted to go for a walk, too, and finding the front door full, he went out by the back door, and came around to Pooh, and looked at him.

"Hallo, are you stuck?" he asked.

"N-no," said Pooh carelessly. "Just resting myself and thinking and humming to myself."

"Here, give me a paw."

Pooh Bear stretched out a paw, and Rabbit pulled and pulled and pulled . .

"Ow!" cried Pooh. "You're hurting!"

"The fact is," said Rabbit, "you're stuck."

"It all comes," said Pooh crossly, "of not having front doors big enough."

"It all comes," said Rabbit sternly, "of eating too much. I thought at the time," said Rabbit, "only I didn't like to say anything," said Rabbit, "that one of us was eating too much," said Rabbit, "and I know it wasn't me," he said. "Well, well, I shall go and fetch Christopher Robin."

Christopher Robin lived at the other end of the Forest, and when he came back with Rabbit, and saw the front half of Pooh, he said, "Silly old Bear", in such a loving voice that everybody felt quite hopeful again.

"I was just beginning to think," said Bear, sniffing slightly, "that Rabbit might never be able to use his front door again. And I should hate that," he said.

"Use his front door again?" said Christopher Robin. "Of course he'll use his front door again."

"Good," said Rabbit.

"If we can't pull you out, Pooh, we might push you back."

Rabbit scratched his whiskers thoughtfully, and pointed out that, when once Pooh was pushed back, he was back, and of course nobody was more glad to see Pooh than he was, still there it was, some lived in trees and some lived underground, and—

"You mean I'd never get out?" said Pooh.

"I mean," said Rabbit, "that having got so far, it seems a pity to waste it."

Christopher Robin nodded.

"Then there's only one thing to be done," he said. "We shall have to wait for you to get thin again."

"How long does getting thin take?" asked Pooh anxiously.

"About a week, I should think."

"But I can't stay here for a week!"

"You can stay here all right, silly old Bear. It's getting you out which is so difficult."

"We'll read to you," said Rabbit cheerfully. "And I hope it won't snow," he added. "And I say, old fellow, you're taking up a good deal of room in my house—do you mind if I use your back legs as a towel-horse? Because, I mean, there they are—doing nothing—and it would be very convenient just to hang the towels on them."

"A week!" said Pooh gloomily. "What about meals?"

"I'm afraid no meals," said Christopher Robin, "because of getting thin quicker. But we will read to you."

Bear began to sigh, and then found he couldn't because he was so tightly stuck; and a tear rolled down his eye, as he said:

"Then would you read a Sustaining Book, such as would help and comfort a Wedged Bear in Great Tightness?"

So for a week Christopher Robin read that sort of book at the North end of Pooh, and Rabbit hung his washing on the South end . . . and in between Bear felt himself getting slenderer and slenderer. And at the end of the week Christopher Robin said, "Now"!

So he took hold of Pooh's front paws and Rabbit took hold of Christopher Robin, and all Rabbit's friends and relations took hold of Rabbit, and they all pulled together. . . .

"And for a long time Pooh only said "Ow"!....

And "Oh"! . . .

And then, all of a sudden, he said "Pop"! just as if a cork were coming out of a bottle.

And Christopher Robin and Rabbit and all Rabbit's friends and relations went head-over-heels backwards . . . and on the top of them came Winnie-the-Pooh—free!

So, with a nod of thanks to his friends, he went on with his walk through the forest, humming proudly to himself. But, Christopher Robin looked after him lovingly, and said to himself, "Silly old Bear!"—From "Winnie-the-Pooh", by A. A. Milne.—E. P. Dutton & Co., New York.

The Blessing of Toil.

The toil of brain, or heart, or hand,
  Is man's appointed lot;
He who God's call can understand.
  Will work and murmur not.
Toil is no thorny crown of pain,
  Bound round man's brow for sin;
True souls, from it, all strength may gain
  High manliness may win.

O God! who workest hitherto,
  Working in all we see,
Fain would we be, and bear, and do,
  As best it pleaseth Thee.
Where'er Thou sendest we will go,
  Nor any questions ask,
And that Thou biddest we will do,
  Whatever be the task.

Our skill of hand, and strength of limb,
  Are not our own, but Thine;
We link them to the work of Him
  Who makes all life divine.
Our Brother-Friend, Thy Holy Son,
  Shared all our lost and strife;
And nobody will our work be done
  If moulded by His life.

—Thomas W. Freckelton.

The Japanese View of Christianity.

S. Sheba, editor-in-chief of the Japan Times and Mail, one of Tokyo's great Japanese dailies, says:

"No amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs, and put her on the path of progress and higher culture."

Y. Tsurumi, son-in-law of Viscount Goto, is a rising young liberal leader. He gives this witness:

"If you will take the outstanding figures in nearly every field of beneficent work in Japan, you will find men and women who in their early life came under the influence of American missionaries."—Exchange.

Prayers for School and Teachers.

Father, bless our School
  And help us to learn to know
Thy will and wisdom's rule
  That we may love Thee so
  As in Thy ways to go. Amen.

There are so many things to learn, dear God,
  So many things about this world of ours,
About the earth and seas and skies and stars,
  About the birds and trees and rocks and flowers—
O Lord, I love to go to school and learn
  What all these pretty things are for:
And now I pray Thee, as I learn, O let
  All these help make me love Thee more and more. Amen.

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Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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WANTED, BY WIDOW, LADY COMPANION and helper. References. Address Mrs. Emma S. Robb, Route 5, Henderson, N. C.

Deaths

NOLAND: Entered into Life Eternal, on September 14, 1927, after a brief illness in Stuart, Florida, BURR POWELL NOLAND, son of the late Major B. P. and Susan C. Noland, of Middleburg, Va., in the sixty-first year of his age.

MISS ANNIE SCOTT WILEY.

Entered into rest, on Sunday evening, August 21, 1927, at St. George's Rectory, Fredericksburg, Virginia, ANNIE SCOTT, eldest daughter of the late Benton and Sallie Scott Wiley, of Roanoke County, Virginia.

For many years she had lived a very quiet and retiring life in the home of her sister, Mrs. Dudley Boogher, who survives her.

Without warning and without apparent pain God called her and she was laid to rest in East Hill Cemetery at Salem, Virginia, in the quiet of the twilight hour and in the presence of old friends and loved ones.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

MRS. SADIE GLASS MILLER.

Died, on June twenty-sixth, shortly after returning from the home of her daughter, Mrs. Antrim McKay, in Baltimore, Md., to her home, "Sunny Side", at Stephen's City, Frederick County Va., where she had spent much of her married life MRS. SADIE GLASS MILLER, widow of Mr. Dudley Miller, an elder in the Cedar Cliff Presbyterian Church at Vaucluse, in the same county.

Mrs. Miller had been widowed for years. She had lost two sons almost in their babyhood and a married daughter, Mrs. William McKay, a victim of the ravages of influenza when it first appeared. Mrs. Miller had often expressed her willingness to join her departed loved ones. She had no other faith nor hope but in her Redeemer who bore our sins upon the cross, in order to purchase for us an incorruptible and everlasting inheritance.

She is survived by her son-in-law and daughter, Mr. and Mrs. Antrim McKay, and two loving granddaughters, Louise and Anne, eight and four years of age, who long to see her beautiful face again. As their years increase, may their hope of joining her increase also, where, through our divine Saviour, sin and death cannot come, and they will be united in everlasting joy.

Mrs. Miller was noted for her unfailing traits of kindness and generosity. From early youth she had been a devoted member of Christ Episcopal Church, Winchester, Va. Her funeral services were conducted by the rector of that church, Rev. Robert B. Nelson, assisted by Rev. Frank T. MFaden, D. D., pastor of the Presbyterian Church. She rests beside her husband in Mt. Hebron Cemetery.

"N. R. G."

Winchester, Va.

CHURCH INTELLIGENCE.

(Continued from page 15.)

A lasting debt of gratitude on the part of the Church in Shreveport and through it the Church at large for the services of these gentlemen, who have traveled from such distant points as Kansas, Nebraska, Colorado, New Jersey and Delaware to be with us for the services, not forgetting the splendid cooperation of our own beloved Diocesan.

Another index to the value of these services is a Confirmation class of fifty-two persons in the parish this year and a renewal of active work after a lapse of a number of years in one of the oldest rural points in this territory.

O.

Personal Notes

Until further notice the Rev. John Cole McKim, of Japan, should be addressed at Box 126, Peekskill, N. Y.

The Rev. Arthur P. Gray, rector of the Church of the Good Shepherd, Forest Hill, Richmond, Va., who has been seriously ill for several weeks, is reported to be slightly improved.

The Rev. Raimundo De Ovies, formerly rector of Trinity Church, Galveston, Texas, has accepted the call to be chaplain of University of the South, Sewanee, Tenn.

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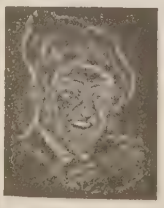
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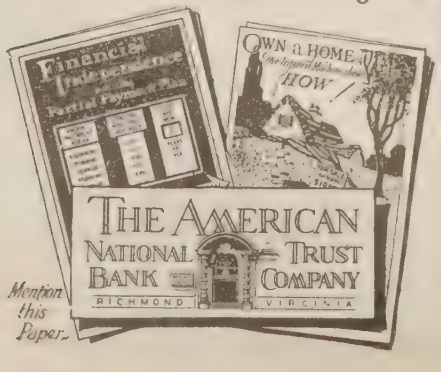
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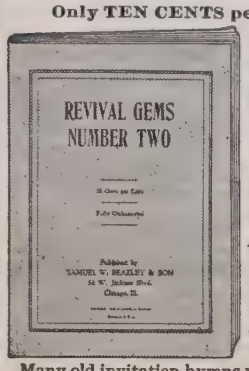
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EDITORIALS

Vol. 92. RICHMOND, VA., OCTOBER 8, 1927. No. 41.

OBSOLETE

It is very ridiculous that those who vaunt and ceaselessly advertise themselves as moderns, forward thinking, progressives in religious thought, really are the crudest and stalest of fundamentalists, most hopelessly and absurdly retrogressive and reactionary. They go back to the blindness and vain groping and wild, weak wandering of as many thousand years ago as the archaeologists can trace the story of mankind and civilizations. Those of us who recite from our hearts and minds and feel with our souls the "I believe" of the Apostles' and the Nicene Creeds are the only real moderns, the people who live and think in the present and for the future. Organizations and institutions with the sign of the Cross are carrying every day help, hope, comfort and strength to relieve human miseries, to avert or soften misfortune, to brighten gloom, to lift to light the stricken and the downfallen. No such work is done under the sign of the interrogation mark, the one symbol appropriate and possible for the doubters, skeptics, infidels, atheists, those curiously acrobatic combiners of incongruities and compromisers of opposites who display themselves before the public with one foot in a Christian Church and the other in the Association for the Advancement of Atheism.

Every system or vagary or course of thought that undertakes to reject the Omnipotent and Benevolent Creator of all, revelation of Him through the Holy Scriptures, salvation, deliverance and elevation of mankind by faith in Christ and His sacrifice for us, is archaic, ancient, outworn, musty, demonstrated as flimsy and foolish fallacy by experiments and experiences of ages long gone. Nations, empires, kingdoms, built on materialism and following man-contrived religious systems, have risen to opulence and power and perished, one after another. Relics of them, dug from old ruins, desert sands and mountain sides, tell us their stories, show us exactly the same conceptions and conclusions now boastfully presented as new thought. The evolutionists have not told us from which slime-spawned thing we inherit the instinct of unseen, mysterious Power above us. History, apart from that of the Scriptures, and the relics tell us man has had it from the beginning.

The first thing for people trying to use common sense in religion to learn is that there are mysteries beyond our comprehension just as in the boundless, silent immensity of space there is a countless multitude of solar systems beyond the searching of our telescopes and the grasp of our imaginations. We may not know why the Creator left most of the human race to wander and blunder through centuries, trying to obey the impulse of worship by its own devices. It may be that He intended by allowing man to take his own poor way to teach oncoming man, destined for some mysterious, magnificent purpose, his own futility and helplessness while unaided by divinity. We may not know of that. It is beyond the knowledge and perceptions given us.

We do know, from our explorations and the remaining records, that the establishment of gods and systems of religion by human intellect and intelligence was attempted and tested, in Babylon, with Baal and Ashteroth, in old Egypt, with deities represented by bulls and bugs, cats and crocodiles, Greece and Rome with Zeus, Jupiter and Juno and their attendant galaxy on Olympus—in many ways and forms by many peoples. Invariably the man-devised deities were degraded by progressive thought and triumph of human inclination to be regarded as sharing human weaknesses and passions, to be pleased by orgies, the bestialities of the groves, saturnalia, butcheries of babies and captives. All the nations, empires, kingdoms built on these man-contrived religions have gone. Socrates and Plato, splendid searching minds, reasoned for Greece and four hundred years after them, in Paul's time, Athens was the centre of intellectual and religious chaos—an altar to the unknown god, Epicureans, Stoics, the people spending their time hearing or telling some new thing.

The Jews, comparatively a small and weak people and scattered over the earth, holding fast to worship of the Almighty Jehovah and faith in a Messiah to come from Him, have maintained nationality and religion, outlasting Babylon and Tyre and Sidon, Rome and Greece with their intellectually manufactured gods and godesses. China and India stand as they are with leadership of Confucius and Buddha, fine human philosophers and humanitarians. Christianity banished the old tangled and conflicting myths, overcame the darkness to which our self-proclaimed liberals and progressives ask us to return. Barbarian hordes who overthrew ancient culture and beauty were enlightened, softened, civilized, made mighty forces for good. By the Christian faith the old world was reconstructed and in the later days a new one has been constructed. The evidence of facts is indisputable. Those who would take us back to Babylon and old Egypt under the delusion of finding some new thing are confronted by the stories of their failures, by the living presence of strong, splendid achieving endeavor for mercy and betterment and advancement and brotherhood for mankind, being done under the banner of the Cross, with purpose and courage and guidance derived from the Holy Bible.

Alfred B. Williams.

THE BLESSED DEAD

By the Reverend F. B. Meyer, B. A.

Minister of Regent's Park Chapel, London.

ON the quay of an obscure Norwegian town I once saw a parting between a little group of emigrants, about to try their fortunes in a strange and distanct land, and their friends and relatives, who gathered to bid them a last adieu. They were altogether of the poorest class, their goods in clumsy boxes, or clumsier canvas; but that nature spoke, through their evident grief, which makes us all kin. But the chief point of interest was the wistful eagerness with which the eyes of those on shore followed the wake of the retreating vessel, as though they would fain pierce the parting veil of distance, and see the land into which their dear ones went, perhaps never to return.

So is it often as we gather around the spot from which some beloved soul is about to depart into the unseen. Whither does it go? What does it behold? Whence comes the light which illumines the wan and pallid features, till they seem already transfigured into the likeness of an angel? We gaze where we almost expect to see an open haven, but all is opaque and dark and we turn away to take up our lonely path, and to wonder with a great awe as to what is really involved in this great and solemn mystery, which we call Death, but which angels know as Birth.

Obviously, in death, there is no break in the soul's consciousness. The life of the spirit is altogether independent of the body in which it dwells. The signal-box may be in ruins, and yet the operator may be within—as clear in thought and quick of hand as in the day when all was new. It often happens, when the body is at the point of death, that the spirit reveals itself in undiminished splendor, and flashes forth in thoughts that can never be forgotten, and words that can never die. And does not this prove, beyond doubt, that the spirit is only a lodger in the body, and when the house of its tabernacle is broken up, it is not affected, but simply passes out to find some other and more lasting home. "We know that if the earthly house of our tabernacle" (this bodily frame) "be dissolved, we have a house not made with hands, eternal, in the heavens" (2 Cor. 5:1).

This conclusion, arrived at on merely natural grounds, is substantiated by all the references of the New Testament. There is no shadow of warrant for the idea (held by some) that there is a pause in our consciousness, a parenthesis in our existence, between death and the resurrection. "To depart," said St. Paul, "is to be with Christ, which is far better" (Phil. 1:23). But surely it could not have been far better to pass into a sort of sleep! Better to live on in this mortal life, amid the acutest sufferings, and to have the presence of Christ, than to lose that presence during centuries of unconsciousness.

"To be absent from the body," he said again, "is to be present with the Lord" (2 Cor. 5:8). The moment of absence is the moment of presence. As the spirit withdraws itself from the body, closing blinds and shutters as it retires, it immediately presents itself in the presence of the King, to go no more out forever.

"Them also which sleep in Jesus will God bring with Him" (i. e., with the Lord on His second coming for His own); "and the dead in Christ shall rise first" (1 Thess. 4:14, 16). Clearly, then, those who have fallen asleep in Jesus (this is the constant phrase used by the Apostles for the death of the believer(have gone to be with Christ, or they could not be said to return with Him; and their spirit-life must be independent of their bodies, which will only be raised when the angel-trumpet calls them from the grave.

And the beloved Apostle distinctly closes the door against all further doubt and questioning on this matter, when he says, "I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth" (Rev. 14:13). What can those two last words mean except that the blessed rest of the beloved dead dates from the moment that they have died in the Lord?

Death is not a state, but an act; not a condition, but a passage. In this it finds its true analogy in birth, by which we entered upon a new stage of existence. In death we are born out of the darkness and constraints of this mortal life into the freedom and light of Heaven. So Christ was called "the **firstborn** from among the dead". A moment's anguish; a wrench; a step; a transition; a breaking through the thin veil, which hangs between two worlds; a stepping across the boundary line—such is death. And the soul carries with it across that boundary line its freight of thought and life, to pursue its continuity of being and love and purpose in an unbroken and uninterrupted course. The dead are those who have died, and are living for evermore an intense bright life (Ps. 21:6).

Of course, then, our dear and sainted dead love us as they ever did. Their love to us was a part of their existence, woven into their innermost being, as warp with woof. It was not a property of the body which they have left behind, but of themselves. And we cannot think of them as being the same beings as they were without that love. If, as we have seen, the spirit carries on its life unbroken and unaffected by its passage from the body, then it must continue to live on the other side as on this side. Its love is only altered in its brilliance and intensity, not in its objects; just as a piece of phosphorus, which burns in ordinary air, sparkles with unwonted coruscations when suddenly plunged into a jar of oxygen gas.

Love never dies (1 Cor. 8). Our partial **knowledge** dies amid the revelations of perfect vision. **Faith** will be needed no more where we know as we are known. **Hope** fades in fruition. But **love** abides forever. It never fails. Death may cut off the interchange of words and acts of love, but its cold hand cannot touch that which is Divine origin, eternal in nature and everlasting in duration.

That is what we pine to know. It is not the distance that makes our souls faint and fear; we could bear that; but the feeling that perhaps we have lost forever the love which was light of our existence, the fire at which we were wont to warm ourselves. Let us know that this is preserved to us still; that they love us still who have left us; that their thoughts still enfold us in tender embracements, and follow us in our wanderings, and hover over us like ministering angels—then we can afford to be without their presence; nay, we gladly resign them, because they are happier where they are than we could ever have made them.

If your child were to cross the seas, and sojourn for all coming years of life amid strange surroundings and foreign tongues, would you expect it to cease to love? Did Joseph forget his father or brothers when suffering in the prison, or reigning on the throne? Did Moses cease to love his mother, when for forty years he dwelt in the palace of the Pharaohs? Did the little maid forget her home when she was transported to the halls of the warrior Naaman? And why should we suppose that those forget us who have passed into the City of God, where the soul only loses its grossness and denseness, but where all that is true and noble and lovely reveals itself in fellowship with its fellows?

Oh, press this thought to your innermost soul—that those whom you have "loved long since and lost awhile" love you still, care for you still, with a warmth of affection which kindles into an intenser brilliance, as they come nearer to the heart of the Eternal Father, the Source and Sun of Love. And in this love they wait for us. They cannot attain their full consummation and bliss until we, too, emerge from the shadows of death into the perfect light of eternity: so only shall love be satisfied.

But if the love of earth be preserved on the other side, will they not suffer more pain than pleasure, more anguish for those who are overcome by evil than joy for those who conquer? Yet, surely, Heaven cannot be a place of selfish enjoyment. The very essence of its bliss will be in thought and care for others. Its happy residents cannot be oblivious to the travail that rends the heart of its Master for the world He loves, and the Church, His bride. Death will only bring them into closer sympathy with Him in His great plans of redemption, and may reveal to them considerations and possibilities which will mitigate their anxiety, and enable them to wait the unfolding of His plans for those whom they have left behind. "Here is the patience and the faith of the saints."

Our Sainted Dead Will Be Capable of Recognition. Of what use would it be if they were so changed that we could not know them? Even if they were the same in essence they would not be the same to us. Of course they would not wear the body of mortality, racked with pain, dissolved in death. "Flesh and blood cannot inherit the kingdom of heaven." "This corruptible must put on incorruption. This mortal must put on immortality." But the resurrection body, as is proved by the story of the Forty Days, though in many respects different, is so nearly like the body of our present life that it can be recognized, not only in the general outline, but by the very intonation of the voice, speaking the dear old familiar names of the past.

Mary did not recognize Christ at first, because she would not lift her tear-blinded eyes from the grave where she had seen His sacred body laid; but the tones of His voice recalled her from her sad reverie, and made her start with recognition. The two who walked to Emmaus would have known Him if their eyes had not been holden. And when repeated opportunities were given to the rest to verify Him as the same Jesus with Whom they had spent three years of blessed fellowship, they knew Him, and "were glad when they saw the Lord". Those alone did not see Him whose senses were beclouded by unbelief or earthliness.

So shall it be with all who belong to Him. His resurrection body is a pattern of ours. "He shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:21). The spirit will be robed in an ethereal, spiritual body, obedient to its every behest, the meet vehicle of its bright and blessed life; but that glorious body will, in its tones and look and acts (John 21:7), recall the loved spirit with which our heart was entwined.

Sometimes, when reaching a crowded railway station, we have been refreshed by seeing the faces of those we know and love, who have come to meet us with their welcome. So Paul felt as his weary journey approached its end at Appii Forum. But what will it not be to be greeted on the other side by familiar faces, and well-known voices, and tokens by which to recognize the dearly loved! Yet this is what we may expect. We are to be gathered unto our people; a phrase which cannot mean their dust, because the word "buried" is used of this, and, therefore, which must mean their living, loving, recognized, and welcoming presence. Those whom we have befriended will welcome us into eternal habitations. A choral entrance is to be ministered unto us into the home of the saints (Luke 16:9; 2 Pet. 1:11).

Once More: The Blessed Dead Are Not Far Away. They are where Jesus is; and since He is here, may they not be here too? Heaven is not "far away", as the children are taught to sing. It is near at hand, within the moment's flash of the spirit's flight. "Today" (and it was near sunset when the Speaker said it) "thou shalt be with Me in Paradise." "Absent from the body, present with the Lord." No doubt there are several heavens through which ultimately spirits shall pass in their upward mounting (Eph. 4:10); but the third chamber of the many mansions, Paradise, where now the blessed dead are gathering, and where they await the resurrection is near, very near (2 Cor. 12:2, 4). There is but a step between.

The prayer of Jesus was that His Church should be one in the Father and Himself. He made no distinction between those who should have crossed the border line and those still lingering on this side. And thus we may infer that all those who are one with Him are one with each other; and that, when we realize our union with Him most closely, we are warranted also to realize our union with all the Catholic Church in heaven and earth, and especially with our beloved. Moses and Elias met the disciples in the Transfiguration Mount. And saints still meet us when we are nearest Christ. The members of the same body cannot be very far from each other!

Those dissevered by miles of land and sea meet each other in spirit as they gather at the same hour at the Table of the Lord; and those who touch Christ from the heaven side meet us in Him when we touch Him from the earth side. Hallelujah! To the holy soul, not heaven only, but earth, and vale, and hill, and all lovely scenes are thronged with the presence of bright, radiant, and holy spirits, among whom we recognize those who have been ours, and are ours forever.

And there is this thought also for those who have lost the child, the young sweet friend, the bright dear life from which it seemed so hard to part. From the moment that death takes them they cease to grow old; they always remain to us what they were in all their radiant beauty. There is always a child-life in the houses where a child has died, always merry ringing tones, always soft caresses, always pretty childish ways. The other children grow up and pass out into life and the world; but the child whom death has taken is always there, there for ever in unimpaired beauty and freshness. Oh, Death, thou angel of God, thou dost seem to rob us of our treasures, but thou dost really make them ours forever in the dew of an immortal youth, transfiguring them with a light that can never fade from their faces or our lives; blotting out only what we are glad to forget, preserving what we loved in imperishable beauty!

The bereaved have often said to me bitterly, "I cannot **feel** resigned; I know that it must be all right, but I cannot **feel** resigned". But, does God expect us to deny the love He gave us, as it pines for "the touch of the vanished hand, and the sound of the voice that is still"? Jesus wept at the grave of His friend.

There are two kinds of sorrow—the sorrow which misses its companion at every turn, and at each fresh sense of loss weeps bitter tears under a keen sense of pain; and there is the hard, bitter, unresigned, and unsubmissive sorrow, which will not forgive God. It is only the latter of these which is wrong. The first is natural, and there is no cause in it for self-rebuke.

When grief is fresh do not try to **feel** resignation, but **will** it. Look up to God, in the first stab of pain, and in all the long weary hours of suffering which follow, and say, "Father, I choose Thy will; I know it is the tenderest and best for my loved one, and for me. Even so, my Father, for so it seemed good in Thy sight; not my will, but Thine be done". And as these words are repeated, and the will offers itself to God, and lays its sacrifice upon the altar, though the hand trembles and the eyes brim with tears, the inward tumult will subside and die down, and the sufferer will come to delight (not in the sorrow) but, in the Father's appointment, which at first it could only **choose.**

We never know from what lingering suffering, from what bitter grief, from what impending disaster, spiritual or temporal, God has taken our dear ones. He knows best, and has a sufficient reason, and will explain it clearly to us some day. Meanwhile, He Who wounds can heal. He Who takes will Himself fill the vacant place. And He will keep that which we have committed to Him, and give it back to us restored to perfect health and beauty.

The best cure for heart-sorrow is ministry to others. There is deep truth in the old Hindoo story of how a mother, who had lost her only son, was bidden to get a handful of flour from a house in which there was no sorrow. Of course, when she came to ask her neighbors for such a boon, she found that there was no house without its secret anguish. And in bearing and sympathizing she found the pressure of her own grief less.

God sometimes passes us into the valley of shadow that we may learn the way, and know how to lead others through it into the light. To get comfort we must comfort with the comfort wherewith we ourselves have been comforted. In wiping the tears of others our own will cease to fall.

THE BETTER LAND.

I hear thee speak of the better land,
Thou call'st its children a happy band;
Mother, Oh, where is that radiant shore?
Shall we not seek it, and weep no more?
Is it where the flower of the orange blows?
And the fire-flies dance through the myrtle bough?
Not there, not there, my child.

Is it where the feathery palm-trees rise,
And the date grows ripe under sunny skies?
Or midst the green islands on glittering seas,
Where fragrant forests perfume the breeze,
And strange, bright birds on their starry wings
Bear the rich hues of all glorious things?
Not there, not there, my child.

Is it far away in some region old
Where the rivers wander o'er sands of gold,
Where the burning rays of the ruby shine
And the diamond lights up the secret mine
And the peal gleams forth from the coral-strand—
Is it there, sweet Mother, that better land?
Not there, not there, my child.

Eye hath not seen it, my gentle boy,
Ear hath not heard its deep songs of joy;
Dreams cannot picture a land so fair—
Sorrow and death cannot enter there,
Time doth not breathe on its fadeless bloom,
Far beyond the clouds, and beyond the tomb,
It is there, it is there, my child.

Let us have courage and confidence. Our wills can do nothing without God's help, and God will not help us without fervor on our part. Let us pray God to kindle the sacred flame of fervor within us. The living influence of esus sent out the Apostles, not only to preach, but to console the world, to help soften the miseries of humanity, to comfort and help troubled souls; and therefore, the more we are united by fervor with the Will of God, the more we shall participate in the powers of sonsolation, and the more He will give us of His Grace to help others among whom we are thrown in our daily life.—Selected.

A LIFE-GIVING BOOK

By Bishop Warren A. Candler

THE German poet, Heinrich Heine, in his earlier days rejected the Christian religion and decried the inspiration of the Holy Scriptures; but in his later years he became an ardent defender of the faith, proclaiming with emphasis his confidence in the Bible as the source of his religious beliefs.

He said:

> "Neither vision nor ecstasy, neither voice from heaven nor bodeful dream, has pointed the way of salvation to me. I owe my enlightenment quite simply to the reading of a book. Of a book, you say? Yes, and it is an old and homely book, plain as nature herself, a work-a-day, unpretentious looking book—and the book is sometimes called quite simply The Book, The Bible. Rightly it is also called Holy Writ. He who has lost his God may find Him again in this Volume and he who has never known Him will there be met by the breath of the divine Word."

Surely this man of genius was not influenced by any bias, or prepossession, in favor of the Christian Scriptures. He spoke out of the deep convictions of a profound experience and a transformed life.

He thus shows the Bible as a life-inspiring book, which is without comparison in all the literatures of earth. Such indeed, it is.

There are those who would have us believe that its inspiration is a quality which it shares with other compositions written by men, such as Milton's **"Paradise Lost"**" or Tennyson's **"In Memoriam"**. They affirm that its inspiration may differ in degree, but not in kind from that of the writings of the men of genius who have written in many lands and many times. But their rationalistic theory does not account adequately for the facts.

It has been often remarked that there is a great difference between a book which makes a man and a book which is made by a man.

The Bible is a man-making book. It may be truly said that it is also a nation-making book. It is no accident that the nations which possess it and which have been guided by its teachings and imbued with its spirit are the most prosperous and powerful peoples in the world.

Wise and generous men have established and endowed Bible Societies for the dissemination of the Holy Scriptures among all nations; and the spiritual results that have followed their efforts have vindicated their wisdom and justified their benevolent expenditures. Who would organize a Milton Society, or a Tennyson Society, for the achievement of such religious consequences?

Great as were Milton and Tennyson, and impressive as are their poems, it is impossible for a reasonable mind to put them in the same class with Moses and the Hebrew Prophets and the Christian Apostles.

Nothing short of divine inspiration adequately accounts for the existence and character of the Bible. If it were lost, and its teachings utterly forgotten, could any one or all of the most gifted and learned men in all the earth make another book like it? The critics can carp at it, and they do presume to correct it; but can they create anything that approaches it in the majesty of its visions and the power of its truth?

In answer to such questions as these Jean Jacques Rousseau said:

> "I confess that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart. Peruse the works of our philosophers; with all their pomp of diction, how mean, how contemptible, are they compared with the Scriptures. Is it possible that a book at once so simple and sublime should be merely the work of man? Is it possible that the sacred Personage whose history it contains should be himself a mere man? . . . Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition in fact only shifts the difficulty without obviating it; it is more inconceivable that a number of persons should agree to write such a history than that one should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the Gospel; the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing man than the hero."

Even the writings of the great men who led the primitive Church in the Post-Apostolic Age fall far below the level of the Scriptures. The famous German scholar, Neander, noted this significant fact, and, in his monumental **"Church History"**, said:

> "A phenomenon singular in its kind, is the striking difference between the writings of the Apostles and those of the Apostolic Fathers who were so nearly their contemporaries. In other cases transitions are wont to be gradual, but in this instance we observe sudden change. There is not gentle graduation here, but all at once an abrupt transition from one style of language to another, a phenomenon which should lead us to acknowledge the fact of a special agency of the Divine Spirit in the souls of the Apostles, and of a new creative element in the first period."

In view of the supernatural characteristics of the inspired writings the men of today will do well to lay to heart what St. Peter wrote to the Jewish Christians of the First Century, "Scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia", saying: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away. But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (1 Peter 1:24 and 25).

The British philosopher, John Locke, said of the inspired book, "The Scriptures have God for their Author; eternity for their object; and truth without any mixture of error for their subject-matter". To this strong statement some liberalistic minds will take exception; but surely they will not hold in disesteem what Matthew Arnold, the liberalist, said of the abiding worth of the Bible, when he said:

> "To the Bible men will return; and why? Because they can not do without it. Because happiness is our being's end and aim, and happiness belongs to righteousness, and righteousness is revealed in the Bible. For this simple reason, men will return to the Bible, just as a man who tried to give up food, thinking it was a vain thing, and he could do without it, would return to food; or a man who tried to give up sleep, thinking it a vain thing, and he could do without it, would return to sleep."

Truly men cannot do without the Bible. The human race can do without the teachings of Confucius, the Vedas of India, and the Koran of Arabia; but the loss of the Bible would be the greatest calamity that could befall mankind.

Why should any one seek to bring on such a direful disaster by efforts to impair confidence in the sacred volume and diminish faith in the Redeemer whom it reveals? In no other can salvation be found; "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Why dim the world's only hope? Why extinguish the light of life and leave men in darkness ending in despair and death?

Sorrow, like pain, is indeed a tremendous and startling mystery. It is the pain of the heart of the spiritual being, of the very self. It is one of the deepest of things: it connects itself with the tragedy of the fall: it has some of its source in the deeper mysteries of sin: it takes somber color from the awful aspect of death. Sometimes it seems to come as punishment, so finding its place in the divine government of the world. It comes as a warning, and stands above the great valleys of life. Christianity is true to this great and solemn fact—the fact of the certainty of sorrow. And in this as in other things it applies its wonderful alchemy to transform. Under its touch, under the shadow of the Cross, the dark-robed figure which haunts the steps of our human pilgrimage becomes a tender and ministering angel of light.—W. J. Knox Little.

A FEW DETAILS OF THE PENDING REVISION OF THE PRAYER BOOK

By the Reverend James F. Plummer

It was painfully apparent at the last General Convention that many deputies had failed to give adequate consideration beforehand to the proposed changes. Under pressure of other business and perhaps rendered impatient by the high temperatures which prevailed in New Orleans the most of the time, and, perhaps most of all, in deference tc the very able Commission, there was a marked disposition to act favorably upon the Commission's recommendations without debate.

Without apology for what may appear presumption on the part of a very inconspicuous deputy, but rather hoping to make some small contribution to adequate discussion of the changes that are remaining to be acted upon and hoping that whatever of ignorance or misinformation may appear here may find enlightenment at the hands of the better informed, some details are here offered.

Offices of Instruction.

It is proposed that these Offices shall take the place in the Prayer Book now occupied by the Catechism and that the Catechism shall follow the Thirty-nine Articles to the back of the book.

This would introduce confusion. While the Offices of Instruction generally employ the identical words of the Catechism, there are some details in which (1.) the Offices teach one thing and the Catechism another, as e. g., the omission of a part of the answer as to the inward and spiritual grace in Baptism; (2.) the extensive additions of teaching as to the Church and the Ministry; (2.) changed details in the rubrics at the end. It would seem apparent therefore that, if both Offices and Catechism are printed in the new book the Church will be retaining superfluous or false teaching in the one instance, will confess the Catechism's incompleteness in the second and will be both retaining and rejecting some details of her rubrical law.

Perhaps, as seems probable, it is expected that the Catechism, having reached the back of the book, will follow the Thirty-nine Articles through the back cover. In this case, oughtn't it to go now and save the Church the embarrassments suggested above—and the cost of printing! The writer's feeling is, however, that the Catechism should be retained in its present place.

In detail:

1. The modernizing of the sixteenth century style of the Catechism is not always happy nor consistent. Space limits us to one instance: children in our day do not say, "Yes, verily" (answer to fourth question).

2. Since the Committee has not hesitated to make additions, it would seem that the explanation of the Fourth Commandment in the Duty to God might contain some specific reference to the Commandment.

3. Perhaps all of us have felt that the "Desire" was not an altogether happy explanation of the Lord's Prayer, but why not provide some alternative?

4. A significant addition in the answer as to Infant Baptism is that it is accomplished "by the faith of their sponsors". This would appear to require the insertion of a new question and answer covering the case of those who are baptized without sponsors.

5. The teaching as to the office of a Deacon abbreviates the Ordinal, adhering even more than the Ordinal does to the sixteenth century assumption that the whole Church is parochially organized, so that each Deacon serves his diaconate as assistant to a Priest. Why not make the answer conform to present-day conditions? It would be interesting to have statistics as to the number and proportion of Parishes today that are willing to have Deacons as their Assistant Ministers.

6. Why not provide collects at the end of the first of the two Offices as well as the second? For an intelligent and robust faith; for loyal championship of "law and order": for the constant habit of prayer?

7. Why limit our prayers at the end of the second half to those who shall be baptized and confirmed? Should we not pray for those who are now baptized and confirmed and for those who are "baptized but not confirmed?

8. And why limit our prayers in the second collect to the benefit of reception of the Holy Communion? Why not add the other "means of grace"?

9. Ought not there to be also collects based upon the added teaching as to the Church and the Ministry?

The Thirty-nine Articles.

The pending resolution is to omit them entirely from the Prayer Book. It was apparent in the Convention that a majority was obtained for this action by the union of three widely varying bodies of opinion:

1. On the part of those who considered that the most of these Articles are unnecessary, because sufficiently expressed elsewhere: in the Prayer Book and in the Constitution and Canons.

2. On the part of those who felt that the sixteenth century theology embodied in the Articles is outgrown and, in some instances, untrue.

3. On the part of those who definitely wish to repudiate the work of the Reformation and to return to mediaeval theology and polity.

It might be conceded, as to the first two of these classes of opinion, that the Creeds are a sufficient statement of the fundamental theology covered by Articles 1-5 and that Articles 9-18 are largely the expression of contemporary opinion, so that the truth embodied in them ought to be restated in the light of present-day knowledge.

But, as for Articles 6 and 7, the Church nowhere else, except in the Ordination vows, declares herself so explicitly as to the Holy Scriptures and a definite declaration was never more needed than today.

Articles 19 and 20 are at the bottom of the assumption of the whole body of Constitution and Canons that this is a Constitutionl Church, whose authority is properly limited and defined. It is perhaps not too much to say that the whole principle of our Anglo-Saxon and American civilization, as affected by the functioning of the Church, is involved here. And also (as e. g., in the matter of reservation) there is involved the question of her rightful authority, within constitutional limits. to "decree rites and ceremonies" departing from those current in an earlier age and to have her decrees respected.

Article 22 might well be improved in its wording, but its declaration is still needed.

Articles 25, 28 and 30 are perhaps the only, certainly the most explicit, statement we have of the deliverance of the Church, in our branch of it, from a magical and idolatrous conception of the sacraments.

It does not seem necessary to discuss the remaining Articles, some of which (as e. g., Article 35 "Of the Homilies", where a parenthetical paragraph recognizes the fact) have been obsolete in our American Church from the beginning.

There have been many expressions of a hope that the Church will not attempt to complete the revision in 1928. If such criticisms as I have attempted are valid—and I have spoken of only a very small part of the work—this would seem an inevitable conclusion. Opportunity should be given for further amendment and for a return to the original program forbidding the Commission to recommend changes of doctrine.

May I conclude with two further suggestions? 1. The parable of the unjust steward, in the Gospel for the ninth Sunday after Trinity is proposed to be displaced because of general misapprehension as to its teaching. As if it were possible for our Lord to "commend" the unjust steward! It would seem wiser not thus to despair of these words from His blessed lips, but rather to let Him give the parable His own interpretation, clear and unmistakable, in the four verses that immediately follow.

2. Permission to abbreviate the reading of the Ten Commandments in the Holy Communion should go on, in the Fourth Commandment to include an integral part of it: Six days shalt thou labor and do all that thou hast to do.

It is a valley cold enough and dark enough, God knows —colder indeed, and darker to some, and now and then cheered up with bright sunbeams; it is subject to all the pains and distresses, and fatigues and fears, that lead down to death itself. And the name of that valley is—the World. And yet it is given to us for a door of hope. And why? Because those blessed Feet walked in it, which, wherever they went, were beautiful with the tiding of peace; because, if we are called to tread the gloomiest and darkest part of it, we are but following them; because He that is our Head was well acquainted with the sorrows and the grief that beset this valley, bore them all, and conquered them all, and so made a glorious ending when He ascended up from darknes to Light, from passing sorrow to eternal Joy.—J. Mason Neale.

REMARKABLE REVIVALS IN CHINA

By George T. B. Davis

SEVERAL months ago communism was sweeping over China like a tidal wave. The movement was accompanied with intense persecution of the Christians, desecration of churches, and looting of mission property.

Today a change is taking place. The onward sweep of communism has been checked, and in some places the communists are in hiding instead of the Christians. The opposition to communism by the Chinese people has increased very much during the past few months. This is the Lord's doing in answer to the cry of His children in many lands. It is a striking testimony to the power of united intercession. But a great volume of persistent believing intercession is still needed to make the victory complete.

While the anti-Christian agitation is still strong, yet it is perceptibly decreasing, and in one place at least has ceased entirely.

Mr. Hermann Becker, of Yuanchow, Hunan, tells of the miraculous manner in which God answered prayer in their city. He writes:

"The students forced the people into a big parade. They wanted to take some of our helpers and Christians and drive them through the streets. The Christians decided that if they should take one of them, they would ring the large bell and all the Christians would go with those bound. I also offered to go with them. The whole city became nervous. We had a day of prayer and fasting. The parade was very big, but, except for some crying against us, they did nothing.

"On the nineteenth they wanted to have a big lantern parade, and after that to destroy our chapel. We prayed much. Just when the parade started, a big thunder storm came and all had to flee. It was the Lord! On the twentieth we still had rain, so they began the parade in the evening of the twenty-first.

"We wondered how the Lord would intervene this time. About fifteen minutes after the parade started fire broke out in the house of the General. The soldiers drove the people home with rifles and knives. Some were killed and wounded. We are now caring for some of the severely wounded men. All the anti-Christian movement has gone. The people are as friendly as ever. It was a real miracle. No one could have foreseen such a change."

Mr. Becker has applied for 13,000 copies of the New Testament for distribution in his district. One thousand Testaments have already been forwarded. Mr. Becker writes:

"We are waiting and longing for the New Testaments. The whole Church is praying for the distribution of them."

In a glorious manner the blessing of God is resting upon the nation-wide distribution of New Testaments in China. These Chinese pastors and evangelists and workers are cooperating most heartily and enthusiastically in the presentation of Pocket Testaments to Christians and inquirers to build them up in the faith, and to the unsaved to lead them into a knowledge of the truth.

Dr. Jonathan Goforth, who has probably been more graciously used than any other missionary in China in revival meetings, tells how he gives the Testaments to those who make profession of their faith in Christ in his meetings. He writes of the readiness of business men and others to receive and read the Word of God. He asks for a consignment of eight or ten thousand Testaments for use in his new field of labor in Szepingkai, Manchuria.

One of the most touching requests for Testaments has come from Mr. Hwang, a Chinese Christian—evidently a pastor—who has recently contracted leprosy, and is now in a leper colony in Fukien Province. He writes: "My gratitude in receiving your letter was greater than I can express in words; and to know that you look on all countries as one family, and all the people as blood brothers. This is what is spoken of us 'loving others as one's self'.

"All in this infirmary are lepers who have never been able to hear God's Gospel. They dare not go to the different halls for fear of infecting others. In 1900 I went to the South Seas to preach. This year at the age of sixty-nine I have contracted this disease. When I came to this infirmary I gathered my brethren together to worship God. Most of them are poor and unable to buy Testaments. I hear that your Honorable Society is giving away Testaments. I am pleased beyond measure. I write first to ask for Testaments, and second to thank you."

The last sentence of Mr. Hwang's letter reminds one of the leper in the Bible who returned to give thanks. We are gladly sending him a consignment of the life-giving little Books.

Just as the Lord has so marvelously answered prayer, and has raised up forces to oppose and put down communism in China; so in answer to the united prayers of His children in many lands, He can send a mighty spiritual awakening sweeping over China. Already remarkable revivals have occurred in certain places. In two districts at least the outpourings of the Spirit have been largely along the lines of the Welsh revival. Mr. A. J. Smith recently sent an account of how the revival began in Tamingfu in Chihli Province. He said:

"The missionaries had been praying for some time, and the Chinese also, that God would send a revival in His own way and in His own time. We had ceased to pray for more missionaries and more money, but we were praying for a spiritual revival. Everything else was secondary. We also got to the place where we said, 'Lord, send a revival; no matter in what mission, no matter in what province or station, just so a Holy Ghost revival is started'.

"We were greatly encouraged in our praying as we received letters from America, and from other parts of China, telling how the Lord was laying it upon their hearts to pray for a revival, and of the faith they had in God for a revival. A letter from a friend at T'eng Hsien, Shantung, said, 'Some day there is going to be the greatest revival in the world here in China, and we cannot get ready too soon. His day is coming'. We gave prayer the preeminence. The best hours of the day and night were spent in prayer.

"God has wrought far beyond our fondest expectations. If anybody would have told us five months ago what would take place among the Chinese and foreigners we would not have believed it. Some of the missionaries would be called out of bed at two o'clock in the morning to pray. After the burden of prayer had rested upon our hearts for a number of weeks, the burden also came upon the Chinese. They would get up at midnight, and weep and pray for the lost. They would get up early in the morning in the dark and cold and pray for a revival.

"Thousands of confessions have been made. Our best workers confessed to have sins in their lives. All kinds of confessions have been made. Restitution was made to the extent of hundreds of dollars. There was little preaching done. People would get up and quote a Scripture verse, then comment on it. Others would testify or tell of some experience and people would come to the altar of prayer. Such praying, and such Godly sorrow for sin, I have never witnessed in all my life. I knew that God had the power to work in such a marvelous way, but I had not expected it at this time nor to such a large extent."

Surely not only in China, but in the homelands as well glorious revivals can be brought to pass if prayer is given the preeminent place. Charles G. Finney declared you can have a revival anywhere if you will pay the price. They paid the price in China; and the fire fell from Heaven.

Almost simultaneously with the revival in Tamingfu District, an equal or even more remarkable outpouring of God's Spirit took place in the Chao Chen District, across the border in Shantung Province. Mr. L. C. Osborn recently sent me an account of how the Church was transformed when the flood gates of Heaven were opened. He said:

"Since the revival began the Chinese have shouldered responsibility as never before. A large part of the work that we have heretofore carried has been shifted to the shoulders of the Chinese. We will give ourselves to prayer, and the preaching of the Word. Praise the Lord!

"It was such a blessing to see open Bibles all over the house. Some of the sins confessed were as follows: A young man was so deceived by the devil that he intended to murder his whole family, and then to commit suicide. Another stole over $300 worth of narcotics. Still another defrauded a friend out of $100. One Church member, before conversion, poisoned two of his neighbor's cows; another confessed to shooting a man.

"A number of workers confessed to dishonesty in giving out famine relief money, and in handling of mission money. Adultery, borrowing things and refusing to return same, deceitfulness of all descriptions, worshipping idols

after being in church several years, were among other sins. Many confessed to breaking all of God's Commandments, pride in its worst form, love of self, covetousness, years of hatred toward the missionaries, stealing, long grudges where people had not spoken for years, the taking of revenge, mistreatment of parents, and many other sins.

"The revival spread to the out-stations and whole families were united and reconciled to each other. One Sunday there were over one hundred seekers at the altar of mercy. Practically all of these were people who had heard considerable preaching: parents, relatives and friends of the Christians. On this day there was much weeping and people dropped to their knees all over the house confessing their sins. Dismissed Church members were praying for mercy, and those for whom we had given up hope were mightily revived. People came in for many miles around. God was in our midst. We shall never forget it. But if Jesus tarries and we are permitted to return to our work, we believe we shall see the 'greater things'.

"Five persons possessed with demons were delivered during the three weeks. The enemy was unusually busy, but the Lord got the victory in every case. Praise Him! Some who were under deep conviction ran away from the meetings, but God followed them and they returned, and in sackcloth and ashes bitterly confessed their sins.

"The night before our party left headquarters for Tientsin, being ordered out by the American Consul, we had a communion service with the Chinese which was followed by prayer and testimony. The Chinese said, 'It used to be you missionaries and we Chinese, but now we are one'. Praise God!

"Before this revival began it was impossible for the Chinese to see the importance of strict Sabbath Day observance, but now conviction seizes them, and they are strongly reproved for desecration of the Lord's Day. Praise God! The benefit of tithing was also never understood by many, but now some are having to make up years of back tithing, and tithing in general is a joy. Others who have never tithed are promising to do so.

"What God has done He can do again! What He has done in one place He can do in all places, therefore, let us pray and believe for a mighty revival."

It may be true that we are on the eve of an era of unparalleled spiritual progress in China. A missionary writes from Hong Kong that the leading native evangelist of South China recently said: "There will be a hundred thousand more Christians in China two years from now than there are at present."

Each one who reads these lines can have a definite share in helping to bring to pass a great spiritual awakening in China. Will you not join with thousands of others in **daily persistent believing prayer** for a mighty outpouring of God's Spirit in this distressed land?

The Chinese pastors are distributing among their people many thousands of prayer cards asking them to spend a **few minutes daily** in earnest intercession. Will you not set apart a little time daily for special prayer that a righteous government may speedily be established, and that peace may prevail; for the missionaries and Chinese Christians; for the millions of unsaved; for the nation-wide distribution of New Testaments; and for an era of unparalleled spiritual progress?

PLAIN BIBLE STUDIES

Prepared by J. T. Bougher.

Note: In this new series of studies effort will be made to set forth in brief form, wondrous things that God wouldd have us know as told in His own eternal words.

Lesson—No. 2.
Topic—"Rightly Dividing the Word of Truth."

1. In 2 Timothy 2:15 we are admonished to rightly divide the Scriptures and herein lies the secret as to why the humble believer of limited education finds full harmony and unbounded treasure in the Holy Word, as compared with the unbelieving professor whose world wisdom rejects the wisdom of God (1 Cor. 2:14).

2. The occasion for "Rightly dividing the Word" is due to the vast scope and periods of time which the Bible covers and in which God dealt with different peoples, so that as the Church (a company of believers called out from a sin-cursed world) first came into view in "The New Testament" The entire Bible, while being for the instruction of the Church, is not entirely about the Church.

3. The Holy Scripture can be said to cover the course of this world as it lays between the past and future eternities. When we distinguish the different periods of time, we find perfect harmony and that the Holy Word never contradicts itself. The student should, therefore, learn to distinguish God's plan for each age, and especially the different classes of people into which humanity is divided, viz.: The Jews, the Genfiles, and the Church of God.

4. It is difficult to condense into our limited space a comprehensive treatise on this subject, so that the writer would urge the obtaining of a small pamphlet entitled, "Rightly Dividing the Word of Truth", by Scofield, which is of unusual merit in making clear this vitally important subject.

5. For our present purpose the accompanying chart will afford a view of the seven Dispensations, or periods, of time, distinguished by God's way of testing humanity. Each period offers a new hope, but man led on by the world, the flesh and Satan, proves himself an enemy and suffers the inevitable penalty. We have now advanced over 1,900 years into the sixth Dispensation or Age of Grace in which man's last chance is through Grace and the beloved Son of God. This present age will also end suddenly. 1 Thess. 4:17: the time is not revealed; perhaps today. Then follows the judgments of God upon a world that has rejected His Son; the purging of a sinful world, and the visible return of our Lord with His blood-bought Church, to subdue evil and to set up the promised Kingdom on earth (Rev. 4 to 19).

6. The seriously vital question at this moment is, Are you sheltered by the Blood of the Lamb of God? "When I see the Blood I will pass over you" (Exodus 12:13; 1 Peter 1:19; Heb. 9:14).

PAST ETERNITY		1st	2nd	3rd	4th	5th	6th	7th	FUTURE ETERNITY
	Age or Dispensation	Innocency.	Conscience.	Human Government.	Promise.	Law.	Grace.	Kingdom on Earth.	
	Name of Covenant.	Edenic.	Adamic.	Noahic.	Abrahamic.	Mosaic.	New.	Christ Enthroned.	
	Character of Ruling Sin.	Disobedience.	Demonism.	Paganism.	Indifference.	Formalism.	Apostasy.	The Millennium.	
	Nature of Penalty.	Expulsion.	Flood.	Confusion.	Lost Blessings.	Dispersion.	Tribulation.		

II Tim. 2:15.—To rightly divide the Holy Scripture, is to emphasize its absolute harmony and enter into its glorious Revelation.

CALVARY: AN OLD EPISCOPAL CHURCH WITH A YOUNG RECTOR AND A NEW SLANT

THE work of most of our Churches begins at the foot of the chancel steps. The rector on one side of them speaks officially to the lay folk in the pews stretched out before him. The curates in their places, the choir in their stalls, the organist at his key-board, the choirmaster in his seat, seem like adjuncts to the service, a part of the background like the stained-glass windows in the walls. They are a more or less permanent part of the structure of the building, but although in reach of the rector's voice are beyond or shut off from his influence. There is nothing intentional in this. It is just that they are taken for granted, segregated in their jobs, not usually thought of as individuals as much in need of Christ, as anybody in the congregation.

The rector of Calvary Church, the Rev. S. M. Shoemaker, Jr., takes no one for granted. He knows that there is no one, no matter how happy and rich they are, nor how poor and unsuccessful, who cannot find the experience that has given motive power to his own life. Knowing what has happened to him in finding a personal religious experience, he knows the need of other people for the same experience. At Calvary Church no one human life is valued above another. There is respect for spiritual quality, but none for wealth or social position. Leadership in Calvary is gained not because of assumptions that a man may make about himself, or some one else make about him, but because he has found Christ and is learning how to share his discovery.

The first person to receive the Message after Mr. Shoemaker came to Calvary a little over two years ago, was the organist. This young fellow, musically successful, widely educated and with much practical experience, was helping to make a name for the music at Calvary and for himself. He was a person who had long lived his life with a consciousness of God, but he had never learned that God knew him so well that He could guide and direct his life, not only in the big things but in the small ones. It was before Mr. Shoemaker had settled into the rectory that they had their first interview. It was in the old library, that has recently been torn down with the rest of the house to make room for a modern building. They sat in the heat of the summer two years ago, in the bare room, on a couple of old chairs which the former rector had not thought worth taking away. Atmosphere comes not only from surroundings, but from the spirit of the people who are together. Against this atmosphere the organist found Christ not only as a friend, but as an enthusiasm, something deep enough to supersede everything else in his life. For two years more he gave his full time to music, but last spring he was guided to make the music, in which he had a great future, the chance to make a reputation, second to an untried future as a minister of the Gospel. This winter he is in a Theological Seminary, still playing at Calvary in order to earn his way, determined to use his music to the full, but to use it not for the sake of music, but for the sake of Christ.

The choirmaster in Calvary Church has done his work there for twenty years. The accuracy and beauty of tone of the Calvary choir are well known among musical people in the city. An added beauty will come into the music of this choir, Mr. Shoemaker believes, this winter. At the first meeting in preparation for the winter's work, the choirmaster, Mr. John Bland, in speaking to the choir, told them that the quality of their music would grow with their own spiritual experience; that he was as deeply interested in that as he was in their ability to read the notes he put before them.

In this choir are three people who already have been won at Calvary. The wife of the choirmaster is the soprano of the choir. Her lovely voice, which she has given freely, was not gift enough. A year ago she surrendered the whole of her life to God, and her music is no longer her first interest. She is a delightful person socially, friendly and spirited. She is as gay and quick of tongue as ever she was, but the major subject in which she is interested forever comes into the conversation. The musician has turned disciple.

Two of the choir men have been touched. One of them has sung in choirs all his life; has been passed by, by hundreds of sermons. The more personal quality of Mr. Shoemaker's preaching caught him and one of the young curates, sensing his need, made friends with him. The relationship between the two men is an extraordinary one. Priest and choirmaster meet on the common level of the need for Christ's direction in their lives. On that basis they are friends in the deepest sense, each one contributing to the spiritual life of the other. Another choir man has had since his conversion quite an extraordinary influence over the boys with whom he comes in contact through the Church. He offers them now something more than a good time while they are with him. He tramps with them, talks with them, plays with them; but these things are not, as they used to be, ends in themselves. They are a means towards establishing such relationships with the boys that they may be brought to his own experience.

It is the commonest thing in the world to take clergymen for granted. It is assumed that any one who has graduated from a Theological Seminary and is licensed to preach, and who has given his life to the ministry, knows all there is to be known about God; that he not only has this knowledge, but that he knows how to put it to practical use. It is not always so. One of the curates at Calvary, a fine high-minded, devoted young fellow, had spent, before he came to Calvary, a winter doing the routine work of a parish elsewhere. His preaching was able, he was faithful to the organization work of the Church, but he was not actually changing lives. Through Calvary he saw the opportunity for a life wholly dedicated to actual work for Christ, not work on committees nor through printed material nor just through sermons, but through the knowledge of individual lives and their problems, and the power of Christ to set them right. He is now a great force through personal work in the parish.

This is the story of a handful of people whom the congregation at Calvary looks at every Sunday. Miracles have happened steadily in the congregation itself. But that is another story.

Book Reviews

MY FAITH IN JESUS CHRIST: By James M. Gray, D. D. Fleming H. Revell Company, New York.

Carlyle has said that the man to teach religion is the man who has it. Hence it is that this volume has an authority not often found in theological books; for it is the personal testimony of a man of God who has been greatly used of God. So far as teaching goes, the mantle of Dwight L. Moody has in a sense fallen on Dr. Gray. As the head of the Moody Bible Institute, the West Point of Christian Service, he has developed that Institution both in numbers and efficiency wonderfully, and trained and sent out a host of consecrated young people to all parts of the world to a ministry marked by great spiritual fruits. His own books are read in other languages, not alone because of a personal spiritual experience of the truth he expounds, but, possessed of rare intellectual gifts and a scholarly mind, widely read and fully abreast of the modern so-called scientific attack, this man is preeminently qualified to speak.

The book covers such bed-rock foundation facts of the faith as the Trinity, the Divine Human Personality of Christ, the Virgin Birth, the Sacrificial Atonement, the Bodily Resurrection, the Life of Our Ascended Lord, Will Christ Come to Earth Again in Bodily Form, etc. The chapters on the Virgin Birth and the Sacrificial Atonement are especially strong, though it is hard to particularize, for the whole book is a clear, calm, dispassionate setting forth of the facts of the faith once for all delivered. Amid the shifting quicksands of modern thought here we are on solid rock, with the teaching of a man who has lived it and who has in the past, and is now, under God helping to transform the world with it.

In he prefatory note he says:

"Of a distinguished contemporary, well known for his orthodoxy, it was recently said:

" 'Yes, he is an able and eloquent preacher, but his sermons could have been preached fifty years ago as well as now.'

"To this it was replied:

" 'You did not go back far enough, you ought to have said, nineteen centuries ago.' "

The author of this book could covet no higher praise. That is to say, he is more than willing to be called a 'back number' if only the number is back far enough."

The book is true to the Apostolic faith then and now; for as he shows that faith was one delivered.

There may be progress in Christianity and progress of Christianity, but such a thing as the Modernists term

"Progressive Christianity" there cannot be. Christianity and the faith are one and the same, and the faith was delivered to the saints once for all.

Quoting Casaubon: "Every doctrine which can be shown to be posterior to that faith is new, and every doctrine that is new is false."

The book is a valuable contribution, and we hope it has a wide sale. We wish every Christian home had a copy as a guide to faith in these troublous days.

R.

RURAL CHURCH PROBLEMS DISCUSSED AT COLUMBUS CONFERENCE

Eight bishops of the Church, representing constituencies with large country populations, participated in a conference in Columbus, Ohio, through September 20 to 22, the certain effect of which will be to make the rural Church problem in the United States a vital and immediate task of the whole Church. This Columbus Conference, notable for its great informative value and its spiritual quality, brought the problem to a focus in a series of significant findings, adopted unanimously, each one of which touches a vital need developed at the conference. Following a preamble in which it is declared that "Rural Church work is of supreme importance not only for its own sake and its immediate field, but because of the constant immigration of the people from the country to the city", and that "The future salvation of our national life, the very preservation of our civilization depends upon an adequate answer to the constant need of country life for devoted leadership"; and further that "All organized religion must give itself to the evangelization of the countryside, a condition which can best be brought about by diligent religious education, constant and constructive social service, and persistent pastoral work", the findings embrace the following brief points:

That a committee be appointed to present to the House of Bishops a book of services, with a request that the House of Bishops authorize its use among those unfamiliar with the Church. This committee will be composed of Bishop Jett, Bishop Gray and Bishop Davenport.

That the Commission on Evangelism and all diocesan authorities without delay carry the Bishops' Crusade into every village and hamlet in the land.

That the various theological seminaries include in their curricula, definite courses in rural work, that the bishops and clergy seek opportunity to present to the men of the seminaries the call to the rural ministry.

That a larger use be made of laymen in village and country work, not only in matters of social service and religious education, but in preaching as well. That the objectives of the rural division of the Department of Christian Social Service, as well as the suggested program for provincial and diocesan social work receive the earnest support of the entire Church.

That the Brotherhood of St. Andrew consider the advisability of establishing a school in one or more of its summer camps for the training of laymen in evangelistic work in village and country, and that the Woman's Auxiliary and all of the great corporate agencies of the Church extend their activities into the villages and hamlets and open country of America.

And that finally, the National Council provide funds for the sending of seminary students into the rural fields of the Church each summer, for training in rural Church work.

There are other recommendations in the findings, of scarcely less importance, but those which are cited touch the deep notes of the conference. The two suggestions of outstanding note, viz.: That a service book be authorized for use in communities where the Church is little understood, and the request for a wider use of laymen as preachers, received the united and enthusiastic support of every Bishop attending the conference. Those participating in the conference included the Rt. Rev. George W. Davenport, D. D., Bishop of Easton, who presided; the Rt. Rev. S. B. Booth, D. D., Bishop Coadjutor of Vermont; the Rt. Rev. Frank A. Juhan, D. D., Bishop of Florida; the Rt. Rev. Robert C. Jett, D. D., Bishop of Southwestern Virginia; the Rt. Rev. Campbell Gray, D. D., Bishop of Northern Indiana; the Rt. Rev. John C. White, D. D., Bishop of Springfield; the Rt. Rev. David L. Ferris, D. D., Bishop Coadjutor of Western New York, and the Rev. Warren L. Rogers, D. D., Bishop Coadjutor of Ohio.

Without exception, all of these bishops voiced difficulties encountered in working among rural populations with regard to the unfamiliarity of the people with the form of service of the Episcopal Church, and their inability to follow intelligently the service as prepared in the Prayer Book. Similarly, the bishops, practically without exception, deplored the lack of clergy for work in the rural sections and extolled the services which are rendered in that connection by devoted laymen whose scope of activities they believe requires broadening in the interests of the Church.

A service book of the type desired was laid before the conference by Bishop Jett. It consists of the services of morning and evening prayer printed consecutively, with clarifications of the rubrics intended to meet the needs of the people whom it is sought to reach.

Space restrictions make it impossible to present in full the discussions at the conference, which were participated in by every Bishop attending, as well as by the Rev. Harrison W. Foreman, Secretary for Rural Work in the Department of Christian Social Service, under whose auspices the conference was held; Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew; Dr. C. J. Galpin, of the United States Department of Agriculture, and Dean Vivian, of the Ohio State Agricultural College. To these names is to be added that of the Rev. Dr. M. A. Dawber, Secretary for Rural Work in the Methodist Episcopal Church, whose discussion on "The Episcopal Church and Rural America", was one of the outstanding contributions to the conference.

The speakers in cumulative and startling succession laid before the conference shocking conditions in progressive and enlightened America, which are not exceeded in the heathen recesses of Africa and the Far East. Whole counties in populous states like Michigan, Indiana, Illinois, Ohio, were shown to be entirely without adequate means of worship; and by ironical contrast, scores of other communities were presented where six or seven various denominations are operating in sparsely settled sections where one small mission church would do the work of all. Coupled with this, the conference revealed among those who professed Christian beliefs the most distressing ignorance and superstition. Not this only, but neglect of the training of the youth upon whom the conference unanimously agreed the future of the Church and of American civilization rests. This was the point upon which the conference laid its greatest stress. It is not in essence a rural problem at all. It is a national problem. Dr. Dawber declared flatly that unless the rural problem is solved by the Christian Churches, the great city, within a generation, "will be as barren as a tomb". Significantly also, he stressed the point that such churches as are operating today in the rural sections of the country are merely "hospitals for incurables", so far as the adult population is concerned. The hope of the future lies in the youth for whom the findings of the conference make a special appeal.

Of immediate interest to Churchmen is the fact brought out that the Episcopal Church, by reason of its form of worship is capable of making the most effective appeal, is grossly neglecting its opportunities and its mission. Through the century and a half of our national history, the people in these rural sections in large part have progressed through a period of emotionalism to a point of indifference bordering closely on atheism. Strangely enough, secular education has progressed in these sections where religious instruction has stood still. It was brought out at the conference that a need has arisen for a reasonable and rational faith, such as can be offered by the Episcopal Church. In other words, Dr. Dawber declared, and his views were concurred in by the conferees, that the Church has failed to keep pace with the educational advance in the rural sections, thus presenting an opportunity for the Episcopal Church and the sending of the call which emerges from this conference, for the Church to besfir itself and grapple with the task.

In dwelling upon this Columbus conference, one must not neglect a word regarding the spiritual heights, amounting almost to the dramatic, which it reached. There were times, well on in the evening sessions, when it resolved itself into experience meetings, at which the bishops told of the distressing handicaps under which they are forced to labor in the discharge of their tasks; of the cruel lack of workers; of their financial embarrassments; of the ignorance, superstition and also of the simple faith which they encountered. We, in the urban centers, picture our bishops in vestments, preaching from pulpits in handsome, well-lighted and comfortably ordered cathedrals. We know little of these bishops who daily perform the tasks of parish priests, who travel afoot in the mountains and valleys, who resort by compulsion to the most pitiful resources to win here and there a single soul to Christ. Now they are at last invoking the aid of the whole Church in a task which they can no longer grapple with and which, as has been pointed out, involves in the not distant future, the success of the whole Church's work.

That the Presiding Bishop is fully in sympathy with the movement which this conference launches is evidenced by his letter to Mr. Foreman, which was read at the conference; and in which he said:

"No phase of the Church's work is more vital to the Church and to America than that of village and country. God's richest blessings, not only upon the Bishops' Conference, but upon every effort the Church may make to serve and win the dwellers in rural America."

Church Intelligence

Memorial Service to Bishop Brown In Trinity Church, Porto Alegre, Brazil.

On Sunday night, August 28, a memorial service to the late Bishop William C. Brown was held in Trinity Church, Porto Alegre, Brazil. Those taking part in the service were the Rev. Messrs. Jorge U. Krischke, Vicente Brande, Arnaldo Bohrer and Henry D. Gasson of Porto Alegre; the Rev. Joao Baptista da Cunha and the Ven. Archdeacon Americo V. Cabral of the neighboring cities of Sao Leopoldo and Viamao, respectively. The preacher was the Ven. Archdeacon Cabral, the John Chrysostom of the Brazilian Church. In a simple yet eloquently beautiful way Archdeacon Cabral honored the memory of one who by his twenty-three years of labor and Christlike understanding here in this land has written his name permanently in the heart of the growing Brazilian Church. Probably he summed up the feeling of that Church when he said: "For his understanding of the Brazilian heart; because he knew the depths of our language almost as he knew his own native tongue and gave us our Prayer Book and was the leader of the Brazilian translation of the Bible —the best we have in Portuguese;— for all this and much more we honored 'Dr.' Brown (as we knew him). But we loved him because he was the great missionary and living testimony of the Divine Love; because he taught us what it was to be the friend of Christ."

G.

Meeting of The National Commission on Evangelism.

A unanimous conviction that the Bishops' Crusade was an initial step whose results, far exceeding expectations, demand that the work inaugurated go forward; and plans for a vigorous prosecution of this work, were the outstanding features of an all-day meeting of the National Commission on Evangelism at Church Headquarters, New York, on September 28.

Bishop Darst presided. Among those in attendance were Bishop Freeman of Washington, Bishop Cook of Delaware, Bishop Oldham, Coadjutor of Albany, the Rev. Dr. Tomkins of Philadelphia, the Rev. J. S. Bunting of St. Louis, the Rev. Henry Wise Hobson of Worcester, Mr. Willard Walker of Tennessee, and Mr. Samuel Thorn of New York. Mr. Leon Palmer, Executive Secretary of the Commission was also present; and during the progress of the meeting the Rev. Lloyd S. Charters, rector of Emmanuel Church, Norwich, New York, and the Rev. Samuel Shoemaker, rector of Calvary Church, New York City, held the close attention of the members of the Commission with detailed recitals of the results of visitation evangelism in their parishes.

After prolonged discussion of the Crusade and the outlook, the Commission authorized the appointment of a Field Worker, to be named later, who will look after the promotion of the objects of the Commission in the field. It was also decided to make the Rev. Dr. Loaring Clark, General Missioner of the Commission, to act also in the field, both officials to act under the direction of Bishop Darst, Chairman of the Commission.

Through the adoption of the report of Bishop Cook, Chairman of the subcommittee on Literature, a new hand book of the Commission will be issued, outlining a course of procedure, including a parish program, by which the work begun by the Crusade can be effectively carried forward. A letter to be signed by the Bishops who are members of the Commission, was also approved and will be sent to every Bishop of the Church urging cooperation in the intensive follow-up on the Crusade; and there will be isued by the Commission at an early date also, a pastoral letter addressed to the whole Church upon the same subject.

The Commission plans to lay before the General Convention at Washington, in connection with its report on the Bishops' Crusade, appeal for support for a systematic and well-organized follow-up. Among the plans under consideration is a project for an Evangelistic Mass meeting. Bishop Darst was requested to keep in touch with Bishop Freeman and the Presiding Bishop in order that such a meeting may be arranged that will not conflict with other arrangements which may be made for the Convention.

A REQUEST FOR PRAYER FROM THE PRESIDING BISHOP.

The National Council and its Departments will hold their regular fall meetings in New York, October 11, 12 and 13. They will welcome the prayers of our people that they may be rightly guided in their deliberations.

May I ask that, if possible, prayer be offered in our churches on one or more of the Sundays previous to the meetings.

Faithfully yours,
JOHN GARDNER MURRAY,
Presiding Bishop and President of the National Council.

Conference of Virginia Clergy.

A notable gathering of Virginia clergymen will assemble in Richmond October 25 and 26 to attend a conference of Virginia Liberal Evangelicals, arranged under the auspices of St. Paul's Church, Richmond, and to be held there. An interesting program of subjects for consideration and discussion has been arranged, and a number of the ablest and most prominent ministers in the State will take part in it.

Plans for the conference are being made by the Rev. Beverley D. Tucker, Jr., D. D., rector of St. Paul's, and his vestry and congregation will act as host and sponsor for the meeting and in arranging for the entertainment of the visiting clergy.

It is hoped that this gathering will prove, in the life of the Virginia Church, what the congress of the Episcopal Church has proved in the life of the Church at large.

Bishop Winchester in Rochester Hospital.

Just as we go to press the news is received that the Rt. Rev. James R. Winchester, Bishop of the Diocese of Arkansas, is at the Mayo Clinic, Rochester, Minnesota. He has passed successfully the first stage of an operation on his throat, the second part to be performed in a few days.

Meantime, the Bishop is holding his own, and the physicians are encouraged as to his condition.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Bible Class Organized.

A Bible Class, growing out of that which was held at Epiphany Church last year, has been organized at St. Paul's Church, Twenty-third Street, and promises at least some of the remarkable enthusiasm and attendance experienced at Epiphany Church. This class will meet every Wednesday evening at St. Paul's Church, and it is hoped that this hour may accommodate some who have been unable to attend the Sunday morning classes at Epiphany Church. Believing that those who come out to study the Bible should have the best possible instructor, Mr. McCallum, rector of St. Paul's Church and others assisting him, have secured the services of Dr. W. E. Rollins, of Virginia Theological Seminary, as instructor of this class.

Dr. Rollins is an acknowledged Bible student of high attainments.

The Journal of the Thirty-second Convention of the Diocese of Washington, which was held last May, has been issued recently by the Secretary of the Convention, the Rev. H. Allen Griffith. The book will be found of great interest to any active Church worker in the diocese, and will also serve as a useful reference book. Reports show a total of 24,511 communicants in the diocese, with 10,517 children in the Sunday Schools. The total property value of Church buildings and grounds is estimated to be $5,002,280, not including the property of Washington Cathedral.

Washington Cathedral will be the first place visited by a group of people of Mt. Pleasant Congregational Church, in a series of pilgrimages made every Thursday evening to some religious place or institution. Canon Anson Phelps Stokes will address the group on the subject, "Cathedrals Old and New". These pilgrimages are to be made this year in place of having visiting speakers come to them on Thursday evenings and it is characteristic of the widespread interest in Washington Cathedral, that it should have been chosen as the first to be visited.

M. M. W.

The Rt. Rev. James E. Freeman, D. D., LL. D., celebrated on Thursday St. Michael's and All Angels' Day, the fourth anniversary of his consecration as Bishop of Washington. Special services in commemoration of this event was held at Epiphany Church, where he was

consecrated on September 29, 1924, and at Washington Cathedral.

In the four years of his service in the episcopate, Bishop Freeman has become very popular in the diocese and many called last week to congratulate him on the anniversary of his consecration.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Memorial Service in City Mission Church.

On Sunday morning, October 2, a memorial service was held in the Episcopal City Mission Society's Italian Church of San Salvator, for Mrs. Ida R. Bouker, who died in Albuquerque, New Mexico, on July 15.

For more than thirty years she was branch president of the Girls' Friendly Society of San Salvator.

Canon George S. Nelson, D. D., former Superintendent of the City Mission Society and the present superintendent, the Rev. L. Ernest Sunderland, D. D., participated in the service, assisted by the Rev. John Castelli, vicar at San Salvator, and the Rev. Henry J. Chiera, formerly the minister there.

Special music was arranged by the young people who had knows Mrs. Bouker and her work. This included "Largo", played on the violin by James Caruso.

Memorial Windows Placed in St. James' Church.

Two stained glass windows have recently been placed in the clerestory of St. James' Church, New York. One is in memory of Hildegarde von Brockdorff, who was a beloved deaconess in several New York parishes, as well as in Grace Church, Providence, from which she came to St. James' Church, New York, when the Rev. Dr. Crowder began his rectorate there.

The other is in memory of William Tucker Washburn, Mary Rosina Washburn and William Mayhew Washburn, and is the gift of the family, which is one of the oldest in the parish.

These windows will be dedicated in a few weeks by the rector.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

"The Seventy's Visitations."

Seventy members of the Men's Club of St. John's Church, Lansdowne, comprising men widely known in that community and in the business circles of Lansdowne and Philadelphia, started out Sunday afternoon to do a definite piece of religious work as laymen based upon that portion of the tenth chapter of the Gospel of St. Luke, which reads:

"Now after these things the Lord appointed seventy others and sent them two by two before his face into every city and place whither he himself was about to come. And he said unto them the harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

As did the disciples of old the seventy members of St. John's Meu's Club Sunday went forth two and two to visit as many families in the field covered by their parish church. The purpose of the visitation was to cement the people more closely together in Christian Fellowship, Christian Work and Christian Worship. They welcomed especially new men in the community, and spoke in general of the Church's desire to be at the service of the community in its work and its ministrations.

Reports of the "Seventy's Visitations" were made to their rector, the Rev. Charles E. Tuke, at a supper meeting given in the parish house at 6:30. The committee of laymen in charge of the "Visitations" included Rush T. Haines, Don Sidle, Harlan P. Statzell, Mercer Bailey, Ernest H. Brown, James Davis, Edward Rittenhouse, James Wilkinson, T. Cassin Davis and Guy Britton.

Annual Church School Institute.

Religious education in its relations to the home, the community and the public schools was discussed by leaders in various specialized fields of educational work from Philadelphia and other cities, in connection with the fifty-seventh annual Church School Institute of the Diocese of Pennsylvania on Monday afternoon and night, October 3, in the Church of the Holy Apostles.

Upwards of four hundred and fifty representatives of the Episcopal Church Sunday Schools in the diocese, in addition to many others interested in the subject of religious education, took part in the Institute. The sessions began at three o'clock when Bishop Garland and the Rev. Dr. George H. Toop, rector of Holy Apostles welcomed the delegates. The Rev. F. E. Seymour, Director of Religious Education of the Diocese of Pennsylvania, presided at the Institute. From five to six o'clock Sectional Conferences were held, followed by a dinner and at seven-forty-five the Institute held a public meeting.

Speakers at the afternoon session included Dr. Adelaide T. Case, of the Teachers' College of Columbia University, New York, and the Rev. Malcolm Taylor, of Boston, General Secretary of the Province of New England. Dr. Taylor's topic was "Christianity in the Home". At the night session the Church School of Holy Apostles presented a pageant, "He Liveth". Stephen F. Payne, District Superintendent of the New York City Department of Education, discussed "Correlation Between Public and Church Schools", which is probably the most widely discussed educational topic of the present time. "Ideals in Religious Education" was discussed by the Rt. Rev. Robert E. L. Strider, Bishop Coadjutor of the Diocese of West Virginia and Chairman of the Department of Religious Education of the Province of Washington.

Dr. Case and Mr. Bayne also led discussions at the Sectional Conferences, at which other leaders included Mrs. A. H. Brown, Director of Religious Education, St. Paul's, Chestnut Hill; the Rev. A. Vincent Bennett, Chairman of the Diocesan Commission on Young People; Mr. W. O. Easton, of the Y. M. C. A. Department of Education and Chairman of the Diocesan Commission on Adult Education.

Organist's Fortieth Anniversary Observed.

The congregation of the Church of the Good Shepherd, Kensington, on Sunday, October 2, commemorated forty years of continuous service to the parish of its organist and choirmaster, Frank H. Longshore. There was festival music and augmented choirs at the ten-thirty service and again at the seven-thirty night service. There was a parish luncheon at one o'clock at which the guests included many former members of the Good Shepherd choir.

Mr. Longshore is widely known in the city's musical circles. During his service at the Kensington Church more than fifteen hundred men and boys have been connected with the choir, nine of whom entered the ministry. Two of the latter, the Rev. William R. Scott, Chaplain in the United States Army, and the Rev. Leonard C. Hursh, Canon of St. John's Cathedral, Quincy, Ill., were speakers at the luncheon.

"Home-Coming Day" at the Church of the Advocate.

The congregation of the Church of the Advocate, Philadelphia, set aside Sunday, October 2, as a "Home-Coming Day", at which former parishioners and parishioners who are living at a distance, were present to meet the new rector, the Rev. T. Leslie Gossling. "Forgetting Those Things That Are Behind" was the sermon topic at the morning service.

The Rev. Francis Campbell Steinmetz, who was called to the rectorship of St. Mary's Church, West Philadelphia, on Sunday, October 2, held his first services in his new charge.

The Rev. and Mrs. John Lowry Hady on Wednesday night were tendered a reception by the congregation of Gloria Dei (Old Swedes) Church, Swanson Street below Christian, Philadelphia. Mr. Hady, who was formerly rector of St. Paul's, Doylestown, was called to the rectorship of the historic Old Swedes Church last summer and held his first services there a week ago.

R. R. W.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan

Meeting of The Executive Council.

Adopting a Forward Movement Budget of $83,200 for the year, 1928, and laying plans for a vigorous campaign this fall to secure pledges sufficient to cover this amount, the Executive Council of the Diocese met in Holy Trinity Parish House, Greensboro, on September 8. The Rt. Rev. E. A. Penick, D. D., Bishop Coadjutor, presided. Having been directed by the diocesan convention to employ an executive secretary, the Executive Council heard with great interest an address by Mr. Franklin H. Spencer, of the Diocese of Springfield, on the functions and value of the executive secretary. The employment of this executive was referred to a special committee, who will act by January 1.

The Council heard an interesting report from the Department of Rligious Education. This department is active in ministering to the young people in North Carolina colleges, in promoting the Young People's Service League, and in raising the standard of teaching in the Sunday Schools of the diocese. Plans were adopted, looking to the restoration of St. Mary's Chapel, near the North Carolina College for Women, at Greensboro. The Rev. F. H. Craighill was named as Secretary for the Advent-Epiphany offering, and the Rev. T. F. Opie, D. D., as secretary of the 1928 Lenten Offering.

The Field Department reported that nine parishes in the diocese had agreed to a ten per cent increase in their ap-

portionments. They have made extensive preparation for the Every Member Canvass. Their plans include an intensive campaign in a number of parishes to raise the level of their giving to the Forward Movement objects.

Unique Method of Paying Pledges.

Planting and harvesting a potato crop by their own efforts was the unique method adopted by the women of St. Andrew's branch of the Woman's Auxiliary, Rockingham County, to pay some of the pledges made by them. Though they planted their three pecks of potatoes very late in the season they harvested seven bushels. Both the planting and harvesting was accompanied by prayer. One of the women even offered to do the plowing, but the husbands did this for them.

Effective work is being done in St. Paul's Parish, Monroe, by the Rev. Duncan Thomas, minister-in-charge, who lately came into the Church from the Presbyterian ministry. Mr. Thomas recently presented a class of thirteen for confirmation, the largest in the history of the parish. The music at St. Paul's has been so improved recently that it is said to be the best in town.

The Rev. W. H. Wheeler, Superintendent of the Thompson Orphanage, was recently elected president of the North Carolina Orphanage Association, in recognition of his outstanding usefulness.

T. P., JR.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Christian Education Sunday.

Christian Education Sunday has been observed fully throughout the diocese. As a means to this, the Board of Religious Education sent out a regular form of service, which has created great enthusiasm, been widely used, and been equally satisfactory for city or rural parishes. It is of special importance to the officers and teachers of the Church School, calling for a pledge of loyalty from them, as well as the whole congregation.

Teacher Training Classes.

The first Teachers' Training Class of the season met on the evening of September 22, at Merrick, Long Island. It has a membership of about one hundred. It has taken up the different grades of the Christian Nurture Series, and six of our clergymen are enrolled on its faculty. Another class was opened one week later at St. Paul's Church, Flatbush, and this had five of the clergy on the faculty.

Lay Readers' School.

The Bishop's school for lay readers in the Diocese of Long Island opened on October 5, at the Parish House of the Church of the Incarnation, Brooklyn, with a dinner to which all who are taking part in the school were invited. The Executive Committee has had a meeting at which courses have been decided upon, and all plans made.

Week-Day School For Religious Education.

The Rev. Arthur R. Cummings, rector of the Church of the Resurrection, Richmond Hill, L. I., has opened a week day school for Religious Education that will run for the whole year; it has the best of equipment. This is just one more to be added to a number of these schools, which are being most successfully carried on, and doing good work on Long Island.

The Teachers' Fellowship, which started one year ago in the diocese has now four hundred members; its paper, the Teachers' Fellowship Exchange, has just been published; it is an unusually good paper, and the only one of its kind it is invaluable for teachers, and most informing for parents who are interested in their Children's Church training. Copies may be obtained at the Diocesan House, 170 Remsen Street, Brooklyn, N. Y. Its editors are Miss Martin and Miss Allison.

M. E. S.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Church School Building Dedicated.

Loyalty was the keynote of the sermon of the Rev. Charles T. Wright, D. D., rector of Grace Church, Memphis, on Sunday, September 25, when he dedicated the new Church School Building, which will be used until the congregation decides whether or not the Church shall remain in its present location on Vance Avenue. Following Dr. Wright's address, the children of the school renewed their loyalty to Church, cross and nation.

Most of the work of raising funds for the school was done during the long illness of Dr. Wright as a demonstration of loyalty by the congregation.

WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt Rev. D. L. Ferris, D. D., Coadjutor.

Sanctuary Window Dedicated.

An impressive service was held at St. Mark's Church, Orchard Park, on Sunday afternoon, September 11, when a new sanctuary window was dedicated. The window was given in memory of John Townsend, Mary A. Wright, his wife (through whose untiring efforts the mission was started) and William E. Towsend, their son, by members of the family. Evening Prayer was said by the Rev. F. M. Marchant, of Trinity Church, Lancaster, N. Y., and following the singing of the hymn, "The Church's One Foundation", Mr. Richard Townsend, grandson of Mr. and Mrs. John Townsend, unveiled the window. Then followed the dedication by the Rev. Charles H. Smith, D. D., rector of St. John's Church, Buffalo, who established St. Mark's Mission in Orchard Park. The dedication sermon was preached by the Rev. E. J. Stevens, of St. Simon's Church, Buffalo, formerly in charge of St. Mark's Church. The choir was assisted by members of St. Simon's Church, Buffalo, and Trinity Church, Hamburg. Miss Helen Townsend, a daughter of the late William E. Townsend, of Buffalo, presided at the organ. Other clergy present were the Rev. Henry de Wolf de Mauriac, of St. Matthew's Church, East Aurora; the Rev. C. H. Jessup, D. D., rector of St. Paul's Cathedral, Buffalo; the Rev. A. S. Ashley, of Buffalo, and the Rev. Paul B. Hoffman, in charge of St. Mark's Church, who acted as master of ceremonies. The closing prayers and benediction were given by Dr. Smith. The beautiful window, which adds greatly to the enrichment of St. Mark's Church, bears the inscription, "I know my sheep", the central figure being that of Christ, with a lamb in His arms.

M. Y. T.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

School For Church Workers.

The Virginia Episcopal School for Church Workers will be held in Grace and Holy Trinity Parish House, Richmond, October 10 to 21, daily except Saturday and Sunday, with classes from 5:15 to 9 P. M., with one hour for supper at 6 o'clock.

The 5:15 classes will be on "How to Teach" in kindergarten, primary departments, grammar grades, junior grades, Church School administration and adult Bible classes. From 7 to 9 of the first week, classes will be held in a ten-hour course in "The Life of Christ", "The Pupil" and "Young People's Work". In the second week studies will be in "History of the Church of England", "The Teacher" and "The Prayer Book".

A mass meeting of Sunday-school officers, teachers and Church workers will be held Sunday, October 9, at 8 P. M., in Grace and Holy Trinity. Officers of the school are:

President—The Rt. Rev. H. St. George Tucker, D. D.

Executive Officer—The Rev. Wm. Edward Cox.

Secretary-Treasurer—The Rev. G. MacLaren Brydon.

Executive Committee—The Rev. W. E. Cox, Chairman; the Rev. W. H. Burkhardt, D. D., the Rev. G. MacLaren Brydon.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Clergy Conference Unqualified Success.

The Diocese of Newark embarked on somewhat of an experiment this year by holding its fifth annual clergy conference at the new Holiday House of the Girls' Friendly Society at Delaware, New Jersey. In previous years the conference has been held at Eagle's Nest Farm Camp, Delaware, and living conditions have been somewhat plainer than were offered this year at the Holiday House. Whether the improved situation, the carefully prepared plans of the committee or the splendid faculty proved the stimulus, the conference was undoubtedly the most successful in the history of the diocese and attracted about twice as many men as in previous years.

The conference opened with dinner on Monday, September 12, followed by an address of welcome by the Rt. Rev. Wilson R. Stearly, D. D., Bishop Coadjutor of the Diocese and an address on "Christianity a World Factor", by the Rt. Rev. Walter H. Overs, D. D., formerly Bishop of Liberia.

The program of the recreation committee of the diocese, headed by the Rev. J. W. Albinson, announced baseball, swimming, tennis and golf for the hours not spent in class.

Early each morning at a portable altar set up in the spacious living room of the Holiday House, the men gath-

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Family Department

October.

1. Saturday.
2. Sixteenth Sunday after Trinity.
16. Eighteenth Sunday after Trinity.
9. Seventeenth Sunday after Trinity.
18. Tuesday, S. Luke.
23. Nineteenth Sunday after Trinity.
28. Friday, SS. Simon and Jude.
30. Twentieth Sunday after Trinity.
31. Monday.

Collect for Seventeenth Sunday After Trinity.

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ Our Lord. Amen.

Yet Art Thou With Us.

"O Lord, on Whom we gaze and dare not gaze,
Increase our faith that gazing, we may see;
And seeing, love; and loving, worship Thee.
Through all our days, our long and lengthening days,
O Lord, accessible to prayer and praise,
Kind Lord, be gracious to all men and me.
Lighten our darkness and amend our ways.
Call up our hearts to Thee, that where Thou art
Our treasure and our heart may dwell at one;
Then let the pallid moon pursue her sun,
So long as it shall please Thee, far apart—
Yet art Thou with us, Thou to Whom we run,
We hand in hand with Thee and heart in heart."

—Christina Rossetti.

The Open Mind.

"It is only ignorance that has the open mind." These words were quoted to me and I reflected on their truth. I believe they are true. Consider the matter. If an unfamiliar truth is put before us, if we have any knowledge at all we are practically sure to find in our knowledge reasons which prove it to be unlikely, if not impossible. Knowledge, whether theoretic or gained by experience, is almost certain to be against it.

On the other hand, if we have no knowledge, the inherent power of the truth may very probably carry conviction to the soul.

When our Lord told His disciples that it was easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom, their half incredulous surprise arose from the fact that they had knowledge both of camels and needle eyes. The view that the "needle eye" was the popular name of a small postern gate through which a loaded camel could not pass seems to be untenable. For the disciples would have caught the idea of the illustration; they would have known it was possible for the camel to be unloaded, and for the rich man to renounce his wealth. It was because the thing was utterly "impossible" that they were amazed; their knowledge taught them it was impossible. Our Lord assents; According to the laws they know it is impossible; it is possible only to laws they do not know.

Now, as it seems to me, Christianity can only be approached with the open mind of ignorance willing to be illuminated by truth.

All the religions of the world come from God and hold His Truth. But Christianity is summed up in the revelation of God Himself standing incarnate upon the earth which has fallen away from His wisdom and His Love.

We can bring no knowledge to bear upon that which is revealed to babes. The Kingdom is a new Kingdom; there are new laws, new relations between God and man and between man and man. There are laws of conduct which in the light of the knowledge gained by the experience of struggle and pain are stark madness. "Resist not." "Blessed are the meek." "If a man smite thee, turn to him the other cheek." It is racial and national and social suicide! All knowledge, hardly gained, cries out against it.

God has brought an unfamiliar Truth to earth, and all man's hardly-won experience has been fighting it, and is fighting it still.

God has revealed a new birth, and new freedom—yes! and a new condition of matter and new laws of time and space. He revealed them by the Empty Tomb, and the True Body which entered through the locked door, which broke bread with them and vanished from their sight.

Christ came to the ignorant of the open mind; He thanked the Father for revealing His secrets unto babes.

But there was none, it seems, so bereft of knowledge as to be able to grasp the Truth.

The whole purpose, as it seems to me, of prayer and meditation is to cleanse the mind from the knowledge of earth, and make it "ignorant", approaching the mysteries of the Kingdom with an open mind which has grasped but the one Fact.

"With God all things are possible." Thus we shall learn of Him in the Country of the Little Child, that secret place within the soul where He teaches the ignorant, bringing out of His treasures things both new and old.—Michael Wood.

A Bidding Prayer for the Fearful.

There be thirsts many and grievous. But of all grievous thirsts, most grievous is the thirst of fear. Where it abides there is no fertility, no blossoming, nor any fragrance of refreshing shade. But the scorching sun of daily life beats down pitilessly, and men stagger forward on their dusty paths, with parched throats and empty hearts. And many who are most athirst know not why they suffer, and to still their torment, drink of the poisonous pools that lie hidden here and there, covered by weeds and unclean.

There be waters many, some deadly, some refreshing. But of all healing and refreshing waters, that which refreshes most and heals eternally is the water that flows in the great river of God's Presence, the water of the love of God. Where it flows, there is fruitful flowering and peaceful shadow. And they who drink of it, or but touch it with their lips, go onward gladly, forgetting the weight of their burdens and the weariness of the way.

You who wake suddenly in the depth of night with your heart pounding against your ribs, and oppressed by an appalling sense of some hidden danger; who try to call out for help and cannot speak, and who fear lest you must die ere you can call. In the midst of those dark hours of terror the river of God's Presence is flowing, unseen, beside you. Stretch out your trembling hand, and sprinkle your throbbing, bursting breast. The tumult and the fear that is choking you will subside; your heart will begin to beat slowly, softly, regularly; the fear and the hidden danger will vanish—and you shall sleep—in peace. For underneath are the Everlasting Arms.

You, wife or mother, surrounded by those you love and so absorbed in their lives that you have scarcely a thought for your own, and who, though fearing nothing for yourself, are fearful—so fearful for them. . . . . Come, to the clear air and the soft light that lies about the river of God's Presence. Drink. And your eyes shall be opened and all your fears shall disappear. For you shall see your beloved ones watched over by a love and a care even more loving, more careful than your own; guarded by a protection infinitely more powerful than any protection that you yourself can afford.

And you who walk all day long amidst small irritating fears that beset every inch of your daily path—fears of your own incompetence, of your inefficiency, of your failing powers of application and success; fears about your body and its functions; fears about your mind and the way it works or refuses to work; fears of infection, or serious illness, of a helpless, hopeless old age. . . . . Sit you down, in quiet, by the side of the river of God's Presence. And, as a boy tosses stones into a pond, so cast your fears, one by one, into the waters of God's love. They will disappear. You shall never see them again, and you can walk on, a free man, once more. Only, only, in the future, do not wander too far from the river bank.

And you who have been, suddenly unexpectedly, brought face to face with the thought of death. . . . Come—first be a man. Man enough, or woman enough, to stagger as far as the river. Its waters have great power for such as you. Drink . . . . So you shall find yourself not facing a blank, hopeless wall, the end of everything, but looking forward through a wide gateway into the true beginning.

You, also, who are afraid of your secret self, that part of you which the world never sees, but which you yourself know and dread. . . . For you, too, the river of God's Presence flows by. Give over pretence; drink of its waters; and—face your enemy. You shall find it a poor, weak thing, after all.

And you—God help and strengthen you—upon whom the black cloud of depression has descended; you whose mind no longer seems to function freely and happily. . . . If you are so fast bound in misery that you cannot move yourself, beg of some one to lead you to the bank of the river of God's Presence, and sit down there with whomsoever has guided you, asking that he hold tight—tight to your hand—and with his other hand, give you to drink. And you shall drink, perhaps not healing immediate, perhaps not sudden all-sufficing peace; but you shall drink strength—and patience—and courage. Courage and patience enough to tarry here by the river, until for you the darkness is overpast, and the sun of happiness shines upon you once more.

For there be, indeed, thirsts many and grievous. But of all grievous thirsts, most grievous is the thirst of fear.

And there be waters many, some

deadly, some refreshing. But for the thirst of fear there is but one water that refreshes—but one water of eternal healing—the water that flows in the river of God's Presence, the water of the love of God.

"Ho, every one that thirsteth, come ye to the waters."—From "Fear" by Dr. John R. Oliver.

Hymn.

"Who knows? God knows; and what He knows is well and best.
The darkness hideth not from Him, but glows,
Clear as the morning or the evening rose
Of east and west.
Wherefore man's strength is to sit still:
Not wasting care
To antedate tomorrow's good or ill;
Yet watching meekly, watching with good will,
Watching to prayer.
Some rising or some setting ray,
From east or west,
If not today, why then another day,
Will light each dove upon her homeward way
Safe to her nest."

Uninterested Christians.

Why are Christians not interested in foreign missions? There are many reasons, some petty, some grave.

First, some Christians are affected by hostile propaganda picked up in steamships and hotels through the Orient. Many thoughtless tourists repeat random remarks and chance impressions on their return home, and their report is taken as truth by many uninformed Christians. The reasons for this generally hostile attitude of the foreign community in Oriental lands toward foreign missions are not hard to find. Many are engaged in exploiting the natives, and the presence of the missionaries is a hindrance to their schemes; many of them are ignorant of the real facts; though they may have lived years in the same city with missionaries, they have never spent one hour studying the missionary work which they presume to criticise. Many others reflect the imperialistic and hostile attitude of their governments that are frankly not in the Orient for any altruistic motive. Some hate the missionaries because their loyal lives are a reproach to the easy and low standards of the lives of many in the foreign communities.

Second, many Christians are ignorant of the commands and obligations of their Christian faith. They are loyal, so far as they go, but they do not go far. Christianity is to them simply a resource of good and helpful emotions. They have never faced the last, the supreme command of the Christ whose servants they profess to be—"Go ye into all the world and preach the gospel to every creature". They have never studied the story of the Christian Church, which is simply the account of the outreach of fresh waves of missionary impulse taking control of land after land. They have never had it brought home to them that missions is not an "elective course" to be taken by a few, but a "required subject", the concern of all who matriculate in the School of Christ.

All that such Christians need to transform them from missionary liabilities to missionary assets is instruction and education of both head and heart.

Third, some Christians lack imagination, and without imagination the long flights of Christian faith, unaided, are impossible. The ability to enter into the experience of alien races, to conceive what it would be to live in a world without Christ, to carry on life in an environment untouched by the New Testament, to go through the experiences of childhood, marriage, fatherhood, motherhood, with no Christian Church to minister to their needs; to be in and of a country where "there ain't no ten commandments", no settled justice, no modern medicine, no libraries, no free education, none of the institutions that have developed because of Christianity—there are many who are simply lacking the sensitive imagination needed really to grasp such situations.

Of course, they are not interested in foreign missions. They jog along their days of conventional religious life, absolutely unstirred by the divinest, altruistic enterprise of the centuries. They always will, unless some one helps these less-gifted folk, rouses their sluggish imagination, awakens their altruism, summons their dormant heroism. Stories, biographies, dramas, moving pictures, real experiences of real men and women are some of the spiritual tonics that such Christians need.

Fourth, there are some who are held in the tenets of a false theology: the theology of those who do not believe that Christianity has any vital message for the world; the theology of those who hold that there is nothing very much the matter with mankind; the theology of those who hold that one religion is about as good as another; and the theology of the few who believe that to make any attempt to reach and save the non-Christian world is to interfere with the sovereignty of God. "Young men, when the Almighty gets ready to save the heathen, He will do it without your aid or mine," said one of this hard persuasion over a century ago.

Such Christians need to have the great challenge of a great Englishman brought home to them; need to realize that they must either give up their Christianity or accept Christ's teaching with all its implications:

"I am asked," he said, "if I believe in foreign missions. I reply, do you believe in the gospel? For be sure of this, if Christ has no message for the men in Shanghai that it is worth giving my life, if necessary, to get to them, then He has no message for the man in London that I need bother about. He is either Saviour of the whole world, or He is no man's Saviour."

Fifth, there is a great multitude of Christians in whom the cares of this world and the deceitfulness of riches have choked the good seed of the Word so that it becomes unfruitful. In a life brimful of dress and amusement, of travel and business, of personal interests and luxury, there is no room for foreign missions to take root and grow. How many distractions there are claiming our attention—many of them good, but all at war with the supreme good. Our social "duties", a round of functions and teas and dinners, our clubs, our bridge parties, our tennis, golf, skating, dancing, our beauty parlors—their name is legion. Is it not time to call a halt, rearrange our schedule, give first things the first place in our time, our interest, our contributions of money and of service?

And last, there are those who are members of the Christian Church, but not members of Christ. They have never known the joy of forgiven sin, never turned their backs on self, never yielded the sovereignty of their lives to the Master, Christ. They have never risen with Him to walk in newness of life.

There is nothing to appeal to with this class in their present state. They do not respond to any Christian motive because they are not Christians. They are not interested in Christian missions because, primarily, they are not interested in Christ.

The only way to reach such is to pray for them until they are made new creations in Christ. One of the first manifestations of the new life will be a new interest in things which before they despised.

We have considered among Christians not interested in foreign missions, the misinformed Christian, the untaught Christian, the stolid, unimaginative Christian, the warped Christian, the worldly Christian, and the unconverted, formal Christian. There are, doubtless, many more types to be included in the class of the uninterested; but these are certainly some of the causes of uninterested Christians. Uninterested Christians!—uninterested in the cause that is dearest to their Lord! uninterested in the greatest international enterprise of our day! uninterested in the progress of the kingdom of God!—Helen B. Montgomery, in Christian Sun.

Jesus' Love For Childhood.

Jesus was the first great teacher of men who showed a genuine sympathy for childhood, perhaps the only teacher of antiquity who cared for childhood as such. Plato treats of children and their games, but he treats them from the standpoint of a publicist. They are elements not to be left out in the construction of society. Children in Plato's eyes are not to be neglected, because they will inevitably come to be men and women. But Jesus was the first who loved childhood for its own sake. In the earlier stages of civilization it's the main endeavor of men to get away from childhood. It represents immaturity of mind, ignorance and folly. The ancients esteemed it their first duty to put away childish things. It was Jesus who seeking to bring about a new and higher development of character, perceived that there were elements in childhood to be preserved in the highest manhood; that a man must, indeed, set back again towards the innocence and simplicity of childhood if he would truly be a man. Until Jesus Christ, the world had no place for childhood in its thoughts. When He said, "Of such is the Kingdom of God" it was a revelation.—Selected.

The Perfect Guest.

"She answered by return of post
The invitation of her host;
She caught the train she said she would,
And changed at junctions as she should.
She brought a small and lightest box
And keys belonging to the locks.
Food rich and rare she did not beg,
But ate the boiled or scrambled egg;
When offered luke-warm tea she drank it,
And did not crave an extra blanket,
Nor extra pillows for her head;
She seemed to like the spare room bed.
She brought her own self-filling pen,
And always went to bed at ten.
She left no little things behind,
But stories new and gossip kind."
—Selected.

Do right, and God's recompence to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love; for Love is Heaven—love is God within you.—F. W. Robertson.

For the Young Folks

Souls and Temples.

Souls are built as temples are:
Inch by inch in gradual rise
Mount the layered masonries;
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are:
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much
Every careful, careless touch,
Adds a charm or leaves a scar.

Souls are built as temples are:
Based on Truth's eternal law,
Sure and steadfast, without flaw.
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

—Susan Coolidge.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

The Needs of Jesus.

M. L. G.

How little Jesus seems to have needed in His life on earth! He could share the homely fare of His humblest disciple and make His bed in a rocking fishing-boat. A manger was enough for His cradle, and the carpenter's rude home a place great enough for His up-bringing. He asked few favors—a drink of water, twice; a lad's luncheon to be a thousandfold returned; an ass, and an upper room. He who gave with such Kingly bounty, asked but little of His friends here.

It is the mark of a great character that a man can do without things, and yet be not starved. Our Master, by whom all things were made, was free from any bondage to things, and those who have most closely followed Him have been able to possess or to do without, not much affected either way.

This does not mean that we should not enjoy all we have, for all is of His loving grace. Only let us not be choked with things, nor demand too much of material comfort; but counting, as Paul did, all things loss that we might gain Christ, live above the clutter of material things. So we will be happy in what He has given us, but free from the service of possessions, that we may serve only Him.

For the Southern Churchman.

AN ADVENTUROUS NIGHT.

In Two Parts—Part I.

George Morgan Knight, Jr.

Silas Higgins was a farmer in the northern neck of Michigan. During the winter months, he carried mail to the lumberjacks to earn some extra money.

For days a blizzard had raged making all communication next to impossible. The roads were snowed in under deep drifts. About noon of the third day the storm had subsided. The sky had cleared enough to let the sun shine through in scattered places.

It was evening. The mail had lain waiting for some hours. What did the letters tell? They were from mothers, fathers, sisters, brothers, sweethearts, wives and even children. Each one had been sent to some dear one. Perhaps there was a new little stranger at some husky lumberjack's home far away. Or there might be sad news in one. Who could tell what was in those letters?

As Silas Higgins put on his coat, he glanced out of the window at the fast coming night. He then put the mail in his bag and fastened down the flap over it. The mail should have been taken earlier in the day. Uncle Sam's mail could not be delayed. Again the man cast an anxious glance at the sky. But he saw there would be no danger from the weather.

"You better not try ter go now, Silas," the storekeeper said, as he watched the man button up his heavy coat. "It's dangerous ter go at night. 'Specially in weather like this."

"But I must get the mail to the camp. It's lain here too long already. I know a short cut."

"It's not a wise thing ter do, Silas. Termorrow the men'll come for it themselves," the merchant protested. "I warn you th' last time. We never heerd what became of Luke Johnson, who dis-'peared last winter in these parts."

By this time Silas was ready to go.

"Fetch me a lantern, Tom," the farmer called to the boy near the big, black, hot stove, which was in the middle of the store. "I am not afraid. Thanks for the lantern, Tom."

The lantern was lighted and the wick turned up. Seeing that he had everything he needed, Silas opened the door and stepped out into the bitter cold night, with a handshake and warnings in his ears from the storekeeper.

A moon had stolen out from behind the scurrying clouds, and shone in patches. It was light in the open, but where the firs grew thickly it was very dark.

The village was soon out of sight, and Silas trudged on into the dark forest, of great tall fir trees. He was happy and whistled:

"A song to thee, fair state of mine,
Michigan, my Michigan;
But greater songs than this are thine,
Michigan, my Michigan;
The whisper of the forest tree,
The thunder of the inland sea,
Unite in one grand symphony
Of Michigan, my Michigan."

How happy the men would be at the camp, when he arrived, Silas was thinking. They did not expect him a night like this. There was great rejoicing whenever he did take the mail. It was always a pleasure to take it. What gratitude shone in their healthy faces! The brightness came back to their eyes. He missed taking the mail in the summer.

When the cold wind stopped blowing the forest seemed very still. One felt the solitude which settled over the vast wilderness. The wind had blown the snow into huge banks. In some of the places the ground was not well-covered. Thus Silas made better time than he had judged he would.

Suddenly he had the sensation that some presence he could not see was watching him. He could not hear it. But he instinctively knew that he was being followed. Silas had just entered the most dense part of the fir forest. It was dark and still. Only his lantern made a weak light in the blackness around him. The wind had been shut out by the trees here and it was difficult to get through the deep drift. Silas managed to do so. He must keep on! Silas Higgins wanted to look back, but he dared not do so. The thing might attack him.

Then that presence seemed to dart pass him. As it did so two pairs of eyes gleamed ahead of him. Big, searching eyes, they were. A limb fell laden with snow, just missing his heels. Two fiery eyes again looked at Silas. Yet they kept some distance ahead. Every now and then they would stop and gaze in his direction.

(To be concluded.)

Understanding Tom.

It was Polly's birthday—good little Polly with her self-sacrificing spirit and her thought for others.

She arose as usual, for birthdays are not always holidays, although they ought to be. Mother had been ill for several weeks, and for the last month Polly had been at the helm, planning the meals and cooking and cleaning.

Though it was her birthday, Polly did not start out by saving herself. Father was especially fond of bran muffins for breakfast and she would make a pan of them for him by way of a birthday offering. She would have bacon and eggs, too, and oranges.

Father and Tom looked at the neatly spread breakfast table with approval. Father put both arms around her as she came in.

"My good little daughter," he began with an affectionate kiss, "I trust you will have many, many more birthdays—each one happier than the last."

And then he put into her hands a small package.

Polly's face, flushed from the heat of the kitchen, lighted.

"Thank you, father dear," she cried. "You know how much I appreciate any gift you would give me."

The package proved to contain gloves. A sensible grey pair that Polly especially needed. But she could not help but feel just a little disappointed. On one's birthday one sometimes wanted gifts that were not quite so sensible. Mother's present proved to be material for a new dress. This was a sensible gift, too, for Polly needed the dress—a dark blue serge—there was no doubt about that. But still in Polly's heart there was that same disappointed feeling.

By ten o'clock Aunt Louisa came in bringing her gift. Two pairs of hose—and again the feeling of disappointment predominated. It was nice having all these sensible birthday gifts but, because she was a beauty-loving little girl, she longed for something different.

The day passed and at five o'clock a knock sounded on the door. Polly went to open it. There on the front steps was a boy from the florist's and he held in his hand something very carefully wrapped up.

"Are you Miss Polly Maxwell?" he asked.

Polly nodded.

"Yes, that is my name," she answered.

The boy handed her the package.

"It's all right, then," he said, as he

took himself off.

Polly, with the package in her hand, went into the living room and very carefully took off the wrappings. And there before her astonished gaze was a blue and silver basket filled with chrysanthemums, pink rose buds, ferns and laurel.

"Oh!" cried Polly breathlessly; "oh! oh!"

And then she spied a card lying among the flowers. With fingers that trembled, she extracted it and held it up. On it were written these words, "To the best little sister in the world on her birthday, from her affectionate brother, Tom".

Polly suddenly stooped to lay her cheek upon the fragrance of the basket. As she did so she whispered a little prayer of thankfulness. Tom had made it all right. He knew that she needed something just that lovely, to set off her sensible birthday gifts.

"To the best little sister in the world on her birthday," she whispered the words softly.

Tom knew. Dear old understanding Tom!—Susan Hubbard Martin, in Presbyterian Advance.

A Song of Brotherhood.

When thy heart with joy o'erflowing
Sings a thankful prayer,
In thy joy, oh, let thy brother
With thee share!

If thy soul with power uplifted
Yearns for glorious deed,
Give thy strength to help thy brother
In his need.

Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother,
God is there.

—Theodore Chickering Williams.

The Star That Became a Flower.

Once upon a time, ever and ever and ever so many years ago when only the Indians lived in the great American wilderness, there was a Beautiful Star that dearly loved the Children of the Red Men. Every evening when the star rose in the heavens it looked down upon the tiny papooses swinging in their birch-bark cradles and half grown boys and girls curled up in their blankets for the night, and wished it could do something to make them happy.

So the Beautiful Star begged the Great Spirit to allow it to live with the Children of the Red Men.

"You shall have your wish," promised the Great Spirit, "but you must choose your own home upon the earth."

The Beautiful Star did not know what to do. If it rested upon a high mountain top, it would seem almost as far away from the Children of the Red Men as though it still lived in the sky, for the little children could never climb high enough to come and see it. If it rested upon the prairies the buffaloes would trample it with their heavy feet. If it dropped into one of the wigwams its shining face would be blackened by the smoke of the wood fire. What could it do?

The Beautiful Star went again to the Great Spirit. "Master of the Stars," it said, "I have thought and thought and thought where I shall be safe upon the earth. But I cannot think of a single place. Must I remain in the sky far away from the dear Children of the Red Men?"

"If you really want to go down to the earth you will find a safe home for yourself," answered the Great Spirit.

The Beautiful Star went back to his place in the sky. Night after night he looked sadly down upon the villages of the Red Men and wished to be with them. Night after night he tried to think of a place where he might be safe upon the earth. Then suddenly one night he gave a great cry of joy and spread out his points like beautiful white wings as he slowly floated down, down, down, through the quiet evening air. The other stars were frightened; but Beautiful Star was very happy to find a home at last.

The next morning while the dew was still upon the grass the little Children of the Red Men came running from their wigwams rubbing the sleep out of their eyes. As they came to a deep pool near the edge of the forest, one of them gave a cry of joy. The others ran to the edge of the water, clapping their hands with delight.

"Look, look!" they cried, pointing to the middle of the pool, "look at the star that has become a flower."

There in the middle of the pool, safe from harm, yet near enough to make the Children of the Red Men happy was a lovely star floating upon the water. But its shining points had turned into gleaming white petals, for Beautiful Star had turned into the water lily which little children still love, even to this day.—Child Play.

The Most Perfect Machine.

Think of the most perfect man-made machine that you have ever seen or heard of, writes a doctor in the St. Nicholas, and I'll guarantee you can find it perfected—as it was thousands of years ago—in your own body. The camera is but a crude reproduction of the marvels in the eye. The telephone transmitter is far more perfect in the ear. The finest factory for converting raw material to finished usefulness is nothing to the marvelous factories constantly at work in the glands within you. The telegraph system was complete in the nerves; and the radio, in that still unfathomed mystery—the sympathetic nervous system.

Study the great wonder that is yourself, master it, guard it, keep it useful and clean. You will never wholly understand it, but fortunately you do not need to, since there is a greater Master than yourself to direct your efforts and guide you in your intended way.—The Continent.

Friendships.

Did you ever read the story of "Damon and Pythias"? It is an old myth, but is very much like the story of David and Jonathan.

Pythias plotted against the life of the ruler and was condemned to die. He wished to go home to arrange his affairs before he died. The king was afraid he would not return and so would not consent to his going. Damon offered to place himself in the ruler's hands and to die in his stead should Pythias not return on the appointed day.

Great rains caused the river to rise, and Pythias was delayed. He returned at the last moment just in time to save Damon. This proof of true friendship so moved the ruler that he pardoned Pythias and asked to be admitted to their friendship.

Amos R. Wells says:

Friendship is the greatest thing that can enter any life.

This great thing can be brought about in any life; it does not merely happen.

Friends can be made. Therefore, no one should sit down and whine because he has no friends. Bestir yourself!

Friendship depends upon one thing alone, on character. And because you can make character, you can make friends.—Selected.

'Tis the Name by right exalted
Over every other name,
That when we are sore assaulted,
Puts our enemies to shame:
Strength to them that else had halted,
Eyes to blind, and feet to lame.

—Latin Hymn.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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ANNUAL MEETING.

The sixty-fifth Annual Meeting of the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 20, 1927, in the Board Room of the Platt Building, 130 South Twenty-second Street, Philadelphia, Penn., at 3:45 P. M., for the election of officers and the transaction of such other business as may be brought before it.

S. LORD GILBERSON,
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Deaths

DEANE—Entered into Life Eternal on September 26, 1927, in the eighty-fourth year of her age, EMILY CARRINGTON DEANE, widow of the late Captain Frank H. Deane, and mother of Mrs. John M. Taylor, and Miss Sallie C. Deane.

"Blessed are the pure in heart; for they shall see God."

MRS. MARY BAYNHAM DAVIS.

At Lexington, Virginia, September 4, 1927, MRS. MARY BAYNHAM DAVIS died at the home of her daughter, Mrs. James W. Kern, at the age of ninety years. Mrs. Davis was the widow of the late Rev. Dabney C. T. Davis. Interment was beside her husband in the cemetery at the University of Virginia. Services were conducted by the Rev. Churchill J. Gibson, D. D.

ROBERT EVELYN LETCHER.

ROBERT EVELYN, son of Dr. Robert P. and Anna Meade Woodson Letcher, died September 19, 1927, at the residence of his brother-in-law, Mr. N. L. Bronaugh, in Nicholasville, Ky. The services were held at the residence, conducted by Bishop Lewis W. Burton; burial in the family lot in Lexington.

"Blessed are the pure in heart, for they shall see God."

VIRGINIA PEGRAM JOHNSON ZIMMERMAN.

In the death of MRS. VIRGINIA P. JOHNSON ZIMMERMAN, widow of William Water Zimmerman, which occurred at her home, 5322 Enright on Friday, September 16, St. Phillip's, St. Louis, Mo., has lost one of her oldest members.

Owing to failing health, Mrs. Zimmerman had been confined to her home for a long time and although she was unable to take an active part in the parish life yet she always had a deep interest in what was going on in and about the Church.

The funeral service, conducted by the Rev. Hayward S. Ablewhite, was held from the Church last Sunday afternoon at three o'clock. "Lead Kindly Light" and "Abide With Me" were sung by the Church Quartette during the service.

Mrs. Zimmerman was taken to her final resting place in the family plot at Bellefontaine. She is survived by one daughter, Martha E., and two sons, Johnson and Louis W. Zimmerman to whom the sincere sympathy of the members of St. Philip's is extended for their great loss.

MRS. PARKE CHAMBERLAYNE BAGBY.

Exceeding fourscore years, the life of Mrs. Bagby has been, to a wide circle of friends, unique. She conquered difficulties of every kind that face the mother—long widowed—of many children, and gained the loyal and admiring friendship of all who knew her. She kept up, almost to the very end, with the books and thought of the day, and was the most charming talker of her delightful circle. She lifted a torch for mind and character whose light is seldom equalled.

"O God, to us may grace be given
To follow in their train."

F. M. P.

Toulminville,
Mobile, Alabama.

MRS. WILLIAM C. PRATT.

At Camden, her beautiful home in Caroline County, Virginia, on the banks of the Rappahannock River, about thirty miles below Fredericksburg, Mrs. Eliza T. Pratt, widow of the late William C. Pratt, at an early hour Monday, August 29, closed her eyes upon a great past. With a majesty peculiar to such a woman she made her way through the golden doors of faith into the mansions of life eternal and into the restfulness of perfect peace.

Mrs. Pratt was the daughter of Mr. Richard H. Turner, of Woodlawn, King George County, Virginia, and Margaretta Hooe, of Alexandria, Virginia. She was educated at Lefebre School, Richmond, and the Virginia Female Institute, Staunton, Virginia (now Stuart Hall). Upon her marriage to Mr. Pratt a union was effected that henceforth was destined to make Camden famous for its charming hospitality and the center of a culture which has ever given Virginia her best traditions and crowned her life with the honor of an unsullied Christian faith.

Camden, dear old Camden, has lost its very heart; the source of its sweetest atmosphere; the charm of its cherished heritage and its song of perennial joy. Mrs. Pratt was one of those distinguished and cheerful spirits whose benedictions lift up the standards of life and gladden the world with a precious and contagious laugh.

Mrs. Pratt put the impress of her beautiful soul upon her children, and intrusted to them the good name of her God and the welfare of her Saviour's kingdom on earth. This tribute would not be complete should I fail to say that in imitation of Him who went about doing good she blessed with her abounding kindness every under-privileged person who came within her knowledge. She impressed upon every life that breathed within her presence the image of a finer ideal and the enthusiasm of a more aspiring life.

Far and near this good woman was known, honored and loved. In our memory of her, as in our association with her, the fragrance of her enriched character and the grace of her well ripened life will be treasured as a sacred heritage and should inspire us to emulate her devoted and fruitful life.

The writer cannot think of Mrs. Pratt without thinking of the Church. The Episcopal Church has lost one of its most loyal and faithful communicants; its every interest was dear to her heart. She adorned its life; she stood with womanly gallantry at the head of every group of Christian soldiers as they made fresh advances in an effort to plant the Christ banner nearer the summit of a more triumphant and glorious life. She herself has reached the heights; from those heights she bids those who knew her to follow on and in due time to share her joy.

It was fitting that Camden, over which Mrs. Pratt so long and graciously presided, should provide a home for her sacred body. Her grave there will keep fresh the story of her life and perpetuate the high sentiments which will preserve for those who follow her the true riches of a well-lived life. The service was conducted by her rector, the Rev. Robert U. Brooking, of St. Peter's Church, Port Royal.

Mrs. Pratt is survived by two sons: William T. and Richard S. of Fredericksburg, and by two daughters: Miss Margaret of Camden and Mrs. James B. Funsten of Poughkeepsie, New York. To each of these her devoted children and host of loving friends send messages of tender sympathy and offer prayers for their comfort which can come alone from the God and Father of us all.

ROBERT C. JETT.

CHURCH INTELLIGENCE.

(Continued from Page 16.)

ered for daily celebration of the Holy Communion, the Bishop Coadjutor of the Diocese being the celebrant. After breakfast the first lecture on "The Devotional Life" was given by the Rev. H. Adye Prichard, D. D., Honorary Canon of the Cathedral of St. John the Divine, New York. Canon Prichard stressed the lack of emphasis on the supernatural in our day. He devoted himself largely to the subject of prayer: first, as man's duty to himself, secondly because of the need for us to be reminded of our best souls. He said, "Our Gods are a sublimation of our heart; to whom do we actually pray? Have we only an anthropomorphic mental idol. Thirdly, Canon Prichard said that we pray so that we might find reality in our search for truth. Great stress was laid on the mystical note, leading to a deeper and more real appreciation of God in human life and man's union with God.

The Rev. Royden K. Yerkes, D. D., of the Philadelphia Divinity School, the second lecturer, took as his subject, "The New Testament and Modern Life". He stressed the relation of the Bible to early literature from the laws of Hammurabi on. The eastern character of much New Testament literature was brought out. Dr. Yerkes, in characteristic fashion, said some startling things, as for instance: "We are still fooling the laity. They still think we can interpret the Bible. The laity don't know that most of us can't even read Greek."

The Rt. Rev. Edwin A. Penick, D. D., Bishop Coadjutor of the Diocese of North Carolina, had an interesting course on Parabolic Preaching, following Dr. Yerkes' hour. Bishop Penick traced the use of fables, similes, proverbs and parables and suggested outlines of different types of sermons.

Bishop Overs, who spoke at the night meetings, thrilled the clergy with the recital of his missionary experiences in Africa.

At the evening meetings Bishop Stearly and the Rev. Charles E. McAllister, Executive Secretary of the Diocese, spoke on Diocesan Organization, plans for the year and Parish Organization.

Annual Conference of Laymen.

On Saturday, September 17, at luncheon about eighty laymen from the various parishes and missions in the diocese gathered at the Holiday House for their annual conference. After an informal meeting, recreation was indulged in in the form of tennis, indoor baseball, swimming and boating. In the afternoon, and again after supper, Bishop Overs spoke on "The World Call to the Church". Bishop Stearly made a strong appeal for real consecration in the lives of the laity and conducted a preparation service for the early Communion on Sunday morning. The Bishop Coadjutor was the celebrant at the early celebration, and, after breakfast, a three hour conference on the diocesan plans for the promotion of the Church's Program was conducted by the Executive Secretary of the Diocese. After luncheon, Bishop Stearly and Bishop Overs spoke and there were addresses by the various laymen.

As at the clergy conference there was great enthusiasm and a feeling of strong confidence in the outlook for the coming year.

Much of the credit for the success achieved is due to the Girls' Friendly Society Holiday House and its efficient management.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.
Rt. Rev. E. C. Acheson, D. D., Coadjutor.

Church Army Caravan Provided.

At the Choate Clergy Conference, Wallingford, Conn., held September 26-28 under the Chairmanship of the Rt. Rev. Edward Campion Acheson, Bishop Coadjutor of Connecticut, the clergy unanimously asked the Church Army to provide and equip and man a Motor Mission Van similar to the ones operated by Church Army in the Dioceses of New York and Vermont, for work in that diocese next season. By gifts and promises made on the spot the cost of the caravan was more than guaranteed by the clergy themselves.

Personal Notes

The Rev. Henry N. Herndon, for the past two years curate in Trinity Parish, Wilmington, Delaware, has entered upon his duties as rector of St. Philip's Church, Uvalde, Texas.

The Rev. J. C. Wagner, a Professor in the Bishop Payne Divinity School, and formerly rector of the Church of the Good Shepherd, Petersburg, Va., has entered upon his duties as assistant minister at Grace Church, Petersburg, the Rev. E. R. Carter, D. D., rector.

The Rev. Robert Bell, vicar of Old Swedes Church, Wilmington, Delaware, has been granted a three months' leave of absence on account of ill health, and on September 14, left for Battle Creek, Michigan, where he hopes to regain his usual health. During his absence, the Rev. J. Gibson Gantt will have charge of the church.

The Rev. Ernest Van R. Stires, son of the Rt. Rev. Ernest M. Stires, D. D., Bishop of Long Island, who was ordained by his father last June, began his work the first week in October by starting a new mission at Bellerose, L. I.

The Rev. M. B. Mitchell, formerly minister-in-charge of St. Mary's Church, Hot Springs, Ark., has entered upon his duties as rector of St. Augustine's Church, Fort Smith, Ark.

The Rev. Roy H. Fairchild, rector of St. Ambrose's Church, Chicago Heights, Ill., has accepted a call to All Saints' Church, West Plains, Mo.

The Rev. F. S. Persons has resigned the charge of Lynnwood Parish, Rockingham County, Virginia, and for the present is living in Philadelphia.

The Rev. Horatio Gates, formerly vicar of Coos Bay Missions, Coquille, Ore., has accepted the call to be general missioner in the Diocese of Oregon, with residence at Carvallis, Ore.

The Rev. John J. Cowan, formerly of Cristobal, Canal Zone, has entered upon his work as minister-in-charge of St. Barnabas' Church, Dunsmuir, Cal.

The Rev. William Charles Pearson, formerly minister-in-charge of the Holy Spirit Indian mission, Orleans, Cal., has accepted the charge of Emmanuel Church, Grass Valley, and Trinity Church, Nevada City, Cal., with residence at Grass Valley.

DEATHS.

A cable from Port au Prince, Haiti, received September 27, announces the death by drowning of the Rev. Paul Holly. Mr. Holly was a grandson of the late Bishop Holly and was ordained to the diaconate in June 1927, after a course at the Philadelphia Divinity School.

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Each year in early December the Mission holds a bazaar and contributions for this bazaar are gratefully received from any one. The contributions may be in cash or any type of saleable article. Whatever is sent will be welcomed and appreciated. These contributions should be sent not later than the first of December to the following address:

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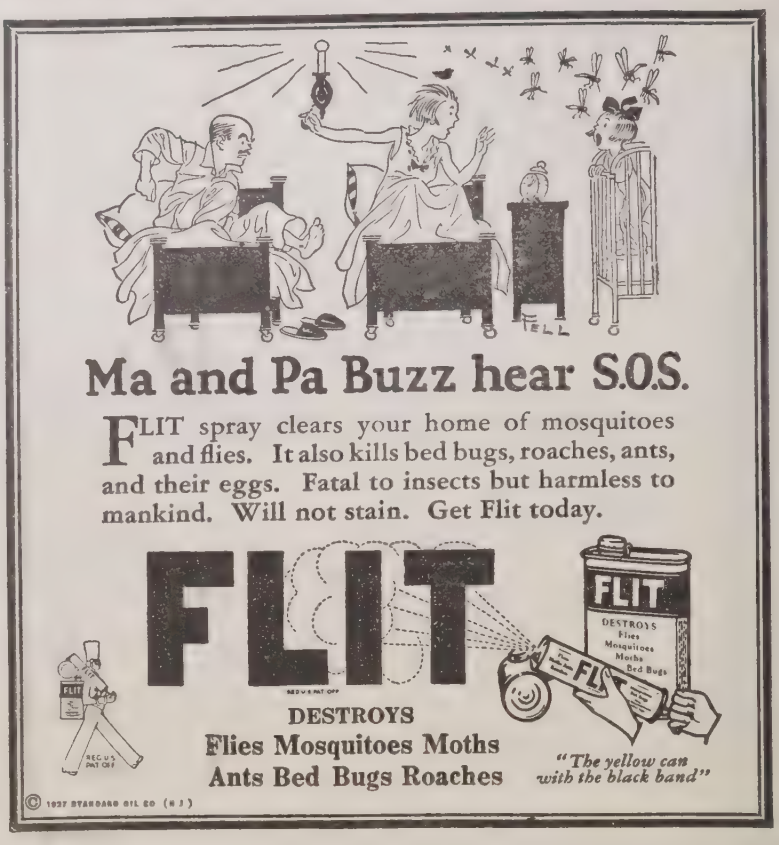
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The nearest way to your neighbor on earth may be by the throne of grace in heaven.

God's special blessing for us, always hinges on our desire to bless others.—Rev. Wm. Porkess.

Yesterday says, "Learn of me". Today says, "Use me". Tomorrow says, "Leave me alone".

The highest perfection of human reason is to know that there is an infinity of truth beyond its reach.—Pascal.

It is not so much where you live
As whether while you live you live
And to the world your highest give.
—Oxenham.

"God is willing to let us suffer today, that we can give it to ourselves, or set or do some noble service for the world tomorrow."

Dreams are they? But ye cannot stay them,
Or thrust the dawn back for one hour!
Truth, love, and justice, if ye slay them,
Return with more than earthly power.
—Alfred Noyes.

"If we pray at all, we must be poor helpless, and resigned; neither thinking we have already what we ask, or that we may get some great rich good, ting a time, or prescribing a measure to God."

God can find a safe refuge for His servant in most unlikely circumstances; and when faith seems to fail, when most we might have expected it, God will show that He has His own where least we would look for them.—Dr. Edersheim.

Faith is not shutting the eyes to believe something that is not true. It is opening them—opening eye and ear and heart and the whole nature, and submitting them to that for which they were made. It is to have the ear of the learner, the heart of a child, to listen to the Father's Voice.—Hugh Black.

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THE DIVINE COMMISSION

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EDITORIALS

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HOPEFUL

Obviously, Mr. Gwen Bristow is a very, very, superlatively Superior Person. He contributes to the New York Churchman of August 20 more than a page of print on "Fundamentalism in the South", with the sub-title, "Where Liberalism is Budding". He begins by asking, "Is the South hopelessly in the grip of Fundamentalism"? just as if asking whether we are given over to Voodoo exercises or devil worship and cannibalism. He concludes, hopefully, "Liberal Southern thinkers believe the time is ripe for a new birth of liberalism in thought". He does not suggest sending us a few missionaries, like the highly cultivated young citizen who made the anarchist speeches in Boston in honor of Vanzetti and Sacco, or some pages of atheistical literature, but his general idea seems to be that something of the kind might be good for our benighted souls.

He is quite patronizing in his indicated pity for our "stunted thought" and causes thereof. What he regards as full grown thought he does not define, but he gives a clue in the remark that the younger generation of this section seeks a God who will be not a threat, but an inspiration. From this may be gathered belief that Mr. Bristow's liberalism consists of a God who cannot, or will not, punish evil doing. This is somewhat more advanced than the conception of the ancient heathen, gods who might be placated and bribed by gifts.

Solomon has been regarded by thinking people of some centuries as a sensible man, with knowledge of human nature and facts. He said "the fear of the Lord is the beginning of wisdom". Mr. Bristow seems to differ from this opinion. In his view, we may assume, "thou shalt not" in the commandments—if the commandments are to be regarded at all—means merely a recommendation that it may be unwise and unethical to do murder or steal or bear false witness or covet the neighbor's goods. In brief, the teaching of liberalism seems to be reduction of the Almighty to a kind of gentle and disinterested and helpless advisor, or "inspiration", and to raise man to the dignity of doing right always, repenting of his sins and undoing his wrongs done from his own high sense of duty, without fear of punishment for evil doing or hope of reward for good living. The unavoidable logic of this doctrine leads to abolition of all human punitive and restraining law. Man is too noble a creature to be degraded by subjection to any fear. Liberalism is to persuade, or inspire, everybody to eschew misdemeanors and felonies. Something of the kind is being tried in Russia, where the government denounces all religion as opiate for the people and makes it a crime. Yet, the government, while forbidding fear of God as unworthy of man, seems to use firing squads quite freely to induce fear of itself. But we cannot expect liberal thinkers to be entirely logical and consistent always.

Mr. Bristow presents a study of Southern conditions and the causes of deep-rooted fundamentalism here. He traces it back to the Colonial aristocracy and its dislike of changes. The facts are that when the great change came, with the War Between the States, Southern people, of all classes, accepted it and adapted themselves to it with astounding rapidity. Nowhere in history is there record of a people so bitterly defeated in war, so impoverished, with country so devastated, revolution of its life and civilization so sweeping, problems so huge and complicated to face, recovering so quickly and triumphantly. The recovery was under leadership and guidance of pious men, of the faith of their fathers, so scornfully derided by Mr. Bristow. In matters of taste there is no disputation, but, however Mr. Bristow may think, Southern people prefer the example and faith of Robert E. Lee, for instance, to that of Colonel Ingersoll. Going back for another instance, they persist in regarding John Marshall as a better man to follow and imitate than Mr. Darrow, of Chicago.

Coming to essentials, what harm do we people of the South do anybody by being fundamentalists? Why this soulful hope that we may become otherwise? We are not trying to tear down the government or to invade or despoil anybody. We are doing our duty as citizens in peace and war, doing full share to add to the country's power and wealth. We are the cleanest strain Americans on the continent and our section is a bulwark of sane policies for the republic. Our Churches are alive and active, doing powerful and constant work in reclaiming sinners, maintaining righteousness, relieving suffering and reducing crime. These being facts, it is somewhat puzzling that Mr. Bristow and his co-laborers undertake to discuss us as a people sitting in darkness and menaces to the world. It is not at all likely that we will be pulled or pushed from our old, safe, consecrated ground by these liberals, but their solicitude for us is inexplicable, except on the score of conscious and craven weakness and frantic desire for reinforcement. They are not likely to get it from this part of the country, but if they like to be hopeful for our conversion to their distinctly confused notions, we have no special objection. Let them continue to be hopeful. It would be a pity to leave them with nothing at all for which to be hopeful.

Langbourne M. Williams.

CONFESSION OF SIN

It is noticeable that in regard to many matters vital to Christian welfare, Satan swings many people either to abuse of the doctrine or to disuse. It is particularly so with confession of sin. Wrongly practiced in the Roman Church, the principle of it as emphatically taught in Scripture is, we fear, very generally lost sight of by Protestants. We are far from making a plea for the confessional and would protest against its introduction into this Church. Wrongly performed, at least the Roman Catholics show a recognition of the principle; whereas in Protestant Churches it would seem that confession is not practical, either to man or God.

Its Importance in the New Testament.—In the account of John's baptism, Matthew says: "They were baptized of him in Jordan, confessing their sins." Vincent's **Word Studies** has this to say of the phrase "confessing their sins": "The words imply (1) that confession was connected with baptism. They were baptized **while in the act of confessing**; (2) an open confession, not a private one to John. In Acts 19:18 we read: "And many that believed came and confessed and showed their deeds." James says: "Confess your faults one to another, and pray one for another"; (3) An individual confession, possibly a specific one (see Luke 3:10-15).

One of the rules of life.—Dr. F. B. Myer, at a Bible conference recently in this country, gave seven rules that he followed:

1. Practice God's presence.
2. Read Scripture devotionally.
3. Confess sin definitely.
4. Trust in the Lord.
5. Put Christ between you and temptation.
6. Seek fresh anointing.
7. Look homeward.

We give these because the purpose of this article is to quicken our spiritual life. And of these seven rules, the one that is most often left out and for want of which our spiritual exercises often fail is, we believe, the one calling for confession of sin definitely.

What God says of it. How clearly God has spoken on this point. In Leviticus 16:21, He says:

> "And Aaron shall place both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness."

And so through the Old Testament God says "if they shall confess their iniquity"—"they shall confess". There is that striking verse in Proverbs 28:13: "He that covereth his sins shall not prosper but whoso confesseth and forsaketh them shall have mercy."

Then we have the well-known verse in 1 John 1:9: "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Confess sin **definitely**. How many do it? How much real self-examination in the light of God's Word is practiced? Let a man examine himself. Failure to do this and consequent unworthy reception of the Lord's Supper resulted, as Paul tells us, in many being weak and sickly and many sleeping. Unconfessed sin is today, we are persuaded, one of the most fruitful causes of the spiritual paralysis and deadness that exists. Note David's distressed condition in the Thirty-second Psalm. He is feverish, his moisture is turned into the drought of summer until he acknowledged his sin then the songs of deliverance begin. We cannot bear fruit except we abide in Christ. Dr. Scofield says: "To abide in Christ is on the one hand to have no known sin unjudged and unconfessed; no interest into which He is not brought; no life which He cannot share."

John Wesley carefully examined himself each night as to the day's walk with God. Oh! that we might sit alone as the sparrow on the housetop and judge ourselves by His Word and Spirit, that like the Psalmist in the night season we would commune with our own heart and search out our spirit!

Heart cleansing can only come by heart searching, and there is no fellowship with God until this is done.

Yet few people confess their sins. They go through the daily round of activities and the matter does not cross their minds, their consciences are asleep. Some are too proud, some too indolent to confess. Yet all men and women in the world must confess, for all have sinned. One of the greatest theologians, Professor James Denny, D. D., says:

> "There is power in the blood of Jesus to cleanse us from all sin, and there is no power to cleanse us anywhere else, but it needs the condition of openness and sincerity. We cannot be cleansed from sin we do not confess. We cannot be cleansed from the sin we excuse. We cannot be cleansed from the sin to which we are secretly resolved to cling. There is no such thing as negotiation, transaction or compromise possible in the relations of God and man. Everything is absolute. We may take the Gospel or leave it, but we cannot bargain about it. We may be cleansed from all sin, or from none, but not from some on condition of retaining others. Renounce with all your heart everything secret and insincere. Let there be nothing hidden in your life, no unavowed ends, no prevarication, no reserves. Insincerity, the dark atmosphere in which so many souls live, is in its turn one of the forms of sin from which the blood of Christ cleanses; and as we confess it, and disown it, and bring it to the cleansing blood, it also loses its power. This is the way in which all the wealth of the Gospel becomes ours."

We close with some thought from Bishop Ryle on the subject: "To whom ought confession of sin to be made?" It ought, he says, to be confessed to God and yet as Luther said: "I dare not have anything to do with an absolute God. The gospel reveals one who is exactly suited to the wants of souls who desire to confess sins. Sin then ought to be confessed to God in Christ. We have a great high priest who is passed into the heavens. The word **priest** as we know it in the Old Testament is now applied only to Christ. He is as Bishop Ryle says, a High Priest of almighty power, infinite willingness to receive confession of sin, of perfect knowledge, of matchless tenderness and sympathy. There is no warrant for confessing to priests or ministers. St. Paul writes three epistles to Timothy and Titus about ministerial duty, but says nothing about receiving confession. St. James says confess our faults one to another, but says nothing about confessing to ministers. Past experiences condemn auricular confession as a "practice of most vile and evil tendency". Facts, stubborn facts, abound to show that the practice of confession to ministers has often led to the grossest, most disgusting immorality. Wylie on Popery has said: "There is no better school of wickedness on earth than the confessional. History testifies that for every offender whom the confessional has reclaimed it has hardened thousands; for one it has saved it has destroyed millions".

We have seen that all ought to confess and that we are to confess to Christ. Confess sin definitely. Have you done it? Oh! let us open our hearts to Him, keep nothing back. If we confess our sins He forgives and cleanses from all unrighteousness.

R.

A Christian household should look back on the family at Bethany as a pattern for themselves, for there they may trace all human workings, yet beautified and chastened (as they should be) by their Saviour in the midst Here, each sister had her place; we see here the beautiful harmony of love and strength, of the bold and the reserved, of the active and devout. The gentle Mary looks up with a loving pride into her brave sister Martha's face, and feels her support. The elder sister has learned much from the divine lips, and, active as of old, has been calmed by trust. Thus we should recognize each other's gifts—learn of one another. Those very things in others, which we brand as faults, may be the very gifts of God which we do not possess ourselves. The very things that we call extravagancies in others, may be the things in them which make up for the deficiencies in us. Religion will not rub out the color of your life, it will hasten them and tone them into a beautiful harmony with what surrounds them. —T. M. Tidy.

WHY THE HOLY SPIRIT

By Kenneth Mackenzie

A DARK, deep mystery clouded the minds of the disciples in the concluding hours of our Lord's life on earth. It was not alone the unfathomable secret of His insistence upon the need of His leaving them; but that another should come to take His place. And we discern the quality of their guileless simplicity in the outburst of bewilderment, "What is this that he saith unto us, 'A little while and ye shall not see me; and again a little while and ye shall see me; and Because I go to the Father'? What is that he saith, A little while? we cannot tell what He saith.' "

This mystical atmosphere enveloped them all through the terrifying hours of the crucifixion, His entombment and even the victorious resurrection. For after that august event, He had to remonstrate with them for their unbelief. For all that He had made so comprehensively clear to them in language, became proportionately dense to their spiritual perspective. We may discern His appreciation of this by His breathing upon them of the Spirit which possessed Him, ere Pentecost had arrived (John 20:22). It was as though He would help them sufficiently to enable them to hold spiritual balance in the interim.

In our psychological age, when truth is so often filtered through the meshes of intellectual analysis, we may well challenge sincere thinkers as to the validity of this record. No precedent having been established, and these were "ignorant and unlearned men" (Acts 4:13), how are we to account for the insertion of this inexplicable chapter in our Lord's life and ministry? Sufficiently strong would have been the testimony without this entangling feature. A thing they could not understand, which they were willing to confess was beyond the scope of their comprehension, cumbers the recital of what would otherwise be a smooth narration. How could these men conceive of this mystery, if it had no foundation in fact? Why should they admit it into their story and involve themselves in a voluntary humiliation?

They give the answer in the evident clearing of their spiritual sky on the day of Pentecost. This now present and official Paraclete makes them new men, clarifies their vision, energizes their beings, enthuses them with an almost intoxicating exhilaration. And the entire New Testament bears out this initial experience.

If the alarmed multitude cries out to the Apostle Peter, "Men and brethren, 'What shall we do' "? the answer is definite. "Repent and be baptized in the name of the Lord Jesus and ye shall receive the gift of the Holy Ghost" (Acts 2:37, 38). Step by step in the history of the Church, the reception of the Holy Spirit as the quickening and vitalizing force, is the goal of ministry and persuasion. The visit of Peter to the household of Cornelius (Acts 10); the setting apart of Paul and Barnabas (Acts 13); the test of the Ephesian believers (Acts 19); the burden of the apostolic writings, all witness to the fact that enlightenment and power for Christian living must come from the personal acceptance of this same Paraclete of whom our Lord gave definite provision. And this always to be characterized by child-like faith and simplicity; indwelt by sincere appropriation, vindicated by lives of purity, sweetness and spiritual joy. Perhaps the exhortation of St. Paul is sufficiently expressive, "Be not drunk with wine wherein is excess; but be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God" (Eph. 5:18-21).

If we hear teachers, preachers and writers assert a seeming reverence for the Holy Spirit, admittedly operative and experimental, we have occasion to ask what is meant. To many, the Holy Spirit is but the Zeitgeist ("The Spirit of the Age") of philosophy, the atmosphere that makes for righteousness, a general sense of the divine fellowship, that has for its basis the individualistic interpretation of life which is fast becoming the vogue. In other words, the trend is to make of the Holy Spirit what self-will dictates, resting in the composure of anchored finality. Meanwhile, the process laid down by our Lord is repudiated. To this stubborn problem we may briefly apply our thought.

Evidently, He was including the inspiration of the Holy Spirit when He declared to His disciples (Matt. 11:27), "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and He to whomsoever the Son will reveal Him". There is a knowledge of our Lord Jesus which is the prerogative of the Father to impart. St. Paul implies this in the statement of 1 Cor. 12:3, "No man calleth Jesus the Lord, but by the Holy Ghost". Undoubtedly this essential is embraced in the plea of Luke 11:13, "If ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him"? We may not lightly regard this exalted bestowment. It challenges attention; and ultimately, decision. Destiny is involved in the soulful assent.

The unfolding of the subject brings us to the crucial point of St. Paul's position, which far from being one of self choice, captured his every faculty in the profound insistence of his divine calling through the revelation of Jesus Christ (Gal. 1:11). An illustration may be helpful. On his entering Athens, he was possibly moved to reach these idle "philosophers" by an appeal to their intellect. We know the story in Acts 17. Significantly, there was no Church founded in that community. "We will hear thee again of this," was the tolerant retort to his searching message. And he returns from them humiliated by their ridicule.

His next place of ministry was Corinth. In his review of the approach which he made to that proud, opulent and intellectual city (1 Cor. 2:1-16), he describes his changed attitude. Not with excellency of speech, "enticing words of man's wisdom", "determined to know nothing among them save Jesus Christ and Him crucified", that their "faith should stand not in the wisdom of men, but in the power of God", he contends that only by the inspiration of the Holy Spirit who "searches all things, yea, the deep things of God", and "the hidden mystery" be known. As we follow him in this discourse, well suited to the present generation, we find his unqualified reprobation of worldly wisdom in the comprehension of Christian doctrine, by the memorable statement, "The psychical man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know, because they are spiritually discerned".

Here then, is the criterion. There can be no knowledge of God which is not the province of the Holy Spirit of God to convey; that knowledge of the Son through the Father, that knowledge of the Father through the Son, can come only through the same attitude of mind and heart as prepared the first disciples for their Pentecost. And through them to us, the stream of unfolding has uninterruptedly continued; the fact, the method, the experience are identical.

But the Holy Spirit cannot and will not convey the knowledge of the truth to the spiritual consciousness of men until the recorded and related sequences of the divine purpose are accepted. We who make this pronouncement are not arbitrary propagandists of an inclusive teaching. It is clearly and dogmatically defined in the Word of God. To those who would compel the Word to shape itself according to their individualistic penchant, we have nothing to say. We can only address those who are willing to do the will of God as revealed in His Book.

We behold then, the following inter-related factors: The Son of God came into the world by the determination and operation of the Holy Spirit (Matt. 1:20; Luke 1:35); His ministry was effected by the inspiration, direction and enduement of the same Spirit (Matt. 3:16, 17; 4:1; 12:28; John 3:34; 5:19; Acts 10:38). His crucifixion was the foundation upon which the coming of the Holy Spirit should be effective. It was not only expedient that He should go away (John 16:7), but that He should go in the way He did; none other would be efficacious; for it must needs be that by means of His death and resurrection He would convey to His own the dynamics of His illimitable life (Luke 24:44-48; Eph. 1:15-23).

They are far afield who would charge us with offering the "manna of yesterday for the hunger of today". It is just in this resistance that the great wrong against society is being wrought. The love of novelty, the specious adaptation of religious thought to advancing intellectualism, the self-consciousness of modern individualism have all conspired to rob the Holy Spirit of His divinely appointed office; and thereby men are really groping in the dark, candle in hand, thinking they have the light of the sun.

Finally, we must urge that to regard the Holy Spirit other than a person, intelligent, volitional and affectionate, is to miss the comprehension of the divine mystery. Unless He can come into the life as Our Lord did into the lives of His own, only in that larger sphere of activity which is His to occupy, we shall not only miss the profound truth, but rob Him of His cherished joy in being to us what our Lord designed He should be. He is here to

bring us to a new birth, infuse into us a new vision, to inspire us with a new dedication, to enthrall us with a new hope, to enrich us with a new love, to endow us with a new power; only it will be the same old conferment which has possessed the "saints, apostles, prophets, martyrs", which have preceded us. For, "We all, with unveiled countenance, beholding as in a mirror the glory of the Lord, are transfigured into the same image, from glory to glory, even as by the Lord, the Spirit" (2 Cor. 3:18).

WINNING MEN TO CHRIST

Promoting Lay Evangelism Through the Brotherhood of St. Andrew

By Leon C. Palmer

ALL who are interested in evangelism as the fundamental task of the Church and are thoughtfully planning their work with this principle in mind recognize the fact that the real success and ultimate results of the Bishops' Crusade depend upon its continuation and conservation, especially through enlisting the laymen of the Church. For over forty years the Brotherhood of St. Andrew has been, in a quiet way, promoting personal evangelism and now, under its new and enlarged program, it is proposed to serve with increased efficiency in the Church-wide promotion of this basic element in Christian life and service.

The Brotherhood of St. Andrew is based upon three fundamental principles, and the first of these is that every Christian ought to be at work for Christ. "To every man his work." In Baptism and Confirmation we solemnly promise "to continue Christ's faithful soldier and servant" unto our life's end. There is a definite evangelistic responsibility resting upon each and every one of us. Our Lord called His followers to service. "If any man will serve me, let him follow me." "Be ye doers of the word, not hearers only." We are saved to serve.

The Brotherhood rule of Service is "To make at least one earnest effort each week to lead some man nearer to Christ through His Church". This is a reasonable aim. It would seem to be the least that a Christian man should be content to undertake for his Lord and Saviour. In fact, the Brotherhood rule adds nothing to what is already implied in Baptismal and Confirmation vows; it simply supplies a definite and practical plan for carrying out these Christian obligations.

The second fundamental principle upon which the Brotherhood is based is that personal work is the most effective work. "One of the two that heard John speak and followed him was Andrew, Simon Peter's brother. He first findeth his own brother Simon and saith unto him, 'We have found . . . the Christ' . . . He brought him to Jesus."

Individual work for individuals is the simplest, surest and most fruitful method of spreading the Gospel and winning the world for Christ. Other methods of Christian service have their place and value, but nothing can take the place of personal work.

All of our Lord's apostles of whose call we have any record in Scripture were won by personal work, by individual invitation. If there were but a hundred Christians in the world today, and each one should this year win just one person to Christ; then next year each of the two hundred win one more, and so on, each year each one winning one, in only twenty-five years every human being in this world would be a Christian.

In a recent Brotherhood Convention address, Canon Shatford, of Montreal, said: "There is ample evidence of the possibility of saving the human race. There is nothing in history so wonderful as the spread of Christianity. In 1800 there were two hundred million Christians; today there are over six hundred millions; trebled in a single century, because the last century was missionary."

The third basic principle of the Brotherhood is that it is our Privilege and Duty to Pray for Others. "Pray for one another." There is an old and true saying "To pray is to labor". Sometimes our highest service and most fruitful work for Christ is through intercessory prayer. In 1 Samuel 12:23 we read, "God forbid that I should sin against the Lord in ceasing to pray for you". If we fail to pray for others we are not only failing our Christian duty to them, but we are also sinning against God Himself.

Our Lord prayed for Himself and His associates. He prayed for His disciples, both individually and collectively. He spent long hours in prayer, many times arising before day in order to have a quiet opportunity for prayer. Sometimes He spent the whole night in prayer.

St. Paul in nearly every one of his epistles speaks of praying for those to whom he is writing, and asks their prayers for him.

Early in life George Muller, of Bristol, England, began praying for five friends of his. After five years one of them was converted. Twelve years later two others followed. Twenty years more pased before the fourth one yielded; and six weeks after Muller's death the fifth one became a Christian, after Muller had prayed for him more than half a century.

Prayer links our impotence with God's omnipotence. The shortest way to the heart of another is via the throne of God.

> Pray for my soul. More things are wrought by prayer
> Than this world dreams of. Wherefore, let thy voice
> Rise like a fountain for me night and day.
> For what are men better than sheep or goats
> That nourish a blind life within the brain,
> If knowing God, they lift not hands in prayer
> Both for themselves and those who call them friend?
> For so the whole round world is every way
> Bound by gold chains about the feet of God."

The Brotherhood rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

How to Organize a Brotherhood Chapter.

The rector should call together by personal invitation, a few of his most earnest laymen, selected from all the various elements of the parish, explain the purpose and plan of the Brotherhood (using the "Handbook", which he has secured and read in advance' and make a direct appeal to them to undertake this worth-while work for God. After full discussion a tentative organization (known as a Probationary Chapter) may be formed by vote of those interested, either at this meeting or at a second meeting arranged for at this time. A Probationary Chapter simply agrees to give the Brotherhood a fair trial; it is not under obligation to continue. If at the end of two or three months the Probational Chapter decides to go on with the work, the National Office is notified and a Charter may be issued. But, if after giving it a fair trial, it is not desired to continue, there is no obligation to do so. Full information as to how to form the Probationary Chapter, officers, constitution, programs, and plans for work will be found in the "Handbook for Senior Chapters" (price 25 cents) to be secured from the National Office of the Brotherhood, 202 South Nineteenth Street, Philadelphia.

Activities of a Brotherhood Chapter.

To carry out the objectives of the Brotherhood as expressed in the Rules of Prayer and Service, each Chapter takes up whatever lines of corporate effort and helpful service that they, in conference with the rector, may find most needful and practicable. Typical activities are: Monthly Communion of the men of the parish, organization or promotion of a Men's Bible Class, formation of a Junior Brotherhood Chapter, ushering and hospitality at Church services, hotel work, mission work, lay-reading, Sunday-school teaching, jail and hospital work, distribution of reading matter, securing candidates for Baptism and Confirmation, inviting men to the Holy Communion and other Church services, calling on men in their homes, promoting family devotions, etc. The National Office will supply literature and advice concerning any work that Chapters desire to undertake.

Relation to Other Organizations.

The relation of the Brotherhood Chapter to other parish organizations is that of friendly cooperation and helpfulness. The harvest truly is plenteous and the laborers are few; no one organization can or should attempt to do all the work of the parish. Each has its own place and its own opportunity for service. A Men's Club and a Brotherhood Chapter do not conflict. Indeed, a Men's Club increases the need of the Chapter. The members of the latter will naturally be active members of the former, and will find in the larger inclusive organization, a fruitful field for their own more intensive work. On the other hand, a Chapter as an inner circle, will stabilize a Men's Club, prolong its life and increase its usefulness in the work of the parish.

In Conclusion.

Will you organize a Chapter of the Brotherhood of St. Andrew in your parish? Do not wait to get a large number; begin with a few, perhaps four or five. Others can be brought in later. "Where two or three are gathered together in My Name, there am I in the midst of them." Eternity alone can tell the result of faithful, prayerful, organized cooperation in personal service for Christ. Do not delay. Do not postpone this until "a more convenient season". "Yesterday is gone; tomorrow may never come; today is yours; DO IT NOW."

"Good helping me,
I will do my best
With what I have
Where I am
Today
For Jesus Christ."

Further information and material can be obtained from The Brotherhood of St. Andrew, Church House, 202 S. Nineteenth St., Philadelphia.

THE SPIRIT AND FIBRE OF THE CHRISTIAN MISSIONARY

By the Reverend Warren L. Botkin

Rector St. John's Memorial Church, Parsons, Kansas.

IT is the peculiar distinction of the Church to carry on the work of the Lord Jesus Christ; to unfold and carry out the plan of bringing the kingdoms of this world into the Kingdom of our God.

It is truly a stupendous undertaking, but it is not impossible, nor is the plan hopeless of fruition. The traveling soul may ask, "how long"? but believing Faith will answer, "how certain"!

If it was true for a time that "The Church was as lifeless as a painted picture", that time is gone; for the impetus given to Christian Missions through the Bishops' Crusade and the stirring appeal of its leaders to lay and clerical evangelism, has roused the Church from its lethargy to a keen sense of obligation and responsibility.

The great call of the Church today is to its man-power. The Cross must be lifted high, the good-news of redemption must be declared, the plan of salvation must be revealed, the power of Christ must be disclosed.

"Whom shall I send, and who will go for us?"

He needs to be a man with such a combination of virtues, qualities and training, such as no other business or profession even dreams of. He needs to be a man of vision and vigilance; a man of pioneer courage, intrepid faith and tireless energy; a man of singular patience, Christ-like sympathy and love. He must be a man of tact.

It is furthermore essential that he be an engineer of social reconstruction, to say nothing of an adaptability to every detail in human interest.

Who is sufficient for these things and who is able to do them Only he from whose heart the dross has been taken and the gold refined. Only he who heard the call early in life to prepare for it and went straight to his task with a burning heart. Only the man who can see the worth of a human soulw in the light of Calvary's Cross, and for conscience sake, seeks to affect a reconciliation. Only the man who sees his work as the stuff to try his soul upon, and who further sees it in the light, that it is God's work he is doing, who with diligence and deepest of consecration tries to emulate the life and labors of his Lord. These are the qualities that make victory incarnate in the man.

He must know himself, his capacities and limitations; he must know folks, know their needs, and how best to supply them. His mission is the cure of souls. He needs to have a fertile brain rooted in history and grounded in theology; he needs to know the Church and her Sacred Classics to be able to teach effectively; but above all, he needs to know Jesus Christ the Son of God.

In facing his task the true missionary will not depend upon any one virtue or quality to do his work. He must have more than a mere rapture and good intention; he must have a deep and abiding conviction, a capacity for isolation, fortitude, a sense of humor, an executive ability and an adaptability to emergencies and revolutionary ideas.

A still further emphasis is this: Faith works best with valiant service; love with sacrifice; hope with perseverance; charity with well-directed generosity, and men with God.

We need an actual and vital sense of the Unseen. We cannot say with Christ, "All that the Father hath given me, will come unto me", until we, like Christ, have risen in the early hours to commune with God, and learned His manner of giving them into our hands.

If the early disciples had need to be taught, "In patience ye shall win your souls", we, too, must understand that we enter into our greatest possibilities through patience, meditation, trust, faith, devotion and an utter abandonment to His will.

What great change has been authorized that we should consecrate less than our all, dedicate less than a whole life, or hope to see the full fruition of the divine plan, until we have "done all that is required of us"?

To substantiate this view in a most emphatic manner, we offer the words of our Blessed Lord when He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and thy neighbor as thyself".

Training is invaluable to the missionary, with special attention being paid to the nature of his particular calling, but it is the inner persuasive element that makes the life dominant and effective. To know Jesus Christ the Son of God, to follow Him in all His leadings, to emulate His earthly ministry, to worship Him in spirit and in truth, and to so live that others will be inspired to know the missionary's God: these are the prime requisites.

Anything less than a perfect ideal is too small to compel the attention of real men. To magnify or to excuse our imperfections is to thwart the cause we labor for. To make futile comparisons, or to compare our lives with the imperfect standards of others, is to do so at the expense of a greater usefulness. Simon Peter sank beneath the waves when he looked at his remarkable standing, but while he kept his faith and vision riveted upon the Sublime Christ, he was even as his Lord. In the same manner we need to keep our faith and vision riveted upon our Blessed Lord if we would meet successfully the task confronting us, and develop the highest type of spirit and fibre of a Christian missionary.

What Is A Modernist

The following definition of a Modernist taken from the Boston Transcript, could not be improved upon:

1. The Fundamentalist holds that the Bible is the Word of God; the Modernist holds that the Bible contains the Word of God.

2. The Fundamentalist holds that Jesus Christ was the Son of God in a sense in which no other is; the Modernist holds that Jesus Christ is a Son of God in the sense that all men are.

3. The Fundamentalist holds that the birth of Jesus Christ was supernatural; the Modernist holds that the birth of Jesus Christ was natural.

4. The Fundamentalist holds that the death of Jesus Christ was expiatory; the Modernist holds that the death of Jesus Christ was exemplary.

5. The Fundamentalist holds that man is the product of special creation; the Modernist holds that man is the product of evolution.

6. The Fundamentalist holds that man is a sinner, fallen from original righteousness, and apart from God's redeeming grace, hopelessly lost; the Modernist holds that man is the unfortunate victim of environment, but through self-culture can make good.

7. The Fundamentalist holds that man is justified by faith in the atoning blood of Christ. Result, supernatural regeneration from above. The Modernist holds that man is justified by works in following Christ's example. Result, natural development from within.—The Way of Faith.

A STATEMENT FROM THE CONTINENTAL MISSIONARY BISHOPS

At the meeting of the Council of Continental Missionary Bishops September 20 and 21 last, the matter of the article in The Churchman by the Rev. Irving St. John Tucker, "Massacring the Indians—1927", and an editorial, "Indian Superstition", were brought to the attention of the Council. A committee consisting of Bishops Burleson, Howden and Mitchell was appointed. This committee proposed the following resolution and statement:

"Whereas, There appeared in The Churchman, issue of July 2, an article entitled "Massacring the Indians—1927", which makes a violent attack upon the policies and motives of the Indian Bureau and Commissioner Burke, containing statements which we are convinced are erroneous or distorted; and,

"Whereas, In the same issue the editor of The Churchman, under the heading, 'Indian Superstition', seems to support this article, and closes by saying that 'Those who know the Indian intimately and who speak without prejudice or fear of discipline from "higher up" are at one in saying that the Indian will never give up his traditional religious rites';

"We, the Council of Missionary Bishops, whose jurisdictions include the large proportion of our Indian work, and also the special areas where it is alleged that these atrocities are being carried on, feel compelled to enter our earnest protest against the misrepresentation above recorded. It is most unfortunate that our Church people should be misled by one of our own journals as to the status of affairs in the Indian country, and the policies pursued by those in authority.

"In order that we may discharge what we feel to be our duty in this matter we append the following statement:

"The character and temper of the article in question, of which the Rev. Irving St. John Tucker is the author, are shown in its opening statement which is as follows:

" 'For sheer, cold-blooded, long-drawn-out horror, the massacre of the native Americans in the government school, as carried out by the Indian Bureau with the benevolent intention of assimilating their lands, has never been equalled since the days of Cromwell in Ireland.'

"Without doubt mistakes have been made in the exceedingly difficult and delicate problem of securing fair treatment for the Indians. Many of us have had occasion to enter protest against certain acts, and doubtless shall again; but, relying upon the experience and testimony of those among us who have intimate knowledge through many years of service, we desire to say very definitely that there is no adequate justification for the extravagant and outrageous assertions in this article.

"Further, one of our number, the Bishop of New Mexico, in whose jurisdiction the chief outrages are alleged to have taken place, testifies that the incidents cited have either been misunderstood or distorted; that in his frequent visits he has seen nothing to justify this attack, and that of his own knowledge the conditions among the Navajos are vastly better in every way than they were at the beginning of his episcopate, and that instead of any decrease the Navajo population has been steadily increasing. He says, 'The whole article is made up of half-truths, or conclusions based upon ignorance of the specific problems involved, which have been either misunderstood or, for some reason, distorted'.

"It is not our province to undertake a defense of the Indian Bureau, or the Commissioner, further than to say that in our judgment Commissioner Burke is laboring earnestly and conscientiously to defend and advance the interests of the Indian people, and we deeply regret that this attack should have been made upon his personal integrity and official administration.

"With regard to the closing paragraph of the editorial, that 'Those who know the Indian intimately, and who speak without prejudice or fear of discipline, are at one in saying, etc.', we could cite many who know the Indian intimately, by having given their lives to his service, who would say exactly the opposite. We know that they can and will give up their traditional religious rites; that they can and do become earnest and faithful Christians, setting a worthy example to their white brethren. To allege the contrary is to deny the whole basis of missionary enterprise, which we cannot believe the editor of The Churchman intended to do."

It was further:

"Resolved, That copies be sent to Commissioner Burke, the Church papers, The Spirit of Missions and the Department of Publicity of the National Council for whatever use they might desire to make of it and that the Secretary be instructed to sign the Resolutions with the name and title of each Bishop present."

The following were present:

The Rt. Rev. Messrs. Geo. A. Beecher, D. D., Western Nebraska; Louis C. Sanford, D. D., San Joaquin; John P. Tyler, D. D., North Dakota; Frederick B. Howden, D. D., New Mexico; Hugh L. Burleson, D. D., South Dakota; Wm. P. Remington, D. D., Eastern Oregon; Arthur W. Moulton, D. D., Utah; Wm. B. Roberts, D. D., South Dakota; Edward M. Cross, D. D., Spokane; E. C. Seaman, D. D., North Texas; Middleton S. Barnwell, D. D., Idaho; Walter Mitchell, Arizona, and the Rev. Thomas Casady, Bishop-elect of Oklahoma.

WALTER MITCHELL,
Secretary.

PLAIN BIBLE STUDIES

Prepared by J. T. Bougher.

Note: In this new series of studies effort will be made to set forth in brief form, wondrous things that God would have us know as told in His own eternal words.

Lesson No. 3.

Topic—The Wonderful Love of God.

(Read 1 John 4:7 to 21.)

1. He loves every believer.—John 3:16.
2. He first loved us.—Rom. 5:8; 1 John 4:19.
3. While we still knew Him not.—Eph. 2:4, 5.
4. He wants us to comprehend the extent of His love.—Eph. 3:18.
5. He loves us freely.—Hosea 14:4.
6. He loves as a father.—John 16:27.
7. He loved **"me"** and gave Himself for me.—Gal. 2:20.
8. His love made us citizens of Heaven.—Eph. 2:6.
9. His love washed us from our sins.—Rev. 1:5.
10. His love saved us.—Titus 3:4, 5.
11. Through His love we shall never perish.—John 3:16.
12. His love keeps us secure.—Rom. 8:37.
13. We cannot be separated from His love.—Rom. 8:38, 39.
14. It is an everlasting love.—Jer. 31:3.
15. His love will chasten if necessary.—Heb. 12.6.
16. The Heavenly Father loves every believer as His own Son.—John 17:23.

"Hereby perceive we the love of God, because He laid down His life for us.—1 John 4:16. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."—1 John 4:10.

What marvelous Grace; What love He bore;
That we might live,
And be with Him, forever more. —J. T. B.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

CLAIMS OF SCIENCE QUESTIONED.

Mr. Editor:

Re Mr. Morris' timely article in your issue of the twenty-fourth ult., perhaps as a follower of scientific progress since the age of twelve, when, with my school principal, I attended the same science night classes as he, and took the same examinations, I may be allowed to follow up his able article in a small way.

How does Sir Arthur Keith, President of the British Association for the Advance of Science, know that a million years ago, biological forces—and none other—**working on the lines of blind, incalculable chance** for untold millions of years before, implanted millions of designs and patterns in foetuses as numerous brought to being? that these **chance-begotten** designs were consistently making for upward progression till a million years ago, when primeval man emerged? Is he giving us fact or fancy?

Is he not attributing without proof millions of astounding miracles to **blind chance** far surpassing in magnitude, number, wonder and unaccountability any recorded in the —to him—foolish old Bible? Is all truth confined to the conclusions of five unaided, fallible human scribes? If man is the only designer working in the Universe of chance known to science, does he, too, design without foreknowledge or intention? If he be the product of chance himself, must not all his works be the product of chance which knows neither sequence nor coherence?

No wonder scientists require untold millions of years for these countless millions of **automatic, chance, miraculous** designs to evolve in orderly progression in untold millions of individuals. Has any mathematician ever proved that to be possible, let alone certain? Why don't scientists take the bull by the horns, and postulate an unlimited number of space-time Universes a la Einstein, in place of a few paltry hundred millions of years? The Old Book says, "Of making of books there is no end". Perhaps it meant theories.

The Relativity Universe is given as a hollow sphere three hundred million light-years in diameter, whose inner spherical surface is called a **"continuum,** and, marvelous to relate, this inside has no outside beyond! These desperate theories remind one of the exclamation of an eminent scientist when pestered with facts inconvenient for his theories: "Confound facts! Give me theories!"

For many years now, Monte Carlo gamblers have vainly tried to evolve a system or theory whereby to tell at which one out of a few numbers a lifeless wheel will stop when set spinning. If such a simple problem on the workings of chance cannot be solved, how shall scientific theorists—we will not say gamblers—succeed in solving the workings of a chance universe?

GEORGE NUTT.

Columbia Falls, Montana.

DESPISE NOT THE DAY OF SMALL THINGS.

Mr. Editor:

In 1882, there were in the Sunday School of Christ Church, Nelson County, Virginia, not more than about thirty scholars, not more than half of these were boys. Of this number four entered the ministry. All of them were blessed with fruitful ministries. I speak of the Ribbles (F. G., J. F. and W. Wallace) and W. A. R. Goodwin.

I write this statement not only because of the interesting fact, but more to encourage those who are engaged in work for the King and lose heart because they do not see the fruits of their service and prayers.

One of the chief hindrances to joy and success in their God-appointed work is a want of patience in anticipating results; specially is this true of those who have not, as yet, a background on which to draw.

Another example is furnished by the late Bishop Dudley. As I recall the statement made in an address or sermon in Richmond, it was in substance as follows. He was one of four boys in a class in St. Paul's Church; the teacher was an intelligent, devoted Christian woman. Time and again she became so discouraged that she sought to resign, in the hope that another could interest the restless boys. The sequel? Two of them became Bishops, a third a distinguished clergyman, and the fourth a prominent layman. "Ye have need of patience."—Senex.

J. W. WARE.

Orange, Va.

Christ Church

Alexandria, Virginia.

The land on which the Church was built was given by John Alexander of Stafford County, Va.

James Parsons drew plans and agreed to build church for £600 in 1767. Project being incomplete, John Carlysle undertook the same and completed the building for an additional £200 in 1773. In this year, James Wren, architect for Falls Church, was paid £8 for writing tablets on either side of pulpit, and it was in this year (1773) the Vestry formally accepted the building, the first minister being Townsend Dade, who served until 1778.

The Rev. David Griffith, an intimate friend of Washington, was the next minister and served until 1789. During his charge the Act of Incorporation of the Protestant Episcopal Church was passed by the General Assembly in 1784, and also the galleries were built and the grounds were inclosed about 1786.

In 1790 the Rev. Mr. Bryan, afterwards Lord Fairfax, Baron of Cameron, became minister. His successor, the Rev. Thomas Davis (1792-1811), conducted the funeral services of General Washington, December 16, 1799.

During the rectorship of Mr. Davis, George Washington Park Custis in 1804 presented a Bible to the Church, which is still a valued relic. First organ was installed in 1810.

Cut-glass chandelier under rear gallery, ordered from England, costing $140 and installed in 1818.

Tower completed and bell hung 1818.

For many years the church yard was used as the town burying ground regardless of creed until 1807 when burials were restricted to Church members.

Colonel Philip Marsteller, one of Washington's pall-bearers, is buried in yard. Grave unknown but supposed to be under sycamore tree near west gate. Tombstone of Colonel Charles Sims, another pall-bearer and friend of Washington, leans against each wall of building, but does not mark grave, which is unknown. He was one of the founders of the Society of the Cincinnati and Mayor of Alexandria, when the town was captured by the British in 1814.

The yard contains many interesting stones, the oldest of which is in memory of Isaac Pearce, who died in 1771.

The Rev. Mr. Meade was minister until 1813, when he was succeeded by the Rev. Oliver Norris, of Maryland, who served until 1825.

From 1825 until 1834 the changes in ministers were numerous when in 1834 the Rev. Charles B. Dana was called and served until 1860; he was succeeded by the Rev. Cornelius Walker, who at the breaking out of the War Between the States became chaplain in the Southern Army.

In 1861 Federal troops occupied the town and while other Churches were used as hospitals, Christ Church was used for Divine services, army chaplains filling the pulpit. During this transition period the original silver plate marking Washington's pew as well as the birth, marriage and death records from 1765 to 1860 disappeared and have never been found.

In 1866 the Church was restored to its old vestry and since that time its pulpit has been occupied by men of outstanding character, such as Bishop A. M. Randolph, Dr. Randolph H. McKim, Dr. Wm. M. Dame, Dr. Henderson Suter, Dr. Berryman Green, present Dean of the Virginia Theological Seminary, and our present rector, Dr. William Jackson Morton.

At the entrance of the church you will see the bronze tablet to the memory of Washington's pall-bearers given by the Mt. Vernon Chapter, D. A. R., in 1912.

Within the Church on the east wall hang two memorial tablets to Washington and Lee. It is but a step further to the pews once occupied by these two great men, whose lives were so closely connected with the old church, where Washington in his manhood worshipped and where Lee from boyhood attended and was confirmed.

The pipe organ, having approximately six thousand pipes, was a gift of the Carnegie Foundation. Built by Hilgreen, Lane & Co., at the cost of $11,000, complete.

Services are held each Sunday at eleven A. M. and eight P. M. All visitors are welcomed. All pews are free. Gates are closed Sundays except during the hours of worship.

The church is opened to tourists during the week days from nine A. M. to five P. M. from November 1 to March 31, and from nine A. M. to six P. M. from April 1 to October 31.

Church Intelligence

THE VIRGINIA CLERGY CONFERENCE.

Called by the Rev. B. D. Tucker, Jr., St. Paul's Church, Richmond, Va.

Tuesday, October 25.

Afternoon Session.

Address of welcome and plan and purpose of conference, the Rev. Beverley D. Tucker, Jr., D. D. "The Country Parish," paper by the Rev. Frederick D. Goodwin, rector, Cople, Lunenburg and North Farnham Parishes, Warsaw. Discussion, led by the Rev. Herbert N. Tucker, rector of St. Paul's Church, Suffolk. "The Town Parson," paper by the Rev. William A. Brown, D. D., rector St. John's Church, Portsmouth. Discussion, led by the Rev. W. H. Burkhardt, D. D., rector Grace and Holy Trinity Church, Richmond, and the Rev. John J. Gravatt, rector Trinity Church, Staunton. "The College Parson," paper by the Rev. Noble C. Powell, rector St. Paul's Memorial Church, University of Virginia. Discussion, led by the Rev. Churchill J. Gibson, D. D., rector, R. E. Lee Memorial Church, Lexington.

Evening Session.

"The Modern Use of the Bible," paper by the Rev. Thomas K. Nelson, D. D., professor of Old Testament language and literature, Virginia Theological Seminary. Discussion, led by the Rev. Norvell E. Wicker, rector, Epiphany Church, Danville; the Rev. W. H. Laird, assistant minister St. Paul's Church, Richmond, and the Rev. A. C. Tebeau, rector Monumental Church, Richmond.

Wednesday, October 26.

Morning Session.

Holy Communion. "The Interpretation of the Creeds," paper by the Rev. J. Lewis Gibbs, rector, Emmanuel Church, Staunton. Discussion, led by the Rev. Carleton Barnwell, rector St. Paul's Church, Lynchburg, and the Rev. Samuel B. Chilton, rector St. Paul's Parish, Hanover. "The Administration of the Lord's Supper or Holy Communion," paper by the Rev. W. A. R. Goodwin, D. D., rector Bruton Parish, Williamsburg. Discussion, led by the Rev. S. Roger Tyler, rector Trinity Church, Huntington, W. Va., and the Rev. Alfred Berkeley, rector St. John's Church, Roanoke. "The Church's Place in Community Activities," paper by the Rev. R. Cary Montague, D. D., Richmond. Discussion: "Public Education," the Rev. E. Ruffin Jones, rector of St. Andrew's Church, Norfolk; "Public Health," the Rev. Robert Nelson, rector Christ Church, Winchester; "Recreation and Amusements," the Rev. C. W. Sheerin, rector Trinity Church, Fredericksburg. Luncheon at St. Paul's Parish House. "The Protestant Episcopal Church in the United States of America," paper by the Rev. H. H. Covington, D. D., rector St. Paul's Church, Norfolk. Discussion, led by the Rev. W. E. Cox, rector Church of the Holy Comforter, Richmond, and the Rev. A. C. Zabriskie, instructor in Church history at the Virginia Theological Seminary.

Consecration of the Bishop of Oklahoma.

On Sunday morning, October 2, the Rev. Thomas Casady was consecrated Bishop of Oklahoma in All Saints' Church, Omaha, Nebraska, of which he had been rector for the past seven years.

The Rt. Rev. John Gardner Murray, D. D., Presiding Bishop, was consecrator, and the Rt. Rev. Theodore Nevin Morrison, D. D., Bishop of Iowa, and the Rt. Rev. Hugh Latimer Burleson, D. D., Bishop of South Dakota, were co-consecrators. The presenters were the Rt. Rev. Ernest Vincent Shayler, D. D., Bishop of Nebraska, and the Rt. Rev. Harry Sherman Longley, D. D., Bishop Coadjutor of Iowa. The Rt. Rev. Irving Peake Johnson, D. D., Bishop of Colorado, was the preacher. The Rt. Rev. W. Blair Roberts, D. D., Suffragan Bishop of South Dakota, read the epistle, and the Rt. Rev. George Allen Beecher, D. D., Bishop of Western Nebraska, the gospel. The Rt. Rev. Eugene Cecil Seaman, D. D., Bishop of North Texas, read the litany and suffrages, and the Rt. Rev. Frank Arthur McElwain, D. D., Bishop of Minnesota, the certificate of ordination. These with the Rt. Rev. Robert Herbert Mize, D. D., Bishop of Salina, all joined in the laying on of hands.

The attending presbyters were the Ven. Franklin Davis, Archdeacon of Western Oklahoma, and the Rev. Hugh Llwyd of Muskogee, Okla. The Very Rev. Stephen Essex McGinley, Dean of Trinity Cathedral, Omaha, was registrar; the Rev. Bertram L. Smith, rector of St. Barnabas', Omaha, master of ceremonies; and the Rev. Frederick D. Butler, of St. Paul, Minn.; the Rev. Arthur Edward Saunders, of Tulsa, Okla.; the Rev. John C. Donnell, of Okmulgee, and the Very Rev. Marmaduke Hare, D. D., of Davenport, Iowa, were marshals. The canonical testimonial was read by the Hon. Preston C. West, chancellor of the district of Oklahoma; and the consents of the standing committees by the Rev. Joseph Carden, of Ardmore, Okla.

Bishop Johnson, in his sermon, stressed the Catholic ideal, and said, in part:

"We come today to consecrate an overseer. Not the leader of a party, not merely the Bishop of Oklahoma, but an overseer of the flock of Christ, whether they will hear or whether they will forbear, to minister to all for whom Christ died, to minister to any who will accept our ministry, not to be ministered unto, but to minister. To set forth a great ideal, rather than a petty program. We are to represent the ideals of Christ."

Church Army Extension.

The Church Army has established a Training Centre at the Bishop Mc. Vickar House, 66 Benefit Street, Providence, R. I., where keen young American laymen may be trained for Lay Evangelism within the Protestant Episcopal Church of America.

The faculty is being chosen from clergy within easy reach of Providence, who will give instruction in such subjects as Prayer Book History, Church History, Study of Old and New Testament, Christian Evidences, etc.

The practical side of the training will be in the care of the Church Army.

The industrial parishes in and around Providence will form an excellent field for actual work each week-end.

The immediate need is that of suitable men for training. Candidates should be unmarried and between the ages of twenty and thirty, and of the highest type.

Clergy are asked to recommend keen men willing to sacrifice much for the sake of Evangelism in the Church.

Enquiries are invited. Application should be made to: Captain B. F. Mountford, Diocesan House, 416 Lafayette Street, New York, N. Y.

The Washington Cathedral Campaign.

Stimulation of the religious life of the whole country through far-reaching dissemination of Christian teachings is the purpose of a nation-wide campaign, recently announced, to raise ultimately $30,000,000 for the completion and adequate endowment of Washington Cathedral and its associated institutions.

General John J. Pershing will head the effort as chairman of the national committee, with George Wharton Pepper, former United States Senator from Pennsylvania, as executive chairman, and Secretary of the Treasury Andrew W. Mellon as treasurer. Associated with the Rt. Rev. James E. Freeman, Bishop of Washington, and other prominent clergymen, are other laymen on important national committees, including the following: George B. McClellan, former mayor of New York; Herbert L. Satterlee, of New York; F. Trubee Davison, Assistant Secretary of War; Ogden L. Mills, Assistant Secretary of the Treasury; William R. Castle, Jr., Assistant Secretary of State; Elliot H. Goodwin, former resident vice-president of the United States Chamber of Commerce; Mrs. Arthur Ryerson, of Chicago; Mrs. Charles W. Henry, of Philadelphia, and Mrs. Henry White, of New York.

For the present, it was stated after the autumn meeting of the Cathedral Chapter, campaign activities will be centered upon the raising of $6,800,000 needed to complete the next step in the Cathedral development program. This includes the construction of the choir, crossing, north and south transepts and north porch, with sufficient endowment to make these new units of the Cathedral effective for service.

The Treasurer's Statement.

You did keep us from paying a visit to the loan department of the bank on September 30, and we thank you for your help.

The October statement is not, however, as good as it might be. Receipts to date are $40,253.32 less than for the same period last year and only nineteen are in the honor column as compared with twenty-one a year ago. Four Missionary Districts—Porto Rico, Haiti, North Texas and Alaska—have already met their full yearly budget quota.

The worst factor in the situation is that with seventy-five per cent of the year elapsed, only forty-eight per cent of the budget quotas have been paid.

Our people have now returned from their vacations. Many of them have a package of over-due and unfilled duplex envelopes. **An unpaid pledge keeps many a person away from Church.**

Let's make a **real** effort to have all these back pledges paid by November 1. Get busy with your parish treasurers.

LEWIS B. FRANKLIN,
Treasurer.

Hobart College Opens With Record Registration.

The formal opening of the one hundred and sixth year of Hobart College, Geneva, N. Y., was held in St. John's Chapel, on September 21, with a total registration of three hundred and two students. This registration is a gain of forty-three over last year, and is the largest in the long history of the college.

The Rev. Irving A. McGrew has been appointed "Student Pastor" and "Assistant Chaplain". He reports that there are now twenty-six men in college who are studying for the ministry of the Episcopal Church and that one hundred and thirty of the men registered are Churchmen. Twenty-seven of our clergy influenced members of the new class to enter Hobart while thirteen others came because of the relation of the college to the Church. Sixty-eight freshmen gave the academic standing of the college as the reason for their coming to Hobart.

The Student Pator has arranged for meetings of the local clergy with the students of their denominations and he would be glad to hear from the rectors or parents of any of the men at Hobart.

The registration at William Smith College, Hobart's separate department for women is one hundred and fifty-eight.

Church Services in Hankow.

The English services at the Church of St. John the Evangelist, Hankow, were left to the care of our staff in January, when the English priest in charge (regularly employed by the congregation) was offered a place as locum tenens in the Diocese of Singapore. He expects to return in January. Bishop Holden who has carried on most helpfully in this charge has now left to find some way of returning to his Diocese of Kwangsi-Hunan. So Bishops Roots and Gilman have been holding two services a Sunday there, preaching to a church full of British sailors, with a few civilians, both British and American. American ships in port had, for some time, a chaplain on board who was most friendly with the Chinese clergy.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Church School Conference.

The annual dinner conference for rectors, officers and teachers of the Church Schools of Brooklyn and Queens, took place Tuesday evening, October 4, at St. Ann's Parish House, Brooklyn.

The speakers were the Rt. Rev. Frank W. Creighton, D. D., Missionary Bishop of Mexico; Mr. Lewis B. Franklin, and Miss Frances R. Edwards. An exhibition of hand-work, books, charts, etc., with a devotional service in the church made this a conference to be remembered. The hall was filled to its capacity, and a similar one for Nassau and Suffolk will be held in Garden City on October 17.

The Hospital Campaign.

The whole diocese is teeming with the tremendous undertaking of raising one million dollars for a new St. John's Hospital. All sorts and conditions of people are coming in on this campaign, Jew and Christian alike. A gentleman went into a little cigar store kept by a Jew; he had never been there before; he bought a few cigarettes, and just mentioned this work in which he is deeply interested; the Jew listened most attentively, and said: "I'll send you something." Two days later the gentleman received a check for seventy-five dollars from this man. On Friday, October 7, a dinner was given for the workers; speeches were made by General Wingate, Judge Callaghan, Postmaster Firmin and others.

A Young People's Fellowship Conference will be held October 21-23, at the Cathedral at Garden City, L. I. Bishop Stires will preach on Sunday, the twenty-third. An advisory council for this organization has been formed and on this there is a group of five clergymen.

M. E. S.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan

Opening of St. Mary's School, Raleigh, N. C.

A simple service with a talk of welcome by Bishop Cheshire marked the beginning of the eighty-sixth session of Saint Mary's School. In addition to the Bishop, the rector, the Rev. Warren W. Way, and the Rev. Messrs. Barber, Lane, Goold and Lackey of the local clergy were present in the chancel of the chapel.

The Bishop's address was largely of an historical nature. He explained that he was acting for the newly-appointed president of the Board of Trustees, Bishop Penick, who was not able to be present. In his name he extended a welcome to teachers and students. Bishop Cheshire declared that after Thirty years of service as President of the Board of Trustees he felt that the time had come for a change of responsibility to a younger man. He spoke of the great changes that had come about at Saint Mary's in these thirty years and sketched the work accomplished by the various rectors of the school during that time. He mentioned first Dr. Bennett Smedes, of blessed memory, who had inherited the school from his father and under whom the school had become the property of the Dioceses of North and South Carolina; of Dr. Bratton whose lovable personality renewed and kept alive the old spirit of St. Mary's; of Mr. DuBose who felt strongly the necessity of doing away with the debt incurred in the purchase of the school property and of his sincerity and faithfulness in the administration of the affairs of the school; of Dr. George W. Lay, as a wonderful organizer and a well-equipped school man who put the school upon a strong scholastic basis and with courageous determination undertook the difficult task of the erection of the Wing buildings; finally of the present rector, the Rev. Warren W. Way, and his plans for the further development of the school. Bishop Cheshire in closing alluded to the duty of the present faculty and student body in shouldering the heritage of the faithful laborers who have gone before.

Saint Mary's has this year a big enrollment of almost two hundred resident students, about half of whom are North Carolinians, the other half coming from eighteen other states. Extensive repairs and improvements in equipment have been made in the buildings and grounds during the summer. The outlook for the 1927-28 session is a bright one.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Woman's Auxiliary in Annual Session.

The Woman's Auxiliary in the Diocese had an interesting meeting in Emmanuel Church, Covington, October 4-6, 1927.

The program opened with Quiet Hour on Tuesday afternoon, conducted by the Rev. Dennis Whittle ,the new rector of Emmanuel.

Tuesday evening there was a mass meeting, at which the missionaries made addresses on the work and conditions at their respective stations. These speakers were Deaconess Maria P. Williams of Dante, Deaconess Blanche Adams of Keokee, Miss Mabel R. Mansfield of Grace House on the Mountain near St. Paul, Miss Caryetta L. Davis of St. Peter's-in-the-Mountains near Callaway in Franklin County, Miss Ora Harrison of St. John's-in-the-Mountains at Endicott, also in Franklin County; Miss Sallie Logan, who spent nine months at Splashdam in Dickenson County; Miss Ella Pier of Christ Mission in Amherst County; Mrs. William Wilkins, of the Missions in Wythe County, and Mr. John A. Wilson, Jr., of Trinity House at Richlands.

Wednesday morning Bishop Jett celebrated the Holy Communion, being assisted by the Rev. Mr. Whittle. This was followed by the business session, with Mrs. W. H. B. Loving, of Roanoke, President of the organization, in the chair. At this time the Bishop addressed the Auxiliary and Mrs. Loving delivered the annual address of the President. At the close of the Wednesday afternoon meeting the ladies were taken in cars for a visit to the Boys' Home, just outside of Covington.

The feature of the mass meeting on Wednesday evening was an interesting address by the Rev. Amos Goddard, Headmaster of St. John's School at Kiukiang, in the Missionary District of Anking, China.

On Thursday morning the Rev. Mr. Whittle celebrated Holy Communion, assisted by the Rev. H. H. Young, Dean of Associate Missions, after which the final business matters were transacted and the annual session was brought to a close.

Officers for the coming year were elected as follows:

Honorary President, Mrs. Robert Carter Jett, of Roanoke; President, Mrs. W. H. B. Loving, of Roanoke; First Vice-President, Mrs. John Ecker, of Lexington; Second Vice-President, Mrs. Philip C. Pendleton, of Clifton Forge; Secretary, Miss Julia P. Leache, of Roanoke; Treasurer, Mrs. Gordon H. Baker, of Roanoke; Supply Secretary, Mrs. Franklin Hanger, of Staunton; Secretary of Church Periodical Club, Miss Mary S. Bell ,of Lynchburg; Educational Secretary for James River Convocation, Mrs. Thos. D. Lewis, of Amherst; Educational Secretary for New River Convocation, Mrs. K. A. Grandstaff, of Bristol; Correspondent for the Southwestern Episcopalian, Mrs. John L. Sneed, of Pulaski.

The Custodian of the United Thank Offering is elected after each General Convention to serve three years. This officer is Mrs. W. E. Mingea, of Abingdon.

Mr. Guerry Assistant at St. John's, Roanoke.

As of September 15, the Rev. Sumner Guerry assumed his duties as assist-

ant to the Rev. Alfred R. Berkeley, rector of St. John's Church, Roanoke. Mr. Guerry, a son of the Rt. Rev. William A. Guerry, D. D., Bishop of South Carolina, is an alumnus of the University of the South and Virginia Seminary, having been ordained to the diaconate at the latter institution by Bishop Guerry in 1921. He then went as a missionary to China and was ordained priest by Bishop Graves in 1922. For five years he was in the Missionary District of Shanghai, for the greater part of this period being located at Yangchow.

Mr. Guerry was in the army during the World War and held a commission as First Lieutenant of Infantry at the time of the Armistice. His address is Box 1057, Roanoke, Virginia.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Meeting of The Woman's Auxiliary.

The first monthly meeting for the season of the Woman's Auxiliary of the Diocese of Washington, was held on Tuesday, October 4, at St. Barnabas' Church in Queen Anne Parish, Leland, Maryland. This was an all-day session and served to create new interest in the St. Barnabas' Branch, which has been more or less inactive in the past. The Rev. J. C. M. Shrewsbury, rector of Trinity Church, Upper Marlboro and acting minister of St. Barnabas', which has been without a rector since last spring, celebrated the Holy Communion at eleven o'clock. A business session followed the service, and was conducted by Mrs. Hind, Diocesan President, and this was followed by a box luncheon. Another business session which began at ten o'clock, concluded the day's program.

Cathedral Canons.

Bishop Freeman has announced the recent appointment of seven local clergymen as honorary canons of Washington Cathedral and believes that this will serve to link the Cathedral more firmly with the diocese in a close and continuing relationship. The new appointees are the Rev. Charles T. Warner, rector of St. Alban's Church; the Rev. George Fiske Dudley, D. D., rector of St. Stephen's Church; the Rev. Robert Johnston, D. D., rector of St. John's Church, Lafayette Square, and the Rev. Herbert Scott Smith, D. D., rector of St. Margaret's Church; the Rev. Ze Barney Phillips, D. D., rector of Epiphany Church, and the Rev. D. Wellington Curran, D. D., Executive Secretary of the Diocese of Washington.

A course of lecture-sermons on the great religions of the world which was given by Dr. Phillips, of Epiphany Church two years ago, will be repeated this year, beginning October 9, at the evening service.

Dr. Phillips' scholarly and attractive presentation of this series drew numbers of people to hear them two years ago and the course is being resumed now by Dr. Phillips, in response to many requests from people in and outside of the congregation of Epiphany Church.

The fall service for the presentation of the United Thank Offering of the Diocese of Washington will be held in the Church of the Ascension on October 23, at eight o'clock. It is expected that Bishop P. M. Rhinelander will make the address on that occasion.

Dr. Gayner Banks, head of the Society of the Nazarene, is holding a mission in Emmanuel Church, Anacostia, during the week of October 9. There are four services a day, beginning with a seven-thirty service of Holy Communion and ending with a large service in the evening at eight o'clock.

The French services, which were held during Lent last year at St. John's Church, will be held again during the coming season, on Sunday afternoons at four o'clock. The entire service of evening prayer, hymns and sermon will be given in French and is being planned in response to requests from a number of French people in Washington who attended the services last year.

The Rev. Earle G. Lier has been taken on the staff of Epiphany Church to be in charge of the work at Epiphany Chapel and will, with Mrs. Lier, be in residence in the parish house of the chapel, within a few weeks.

Mr. Lier is a graduate of the Princeton Theological Seminary and was ordained to the diaconate by Bishop Freeman last autumn, and will be advanced to the priesthood soon. Mr. Lier is doing some post-graduate work at the Virginia Theological Seminary and has already begun his work at the chapel.

M. M. W.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

Emmanuel Church, Middleburg.

On Sunday, October 2, the new chancel and pipe organ in Emmanuel Church, together with many other gifts, were dedicated by the rector, the Rev. D. Campbell Mayers. This ivy-clad brick building was erected in 1842, and later on was enlarged by the addition of a frame chancel and vestry room. In the process of time the church had fallen into considerable disrepair. In 1926, Mr. and Mrs. Tom Davis, of New York, presented a pipe organ to the congregation and its acceptance necessitated an addition to the church. Plans for renovating and enlarging the building with a brick addition were accepted by the vestry and building committee, and for the past six months the work has been going on under the immediate supervision of the rector. The addition provides for an organ chamber to the left and an alcove to the right; a recessed chancel with the rector's room to the left and a room for the altar guild to the right, with a stairway leading to a commodious room, to be used for the Church School, Auxiliary, and other parish activities.

The interior of the church is finished in the Colonial style, with certain modifications. The building is heated by steam, and the illumination with electricity is especially pleasing; the only lighting fixtures that are visible are an antique crystal chandelier and the sanctuary light to match. The other lights concealed behind the arches, give a soft golden glow. The organ was built by Mr. Moller and is very satisfactory and possesses an exceptionally sweet tone. The chancel furniture is of black walnut, many pieces being memorials.

A splendid pair of box-wood trees have been planted at the front door and add much to the dignity of the edifice. The grounds have been graded and terraced, and a pair of brick pillars with old iron gates have been erected at the entrance. The aim of the building committee was to alter the appearance of the building as little as possible, and on approaching the building no one would suspect that such extensive changes had been made.

With the rehabilitation of the old rectory six years ago, when it was put into perfect repair, the Middleburg congregation now has a plant which is a credit to the parish and the diocese.

This church has as a part of its congregation the girls from the Foxcroft School who attend the services three Sundays in each month, and generously support the work of the parish. Each year a number of girls are presented for Confirmation.

The church was crowded beyond its capacity at the service of dedication. Letters were read from the Bishop of the diocese, and from Bishop Darst, a former rector, and from others. The Rev. T. D. Harari, friend and neighbor of the rector, was present and made a short address of felicitation, and sang the Twenty-third Psalm in Arabic, playing his own accompaniment on the organ. He also assisted at the celebration of the Holy Communion.

M.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Annual Meeting of The Brotherhood of St. Andrew.

The annual meeting of the New York Diocesan Assembly of The Brotherhood of St. Andrew, was held on Saturday, October 1, at Christ Church, Bronxville, President Harry E. Hanhausen, conducting the business session.

After the business session the General Secretary, Leon C. Palmer, spoke on "Practical Methods of Personal Evangelism for Laymen". At Evening Prayer the sermon was preached by the Very Rev. H. C. Robbins, Dean of the Cathedral of St. John the Divine.

The service was followed by a fellowship supper with brief talks by the rector and Captain B. F. Mountford of the Church Army, who announced that he was joining a Chapter of The Brotherhood of St. Andrew and wanted to be received as a Brotherhood man.

WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt Rev. D. L. Ferris, D. D., Coadjutor.

Lay Cornerstone of New Parish House.

On Saturday, September 24, the cornerstone of the Parish House of All Saints' Mission, Irondequoit, was laid by the Rt. Rev. David L. Ferris, D. D., Bishop Coadjutor of the Diocese, assisted by the Rev. Francis A. Ransom, rector of St. James' Church, in the presence of a large gathering.

This service made one realize what has been accomplished in so short a time. On November 1, 1925, All Saints' Day (from which this church derives its name) services were held for the first time in the Masonic Temple on St. Paul Boulevard; and it is gratifying to know that the new parish house will be ready for occupancy All Saints' Day, 1927.

The site of the building is a beautiful spot at the corner of Chestnut Hill Drive and Winona Boulevard, and is

the gift of Messrs. Silas and Walter S. Colt. The town of Irondequoit adjoins the city of Rochester on the east side of the Genesee River, immediately north of the city. The steady increase in attendance and interest proves that All Saints' Mission fills a definite want in this rapidly developing section.

Funeral of Rector's Wife.

Funeral services for Mrs. Blaine Campbell Davis, wife of the Rev. William L. Davis, rector of Christ Episcopal Church, Pittsford, who died in Rochester, on September 27, were held Friday afternoon at Christ Church. The officiating clergymen were the Rt. Rev. David L. Ferris, D. D., and the Rev. L. G. Morris, D. D., rector of Christ Church, Rochester.

Mrs. Davis was the oldest child of the late Mr. and Mrs. Rufus Putnam Campbell, of Williamstown, West Virginia, and was born there on September 27, 1872. She lived there until her marriage to the Rev. William L. Davis, of Rochester, in 1896, who later was archdeacon of Rochester seventeen years.

Seven years ago on November 1, Mr. and Mrs. Davis came to Pittsford, where Mr. Davis assumed his duties as rector. Mrs. Davis was always identified actively with religious work, and for years conducted a large Bible class in Christ Church, Rochester, and continued her interest and work in Pittsford.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Annual Clergy Conference.

Preparation for the fall activities in the Diocese of Georgia has started earlier this year with the annual clergy conference held the first part of October instead of November, when it is usually held. The Rev. Charles H. Lee, D. D., of St. Simon's Island, Executive Secretary of the Field Department, who was appointed last May on the resignation of Miss Edith D. Johnston, who held the office for six years, arranged the conference, which was held at St. John's Church, Savannah, October 4 and 5. All of the clergy were present except two, making sixteen white and four colored, and seventeen white and four colored delegates were present, besides a number of local communicants who also attended. The conference was one of the best ever held in that there was more lively discussion and exchange of methods than heretofore.

The Rev. John M. B. Gill, rector of St. Paul's Church, Petersburg, formerly a missionary to China, who represented the National Council, was the only outside speaker. Mr. Gill gave the address at the opening service on Tuesday evening, and spoke once at the conference the following day on the General Church Program. The other speakers on the program were the diocesan clergy who spoke on assigned topics on methods. The Bishop of the diocese presided and gave the address at the celebration of the Holy Communion on Wednesday morning.

The Diocese of Georgia has always paid its budget quota, and there was evidenced at this conference a desire to pay the quota in full next year. The rectors of the large parishes that have met their entire quota, thus paying the bills of those which have not paid their budget quota even, made an earnest plea to the representatives of the delinquent parishes to do this much in the way of progressive work in the coming year.

E. D. J.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

Laying of the Cornerstone of St.-Mark's-On-the-Hill, Pikesville.

The cornerstone of the new Church of St.-Mark's-on-the-Hill, the Rev. Roger Walke, rector, was laid amid impressive ceremonies on Sunday, September 25, by the Bishop of Maryland. The church will be of native stone, harmonizing with the parish house, which was newly erected and completely equipped. The plans of the architects, Messrs. Taylor and Fisher, called for a cloister connecting the church and parish house, and a massive tower dominating the group, giving the whole, with its situation on a hill surrounded by splendid trees, the old world atmosphere of an English country church. The tower and cloister are to be built later.

St.-Mark's-on-the-Hill has made a remarkable growth. Eight years ago the property consisted of one acre of land on which stood a small frame church and frame rectory. Today there are three acres of land, a handsome rectory, a complete parish house, and the church in process of erection. When the church is completed next spring the property will have risen in value from $20,000 to about $150,000.

Bishop Murray took occasion to say at the time of the laying of the cornerstone that not only had this congregation done great things for the parish, but that during his entire episcopate he had never asked anything of St.-Mark's-on-the-Hill for the diocese or the General Church without having his request fully met. A rough estimate shows that during the last eight years some $40,000 has been given to Church objects entirely outside of the parish. The best thing about it all is that all members work and give as they are able. Neither Parish, Diocesan, nor National Church contributions represent a few gifts, but the multiplied gifts of all the two hundred men, women and children who compose the congregation of St.-Mark's-on-the-Hill.

J. A. M.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

A Notable Achievement.

The Rev. C. Henckell, rector of Grace Church, Birmingham, celebrated in a happy manner the ninth anniversary of his rectorate. After four years of building, overcoming seemingly insuperable obstacles, on the evening of the Sixteenth Sunday after Trinity Dr. Henckell and his congregation had the joy of seeing the new church building formally opened. Bishop Coadjutor McDowell was in charge of the service. With him in the chancel, beside the rector, were the Rev. Messrs. Chas. Clingman, Oscar deW. Randolph, V. C. McMaster, Edmonds Bennett and G. W. Ribble, all of the Birmingham District. The Bishop preached on the miracles of faith, as illustrated by Dr. Henckell's remarkable achievement under God.

The gift of a handsome U. S. flag, was blessed by the Bishop at this service. He also presented to Dr. Henckell a well-filled purse, as a personal gift from his fellow clergy of the district, with the request that he use it in taking a well-deserved vacation.

The building of this handsome stone church is of the romance of religion. Backed by a small congregation, composed of people of moderate means, with no funds in sight, and even in the face of opposition, the rector undertook to build. The first notice to the public was a single wagon load of stone that was one day dumped on the lot, on top of which was placed a small U. S. flag. Gradually other material followed, gifts of those who caught the rector's spirit. The cornerstone was laid in July, 1924. The imagination of the neighborhood was arrested. Gifts flowed in from men of all faiths, even Roman Catholics and Jews, as well as from men of no declared faith. The steel girders of the roof were given by the Men's Club of the Church of the Advent. Floor joists were bought for $1.60 by individuals wishing to help, etc.

The windows were all given as memorials, one of them being to Edith Cavell, martyr of the great war. One good woman, now deceased, had hidden $1,000 in a flower pit for safe-keeping, and had forgotten its hiding place. She found it after many months in a badly decayed condition. She presented it to the rector for the building fund. It was forwarded to Washington, and in return $990 were received. When the donor died she willed an additional $500 to the building fund.

In the steeple is a mellow old bell of honorable history, the gift of Gen. Joseph F. Johnson. For a long while, as it lay on the ground until it could be hung, passing school children, ignorant of that history, cast stones at it to hear its sonorous tones.

The pay-as-you-go plan has been followed throughout. The church still lacks ceiling and a heating plant. When these are added it will be ready for consecration.

G. W. R.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

Diocesan Conference.

The first conference of clergy and laity in the diocese was held in Little Rock, Ark., October 4 and 5.

The first day's conference was held in Christ Church, the Rev. W. P. Witsell, D. D., rector, the program being as follows:

7:30 A. M.—Holy Communion, celebrant, the Rt. Rev. Edwin Warren Saphore, D. D.

9:15 to 12:30 A. M.—General Church Program—Dr. Loaring Clark.

2:30 to 4:30 P. M.—Executive Council—T. E. Wood, Active Chairman.

8:00 P. M.—"A Priest in the Church of God"—Dr. Loaring Clark.

The conference on the second day was held in Trinity Cathedral, the Rev. John Williamson, Dean, with the following program:

7:30 A. M.—Holy Communion, Celebrant, Dr. Witsell and Dean Williamson.

9:15 A. M.—Diocesan Plans and Every Member Canvass—The Rev. Samuel H. Rainey, rector St. Mary's Church, El Dorado, Ark.

11:15 A. M.—Summing Up—The Rev. W. P. Witsell, D. D., Representative of the National Council.

2:30 P. M.—Woman's Auxiliary—Mrs. A. N. Tanner, Helena, President.

8:00 P. M.—Dr. Loaring Clark.

Representatives from every parish in the diocese, with but three exceptions, were in attendance and the conference was fraught with intensive interest and consecrated zeal. The conference will become an annual event in this diocese. The hearts of those in attendance were much cheered by a message from the bedside of the Rt. Rev. James R. Winchester, who has just undergone a serious operation at Rochester, Minn., to the effect that he had stood the operation well and was resting easy.

Dr. Clark will hold conferences of two days in several of the parishes of the diocese the present month and his messages are awakening Churchmen to the necessity for organization in the work of the Every Member Canvass to be conducted in November.

T. E. W.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Lay Cornerstone For New Church.

Trinity Church, Monessen, the Rev. Bernard C. Newman, rector, laid the cornerstone for the new church and parish house on Saturday afternoon, October 8. The Rt. Rev. Alexander Mann, officiated, with the cooperation of the Rt. Worshipful Grand Master of the Grand Lodge of Pennsylvania, Free and Accepted Masons, and the local chapter.

The new church plant is a decided improvement over the old church site, and although the parish house will not be completed at present, represent an investment of $65,000.

Noon Day Services.

The Rev. P. G. Kammerer, Ph. D., rector of Trinity Church, Pittsburgh, has announced that at the noonday services on Wednesdays, the speakers will be a representative group of ministers from other denominations. The services are broadcast and will permit many of the radio congregations to hear pastors from all denominations give their messages from the pulpit of Old Trinity.

Change in the Hour of the Evening Service at Calvary Church.

Beginning with the first Sunday in October, the rector of Calvary Church, Pittsburgh, has changed the time of the Sunday evening services from a quarter before eight to seven o'clock for the entire month. This is being done in order to avail himself of the opportunity to broadcast the services through the Westinghouse Electric and Manufacturing Company. This company, as many know, is part af a wider circuit of radio broadcasting. The former hours of broadcasting church services on Sunday night has been taken over by the entire circuit for other purposes. At the present time the earlier hour from seven to eight is still open for the use of KDKA. Through the generous interest and cooperation of Mr. H. P. Davis and other officials of the Westinghouse Company, this hour may be used for the broadcasting of Calvary's service. With the almost universal interest in radio and the advantage of a Sunday night opportunity, it has seemed good to Dr. van Etten, the rector, after consulting the vestry, to make a trial of this opportunity at least for the Sunday nights of October.

The Home Committee of the Department of Religious Education under the direction of Mr. Harvey Smith is making an effort with the aid of the clergy of the diocese and the several newspapers to compile a list of isolated communicants in order to send them religious material and other periodicals that will keep them in touch with the progress of the work of the Church.

D. L. P.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

The Centennial Endowment Fund.

One million dollars is the goal set by Bishop Page for the Centennial Endowment Fund for the Diocese of Michigan, the campaign for which will be conducted November 11-23. The object of the fund is to provide, through the annual interest, for several of the outstanding needs of the Diocese. Sixty-five per cent will be used for physical equipment, especially in needy parishes of the Diocesan Mission Field; ten per cent for extension work in the University of Michigan, where there are some eight hundred Episcopal students; ten per cent for the increase of the Episcopal Fund; ten per cent for the Bishop's discretionary fund; and five per cent for a Poor and Indigent Fund. A small group of laymen have underwritten the entire cost of the campaign. The mechanics will be administered by the firm of Wells, Ward, Dreshman and Gates. The executive committee consists of the Bishop and Messrs. Wm. T. Barbour, Chas. M. Rochm, Sidney T. Miller, Elliott S. Nicholls, Frank W. Blair, Fred L. Wardell, Matthew B. Whittlesey, G. Ogden Ellis, C. R. Wells, John A. Fry, Revs. R. W. Woodroofe and John Dysart.

Diocesan Normal Schools.

Under the leadership of Mr. E. E. Piper, Superintendent of Religious Education for the Diocese of Michigan, the diocese this year will be served by four flourishing Normal Schools at strategic points—Port Huron, serving the "Thumb" District; Bay City, serving the Saginaw Valley; Flint, serving Lower Michigan; and Detroit, serving the metropolitan area. In these, close to five hundred Church School teachers of the diocese meet each month for training in the various departments of religious pedagogy.

A new parish house has been opened by St. Matthew's Church, Detroit, the Rev. E. W. Daniel, rector. The building, designed by Lancelot Sukert, contains living apartments for the rector, as well as a large dining-room and kitchen, offices, auditorium-gymnasium and ample accommodations for the Church School.

Ground was broken for a new church for St. Columba's, Detroit, Sunday, September 4.

McE.

Camp Frisbie.

Nearly four hundred boys, from forty different parishes and missions, were at Camp Frisbie, the boys' camp for the Dioceses of Michigan during July and August, 1927. Sixty-four of these were boys of high-school age attending an older boys' conference with a special vocational emphasis given by Mr. A. C. Crockett, Vocational Psychologist of the Detroit Board of Education. A feature of the earlier summer activities was the dedication of the Frisbie Memorial Chapel, the gift of Mrs. Henry Ford. A log building, sixty by twenty-six feet, with sacristy twenty by twenty, seating one hundred and sixty people,, it was designed by Lancelot Sukert to represent the type of Church structure in which our fathers of one hundred years ago were wont to worship. Mr. and Mrs. Ford attended the services of consecration, at which the music was furnished by the choir of St. Paul's Cathedral, Detroit.

During the summer the choir and sanctuary of the Church of the Messiah, Detroit, were dismantled, and a beautiful tile pavement was laid. New sedilia, organ front and panelling were also installed. This represents the completion of a scheme started many years ago.

Miss Joan Grassly, a graduate of Goucher College and Master of Religious Education (Hartford), has accepted the position of Director of Religious Education at St. Paul's Church, Lansing, the Rev. Eric L. Tasman, rector.

McE.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Clergy Conference.

A clergy conference was held at Wrightsville Beach, near Wilmington, N. C., September 21, 22 and 23. On the first day, the Rev. Dr. W. H. Milton, rector of St. James' Church, Wilmington, lectured on the subject of the ministry; on the second day, the Rev. Walter R. Noe, Executive Secretary of the Diocese of East Carolina, spoke on the Church's Program and fall work; and the last day was used by Bishop Darst to discuss the plans for the "follow-up" of the Bishops' Crusade. Besides the above leaders, the Rev. Robert B. Drane, D. D., of Edenton, and the Rev. H. D. Cone, of Clinton, conducted devotions. The conference was well attended, and pronounced a success by all. Comfortable quarters were had in the Holiday House, which is owned by the diocese.

East Carolina is already planning to conduct preaching missions and conferences on evangelism in every place possible during the next Lenten season.

"Home Coming Day" at Historic Old Church.

Fifteen hundred people attended the annual Home Coming at old St. John's Church, Pitt County, North Carolina, September 11. The address of welcome was given by Dr. W. W. Dawson, of Grifton; the response by the Hon. F. C. Harding, of Greenville; and the Holy Communion was celebrated by the rector, the Rev. G. F. Cameron. The sermon was preached by the Rev. Harvey A. Cox, of Newport News, Va.

A picnic dinner was served in the oak grove in front of the church. The afternoon meeting was one of the best of the day. Short talks were made concerning the influence that St. John's Church has exerted upon the community and the surrounding country. The meeting authorized the rector to appoint a committee to formulate plans to beautify the grounds and preserve the old church. Those in charge hope to make old St. John's Church the standard for rural churches. It is already a community affair, as many as five different denominations compose its Church School.

Family Department

October.

1. Saturday.
2. Sixteenth Sunday after Trinity.
16. Eighteenth Sunday after Trinity.
9. Seventeenth Sunday after Trinity.
18. Tuesday, S. Luke.
23. Nineteenth Sunday after Trinity.
28. Friday, SS. Simon and Jude.
30. Twentieth Sunday after Trinity.
31. Monday.

Collect for Eighteenth Sunday After Trinity.

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow Thee, the only God, through Jesus Christ Our Lord. Amen.

Collect for St. Luke's Day.

Almighty God, Who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please Thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son, Jesus Christ Our Lord. Amen.

Who Are the Blind?

Who are the blind?
The Homers, Miltons, and their kind
In darkness sealed,
Who sense the lyric truth concealed
And beauty furled
Within the wrappings of the world?
Or we with eyes,
Who see but stuff of weight and size?
Who are the blind?

Who are the blind?
The beggars by the road who find
The golden light,
Because they know their hapless plight,
And beg and pray,
As Bartimaeus did that day?
Or we, indeed,
Sight dazzled, with no sense of need?
Who are the blind?

Who are the blind?
The dark of eye? The dark of mind?
The dark of soul?
There is the blindness of the mole
With covered eyes,
And of the staring moth that flies
Into the flame.
No light, misuse, are much the same.
Who is not blind?

—John Calvin McCoy, in The Presbyterian Advance.

Judge Not.

There is no sin in the whole category of sins to which we are all so liable, even the best of us, as this sin of judging others. Jesus knew well enough the need to give warning regarding this tendency. He knew that within men and women is a little imp of depreciation of others and that, alas, seems only too often to find food for unfortunate judgments in the actions of men. So in this wonderful Sermon on the Mount, the sermon of all sermons that men admire without trying to practice, Jesus takes us to task and says, "Judge not, that ye be not judged".

The experience of mankind throughout the ages has been that the warning is sadly needed. Even some of the saintliest of men have felt with confusion and shame their own shortcomings in this regard. Let us hear two of them. F. D. Maurice always declared he dreaded a tendency to judge the lives of others. "Of all spirits," he writes to his mother, "I believe the spirit of judging is the worst and it has had the rule of me I cannot tell how long and how dreadfully". The great theologian, Godet, wrote in his journal at the time he was nineteen years old, "How difficult it is not to judge. That is perhaps the reef that lies nearest to the haven, the rock on which the best and holiest strike. They judge"!

The Gospel of Luke expands the text, "Judge not, that ye be not judged; condemn not, that ye be not condemned; forgive, and ye shall be forgiven." The true idea of the teaching of Jesus is brought out by the expansion. It is not that Jesus would object to our fair and proper estimating of our fellows. That is often both necessary and inevitable. In any case of competing interests, in any selection of men and women for positions of power and influence, a certain amount of estimating must be done. It is then only weakness to forbear to take the most careful and accurate estimate of a person's worth and ability. Jesus recognizes that times will come when we shall have to take stock of each other. He gives us a rule to guide us in that estimate. "By their fruits ye shall know them." Men and women themselves provide the material for our judgment. By their own actions they judge themselves.

The factor about which our Lord would be anxious is the spirit and attitude we adopt toward others. Do we rush into the opportunity to condemn others, feeling a secret satisfaction that we are not as others are? Which are we more careful about, the welfare of others or our practice and pleasure of judging? What is our motive? Are we seeking the help or the hurt of others, or are we even being thoughtless and foolish, without stopping to reckon the consequences of our judgments? Such are some of the questions that I believe that Jesus would have us put to ourselves on this difficult and very important and practical subject.

The one thing for which Jesus had no place in His scheme of things was the censorious spirit, the spirit of captious criticism that seems unable to forbear to seize, or even to create, opportunity to condemn the actions of others. This spirit is the very opposite to fairness and forbearance. Jesus looks for the spirit in us all that allows for human frailty, as He did Himself. He warns us against a readiness to condemn others and declares that this sort of thing has a reflex action: "With what measure ye mete it shall be measured to you again." Even on the ground of a hgher selfishness,i He admonishes us to be careful. He really wishes us to guard against a bitter, harsh, censorious spirit because we are disciples of His and ought to seek to have His spirit. No person can study carefully the practice of Jesus and not see that He desires kindly judgment and not harsh condemnation. There is nothing more unlovely and contrary to His spirit than a self-righteous attitude in life, and woe betide us if we have it!

There are reasons which ought to be sufficient for all of us to refrain from unkind and unfair criticism of the lives of others. I would that we wrote these reasons upon the tablets of memory that in future days they may act as a check upon unconsidered and irresponsible condemnation of others. The first and most obvious of these reasons is "Remember your own resisted". Burns knew the truth of that which he sang. He had indeed learned in suffering what he taught in song. He knew the moral scale of humanity, its sharps and flats, its glories and its tragedies. So easily we forget all this and rush into judgment.

One of the weightiest reasons for restraint is that the **censorious spirit is contrary to love.** The real condemnation of harsh judgment is that the one who criticizes is simply thinking of his or her own satisfaction and is not trying to help the wrong-doer. We simply must, as professed followers of Christ, watch against enjoying the spectacle of another's fall. There can be nothing more deadly than that. We ought to feel the need for tears for the sins of others. That is a mark of the following of our Lord. For we are linked together. The sin of others is our sin. Jesus acted as if He believed that and so He took upon Himself our sins and carried our sorrows. With His stripes we are healed. So must we deal with our fellows, in that spirit of redemptive helpfulness and not in the attitude of a supercilious condemnation of their follies.

Some one has said, "The glory of Christianity is that it conquers by forgiveness". While we were sinners, we were reconciled to God by the life and teachings and death of His Son. That is the treatment that has been accorded by the Father of all men to our sins —and that is the treatment we must pass on to others!—Rev. H. D. Ranns, in The New Outlook.

Juan Collects a Bill.

(Bishop Creighton Sends a Little Local Color.)

Juan is a Spaniard, hard working, frugal and polite, who is "dueno" of the grocery and wine store just across the street from our house. He is short, stocky and agile. His eyes flash when he talks and his smile is beguiling. But Juan didn't smile yesterday. He was collecting a bill.

It was almost time for my Confirmation class from Hooker School to come for their instruction and I was thinking over my lecture. It is hard to think, however, when there is a disturbing chorus of excited voices in the street just below the study window; so I gave it up and went out on the terraza to see what it was all about. It was simply Juan collecting a bill from our Mexican neighbors.

He was shouting at the top of his lungs and gesticulating with all the energy of one of Don Quixote's windmills. So were our neighbors, all of them—the gentleman of the house, his wife, their criadas and, I think, several of their relations.

Quite a crowd had gathered and, encouraged by the audience, the debaters, sad to relate, came to blows. Not that the blows hit any one, but still they were struck. I am inclined to think that accuracy was not exactly desired. The torrent of words never ceased, however breathless the combatants became.

Juan was very much in the minority and at a disadvantage because the women folks and criadas kept pulling him away from their champion, the debtor. However, Juan was full of fight and always went back. A favorite gesture which became quite popular before the melee was over, was a wild slap into space and then a grab at coat lapels and a vigorous and vicious shaking.

How long this battle might have continued I do not know, but while it was at its very worst and the air was being soundly slapped amid terrific outcries, some one discovered a boy with an automobile tire which was promptly confiscated and forced between the combatants, much to their surprise and distress. Who can fight manfully with a big auto tire held menacingly between champions of virtue and debt?

The debtor's wife grabbed her husband in the very moment of his contemplation of this horrid interruption and shoved him into the house and then planting herself defiantly in front of him, she gave Juan a mean look of contempt.

I knew the fight was over and it was, with the exception of the one blow which landed. The impatient husband stuck his head out to shout one last imprecation at the distressed Juan, an imprecation which was lost in a gurgling choke as the protecting wife reached back gracefully with her elbow and brought it in violent contact with the Adam's apple of her spouse.

For a few minutes the street was quiet. Then Juan, resourceful Juan, persistent Juan, came back with two tecnicos. And the argument started afresh. A great crowd gathered. The windows and roofs were filled with an eager audience, autos and camiones stopped that the passengers might see, too. Then came two gendarmes running with their short muskets in their hands. The crowd was dispersed, all concerned were arrested, and the last we saw of the attempt of Juan to collect his bill, was several autos full of people on their way to headquarters to "tell it to the judge".

St. Luke—The Beloved Physician.

By Myrtle Humphreys.

St. Luke was a doctor and was evidently very gentle and compassionate, as he is called "the beloved physician". He was also an artist, and is thought to have been converted under the teaching of St. Paul. His home city was Antioch.

Apparently he was not an eye-witnes of our Lord's life, although this is not definitely known: but he gathered information from the apostles and wrote it all down systematically. He wrote the Acts of the Apostles and the Gospel according to St. Luke: and in the latter, he gives more information concerning the infancy and childhood of our Lord than any of the other gospel writers. Many have wondered how he knew so much about this part of our Saviour's life, but there is reason to believe that he was acquainted with the Blessed Virgin during her latter days; and owing to the fact that he was a doctor, she told him many things which she would not have told any one else.

Because St. Luke was kind to the sick, our Church names many of her hospitals in his honor. We have a large hospital in New York City, another in China, and still another in Japan; bearing the honored name of St. Luke.

St. Paul is thought to have suffered much ill health, and it may have been partly for this reason that St. Luke went with him on so many of his missionary journeys. No doubt it was a great comfort to St. Paul to have a doctor with him, especially one of so cheerful a temperament as St. Luke.

He was with St. Paul during the voyage to Rome when they endured so much hardship and suffering, and were finally shipwrecked and cast among barbarous people on the island of Melita.

When St. Paul lay in a dungeon at Rome, knowing he had only a short time to live, he wrote: "Only Luke is with me." Every one else had forsaken him, but Luke remained faithful until the end when St. Paul was led forth to die for our Lord.

Tradition says St. Luke died a martyr when he was very old. His day falls upon October 18, and the color for the day is red. Red is the color of blood, and so the Church uses red on a martyr's day, for the heroes who shed their blood for Jesus Christ.

For the Southern Churchman.

"I Pray Not That Thou Shouldest Take Them Out of the World."

F. B. Stone.

Live in the world and yet apart;
Two masters? Christ says, No,
Choose you this day whom you will serve,
To all your Master show.

Live in the world and yet apart:
The world your choice will scorn,
But sacrifice must be as breath
To every one twice born.

No fellowship for men must lead
Us over God's clear line;
We must be followers of Christ
To share His life divine.

We must not let the world win us,
But we the world must win,
And bring it unto Christ to save,
And cleanse it from its sin.

We must set everything saide
That savors of the world;
For at the slightest compromise
Christ's banner we have furled.

Exalt our Master by our choice,
His banner lift on high;
Exalt our Master by our lives,
As unto sin we die.

School Preparations.

A friend who has no children says that all mothers are "school minded" at this period. Everywhere she goes people are furbishing up school books, getting stout shoes mended, letting down dresses, wondering who Johnny's new teacher will be and all the rest of it. Of course we are school minded, we can't help it.

Among the best preparations come the keeping of the children away from the woods and hikes where poison ivy may be picked up, getting the stone bruises and injuries well, establishing regular habits for the little folks who are to be on a schedule for the first time, getting every book and pencil before the final rush, putting the garments in order and generally acting as if school were the most delightful and necessary thing in the whole world. Last year a little girl had all the joy taken out of her life by thoughtless persons who teased her and represented school as a place of hardships and punishment. Crying she went day by day, and when it finally dawned upon her little mind that she had been deceived the term was well along. Some careless mothers say in the hearing of their little ones that they will be glad to be rid of them when school opens, while others confess their mistakes in government by promising that teacher will "straighten you out", thus making it very hard for the teacher to win their confidence.—Elizabeth Pound, in Presbyterian Banner.

The Manners of Jesus.

Jesus was a perfect gentleman. It made no difference to Him that Zaccheus was a Jewish publican, despised by the Jews. Jesus saw the possible manhood in him. He made friendly advances toward him and treated him as an equal; and He so trusted the innate nobility of the man that He offered to go to his house unbidden. Zaccheus rose to the occasion, to the great satisfaction of the Master, and the amazement of the populace.

As Christians we are expected to show the "manners of Jesus" toward those without, as well as to those within the household of faith. This makes religion attractive. Jesus won Zaccheus, and the woman of Samaria, and many others, by His Godlike manners.

Not all of us can spend large sums of money to promote the cause of Christ. Not all of us can preach His Gospel with eloquence. Not all of us can go to foreign lands to be missionaries of the Cross. But it is even more important for all of us to daily live the Spirit of Jesus, incarnating His Gospel in an attractive manner. This is within our reach—through meditation, through devotion, through absolute surrender of our will and powers to His Holy Spirit. "Ye are my witnesses."—Rev. A. W. Lewis.

For the Southern Churchman.

De Crossin'—A Spiritual.

R. S. Stringfellow.

I'm a-comin', Mars Jesus,
Comin' down de road.
I gwine cross de Ribber Jordan
At de fo'd.
Oh! help me liff my cross,
An' lighten up my load,
I gwine cross de Ribber Jordan
At de fo'd.

I'm a-comin', Mars Jesus,
Comin' down de road,
I gwine cross de Ribber Jordan
At de fo'd.
At de fo'd You made for me.
On de Cross on Calvary,
I gwine cross de Ribber Jordan
At de fo'd.

Down de road, O Mars Jesus,
Where You once marked de way,
When they led You to de crossin',
On dat dark an' gloomy day.
O Mars Jesus, I'm a-comin',
Comin' down de road;
Oh! meet me at de crossin'
An' lighten up my load.

Refrain.
For I'm a-comin', Mars Jesus,
Comin' down de road;
An' soon I will be crossin'
At de fo'd.

His Debtors.

"What money is among men, love is to God. He says to you and me and every man: "As you thirst for gold, so do I thirst for love. I, your God, want your love, your whole heart's love. This is My due. This I claim. This debt I cannot cancel. Thou shalt love the Lord and thy God with all thy heart, with all thy mind and with all thy strength. The fact that we do not render Him this love makes us His debtors perpetually."

For the Young Folks

That Kind of a Boy.

What kind of a man are you going to be
When the trials of life try to get you—
Your job seems too big for one fellow to swing,
While a host of small worries beset you?
Well, how do you take it when lessons are hard,
And the questions seem but to annoy?
For you'll find that the man who can bear it and grin,
Was that very same kind of a boy.

What kind of a man are you going to be
When your nearest friends try to persuade you
That cheating's all right if you're safe from the law,
And that breaking your word won't degrade you?
Well, how do you play when your side's losing out,
And the others mean tactics employ?
For you'll find that the man who in business plays fair,
What that very same kind of a boy.

What kind of a man are you going to be
In the mem'ries of those who outlive you?
What kind of a name are you going to leave,
And what kind of repute will they give you?
Well, how do your teachers and pals rate you now?
And at home do you add grief or joy?
For the man whom we love for his courage and cheer,
Was that very same kind of a boy!

—Wallace Dunbar Vincent.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Jesus as a School Boy.

M. L. G.

The children have gone back to school. All over this great country the school-houses are filled with eager, restless boys and girls. I think the Best Friend would like the school-rooms, the careful, patient teachers, the rows of bright young faces. He had only the schooling of a village Jewish boy. The Rabbi taught them, from the rolls of the Law and the Prophets, kept carefully in the Synagogue. And well He learned, for in the desert when Satan tempted Him, in the Temple Courts when the Pharisees would trip Him if they could, even on the Cross, there came to His lips the words He had learned long ago in Nazareth.

It has been said that He must have loved best the Psalms of David, His own royal ancestor, so often He quotes them; and second, perhaps, the book of Deuteronomy. But He knew all the Rabbi had taught, and could interpret it as no Rabbi ever had done, as the two disciples on the Emmaus road could witness.

For His teachers were not only nor chiefly the Rabbis and Temple Doctors. On the hillside, in the shop, upon the house-roof with only the stars above, He would learn the great lessons of the Father's care, the majesty of God's law and the purpose of His own life here on earth.

Happy will be the child who finds out these things, in some measure, during his school days. The scholar "thinks God's thoughts after Him", and there is no true education that does not lead the soul into knowledge of Him.

So do not be impatient with the long lessons, the difficult task. All truth is of God. The Best Friend said, "I am the Truth"; and at the end of every road of knowledge He stands, the Word of God, "by whom all things were made".

Tabby Ann's Revenge.

When Nan Lane was eight she went to spend the summer with Grandfather and Grandmother Lee, who lived on a farm. There were no children for playmates, but there were frisky little calves, and playful lambs and colts, and she soon made friends with them all.

Then there was Tabby Ann, the big gray-and-white cat, and her three cunning kittens. Nan always saw that the mother cat had a saucer of fresh milk for breakfast and plenty of meat scraps for dinner and supper. She tied gay ribbons around the necks of the kittens and always invited them to the tea parties of Lady Maud, her best doll.

One afternoon, in the midst of one of Lady Maud's frequent birthday feasts, grandfather returned from a visit to a neighbor, and called to Nan as he came up the steps:

"Guess what I have in my pocket for you, little girl."

"A red apple."

"No."

"A peach."

"No."

"A—why, grandpa—it's something 'live'."

"So it is, girlie. It is Zip, a new playmate."

He took from his pocket a tiny black-and-white Mexican terrier, no larger than a big rat.

The little dog bristled and barked furiously at Tabby Ann and her kittens.

The birthday dinner was soon over, for Zip ate every morsel of the sandwiches and cake, and whined for more.

That evening he chased the kittens until they hid in the wood-shed, and at supper time he devoured his own supper in double-quick time and swallowed Tabby Ann's before she could say, "Scat"!

Next morning Zip drove Tabby Ann from her saucer of fresh milk and drank it before Nan could reprove him for his greediness. He was so selfish and greedy that Nan had to feed the cat in the pantry with the door closed.

But worse even than his greed was Zip's way of taking all the petting and barking if Tabby Ann or her babies came near Nan. The cat and her kittens spent most of the time on the back porch, but mewed plaintively to show how they missed their little girl friend.

One morning Zip slipped into the pantry, drank Tabby Ann's milk, and ate her bits of meat before Nan could come to the rescue.

"Zip needs to be punished," said grandmother. But before Nan could decide upon a way of punishment he had followed the hired man to the barn, barking fiercely at everything he saw.

It was not long until the little terrier came running back with a big mastiff in pursuit. When he reached the back steps Zip turned and growled ferociously. The big dog was not to be driven away so easily. Thinking he had found a new kind of rat, he caught the little terrier by the neck and began to shake him vigorously.

Nan saw it all from the back porch and cried loudly for help. Grandmother had gone upstairs, and no one answered the call. Another minute and all would have been over for Zip. From the low porch roof, where she had taken refuge from the strange dog, sprang Tabby Ann, square on the mastiff's back. Her sharp claws dug into his thick skin with such force that he dropped the terrier to howl with pain. He ran from the yard and the cat leaped nimbly to the fence as he went through the gate.

"She saved your life, Zip," cried Nan as she took the frightened puppy in her arms. "You've got to be good to her from this on."

Zip only hung his head and wagged his tail, but from that day he was a different dog. He did not growl any more when Nan petted Tabby Ann and her babies, and they soon became such friends that they ate together without so much as a snap or a snarl. By returning good for evil, as a way of revenge, Tabby Ann cured the wee doggie of selfishness.—Ex.

Teddy Meets a Rainstorm at Camp.

"Yes, Mamma, I'm going to!" It was Teddy replying to a request of his mother to bring in his wood for the evening and to be sure and feed his pets. Three times she had to make the request that evening and three times she received the answer that he was going to do it.

Perhaps it was Mamma Bear's fault that Teddy had acquired this little habit inasmuch as she had not corrected it when he first started to put off doing things when told to do them. At any rate he surely had the habit fixed now and he carried it into nearly every part of his daily life. At school he was all the time putting off his examples until frequently he would be obliged to pass in his paper with only a part of the work being done. One year he failed to make his grade, and when he brought home his report which told that he would have to repeat the grade, the way Papa Bear growled was something awful. One good thing about it was that he did not blame the teacher. He was always just going to do things and yet never doing them.

One Saturday early in the fall the wood people had planned a nutting trip some distance up the lake, and they were going to start just about sunrise. Teddy's mamma called him real early so he would be ready and then made some tasty sandwiches that he could take with him. She was very busy with her other work, and before she knew it the boys were at the door already to go.

Teddy had not stirred from his comfortable bed, but when he heard the voices of the other boys he hustled right out of bed. The boys said they could not wait for him and started on. Teddy hurried as fast as he could and mamma helped him in every way possible. He rushed down to the lake, but the boat had disappeared around the little point of land and Teddy had to walk back home to content himself as best he might.

Mamma Bear said something to him about his "always going to do things",

and for once she was glad that he had met his come-uppance. "I am sorry that you missed your nutting trip," she said, "after planning about it all the fall, but if it will only teach you to do things when you should it may be a good lesson after all."

He may have worked better for a few days, but it was not long before his old habit came back, for he brought home poor report cards, missed several good times with the boys, and caused no end of trouble for his parents by this always going to do things.

The particular year in question Teddy had made a little tent and had asked that when they went camping to what is now Craigville, he might sleep all by himself. It was a very warm day when the Bear family went on their annual trip down the Cape and after setting up tents and getting dinner, about the middle of the afternoon the family had a delightful swim in old ocean. Teddy pitched his tent right on the bluff where he could hear the pounding of the waves, but Daddy Bear had gone back in the tall pines nearly a hundred feet.

It was a clear moon light night and the soft murmuring of the waves made Teddy feel very happy. He lay in his tent and dreamed of the good times he was to have in bathing, playing in the fine sand, picking berries back in the pines, and all the charms of that spot which even white people have since learned to love and admire.

The next morning he had a plunge in the waves before Daddy Bear was up, and then in again with him just before dinner. It was a very busy day getting things adjusted for the camp and searching around to find the best berry fields. Night came on all too soon. As the fleecy clouds sped over the moon, Daddy Bear told stories until Mamma Bear said it was time to go to bed. Teddy bid them good-night, and as he left daddy told him to be sure and loosen his tent ropes as it might rain before morning and if it did the ropes would shrink and possibly pull up the stakes. Daddy Bear fixed things for the morning, in case it did rain during the night, and it was some few minutes before he was ready for bed. Just befor he fastened the flaps of his tent he called over to Teddy and asked him if he had loosened his ropes. "I haven't but I'm going to," was the answer he received.

The clouds flitted the faster across the moon and soon obscured it altogether. The waves seemed to grow louder. Shortly after midnight Teddy heard a soft little patter on his tent, but he knew it would not rain through for he had thoroughly treated it to shed water. He soon dropped off to sleep and then he was awakened by a downpour. He had dug a trench around his tent so it would not be likely to wash under.

A gust of wind came, and then something else happened. The tightened ropes tried to shrink and they just couldn't do it. They pulled the tent pins right up and over went the tent and left poor Teddy with the rain pouring down upon him. How it did rain and blow! He grabbed his clothes and blankets and ran for Daddy's tent. He thought he would never get the flap untied. By the time he got inside he was wet to his skin and his blankets were drenched. Daddy Bear rubbed him dry and then took him in bed with himself.

"I can't see why your tent should have pulled those stakes out, for I drove them down real hard," he said to Teddy as they were trying to go to sleep. "You loosened the ropes, didn't you?"

Teddy was still for a minute, and then he burst right out crying. He didn't need to answer now and Daddy Bear knew that he didn't need to ask any more questions. They fell asleep and it was rather late before they woke up. The sun was shining with all its beauty over the delightful country. Daddy and Mamma hung the blankets and clothes on the bushes to dry. Teddy had taken a little cold which grew worse during the day and that night. The Bear family would have gone home, but Teddy was not able to take the journey. In a day or two he was better but he did not get out of his tent until two or three days before it was time to go home. He watched Daddy Bear swim in the breakers but he was not able to have another swim.

He was feeling quite like himself when it came time to pack up. Just as they were getting into the boat he burst into tears and sobbed as if his heart would break. Mamma Bear was almost shocked and wondered what had happened, and then Teddy, stammering through his sobs, said, "I planned and dreamed all the spring for so much and thought I was going to have such a lovely time and I have gone and spoiled it all by that awful habit of always going to do things. I have learned my lesson, Mamma. I promise you now that I will never put off doing things when they should be done right away."

As far as I know, he ever afterward kept his promise.—The Herald of Gospel Liberty.

A Sore Disappointment.

Professor Harland T. Stetson, of Harvard University, went to Norway to observe the recent eclipse of the sun and has just returned to report that an hour before the critical event a dark cloud obscured the whole sky and he did not see a thing. He had traveled altogether 8,000 miles and set up a large telescope and the outcome, instead of being an observed total eclipse of the sun, was a total eclipse of his plans and hopes. Scientific men always run this risk in going off to observe an eclipse. Years ago one of them set up his telescope on a lonely island in the South Pacific, only to have an obscuring cloud spoil it all. He then settled down and patiently waited on the same island for four years until the next eclipse would occur at that place and after this long wait actually met with the same tragic fate. It is a heavy price to pay for scientific investigation, but these men run the risk and meet the cost without hesitation. Truth often comes high and we are all benefited by those who pay its price and win it for us. Our whole splendid inheritance has come to us through the labors of others and we have entered into their labors. So ought we to be willing to serve and wait and sacrifice in the interest of truth and righteousness and the kingdom of God that others after us may have a better world in which to live.—Presbyterian Banner.

The Grasshoppers' Croquet.

Four little grasshoppers one fine day
Hopped on the lawn to play croquet.
"We can't use mallets and balls," one said,
"But we'll play a game of our own instead.
We'll hop through the wickets ourselves and see
Whether I beat you or you beat me."

So hippety-hop they went around
Through all the wickets upon the ground,
Till the one who was leading made a jump
And hit the home stake—bumpety-bump!
Then out came Johnny and Bess to play,
And the four little grasshoppers hopped away.

—Exchange.

How Many Things.

"Seems to me I'm always doing things for mother," grumbled Jack, when she asked him to water the plants. "I've done lots of things this morning."

"How many?" asked Aunt Amy.

"Oh, I went on an errand, and I fed the chickens! There's always so much to do on Saturday. And now those plants!"

"How many things has mother done for you today? Suppose you make a list."

"I will," said Jack. He brought it later, saying, "I really didn't think it would count up so, Aunt Amy."

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ANNUAL MEETING.

The sixty-fifth Annual Meeting of the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 20, 1927, in the Board Room of the Platt Building, 130 South Twenty-second Street, Philadelphia, Penn., at 3:45 P. M., for the election of officers and the transaction of such other business as may be brought before it.

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Deaths

DUFFY: Died, suddenly, September 12, 1927, in Dinard, France, the REVEREND PHILIP GAVAN DUFFY, son of the late Rev. F. P. F. Duffy, D. D., in his fifty-fourth year. Burial from St. Albans, Holborn, London.

R. J. P.

REV. CHARLES HOLLAND KIDDER.

REV. CHARLES HOLLAND KIDDER was born December 27, 1846, in Wilkes-Barre, Pa., died September 5, 1927, at Asbury Park N. J. Funeral service September 8th at Trinity Church Asbury Park, Rt. Rev. Albion W. Knight, Bishop Coadjutor of New Jersey, Rt. Rev. Paul Jones and nine other clergy in attendance.

The late clergyman was non-parochial. The interment was at Mt. Prospect Cemetery, Asbury Park. He is survived by his widow, Clara Miller-Kidder, and two daughters, Mrs. Howard Chase and Martha A. Kidder.

MISS AGATHA LEWIS TOWLES.

Entered into Life Eternal on Sunday, September 25, 1927, AGATHA LEWIS TOWLES, daughter of Dr. William Beverly Bowles and his wife Harriet Washington. She was a person of high mental attainments, of Christian character and bore uncomplainingly many privations. She was the last of her immediate family, but is mourned by her nieces and nephews and by a host of friends.

"Blessed are the pure in heart, for they shall see God."

IN MEMORIAM.

LUCY PARKE CHAMBERLAYNE BAGBY

Entered into life eternal at her home, in Richmond, Va., September 15, 1927, at the ripe age of eighty-five, LUCY PARKE CHAMBERLAYNE, widow of Dr. George William Bagby.

The daughter of Dr. Lewis Webb Chamberlayne, she was born at the old home, "Montrose", in Henrico County, Va., on June 8, 1842.

Sprung from a distinguished family her youth was surrounded by ease and comfort while her mind was captivated by the cultured and charming society of antebellum Virginia. But this was not to endure, for scarcely had she bloomed into young womanhood when the terrible War Between the States broke upon the country, with Virginia as the battle ground.

Patriotically offering her services to the Confederate Government this young girl was assigned duties in the War and Treasury Departments, and subsequently in the hospitals.

While so engaged she became acquainted with Dr. George W. Bagby, who had already earned an enviable reputation as editor and author. It was a case of love at first sight and in February, 1863, they were married. Hand in hand they lived through the fall of their beloved Confederacy and together faced poverty and privation and the terrible period of Reconstruction. With the passing of years children came to bless this union. So terrible, so bitter was the poverty throughout the South at this time that to provide for a large family called for heroic exertions. The whole South lay prostrate, preserving only its high ideals. Had Mrs. Bagby's nature been cast in a less heroic mold, she like many another might have gone down in defeat, overwhelmed by odds too great for human nature to surmount. But with splendid Christian courage she bravely faced the dark and uncertain future. One who knew her has written these noble words of her: "She never surrendered to adversity!" And so we find her caring for her family, working faithfully for the Church, and constant in her attendance upon those who were in need, sickness and sorrow.

After a long and painful illness Dr. Bagby died in 1883, leaving her the sole support of the family. She obtained a position in the State Auditor's office under the late Colonel Morton Marye, and this position she filled with remarkable ability for more than twenty years, during which time she reared and educated her children. With every moment so fully occupied it would have been but natural if she had turned her back upon matters of a public nature. It is amazing, therefore, to realize that she was one of the founders and the first Corresponding Secretary of the Association for the Preservation of Virginia Antiquities, and for twenty years Chairman of the Jamestown Committee; that she was President of the Rosemary Library; that she was the founder of the Needlework Guild of Virginia; and that she also founded the Ice Mission of Richmond and was its sole administrator. Surely a record any one might be proud of! No wonder both of the daily papers of Richmond paid editorial tributes to her when she died.

As a conversationalist Mrs. Bagby was indeed charming, with her cultured mind, her wide reading, her intimate knowledge of men and affairs, it was a privilege to be admitted to her circle of friends.

Some years ago ill health compelled her to spend part of each summer at the White Sulphur Springs, when it was the "old White", and was the great yearly rendezvous of the leading families of the South. Soon Mrs. Bagby became the best known figure there, for she had a spcial corner on the long veranda where each day she would sit, constantly surrounded by a large circle of admiring friends and acquaintances, attracted by her delightful conversation and quiet dignity, and the unique charm of her manner and appearance.

It is a matter of deep regret to many of us that she did not write an autobiography. What a mine of absorbing information it would be to future generations!

Through all the long years, whether in the sunlight of prosperity or the shadows of adversity, she remained Christ's faithful soldier and servant unto her life's end.

Her life was an inspiration; her memory a benediction.

"Thanks be to God that such have been,
Although they are no more."

C. C. P.

Richmond, Va., October 10, 1927.

WILLIAM BROCKENBROUGH NEWTON.

Entered into life eternal while on a train approaching Jersey City from New York August 18, 1927, WILLIAM BROCKENBROUGH NEWTON, of Norfolk, Virginia, eldest child of the late Bishop John B. Newton and Roberta Page Williamson Newton, his wife, of Richmond, Virginia.

When he was born at the home of his mothers' mother, at Orange, Virginia, during the War Between the States General Lee, who happened to be in the neighborhood, called at the home to enquire after the mother and child and sent him a message to "grow up to be not a soldier, but a Bishop. He did not grow up to be a Bishop, but his sixty-three years on earth were distinguished for rare purity of mind and heart and faithful service to his Master, Jesus Christ. His passing was a translation. Like Enoch he walked with God and was not, for God took him. In the fulness of his usefulness and fine intellectual power, the summons came and instantaneously, without a murmur, he answered.

His wife, who was Mary E. Shields, of Norfolk, a son, William Shields Newton, of Halifax Virginia, a daughter Mrs. Lewis Jerome Taylor of Norfolk, three grandchildren, a sister and four brothers survive to thank God for his beautiful life.

Personal Notes

The Rev. Frederick C. Lauderburn has resigned his post as assistant at Trinity Church, Pittsburgh, Pa., to assume duties on the staff of the General Theological Seminary, New York City, under the direction of the Dean.

Contrary to a previous announcement, the Rev. Claudius F. Smith has declined the call to Grace Church, Berryville, Virginia, and will continue as rector of Christ Church, Big Stone Gap, Virginia.

The Rev. Joseph T. Brownlee, formerly rector of Calvary Church, Germantown, Pa., has been appointed to be the rector of St. George's Church, Olyphant, Pa. Mr. Brownlee will begin his new work on October 16.

The Rev. A. K. Fenton, Curate at St. John's Episcopal Church, Pittsburgh,

Pa., has resigned his post to continue with his graduate work at the Philadelphia Divinity School, Philadelphia, Pa.

Contrary to a previous announcement the Rev. Francis M. Lynch has refused a call to Texas and will continue as rector of Rock Spring Parish, Harford County, Maryland.

The Rev. Frederick T. Trafford has been appointed as priest-in-charge of Christ Mission, Bangor, Pa., and began his work on October 9. He is at present the Secretary of the Y. M. C. A. of Lehigh University and will continue this work also.

The Rev. William S. Thomas was instituted by the Rt. Rev. Alexander Mann, D. D., Bishop of the Diocese of Pittsburgh, as rector of All Saints' Church, Woodlawn, Pennsylvania, on Sunday, September 25.

The Rev. C. E. Purdy, formerly priest-in-charge of the Church of the Redeemer, Sayre, Pa., has been put in temporary charge of Trinity Church, Lansford, Pa., the Rev. James D. May, who served this mission for many years being obliged to resign on account of ill-health.

The Rev. George W. Van Fossen has been appointed as minister-in-charge of the Church of Faith, Mahonoy City, Pa. His work begins on October 9. The Rev. Herman Knies, formerly missionary of this place, has resigned and has gone to St. Paul's Church, Minersville, where he will serve as locum tenens, until the Rev. Mr. Koch will be released as chaplain from the navy.

ORDINATIONS.

The Rev. Harrell J. Lewis was ordained to the priesthood by the Rt. Rev. Thomas C. Darst, D .D., in St. Mary's Church, Kinston, N. C., on Monday, October 3, at eleven A. M.

The sermon was preached by the Rev. W. R. Noe, Executive Secretary of the Diocese of East Carolina, and the candidate was presented by the Rev. Geo. F. Cameron, of Ayden, N. C. Other clergy present and taking part in the service were the Rev. Messrs. W. O. Cone, Guy H. Madara, Howard England and J. E. W. Cook.

Mr. Lewis, who has been minister-in-charge of St. Mary's Church during a part of his diaconate, has accepted the rectorship of the parish.

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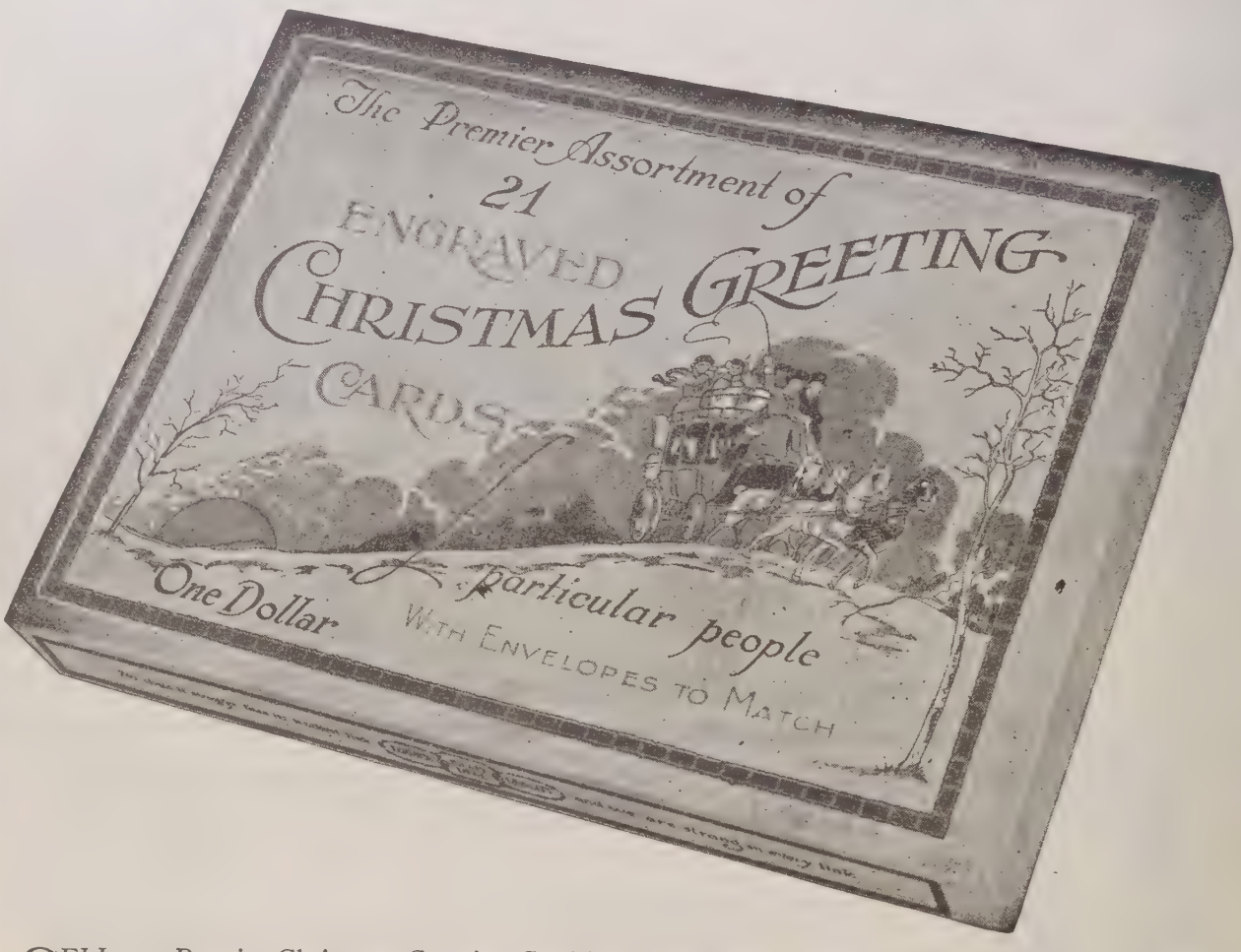
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Thoughts For the Thoughtful

Let us live in a great spirit, then we shall be ready for a great occasion.—George Hodges.

"To produce character, education must call to her assistance religion."—Ex-President Hadley, of Yale.

God's Command to the children to, "Honor their father and their mother", is equally binding on the latter, that they so live as to be worthy of being honored.—Rev. Wm. Porkess.

"Choose for us, God, nor let our weak preferring
Cheat our poor souls of good Thou has designed;
Choose for us, God, Thy wisdom is unerring,
And we are fools and blind.

The Lord has not only spoken to the man, but has annexed him. The person not only worships, but belongs. The presence around him and above him imposes an absolute claim upon him. It bids him live no longer to himself, but to his God.—H. C. G. Moule.

If you would have your pathway of life illumined and your heart lightened and the burdens and cares of life lifted from your soul, follow the example of the Psalmist who said: "My tongue shall speak of Thy righteousness and of Thy praise all the day long."

"We have careful thoughts for the stranger,
And smiles for the sometime guest,
But we vex our own
With look and tone,
Though we love our own the best."

Though there were no Heaven, O Lord, I would love Thee. Now there is one, I will esteem it; I will desire it; yet, still, I will love Thee for Thy goodness' sake. Thyself is reward enough, though Thou broughtest no more.—Joseph Hall.

"There is a destiny that makes us brothers:
None goes his way alone:
All that we send into the lives of others
Comes back into our own."

In the Lord Jesus Christ we do not only see the glory of God, but also the glory of man, and henceforth we must judge humanity in the light of the incarnation, the Cross, and of that heavenly universe of which Christ has taken possession in our name.—W. L. Watkinson.

Every Christian grace is a path to happiness. The beatitudes emphasize this. To know the mind and heart of Jesus and to grow into His likeness is to attain the highest happiness. "These things have I spoken unto you," He said, "that My joy might remain in you and that your joy might be full."

"Ne'er was left a helpless prey,
Ne'er with shame was turned away,
He who gave himself to God
Who on Him has cast his load.
Who in God his hope hath placed
Shall not life in pain outwaste,
Fullest joy he yet shall taste."

We are always getting into straits of some sort which shut us up as in stone walls or iron cages. We know the remedy. The disciples did not petition Herod, but Heaven; and Heaven granted an order of release which Herod could not gainsay. Do not let our poor ignorant reasonings about prayer stultify our divine instinct.—W. L. Watkinson.

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EDITORIALS

Vol. 92. RICHMOND, VA., OCTOBER 22, 1927. No. 43.

IS JONAH REAL HISTORY OR PIOUS LEGEND

Modern critics answer, No history at all, only religious allegory. Jesus Christ teaches actual history, whatever allegorical teachings may be drawn from it.

These critics tell us that the Book of Jonah was written long years after Jonah's time—in fact after the exile—when Nineveh had ceased to exist, for nearly two centuries, and when there were no more Ninevites. The story, they say, cannot be genuine, because no King of Nineveh could ever have acted as the fabled King in Jonah is said to have done; because it is unreasonable to suppose that idolatrous Ninevites would so repent, that it is absurd to suppose, in the light of all that "Science" teaches, that a whale could swallow Jonah, etc. So that the whole story is just a lovely "didactic" parable.

Jonah, the prophet, is a real character, they admit; but he never had the experience related in the book. Your critics of modern days must be careful to believe as few miracles as possible. And so the Jonah of the book is fictitious, the fish is a marvel of the pious fraud king (like the icicle on which the saint is said to have crossed the Irish sea), and the conversion of the Ninevites is a pleasing supposition that gives a happy ending to the tale.

None of it is really true history; but all, it is claimed, is wonderfully edifying—indeed, it would appear from some of these critics that the very fact of the fictitiousness of the story, should make it more edifying, and more really inspired!

To quote a famous critic: "Jonah symbolizes Israel as a nation, and the narrative is analogy of Israel's history. Israel as a nation was entrusted with a prophetical commission to be a witness and upholder of divine truth, but Israel shrank from the commission and often apostatized. It was in consequence **swallowed up** by the world-power of Babylon, as Jonah was by the fish: in exile, however, like Jonah, it sought its Lord, and thus was afterwards disgorged uninjured."

This is all very pretty—Jonah is Israel; Babylon is the whale; the exile is the three days and three nights in the whale's belly; the whale's belly is Mesopotamia. All very pretty! But it is a marvel that our Lord Jesus Christ did not know this startling parable.

Hear Him:

"An evil and adulterous generation seeketh after a sign; and there shall no sign be given it but the sign of Jonah the prophet; for as Jonah was three days and three nights in the belly of the whale, so shall the Son of Man be three days and three nights in the heart of the earth.

"The Men of Nineveh shall stand up in judgment with this Nation and shall condemn it; for they repented at the preaching of Jonah and behold a greater than Jonah is here." Matt. 12:39 fol. (also Luke 11:32 and Matt. 16:4).

Which shall we take, the dictum of these scholars, or the word of our Lord?

They presume to tell us that Jonah was not really swallowed by the whale; that he did not remain three days and three nights in the creature's belly; that he did not actually preach repentance to the Ninevites; that the Ninevites and their King did not repent; and that Jonah was not in this way a sign to the Jews of Christ's resurrection. Because it was the conviction which both Jesus and the Jews had in the actual fact of Jonah's virtual descent to death and rising to life, that gave force to the Lord's words. Indeed, a large number of the critics, those who carry out logically their notions, freely admit that Jesus as well as the Jews believed the story to be actual fact. **He and they did not know what our critics know!**

All these facts recorded in Jonah, and referred to **as facts** by our Lord, are boldly declared to be **not facts** by these modern critics. Here are at least five statements undeniably contained in our Lord's words that are categorically denied by the Oxford critics.

Where lies the truth? With Him of Calvary and Olivet, or with these Modern Scribes with their pitiful theories?

James W. Morris.

THE GOSPEL OF CHRIST---THE POWER OF GOD UNTO SALVATION

The writer does not share the pessimism of some who regard Christianity as almost helpless in the face of present conditions. He confesses that he is optimistic, but lest some one should misunderstand the ground of his optimism he hastens to explain his reasons.

He is not optimistic because of anything that he observes in the world outside the Church. He cannot share the enthusiasm of those who are constantly proclaiming that humanity is fundamentally sound, and that we are all little gods in the making after we get a few of the mud spots brushed off. It is impossible to feel that the men who are at work stirring up hatred, or the ones who have chosen to deluge us with filth from their dirty minds, or the men who are grinding others that they may become rich are anything less than deliberate sinners rejecting the love and mercy of God. Any one who can regard the chaos of the world and still feel inclined to whitewash humanity is living in the clouds. There is but one little element that lends hope and that is the fact that multitudes are dissatisfied and are secretly wishing for something better.

It is not optimism because of the majority of things within the Church. It is apparent that the Church today

is in a distressing condition. Any man who has observed conditions at all closely knows that there are far too many parishes that are not touching the spiritual lives either of their own people or of the people about them at all. With the exception of a few saints who are the salt of the place, they are content to minister a form of religion that constantly circles about the fringes of life without reaching matters of the heart.

We know that prayer is sadly lacking in our homes. There are many men and women who knew what it was to be brought up in a godly home where family prayers were said, who have ceased the custom. We know that these people have turned the religious training of their children over to the Sunday School and that they have not the slightest idea as to what their children are thinking about the most sacred and necessary things of their lives.

We know that in too many places the lives of Christians are a cause of reproach. There are too many cases in which even the warden may be a drunkard or profane swearer and all this without a word of reproach. He may have been chosen because he was a man of social prominence or of wealth with no questions asked as to his spiritual power.

It is evident that too many parishes are not organized with evangelism as the main aim of the members. The command of Our Lord was: "You shall be witnesses unto Me." Many have forgotten that He ever said the words. One minister is said to have admitted that he had more than a dozen organizations and that not one of them was engaged in personal work. There has come the strange idea that if only we can keep people inside the Church building on some pretext or other that they will unconsciously be influenced to be Christians. It would be far better to have a thorough housecleaning and prepare such a program of work that only the truly spiritual would be drawn to it. There might come out of it just a little band, but like Gideon's men the ones that remained would be of more value than the host of faint-hearted men who went home. No Christian can call himself a real follower of the Lord until he has learned to pray with some one else and to lead him to the Saviour.

We are not optimistic because of much that we hear proclaimed as the Gospel. On the contrary some men seem all at sea as far as the Good News is concerned. They have forsaken the standard of Christ, consciously or unconsciously and are engaged in an attempt to construct some moral standards out of other material. In all the indignation that was expressed because of the statement at the recent Church Congress concerning trial marriage, few sensed the real danger of the paper. It was not that the writer advocated trial marriage. He did not, he merely left it as an open question to be decided not by Christ, but by what he called science. Here, then, is the amazing depth to which some have fallen, that, after they have solemnly promised to receive Jesus Christ as Lord of their lives, and more than that have promised to teach His way to people—after making these promises they are willing to consider as debatable something upon which He has spoken in clear tones. But even when men do not go so far as to challenge the teachings of the Master, or to suggest as some do that He was mistaken, there are plenty of good men who have not the slightest idea as to what constitutes the Gospel. They are contented to give good advice on moral and ethical questions, and consider that a Christian message. Christianity produces morality the highest the world has ever seen, but it is not exhausted in that realm. It is more than good advice, it is good news. No sensible man would toss a book of instructions on swimming to a drowning man. The man needs a saviour, not a pedagogue. Yet, many instructors are holding out lofty ideals to our people in Church and Church School, when the people long for power to practice the ideals.

Our optimism is based on the fact that the Gospel is a power, the greatest power the world has ever seen. It is based on the fact that those who will believe the Gospel have the promise of the Spirit of God to enable them to do what they would be powerless to do themselves. We do not believe that the Gospel that we preach is of man, but that it was given by revelation of God. The prayer of faith will remove mountains of prejudice and of indifference, and of opposition.

This Gospel has triumphed at other times when conditions seemed dark. God was able to use a band of devoted men under Francis of Assisi to lighten a dark portion of the middle ages. He took a body of consecrated young students at Oxford and with them changed the course of English life. In the early times He used a band of fishermen for the most part to turn the world upside down.

The other day we read of one of the more recent Acts of the Apostles. A poor native of Africa was converted in Western Africa, and called of God to preach the Gospel. He knew nothing except his Bible. He felt that he should preach in the interior where the white missionaries had not gone. He came to the pagan villages where superstition held sway and there denounced in burning words the sins of the people and their evil practices. The sway of the devil priests was broken, and many of them turned to God. In three months this simple man of God had moved thousands of people. Some would ask the question, "Did this endure?" The facts give the answer. The people who were converted under his preaching he told to build churches, buy Bibles, worship God and await the coming of the missionaries. When the missionaries arrived eight or ten years afterward they found whole villages of people eager to be taught more about the Saviour. If God can so work through a simple believer, what can He not do through your life?

The Gospel about which we are optimistic is that Christ died for our sins, and that He rose from the dead. There is no other worthy to be called a Gospel. St. Paul instructed us in it when he said: "I delivered unto you first of all that which I also received, how the Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day." St. Peter preached it on the Day of Pentecost "Him, being delivered by the determinate counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and slain; Whom God hath raised up". That was the emphasis at the beginning and that is the message that changes lives now. "No man has ever moved men for God who has not believed it."

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

We are sure that that message has not lost its power. Christ Who was raised from the dead is still able to raise men dead in trespasses and sins (whether Church members or not) to a new life of righteousness and victory. In Him are resources of power that many Church members have neither touched nor even dreamed of. From Him can come the gift of the Spirit that can set men's hearts on fire and send them forth into the dark places and dingy corners of life with a message that can save and purify.

We need men who are willing to lay all upon the altar. Men who are not afraid to suffer the loss of all things that they may win Christ. Men who will not look for the dollars or listen for the easy openings, but will go cheerfully into the hardest places for Him. Our optimism springs from the fact that we believe there are men and women who are ready to listen to that call when presented, and to say:

"Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine,
Demands my soul, my life, my all."

Frank Cox.

FAILURE

Grotesquely contradictory temptations assail us as we travel the highway of life. When our affairs move comfortably and prosperously we are tempted to applaud and approve and be content with ourselves. When disappointments, defeats and disasters come we are tempted to confess and bewail ourselves as failures. Self-satisfaction is the stupid and exaggerated exhilaration of mental and moral drunkenness. Confession that we are failures is moral suicide and abject cowardice.

Tests of character, courage, faith and sense come with the change and vicissitudes through which most of us must pass. Milton wrote of the blessed vicissitudes of day and night and there is deep philosophy in the line. The moral and the spiritual life and the physical life, as we have them here, would perish alike in sunshine never ceasing or darkness never lighted. Fortunately, few of us who survive the first successes, the budding years of youth and early contacts with the world, are afflicted long with the intoxication of self-glorification. Usually those of us with the brains and energy to accomplish creditable results have aspirations, hopes, ideals, purposes to which we do not attain. Realizing that we have fallen short—most of us very far short—of what we would like to be, we are held to reasonable sobriety. Probably the large majority of us are moved to think of and accept ourselves as failures, because very few of us are permitted even to approach the goals of which we have dreamed, for which we yearn always. With that craven impulse comes for us the issue between courage and cowardice.

We read of deeds of gallant men which makes our hearts beat faster and our nerves thrill deliciously as to martial music—the dash of the six hundred at Balaklava, the stubborn, desperate march of Pickett's infantry up the hill to the stone wall at Gettysburg. Their's not to make reply, their's not to reason why, their's to go right on, dauntless and fearless, obedient to orders. Many a pain racked woman, many a physically feeble, baffled, buffeted, storm-beaten man, battling in darkness, silence, loneliness, desolation, has developed and demonstrated valor more splendid and beautiful than any that glitters on pages of history and without the knowledge of any in this world, met the supreme test triumphantly. These are worthy of our envy. Our's not to reason why nor to question the profound and profoundly wise and merciful purposes of the Lord of Hosts. Our part is to go on while there is breath in us, doing as we can, fighting the good fight to the end and the sure reward, never yielding to adverse circumstances. The blacker the night the more brilliant the victory of those who live and strive and struggle sturdily through it. The more dire the disaster, the more deadly the danger or defeat, the higher and more glorious the manhood or womanhood that faces them unfaltering and unafraid, spurning the weakness of acknowledging failure or submitting slavishly to subjugation by any fate.

The strongest souls the world has known have suffered the miseries of depression and gloom. King David, on his throne, wailed: "I am come into deep waters, where the floods overflow me." The Son of David's leonine lineage, sharing our human nature and weakness, moaned in His agony, "My God! My God! Why hast Thou forsaken me?" Robert E. Lee, winning magnificent immortality with the conquest of his army and the downfall of his cause, passed through the deep waters and fiery trials of which his favorite hymn tells, his soul unscathed and untarnished, leaving fame ever higher and brighter to command the homage of mankind.

The lowliest and poorest of us may emulate the noble patience and the staunch purpose that inspire and nerve the brave to obey, to do their parts manfully, to answer always the call to duty, defying wound and death, down in the ranks, where there is no reputation to be won nor present reward to be hoped for. This it is that strengthens stalwart character to conquer despair and gather from misfortune, anguish and poverty the boundless riches of the Divine verdict, "Well done, good and faithful servant."

None could foresee nor foretell at Appomattox the reverence and honor to be accorded the General overpowered there. Far less can any know how the lives and deeds of some very humble, poor and stricken people will shine in the eternal chronicles of the far hereafter and be honored by the All Seeing Power. These would not confess themselves failures, however often they may have failed, but lived and strove, doing all they could, as they could, however little or much. Bunyan, the tinker, held much in horrible jails, and doubtless thinking himself a failure many times, left a perpetual boon to the world with his crudely written Pilgrim's Progress. He was a wonderfully shrewd, keen student of the varying types of human minds and hearts. He pictures his hero first in the Slough of Despond, later in the clutches of Giant Despair, considering self-destruction—which self-confession of being a failure is—rescued by forgetfulness of bruises, hunger and imprisonment and lifting his heart and thought and prayers until courage returned and with help of the key called "Promise" he passed through dungeon walls and from threatened destruction, rejoicing on his way to the Celestial City.

Alfred B. Williams.

PLAIN BIBLE STUDIES

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Note: In this new series of studies effort will be made to set forth in brief form, wondrous things that God would have us know as told in His own eternal words.

Lesson No. 4.

Topic—Redemption; or The Blood of Christ.

Read John 19: and Hebrew 9.

1. As we saw in Lesson No. 2, we are now living in the Sixth Dispensation, or Age of Grace, also called the Church Age. Grace is unmerited favor, and Salvation is now offered freely to Jews and Gentiles upon the one condition of the Faith through the Atonement accomplished by the sacrificial death of the Lord Jesus Christ, beloved Son of God on Calvary's Cross. It is humanity's last test and wil also end in "man failure", as did each previous test. Matt. 24; 2 Peter 3; 2 Tim. 3; Jude 1; Rev. 4 to 19 chapters. This age of grace began at Calvary and will end at the Rapture of the Church, 1 Thess. 4:16, date of which is unknown.
2. In the meantime it is the believer's duty and high privilege to proclaim the glad tidings of eternal salvation through the Redemption that is in Christ Jesus. Mark 16:15; Acts 1:8. Let us therefore consider the efficacy of the Blood of Christ.
3. He is the Lamb without spot or blemish.—1 Peter 1:19.
4. No remission for sin without shedding of blood.—Heb. 9:22.
5. We have forgiveness through His blood.—Eph. 1:7.
6. We are redeemed by His blood.—Col. 1:14.
7. We are purchased with His blood.—Acts 20:28.
8. God is satisfied with Christ's redemptive work. When the sinner is also satisfied to believe it there is peace between him and God.—Col. 1:20.
9. His blood is the cleansing power.—1 John 1:7; Rev. 1:5.
10. By His blood we are justified.—Rom. 5:9.
11. The only means of access to God.—Heb. 10:19; Eph. 2:13.
12. The blood of Christ is the bond of Christian fellowship.—1 Cor. 10:16, 17; Rev. 5:9.

By the blood test we are to distinguish between the true and the false.—Gal. 1:7, 8.

CRIME AND IMMORALITY

(A Recent Editorial in The Christian Index.)

THERE is a widespread concern among the people in the United States about this orgy of crime into which we have been plunged since the war. There is an apparent disposition on the part of thinking people everywhere to look the situation squarely in the face. Nobody argues the increase of crime any more. There is general agreement that we are in a terrible mess in this rich, young nation and that something has to be done or we will be undone.

Preachers are leaving off their essays and are coming back to warn against sin and to point sinners to the cross. Teachers, many of them, are putting aside their high-faluting stuff about behavioristic psychology and they are bringing their pupils to recognize the inescapable fact of right and wrong and the punishment which is swift and certain for all who disobey the laws of God. Business men are waking up to the fact that locks and bars and bonds are of little avail and that the one and only way to have good business is to have good men. Manufacturers have discovered that they cannot do very much with protective insurance when there are bad men on the inside of their factories and on the inside of their organization. Fathers and mothers are tossing on their beds in the midnight hours, conscious of the fact that their boys and girls, the very idols of their hearts, are slipping into fearful quicksands. Young mothers are pressing their little babes close to their hearts as they fear for the wavering moral stamina of their companions. It is a serious time, a very serious time. But we come back to say that the one comforting aspect of the situation is the fact that our people are willing to look the facts in the face, which would seem to give promise of their willingness to apply the remedy. Thank God, we have the remedy, and it is adequate. Of the remedy we shall speak a little later.

The Sources of Crime.

We wish to inquire for a little while into the sources of this terrible wave of crime which is sweeping over our nation. We need not entertain any sort of hope of curing the presentation by temporizing with detached instances of crime. We have got to get back to the breeding places for criminals, and these nests of iniquity must be destroyed. To be sure, the whole thing is the work of the devil and may be called sin in its varying forms and conditions; but to deal with this work of the devil we must study his tactics.

Undoubtedly, one of the chief sources for our present growth in crime is the manufacture, distribution and consumption of whiskey. In his notable address at Toledo recently, Mr. McAdoo calls attention to the fact that the evil forces of this nation are lined up in one determined drive to overthrow the majesty of all law by defeating, as nearly as they can, the prohibition law. He is close to the truth, in our opinion. We quote a paragraph from Mr. McAdoo's address:

> Perhaps the crime wave itself is due to the same causes which lead to the present fanatical opposition to prohibition and the present widespread violation of the prohibition laws. Regulated, unregulated, or absolutely prohibited, the liquor traffic is the very heart and center of the spider's web of corruption, dishonesty and dereliction of public duties, which has for so long undermined the effectiveness of popular institutions throughout a large part of the nation.

The bootleg business is very profitable, therefore, it attracts many people into its snares and demands of every subject the full measure of his skill to overthrow orderly processes of government. There are hundreds of fathers and hundreds of young men lying awake every night studying how they can beat the prohibition forces. They get on edge and become insane in their desire to make the money which a successful bootleg business guarantees. They make up their minds to kill their fellowmen. They make up their minds to steal the affections of young boys away from their parents, away from their churches, away from God. They make up their minds to manufacture the stuff and peddle the stuff for the sake of money. They become criminals because crime is profitable.

Politicians recognize the power of abetting these criminals in this devilish business of bootlegging, and they go to work to bribe officers, to buy up newspapers, to buy up the theatres with their vast ability to react upon public opinion, to put men in legislative and executive and judicial office who will pander to the overthrow of the eighteenth amendment—all this is the present shrewd policy of politicians in this country. And every time the sun sets we have hatched out a new crop of criminals who have been entrapped by these multiform channels of bootlegging. Maybe it is an uneducated young country lad who has been employed to drive these bootleg cars which terrorize the countryside as they speed from the stills into the cities every night. Maybe it is some county or city policeman who has withstood the temptation to accept a bribe. Maybe it is the merchant whose business has been poor and who is offered a certain income if he will allow bootleg whiskey sold in his back storeroom. Maybe it is the attorney, the councilman, the mayor, the governor, the public servant of the people, who is facing another election and is offered the sufficient number of votes by some boss if he will turn his head and keep his mouth shut. The bootleg business is breeding criminals every day.

And we pause here to say that the bootleg business can be stopped in one short year in this country if we want to stop it. Atlanta is honey-combed with blind tigers and everybody knows it. Why? Because Atlanta's police force has been given to understand that this community is willing to pay the salaries of a bunch of grown men to stroll around town a few hours every day, worrying the life out of the honest men and women who have automobiles and have to park them on the streets, rather than running down criminals. This entire page can be filled with actual instances of the violation of the prohibition law by Atlanta policemen. Two illustrations will serve to indicate what we are up against:

On Christmas morning a policeman was drunk in a certain garage in Atlanta, and had been in this garage drunk all night, or at least during his entire watch from midnight to eight o'clock. A negro drove into that garage for some gas, and that drunken wretch with a police uniform on his body and the insignia of the City of Atlanta on his cap, shot that negro through the leg trying to make him dance. He was finally suspended from the force for having been found asleep on his beat, and not until January 25, did the culprit face this charge of violating the prohibition law. One more illustration. Last year, 1926, a bootlegger was arrested in a certain garage in Atlanta with thirty gallons of corn liquor in a car. Two Atlanta policemen took this car into custody, stole twenty gallons of the liquor, were indicted. The case was nol prossed in the Fulton courts. These men are on the police force today!

Now here is the difficulty in doing anything about stopping crime. The moment you start in to enforce the prohibition law, you have got to find somebody with enough courage to fire about three-fourths of all the enforcement officers in the country. They are themselves arch criminals and are not going to turn their hands to enforce the law when they know full well that they will be undoing their own business. Look at the Ft. Lauderdale raid recently which turned the sheriff up as the leading violator of the prohibition law! And don't say that there are not enough honest men left in the world to fill the uniforms of our police forces, both county and city. We have a few here in Atlanta, and we know a few in other cities, but the individual policeman can not break up bootlegging unless he has the assured support of the other policemen and of the courts. If we had a police force, backed by a police commission, in every city in Georgia who were set to break up bootlegging, it would go out of business in Georgia or we would have the worst war that has ever been fought on the face of the earth.

The Public Dance Hall.

Another breeding place for crime is the public dance hall. The Fulton grand jury had a young white boy, about eighteen years old, up for several serious charges recently and after his apparent confession to all the charges and many things not charged, he was asked to tell the jury how he got started on the downward path. He said that he came here from Tennessee, a country boy right fresh from the farm, and after spending several lonely evenings here he was taken by another young man in the same boarding house to a public dance hall on Peachtree Street near the First Baptist Church. There he met a gang of half-drunken girls and boys and there, he declared, he lost his grip and started on the slippery plunge into the abyss of crime from which he must now struggle through twenty years of penitentiary service. And we have such dance halls scattered all over this city. Macon has them. Savannah has them. Columbus and Augusta

and Albany and Athens have them. "Bad women and whiskey and public dance halls," declared this poor victim last week, "were my undoing." Every one of these dance halls could be put out of business in one week if we had an aroused public opinion which would require the city governments to install real men as policemen. They are selling whiskey, running gambling dens, engaging in white slavery and other crimes, any one of which is sufficient ground on which to close them up, or so regulate them as to make them unprofitable.

Pool Rooms.

Another breeding place of crime is the public pool room. A gang of young white men were apprehended in automobile thefts recently in Atlanta. When the leader of the gang was brought before the grand jury he frankly declared that a certain public pool room in Atlanta was the headquarters of their gang. He named the Subway Pool Room, near Five Points. They met there to confer about robberies, to buy whiskey, to meet criminals from other cities, and to generally promote their nefarious business. Every member of this particular gang was under twenty-one years of age. This pool room was violating the state law by admitting these minors, and should have been closed on this account. A study of the public pool rooms in Atlanta reveals this fact: ninety per cent of all the patrons are minors. The other patrons are hardened criminals who make such places their headquarters for selling whiskey, gambling, peddling narcotics, and advertising places of vice. If Atlanta or Macon or any other city of any size wants to get at this terrible business of breeding crime, let them regulate their public pool rooms. And the day the public pool room is regulated it will go out of business because it is only profitable as it is operated in violation of the law.

The Theatre.

One of the most insidious breeding places for crime is the average picture show. Ninety per cent of our crime today is committed by young men and young women between the ages of sixteen and twenty-five, and these are the ages within which the picture show patronage is chiefly found. The power of suggestion is the subtle thing which works on the mind of the restless youth who sits and drinks in the lurid presentation of a train wreck, the theft of a car, the robbery of a bank, the abduction of a girl, and on and on. And the average theatrical performance today is a stupid effort to burlesque every law-abiding citizen in the community and poke fun at the traditions of our country. There are very wholesome exceptions to such pictures and to such plays. For example, the recent picture by Harold Lloyd, called "The Kid Brother", is one of the most delightful hours of entertainment we have ever seen. It is funny, without one touch of filth. And we can have other such pictures if the producers could ever get it into their heads that the public would support such pictures. The Howard showed this Lloyd picture and the place was overrun, which goes to show that clean entertainment can be made profitable. The great trouble with the motion picture business is the fact that a few men control the whole industry. They are men without education and without the essential background for the tremendous leadership which has been thrust into their hands.

(To Be Continued.)

RURAL WORK IN THE CHURCH

By the Reverend H. W. Foreman

SUMMER SCHOLARSHIPS FOR RURAL STUDENTS.

THE rural work of the Church depends as much upon the devotion, leadership and training of the country ministry as upon any factor in the whole rural problem. Realizing this fact, the Division for Rural Work of the Department of Christian Social Service of the National Council has this last summer selected and placed under the tutelage of certain of the rural clergy of the Church seven seminary students. The students chosen have all expressed the intention of spending many years, if not their whole ministry, in village and country work. As for the clergy under whom the students have been placed, they are all prominent and successful leaders in country Church work.

The plan has been approved not only by deans of seminaries and bishops and leaders of the Church, but by experience as well. The interest, training and probable clinching of the various students in their hope of making the rural ministry their life work have more than proved the practical value of the idea.

The cost of sending each student amounted to approximately $500, the total sum covering a salary of $10 per week for twelve to fifteen weeks, and board, room, transportation to and from the field, and the purchase or rental of a car and maintenance of the same. The whole experiment cost some $3,500.

The experiment was made possible very largely by the Woman's Auxiliary. Inspired by the study book for the year, "Beyond City Limits", by the Rev. F. D. Goodwin, and the companion volume by Miss Laura F. Boyer, the Auxiliary gave, or made possible. the scholarships needed. Some were given by diocesan branches, some by parish branches; others were contributed by informal groups of Auxiliary members, and one was given anonymously as a result of the moving appeal of an Auxiliary member.

The Woman's Auxiliary of the Diocese of Pennsylvania was the first to respond to the call, gave two full scholarships, and so made it possible for Mr. Worth Wicker of the Philadelphia Divinity School to spend the summer with the Rev. F. D. Goodwin, and Mr. J. R. Kuhns of Seabury Divinity School with Rev. E. S. Ford in the Western Counties Mission, Diocese of Newark.

The Rev. Lyman Bleecker, lately ordained to the diaconate, was enabled to spend three months with the Rev. C. R. Allison in County Mission Work in Western New York, as a result of the generosity of members of the Auxiliary of New York. The Auxiliary of Christ Church, Bronxville, New York, sent Mr. W. G. Christian of the Virginia Seminary to the Rev. George B. Gilbert of Middletown, Connecticut.

The Auxiliary of the Diocese of Maryland provided funds for a scholarship for Mr. Albert C. Morris, of the Virginia Seminary and sent him to the Rev. Bertram Brown of Tarboro, North Carolina.

Several parish branches of the Diocese of Chicago joined in sending Mr. Elmer Lofstrom of Nashotah for three months' training under the Rev. David Clark of South Dakota, and Mr. Charles Hawtrey, of the same Seminary, was sent to the Rev. H. R. Hole of Michigan, as a result of a scholarship given by one who did not wish his name known.

Both clergymen and students involved report most favorably upon their summer together. The project has more than proved its value and the Department of Social Service hopes to find some means of continuing another year.

RURAL SCHOOLS AND CONFERENCES.

Few things are contributing more to the ever-increasing interest in the Church's work in village and country than the Summer Schools and Conferences for rural clergy.

The Rural Schools proper usually are conducted by the Agricultural Colleges or State Universities, or Universities of national character, and cover such subjects as Agricultural Economics, Rural Sociology and Community Life Problems.

The Clergy Conferences which are held at the same time and place as the Rural Schools are led by bishops, clergymen and laymen prominent in the village and country life of the Church, and in cooperation with the Division for Rural Work of the National Council. Prominent among the speakers present at the various schools and conferences this past season were the Rt. Rev. T. C. Darst, D. D., the Rt. Rev. J. M. Maxon, D. D., the Rt. Rev. George Davenport, D. D., the Rt. Rev. George W. Wise, D. D., the Rt. Rev. E. H. Coley, D. D., the Rt. Rev. E. C. Seaman, D. D., the Rev. Bertram Brown, the Rev. G. W. Gilbert, the Rev. F. D. Goodwin, the Rev. F. H. Gavin, D. D., the Rev. E. S. Ford and Mr. C. J. Galpin of the United States Department of Agriculture.

There were six of these Rural Schools and Conferences held during the summer of 1927: first, at Vanderbilt University, Nashville, Tennessee, sponsored by Bishop Maxon; the second, at Kansas State University, Manhattan, Kansas, under the leadership of the Ven. L. W. Smith; the third, at Maryland State University, College Park, Maryland, under the leadership of the Rev. C. W. Whittemore; the fourth at the University of Wisconsin, conducted by the Secretary for Rural Work of the National Council; the fifth, at Cornell University, conducted by the Rev. C. R. Allison, Chairman of the Committee on Rural Work of the Second Province; and the sixth, at Washington College, Chestertown, Maryland, under the leadership of Bishop Davenport.

Approximately one hundred and sixty of our clergy attended the various Schools and Conferences with practically

every section of the country represented. Some twenty-five states were represented at Madison alone.

Women's Conference at Madison.

For the first time in the history of the Church a conference strictly for women rural workers was held in connection with the rural school and conference at Madison. Some fourteen women from as many different sections of the country gathered to discuss problems connected with Church rural work, especially as it pertained to women and young people. The group was under the leadership of the Rev. F. D. Goodwin and discussions were led by such competent workers as Miss Mary Rowland of the Diocese of Newark, Miss Agnes Penrose of the Church Mission of Help, and Mrs. E. T. Boyd, volunteer rural worker for the Diocese of Colorado. Addresses covering their work were given by practically every woman present and plans were made for developing the conference another year.

THE RURAL FELLOWSHIP.

That the Rural Fellowship is slowly but surely winning a place for itself in the life of the Church was evidenced at the annual meeting, held at Madison on the fifth of June. At that time the Rev. Val. H. Sessions read his report as secretary and quoted letters and figures to prove the steady growth of the Fellowship. Plans were made for increased circulation of "The Rural Messenger" and for the improvement of its form and content.

The following officers were elected for the year 1927-28: honorary president, the Rt. Rev. T. C. Darst, D. D.; president, the Ven. E. W. Couper; vice-presidents, the Rev. B. E. Brown and Miss Mildred C. Edmunds; secretary and treasurer, the Rev. Val. H. Sessions. In accepting election as honorary president, Bishop Darst said: "While I cannot assume any office which will involve more work than I already have, I shall be only too glad to prove my interest in the rural work of the Church by accepting the office you have so kindly given me. You may be assured of my prayers and such good offices as my limited time will permit. I am sure the Commission on Evangelism would be glad to use the columns of 'The Rural Messenger' in promoting the follow-up of the Bishops' Crusade."

The two "high days" of the conference at Madison were those which were blessed by Bishop Darst's presence, and the members of the Fellowship count it a privilege to have him at the head of their organization.

Bishops, priests, laymen and organizations helped to make the rural schools and conferences successful. Probably no one man in the Church today has done more for rural work, however, than the Rev. F. D. Goodwin. As first Secretary for Rural Work of the National Council, author of the study book, "Beyond City Limits", and leader of both clergy and women's conferences at Madison, he has been a vital factor in arousing and inspiring the Church to greater work in village and country.

The large attendance at the summer schools was made possible in no small degree by parish and Woman's Auxiliary study classes. Scholarships of from $30 to $50 were placed at the disposal of national and diocesan officers and as a result many clergymen and women workers were able to attend who without such help would not have been present.

CHRISTIAN SOCIALISM---A CONTRADICTION IN TERMS

By Mrs. B. L. Robinson

I WISH to confess at the outset that I have regretted more than once having chosen **Christian** Socialism as my subject for today. Knowing something of Socialism, I was convinced that Christian Socialism was a contradiction in terms, but I had not fully realized how much that was revolting was hidden behind the name. In studying the matter I have felt as I did when, as a child, I turned over a beautiful, clean white stone, and found it alive on the under side with crawling slimy things. But now is not the time to close our eyes to the dangers which menace our country and our civilization, because they are unpleasant; and I only beg of you to remember that the disagreeable things which I shall tell you today are not of my **making**—only of my **finding.**

Having lived in a university atmosphere two-thirds of my life, I have long known how widespread radicalism is in our schools and colleges. Just how widely it has spread in the churches I had not realized. Friends of mine in different towns have told me that they had stopped going to Church, as they could not accept socialism instead of Christianity from the pulpit. One said, "I have to pray hard when I get home to offset the effect the sermon has on me". And another said, "It is a misery for me to go to Church. Our minister is so socialistic that I am in constant terror for fear my husband will get up and refute his statements". But these might have been sporadic cases of socialism in the pulpit. Unfortunately they are not.

When Captain W. B. Estes, imprisoned in Russia for a year by the Bolsheviki under unspeakable conditions, was released, a Commissioner said to him: "When you get back to America you will find that we have put our propaganda in your schools, your colleges, your women's organizations, your Churches, and your clubs", and he added the significant statement, "Where we cannot convince we will confuse". The work of the Communists in confusing the minds of Americans has been fully as successful as their propaganda, which has assumed appalling proportions, their membership in the United States being today practically as large as in Russia.

A brilliant series of articles on Socialism in the Churches, to which every student of the question is greatly indebted, has appeared in the National Civic Federation Review. In one of these articles (May 10, 1920) the reason why this "campaign for confusion" has been so successful is analyzed as follows: "Directed by minds of peculiar subtlety and cunning, by leaders whose intellects are more Oriental than Anglo-Saxon, masters of craft, resourcefulness and hypocrisy, the Socialist party has for years sought to influence different classes of people and meet varying conditions. To the general public it has sought through camouflage and beguiling phraseology to conceal its real character, and appear pacific and humanitarian. It has, for instance, specialized in propaganda specifically designed to influence Church people, and has not hesitated to employ New Testament phraseology, the terms of Christian justice and brotherhood of man. Repudiating violence, disclaiming any unlawful and unjust methods or purposes among one class of people, it has, on the other hand—for instance, in its Yiddish propaganda for distribution among Russian Jews—sought to inflame by outright incitements to revenge, violence and bloody revolution. Another phase of its propaganda, carried on mainly through the Intercollegiate Socialist Society, has been adapted to meet another condition and to appeal to educators, college professors, and all students. To create confusion in the public mind has been one of its chief purposes. Its entire propaganda, protean to a bewildering degree, yet masterful, able and amazingly effective, has been inevitably confusing to the Western mind, which is open and direct, and which finds it difficult to think in the terms, and to follow the casuistical, cunning and machiavellian workings, of the Asiatic intellect of a Trotzky or a Hillquit". This view is confirmed by the Communist periodical called the "Workers Dreadnaught" (December 31, 1921, p. 6), which says, sardonically: "O Comrade Lenin, with your tortuous Eastern tactics, you are corrupting these simple Westerners, who do not understand you, and whose metal is softer than yours." The tragedy of the success of their propaganda in the Church is that those clergymen who expound it as "applied Christianity", who promote its propaganda in Gospel phraseology, are deceiving their followers into supporting a movement set upon the destruction not only of all that Christian civilization upholds, but of Christianity itself.

The number of people, both in and out of the Church whose minds are totally confused as to the relation between Socialism, Communism and Bolshevism is appalling. Such statements as these are constantly heard: "I suppose Bolshevism is pretty bad, but of course Socialism is all right"; or "Communism and Bolshevism, you know, have nothing in common"; or "There are so many kinds of Socialism that of course you can't say you are opposed to 'Socialism' ".

Such confusion of thought should not be allowed to pass by people who know better. It is as though one should say that the Baptist, Congregational and Presbyterian Churches have nothing in common. The plain, simple fact is that Socialism, Communism and Bolshevism are all based on the same thing—that is, the philosophy of Karl Marx. Among themselves the radicals make no attempt to deny the identity. For instance, the majority report on International Relations of the Socialist Party in this country made at the New York Convention of 1920 said: "Socialism is in complete control in the great country of Russia." Morris Hillquit, leader of the Socialist Party, said that between the Socialist Party and the revolutionary left wings there was no difference on vital questions or

principles, but merely minor differences as to tactics. The New York Call of May 14, 1917, said editorially: "Lenin is, after all, nothing but an ordinary Socialist, with the ordinary Socialist program of social revolution everywhere throughout Europe as his object."

Lincoln Steffens, one of the leading Socialist propagandists in this country, in his introduction to a book by Trotzky, speaks of him as an "orthodox Marxian Socialist", and the same Steffens in speaking to a convention of Christian Socialists at the Rev. Percy Grant's Church in New York, said: "The idea of the Bolshevik is, we will not only think Socialism, talk Socialism, but we will do Socialism." Bolshevism to him was merely Socialism in action—and he was applauded by these Christian Socialists. Those who have been confused on this subject should brush the cobwebs from their brains and face the fact that Bolshevism is only Socialism in action, that it is the Communist Party which is in control of Russia and which is trying to force Bolshevism upon the world—in other words, that Socialism, Communism and Bolshevism are one.

Some of you are probably thinking, "But these good people who call themselves Christian Socialists must certainly have a wholly different conception of what socialism really is", some of them have, no doubt, but many of their leaders seem quite ready to accept the Socialism of the Socialists. For instance:

The Joint Commission on Social Service of the Protestant Episcopal Church in a report to the General Convention of the Church at Detroit in 1919, said: "The modern reader is no longer interested in Marx's dialectics, but is compelled to recognize that the central position for which he stood is not only tenable, but is really impregnable."

Remember that Karl Marx was an avowed atheist and that his system is anti-religious. Marx's philosophy interprets all human life, all history, all heroic and noble deeds as having been inspired by nothing more than the two most carnal urges of mankind—the urge of hunger and of sex. The Socialists know, if the Christians do not, that this philosophy is absolutely incompatible with religion. In the account of the State of Michigan Socialist Convention at Grand Rapids of February 24, 1919, John R. Ball reports in their periodical, the "Communist" of Chicago: "A Socialist who understands the materialistic conception of history cannot have faith in superstition of any kind. In other words, **a religious or Christian Socialist is a contradiction of terms.**

Bukharin, one of the leading authorities on the Red Philosophy, says in "The A B C of Communism": "There are some soft-headed Communists who say that their religion does not prevent them from being Communists. They say that they 'believe both in God and in Communism'. Such a view is fundamentally wrong; religion and Communism do not go together either in theory or on practice. Between the precepts of Communism and those of Christianity there is an impassible barrier."

One of the rallying cries of the Soviet army is: "We have abolished God." Lenin in the Communist International" recently urged on Communists everywhere the duty of making "militant atheism" an essential part of their doctrine.

There has been a strong movement in several of the Churches to apply themselves with radical labor. A similar movement was started recently in Australia, but there its leaders (the Congregational Union Committee) took the precaution to make a preliminary investigation as to whether there was anything to prevent an understanding between Church workers and labor representatives for cooperative service in the cause of the common welfare. This committee found that in the opinion of the labor leaders, the best country is a godless country. These leaders believe that if Bolshevism can be achieved there will be no need of religion, and they made the magnanimous offer that "if religion will pass out quietly without any fuss" their attitude will be that of "benevolent tolerance", but if it resists they will "hasten religious exit with violence proportionate to its resistance".

The men who made this statement are said to be the official leaders of the labor movement. (See editorial "Bolshevism in Australia" in Boston Herald, January 27, 1923.) Evidently the Congregational Union Committee has taken a sober second thought in regard to allying the Churches with this element. The Christian Socialists of England and America are not to be deterred by such considerations, as we shall see.

How widespread their movement has been in this country is shown by a report written by the Rev. A. L. Byron-Curtiss, National Secretary of the Church Socialist League, made up of members of the Episcopal Church.

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The Christian Socialists are fond of stating that Christ Himself was a Socialist, and that the early Christians were communists. Mr. Nathan Haskell Dole writing in the New York Times of January 1, 1923, says: "Was not Jesus Himself a Socialist? Were not the primitive Christians communists?" Then he quotes from the Fourth Chapter of Acts: "They had all things in common. Neither was there any among them that lacked; for as many as were possessors of lands and houses sold them and brought the prices of the things that were sold and laid them down at the apostles' feet and distribution was made unto every man according as he had need." He adds: "There is Bolshevism for you!"

This is one of the two references in the New Testament to anything which could by the widest stretch of the imagination be termed communism. The occasion referred to was one of tremendous enthusiasm and excitement among the apostles over the great numbers converted to the new religion. Peter had been preaching to the multitude, who were filled with the Holy Ghost. The other reference is in the second chapter of Acts. "And all that believed were together and had all things in common, and sold their possessions and goods, and parted them to all men, as every man had need; and they continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the Church daily such as should be saved." (Acts 2:44-47.)

This was a very temporary condition and there is no suggestion that it was expected or intended to be anything else. And is this Bolshevism or Communism? If this is what the Christian Socialists want, what is to hinder them from pooling their goods and distributing them promiscuously? Nothing whatever. What they want, however, is something remarkably different. Would the Russian refugees in Constantinople who are freezing and starving, whose homes have been destroyed, their property stolen, their families murdered, who have even no country left, agree with Mr. Dole that the friendly and wholly voluntary sharing of goods pictured in the gospels is Bolshevism? Are giving and confiscation the same thing in Mr. Dole's eyes?

Was Christ a Socialist? He told the rich young man who was seeking salvation to sell all that he had and give to the poor. But if this program is Christian Socialism, why do those who call themselves Christian Socialists continue to enjoy their own incomes? On another occasion Christ said, "Render unto Caesar the things which are Caesar's and unto God the things which are God's". But the radicals whom the Christian Socialists follow declare there is no God and that religion must be destroyed. The thing, however, which more than any other shows the great gulf fixed between the teachings of Christ and Socialism is this. Nothing stands out more strikingly in the history of Christ than His vivid sense of the Fatherhood of God and His deep longing to make His disciples share His trust and dependence upon His and their Heavenly Father, who could be turned to for help and guidance and support, and to whom they should return. God the Father—how does this great conception fit in with the philosophy of Socialism, which not only denies the existence of God, but degrades Fatherhood to a status below that of the brutes? In the social conditions encouraged in Russia today, no man knows who are his children, and women do not know who are the fathers of their children. The father has no responsibility for wife or children, who are the property of the Communist State. The Fatherhood of God! What does this mean interpreted in terms of Socialism in practice?

It is difficult to respect either the brain or the character of those who attempt to justify their radical views through the claim that Christ was a Socialist. Fatherhood can mean little outside the institution of the family, and the attitude of Socialism toward the family is well known. A Socialist Third Reader used in Socialist Sunday Schools in this country contains the following precepts: 1. "The Family is one of the principal obstacles to the enlightenment of men." 2. "Marriage is prostitution sanctified by the Church and protected by the State." (See "Bolshevism—Its Cure", by M. M. Avery and D. Goldstein, p. 278.)

According to Lieutenant Klieforth who spent three years in Russia (1916-1919), "One of the tenets of Bolshevism calls for the destruction of all records concerning births, marriages and deaths. So that when five hundred children are taken from Moscow out into the country communal schools, the records of the children are destroyed and they are known only by numbers. Nobody can tell where the children have been taken". They have been nationalized. (See Nat. Civic Fed. Review, January 1, 1920, p. 3.) What is the significance of Fatherhood in a regime like this?

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There is a growing belief which finds frequent expression that it is because clergymen are losing faith in the

power of religion that so many of them are turning to the rank materialism and atheism of the I. W. W. and Bolshevism. At a time when the crying need of the world is for moral and spiritual ideals, it is no less than appalling to see men who are supported by funds given to the cause of religion allying themselves with a movement which openly aims to destroy both religion and the family, and which in so doing, must destroy civilization itself.

MEETING OF THE NATIONAL COUNCIL

One of the best meetings of the National Council since its inauguration in 1920 was held in New York City October 12 and 13, 1927. Every member was present except two, one of whom was on a commission to the Far East on the appointment of the Presiding Bishop, and the other was abroad, making twenty-three members present, representing every Province in the Church.

The Presiding Bishop, in opening the meeting, spoke of the great loss resulting to the Church at large, as well as to the National Council, especially in relation to its missionary work, by the death of Bishop Brown of Virginia. The Department of Missions, so long and ably served by Bishop Brown, both as a member and before his election to the Episcopate as a missionary in Brazil, presented the following memorial, which was received by the members of the Council standing, after which they were led in prayer by the Presiding Bishop:

"At this its first meeting after the unexpected death of the Right Rev. William Cabell Brown, Bishop of the Diocese of Virginia, the Department of Missions desires to emphasize the thanksgiving and high praise which we render to Almighty God for the fidelity and courage and wisdom shown in the service which His servant rendered not only to the Department of Missions and the National Council, but also to the whole Church.

"Bishop Brown's career throughout, in a singular fashion, exemplified the power which is bestowed by the Spirit of God upon the man who gives himself without reserve to the service of his fellow men.

"The Church in Brazil will always have occasion to rejoice in the service Bishop Brown rendered not only towards insuring a consecrated ministry for that Church, but also in establishing the principle that the ministry must be constituted of well-learned men.

"Since he was ordered back to this country, Bishop Brown's career has been marked by a large-minded understanding and courage. In the Department of Missions he never lost sight of the fundamental purpose for which our Lord created and sent His Body.

"While the Department of Missions here records its profound sense of loss in the promotion of this His servant to a higher calling, it would record before all else its thanksgiving to the Head of the Church for the example and inspiration which have come to us through our association with our friend and brother."

World Peace Sunday.

The Department of Christian Social Service presented the following resolution adopted by the Department for the consideration of the Council, and the same was approved by the Council:

"Whereas, The President of the United States has said: 'When, by common consent, Armistice Day was added to our calendar of memorial dates, it took its place as the one in whose celebration we will always be drawn closer to other peoples who stand for liberal institutions. Celebrated in many lands and by many peoples, it will remind them of their united efforts and common sacrifices in the bitterest crisis of civilization's history. It will always recall the fact that humanity has far more reason for unity than for discord. It will emphasize the common ideals and aspirations which must at last draw all men into fraternity and set their feet in the way of peace. It will give an impetus to the ever growing conviction that hatreds are needless and that rivalries ought to be only in good works aimed for the general advancement.

" 'It is desirable that Armistice Day observances should impress these considerations of common concern and essential accord. . . . . We shall make our greatest contribution to human welfare if we shall on this international anniversary of peace restored turn our thoughts and endeavors to the idea of peace perpetuated, assured, and established as a universal benison. We shall not fail in acknowledging our obligation to those whose noble service won the victory and established our complete independence. But along with this, we should have in mind the thought of peace gained for all the world and all time through cooperation of the same liberal forces that brought the victory.'

"Therefore be it, Resolved, That the National Council suggests to the Bishops and Clergy of the Church, that the Sunday immediately preceding this day, that is, Sunday, November 6, be remembered in all the churches as a day on which World Peace be made a subject for special intercession and consideration; and

"Further, That on this day, being the Sunday next after All Saints', in remembering those who have gone on into the Church Expectant, we remember all who in the late war, have given their lives for their country; and especially those who went forth from the parish church;

"Further, That the Presiding Bishop be asked to put forth prayers fitted for these purposes."

The Department of Christian Social Service reported that it had been obliged to accept with great regret the resignation of Miss Eva D. Corey as an additional member of the Department, and announced that it had appointed Miss Margaret G. Wood of Florida, a member of the Executive Board of the Woman's Auxiliary, to succeed Miss Corey as an additional member of the Department.

Department Reports.

In the Field Department, the Presiding Bishop appointed the Rev. R. M. Trelease and re-appointed the Rev. J. I. B. Larned as General Secretaries of the Field Department, which appointments were unanimously confirmed by the Council. These appointments were effective September 1, 1927.

Miss Elizabeth Matthews felt obliged to resign as an Associate Secretary of the Field Department, and her resignation was regretfully accepted.

The Department of Religious Education reported that it had appointed Mrs. J. C. Tolman as an additional member of the Department, which was confirmed by the Council.

The Rev. Dr. Theodore R. Ludlow, the newly appointed Secretary of the Adult Division of the Department of Religious Education, and the Rev. C. Leslie Glenn, the newly appointed Secretary for Student Work of the Department, were presented to the Council, and reported on plans for the development of the work under their charge.

The appointment of Mrs. Arthur Gammack, President of the Woman's Auxiliary branch of Western Massachusetts as a General United Thank Offering Field Worker, was unanimously approved by the Council.

The Secretary reported for the Personnel Bureau, which is under his direction. This Bureau was opened in April, 1920, as a result of resolutions of several General Conventions. He reported that the Bureau had registered one hundred and nine clergymen and one hundred and seventy-two lay workers. Since the organization of the Bureau one hundred and eleven clergy and one hundred and eighty-three workers had been placed in permanent positions. A very important part of the work of the Bureau is providing supplies for the parishes needing such service. This is particularly heavy in the summer time. One hundred and fifty-one churches were served during the present year, this supply ranging from one Sunday to several months. The Bureau was unable to take care of fifty-eight churches needing help owing to the lack of available clergy. These calls for assistance come from all the dioceses in the East and as far west as Indiana, and even as far as Bermuda. The Bureau has had requests for supply work from clergy from nineteen states, and also from Liberia, China, Cuba and Porto Rico.

The Secretary of the Council also has under his direction the Transportation Bureau, the same staff looking after the Personnel Bureau and the Transportation Bureau. The Transportation Bureau previously was handled as a separate enterprise and was located in Minneapolis, but was taken over by the National Council and has been operating since 1924 at a saving of over $4,500 to the Church over the previous expense. This Bureau acts as a viseing committee for the application of free transportation to the various railroads and is in existence largely because the railroads require that some authorized agent of the Church act in this capacity to assure them that the transportation which they are quite willing to issue in the interest of missionary work is properly placed.

The Presiding Bishop appointed Mr Samuel F. Houston of Philadelphia on the Committee on Ecclesiastical Relations.

The Council had present a group of distinguished visitors: The Most Rev. Severius A. Barsaum, representing Mar Ignatius, the Patriarch of the Syrian-Orthodox Church, sometimes inaptly called the Jacobite Church. Also the Lord Bishop of Aberdeen and Provost Erskine Hill, who addressed the Council. The Lord Bishop of Aberdeen is in this country in the interest of a memorial in Aberdeen to Bishop Seabury.

Dr. John W. Wood, Executive Secretary of the Department of Missions, was absent, as he was sailing from Victoria on the "Empress of Asia" for China to confer with the Bishops there on the situation confronting the Church at this time. Accompanying Dr. Wood is the Bishop of San Joaquin, who was

appointed by the Presiding Bishop in place of Bishop Tucker of Virginia, whose duties to his diocese because of the death of Bishop Brown made it impossible for him to comply with the request of the Council to accompany Dr. Wood as a member of this commission. Dr. Davis, Secretary of the Domestic Division, and the Rev. Mr. Parson, Assistant Foreign Secretary, will take charge of missionary affairs in the absence of Dr. Wood.

Bishop Creighton, of Mexico, and the Rev. Dr. S. Harrington Littell from Hankow, China, also addressed the Council. During the absence of Dr. Wood Dr. Littell will give such assistance to the Department of Missions as he finds possible.

Field Department.

The Field Department asked the Council to consider the fact that the men needed for the Field Department staff are matured, seasoned men—men who have reached the prime of life and of parish experience. Such men usually have also reached the peak of family responsibilities. As a rule they are rectors of parishes where they are receiving larger salaries than the National Council has felt it could offer.

When a man is asked to join the Field Department staff, he is asked to join it for a term of service—three or four years—and not for life. It involves a sacrifice, financial and otherwise, for him. But the Council asks him to do it, for a limited time, and the Council should at least make it possible for him to meet actual living expenses during that term of service.

Heretofore the Council has offered a man $5,000 a year, a flat salary without regard to the size of the man's family and whether he could live on the salary offered.

The Field Department's proposal was that, since the Council manifestly was not trying to pay a man "what he is worth", it should be sure it is paying him a living wage. Also that the Council should follow the prevailing custom in the Church and furnish the man the equivalent of a rectory in which to live. A sliding scale for these salaries was therefore recommended and adopted. The scale is as follows:

For a single man, basic salary, $3,600.

For a married man or "head of family", as defined in the United States Income Tax Regulations: basic salary, $3,600; and actual house rent not to exceed $1,400; and

For each dependent child under twenty-one years old, an allowance of $400.

And of course pension premium as in the past.

It will be seen that the norm set by the Government as to allowance on tax exemption for the average American family has been in good part followed. And the plan also conforms to the Church's prevailing custom of supplying a man with a house. Thus the salaries of Field Department Secretaries will be unequal in dollars, according to the size of their families; but equal, and it is hoped, adequate, from the standpoint of the actual living expenses of each family unit.

The plan is an experiment, but the Council feels that it is sound in principle. It is to be tried in—one might say, on—the Field Department for a year; and if the experiment works out well in experience, the Council will take under consideration extending the application of it to all Departments.

Finance Department.

The Treasurer made a gratifying report on the work of meeting the deficit. It showed that this deficit amounted to $1,534,303.99 on December 31, 1925, and that out of $1,406,650 which the dioceses undertook to raise $1,284,978.84 has already been paid

Due to these payments and to more regular remittances of missionary funds no borrowings from the banks were necessary this summer. As of October 1, the only money owed by the Missionary Society was $404,454.58 borrowed from its own Reserve Deposit Accounts which were created for this very purpose.

The Department of Finance made a careful analysis of all salaries paid to the staff at the Church Missions House and recommended a number of moderate advances to take effect January 1. These recommendations were adopted by the Council.

Church Intelligence

The Ninth Annual Synod of the Province of Sewanee.

The Diocese of Atlanta is looking forward with interest to the meeting of the Ninth Annual Synod of the Province of Sewanee, which will be held in Trinity Church, Columbus, Ga., on October 25, 26 and 27.

At the opening service of the Synod on the night of the twenty-fifth, the Rt. Rev. H. J. Mikell, D. D., will give the address of welcome and the response will be made by the Rt. Rev. Lewis W. Burton, D. D., the Bishop of Lexington and President of the Synod.

Christian Social Service will be the subject for this opening meeting and the introduction of the speaker will be by the Rt. Rev. W. A. Guerry, D. D., Bishop of South Carolina, and Chairman of the Provincial Department of Christian Social Service. The Rt. Rev. J. M. Maxon, D. D., Bishop Coadjutor of Tennessee, will make the address.

On Wednesday at 9:30 A. M. the Synod will be organized. There will be reports from the officers of the Synod, except the President, and reports from the Provincial Council, and from the various departments. At night there will be a special meeting in the interest of Religious Education at which the Rt. Rev. H. J. Mikell, D. D., Bishop of Atlanta and Chairman of Provincial Department of Religious Education of the National Council, will introduce the Rev. John W. Suter, Jr., Executive Secretary, Department of Religious Education of the National Council.

Thursday will be given largely to the general business of the Synod and reports from various departments, institutions and organizations. At night, there will be a meeting in the interest of Missions and Church Extension, at which the Rt. Rev. K. G. Finlay, D. D., Bishop of Upper South Carolina, and Chairman of the Provincial Department of Missions and Church Extension, will introduce the speaker of the evening, the Rev. Z. B. T. Phillips, D. D., rector of the Church of the Epiphany, Washington, D. C.

The Rev. S. Alston Wragg is the rector of Trinity Church and the congregation has arranged many social features for the Synod.

F. H. H.

To Consecrate The Second Chinese Bishop.

A second Chinese Bishop is to be consecrated on All Saints' Day, as Assistant Bishop of Fukien. He is Archdeacon Ding Ing Ong of Foochow. The preliminary step toward this action was taken last spring when he was elected by the Synod of the Diocese of Fukien. Twenty-four hours later he had to flee for his life. The election had to be confirmed by the Synod of the Chinese Church or, if the Synod did not meet within six months, by the standing committee of the dioceses, and also by the Archbishop of Canterbury as Fukien is an "English" diocese. The English Bishop is the Rt. Rev. John Hind, D. D. Bishop Roots, who is president of the Synod of the Chinese Church (Chung Hua Sheng Kung Hui), now cables that the consecration is to take place on November 1, in Shanghai, and adds: "Remember us in your prayers."

The Bishop-elect said recently to one of the English missionaries: "I continually pray that God will keep you foreign missionaries from being discouraged. This phase will pass, and then I am quite sure you will again have plenty to do."

The Missionary Atlas of 1922 gives 13,600 as the number of "Chinese Church members" in the diocese. Fukien is a Province along the coast, north of Canton.

In the neighboring diocese of Chekiang the Assistant Bishop, Dr. Sing, is Chinese. He was consecrated in 1918. He delivered the exhortation at Bishop Gilman's consecration.

Semi-Centennial of The Joint Diocesan Lesson Board.

More than fifty Dioceses of the Church will be represented at the Semi-Centennial Anniversary of the Joint Diocesan Lesson Board, which is to be commemorated in Philadelphia, Friday, October 28.

Holy Apostles, of which the Rev. George H. Toop is rector, is to be the host parish, and the anniversary celebration will begin with a dinner to be given in the Parish House, to be followed by a great public meeting at eight o'clock in the commodious Church School Assembly Hall of Holy Apostles. The Rt. Rev. John Gardner Murray, Presiding Bishop of the Church, is to be a speaker at the public meeting. The Rev. Canon Charles S. Lewis, of the Diocese of New Jersey, and a member of the Executive Committee of the Lesson Board, is to deliver an historical address and the Rev. John W. Suter, head of the National Department of Religious Education, also will make an address at the public meeting.

Dr. Toop will deliver a welcome on behalf of Holy Apostles' Parish and Bishop Garland will extend a welcome on behalf of the Diocese of Pennsylvania. At the dinner the speakers will include the Rev. Charles H. Ricker, Chairman of Religious Education in the Diocese of Long Island; the Rev. Charles B. Ackley, Chairman of Religious Education of the Dioceses of New York and the Rev. L. N. Caley, repre-

senting the Department of Religious Education in the Diocese of Pennsylvania.

The Joint Diocesan Lesson Board, comprising experienced Church School leaders from more than sixty dioceses appointed by the Bishops, is the outgrowth of the coming together in 1877 of representatives of the three Dioceses of Long Island, New York and Pennsylvania as a result of a realization of the necessity for prepared schedules of Sunday School Lessons. The Board now provides schedules upon which the American Church Series of Sunday School Lessons are based.

Conference of Colored Church Workers.

The Washington Provincial Conference of Church Workers among the Colored People had the opening of its annual session in the Cathedral of the Incarnation, Baltimore, Tuesday evening, October 4. The musical part of the service was unusually impressive. Thirty or more Colored clergy were in the procession, led by the vested choir of St. James' Church. Fitting welcome addresses were delivered by Bishop Helfenstein and Canon Arrowsmith of the Cathedral. All the other sessions of the conference were held in St. James' Church, Park Avenue and Preston Street. The two days were spent wholly within the walls of the church; Holy Communion at seven each day, followed by breakfast in the lecture room; then Morning Prayer followed by the forenoon session. Recess for dinner at one o'clock. Reassembled at three. Recess again for supper at six P. M. Evening session, and adjournment. On Thursday, following breakfast, the conference was conveyed to the Maryland Home where the forenoon session was held, followed by lunch served by the Woman's Auxiliary of that institution. In the afternoon at St. James' Church the annual meeting of the Woman's Auxiliary was held. Among the visitors who addressed the gathering were: Mrs. A. L. Suissat, President of the Maryland Branch, and Mrs. Fulton, Treasurer of the United Offering. The sessions were highly interesting, inspiring and filled with business endeavors. The one note which seems to ring throughout the conference was "Self-Support and Self-Respect".

The conference, by a voluntary financial gift, paid tribute to the fortieth anniversary of the marriage of the Rev. Dr. and Mrs. Bragg, of St. James' Church. A number of missionary gifts were made to deserving objects. The Rev. Dr. Edgar C. Young, of Philadelphia, was reelected President of the Conference, and Mrs. Sidonia Anderson, President of the Provincial branch of the Woman's Auxiliary. The next meeting will be held at the Church of the Good Shepherd, Lynchburg, Va., the Rev. C. L. Somers, minister-in-charge.

J. A. M.

National Council of the Girls' Friendly Society in America, Boston, November 2-6, 1927.

An unusually large attendance is expected at this fiftieth anniversary of the Society. All of the meetings except those on Sunday will be held at the Hotel Statler, where there will be ample accommodations to care for the many hundreds of delegates and visitors.

On Wednesday, November 2, the Woman's Auxiliary of the Diocese of Massachusetts is celebrating its fiftieth anniversary, and the Girls' Friendly Society will join with it at the Communion Service in the morning and in the other services during the day.

The first session of National Council, G. F. S. A., will be on Wednesday evening, at the Hotel Statler. After greetings from G. F. S. visitors from England and Canada, and from the representatives of other organizations working with young people, an address on the theme of the conference, "Widening Horizons", will be followed by a Service of worship written especially for this occasion.

There will be many delightful social occasions during the meetings in Boston to which all members and friends of the G. F. S. A. are invited.

The Corporate Communion will be at eight o'clock on Sunday morning, the sixth, at Trinity Church, with Bishop Slattery as celebrant.

At eleven o'clock on Sunday morning a Service of Thanksgiving to commemorate the founding of the first branch of the G. F. S. A. in November, 1877, will be held at St. Anne's, Lowell.

Bishop Murray will preach at the closing service at four o'clock Sunday afternoon in Trinity Church.

A special program, containing pictures of the national officers, speakers, etc., will carry in addition to the program the Services of Worship to be used at the opening and festival services. Each branch of the G. F. S. A. is to receive one of these programs in advance of the meetings, with the request that special branch services be held at the time of the opening and closing sessions of the Council. In this way it is hoped that every member of the G. F. S. A., whether in Boston or Alaska, will feel more nearly one in spirit next November.

St. John's College, Greeley, Colorado.

St. John's College opened September 27 with a capacity school. During the summer extensive alterations and repairs were made. The five-year course adopted last year is now in full effect. This year is designated as Freshman, Sophomore, Middle, Junior and Senior. High-school graduates are admitted as Freshmen in this course and take the regular Freshmen classes at Colorado State College, plus three hours a week in Bible at St. John's.

A new feature in the curriculum is a Sunday evening course in Religious Education. This course runs throughout the year, the upper classes taking Religious Pedagogy and the lower classes making a thorough study of the Christian Nurture Series.

Since the building of the new chapel the juniors and seniors have charge of the ten-thirty service Sunday morning, each acting in turn as vicar, taking full charge of the service and preaching. Faculty and friends form the congregation. As a result St. John's men graduate with experience in conducting services and are developing a set of excellent preachers.

Dr. Wood Leaves For China.

Dr. John Wood, departing to join Bishop Sanford in California and proceed with him to China as the Commission to confer there about the immediate future of our mission work, said farewell to the Missions House staff and other friends who crowded the chapel at noon on October 7. He said the Commission, going with open minds, hopes to learn in conference with the bishops, missionaries and Chinese, what may be God's will in regard to the Chinese Church; also, to take cheer and encouragement to the workers, foreign and Chinese, who have been through and are still enduring such deeply trying experiences, and, on returning, to increase in the Church at home an intelligent understanding of the situation. He asked for prayers on behalf of the Commission. He paid a tribute to the Chinese people for the immense possibilities latent in them for a sound national life.

Bishop Winchester's Condition.

We have received the following encouraging news in regard to the condition of the Rt. Rev. James R. Winchester, D. D., Bishop of Arkansas, who was operated on recently in Rochester, Minn.

"Bishop Winchester's operation at the Mayo Brothers, Rochester, was successful and the Bishop has rallied remarkably well, with no complications; and is now convalescing."

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Sunday-School Institute Convention.

The thirty-first convention of the Sunday-School Institute of the diocese was held in Epiphany Church, October 12, beginning with a celebration of the Holy Communion, at which time Bishop Freeman was the celebrant. The first conference which began at eleven o'clock had as a special speaker the Rt. Rev. Wm. A. Guerry, Bishop of South Carolina. His subject was "Liberty and Authority". A business meeting with reports from officers and special committees followed, when five members of the Department of Religious Education of the Diocese were elected to fill vacancies caused by expired terms.

After luncheon, two general conferences were held, the first being addressed by Miss Frances Rose Edwards of the General Department of Religious Education, New York, whose topic was, "Education for Christian Living". At the second conference, the topic, "The Practice of Our Principles" was discussed with Miss Edwards again as the leader.

Included in the regular Sunday-school exhibit were books useful in various fields of religious education. Director: Miss Clara W. Herbert, Assistant Librarian of the Washington Public Library and Superintendent of Font Rolls in the Diocese of Washington.

The evening service, which is usually of a missionary character, planned more especially for young people, was addressed by the Rev. Churchill J. Gibson, D. D., Episcopal student pastor at Washington and Lee University and Virginia Military Institute, Lexington, Virginia. Topic: "Christ and Our Young People."

A get-together meeting followed in the parish hall, when the young people were given an opportunity to meet Dr. Gibson. This meeting was under the direction of the Young People's Organization of the Diocese.

Gift To the College of Preachers.

The Rt. Rev. James E. Freeman, D. D., announced that a gift of $250,000 for a building for the College of Preachers and an annual income of $50,000 for its maintenance has been made by a layman who desires that his name be withheld. This announcement was made public at the close of a three-day conference of clergymen in connection with future plans and activities of the

College of Preachers.

The new building will be located just north of the Cathedral itself and connected with the Cathedral Library, a unit of which has already been erected.

The College of Preachers is planned as an integral part of Cathedral life, whose particular purpose is to stimulate and advance the gift of preaching the Gospel and is not intended in any way to serve as a theological school or seminary, but rather as a graduate school for men who have already been ordained to the ministry. This institution will be the first of its kind on this Continent.

The Rt. Rev. Dr. Nicolai, Bishop of Ochrida, in the Kingdom of the Serbs, Croates and Slovenes, was the preacher at both services in Bethlehem Chapel on Sunday, October 16. Bishop Nicolai is in America under the auspices of the Carnegie Endowment for International Peace and came primarily to attend the sessions of the Institute of Politics at Williamstown, Mass. He has remained in this country after the close of the Institute of Politics, at the instance of the Jugoslav Society. He is a leader of the Serbian Orthodox Church.

M. M. W.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

Rappahannock Valley Convocation.

The fall meeting of the Rappahannock Valley Convocation will be held in Nomini Church, Cople Parish, Westmoreland Co., the Rev. F. D. Goodwin, rector, on November 2 and 3. Thursday will be given over to an interesting program prepared by the Woman's Auxiliary.

Training of Church Workers.

The Virginia Episcopal Training School for Church Workers closes its two weeks' course of intensive training at Grace and Holy Trinity Parish House on Friday, October 21, after an interesting series of lectures which were attended by over one hundred teachers and Church workers from the various Churches in Richmond.

Miss Clarice Lambright, the National Secretary for Young People's Work, was present the first week and lectured on the problems and advantages of the young people in the plan of the Church at large. Her wide vision and her untiring efforts in practical work were an inpsiration to her hearers and they carried with them a better understanding of the objective for the youth movement in our Church.

The Rev. J. C. Wagner, of the Bishop Payne Divinity School of Petersburg, taught a class in the Life of Christ the first week and for the second week he gave an outline of the History of the Church of England. The Rev. W. E. Cox, of the Church of the Holy Comforter, Richmond taught a class in the Prayer Book; and the Rev. E. R. Carter, D. D., of Petersburg, taught child psychology and religious pedagogy, the pupil and the teacher.

Coaching classes were held each afternoon. Supper was served each night by the ladies of one of the Churches in Richmond.

Although the classes were not as largely attended by the clergy as had been hoped, those who did attend felt that the courses had been worth while and the time well spent. This is to be an annual event, and it is hoped by the Board of Religious Education that our Church Schools will in the future be as well organized and the faculty as well prepared to teach as the occasion of teaching children concerning the kingdom of Christ demands.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Auxiliary "Flying Squadron" Organized.

Under the leadership of Mrs. George Woodward, of Chestnut Hill, a "Flying Squadron", composed entirely of women of the Episcopal Church, has been organized in connection with the work of the Pennsylvania Branch of the Woman's Auxiliary.

Mrs. Woodward is President of the Pennsylvania Auxiliary. It plans increasing the interest and participation of all women of the Church of the more than two hundred parishes and mission stations in Southeastern Pennsylvania, in the work of women for missions at home and in other fields of the Church. The "Flying Squadron" is a group of leaders in women's work in readiness to answer all calls to go anywhere in the Diocese of Pennsylvania to meet and talk with groups of women. The designation, "Flying Squadron", does not imply the use of airplanes in the carrying out of the program.

In addition to Mrs. Woodward, the members of the "Flying Squadron" is made up of officers of the Woman's Auxiliary, all of whom are widely known in Church work. They are Mrs. Chas. H. Pancoast, Mrs. Henry Dillard, Mrs. John P. Hollingsworth, Mrs. Harry F. Baker, Mrs. John E. Hill, and Miss Anna D. Dickson.

Tuesday afternoon, October 11, the "Flying Squadron" made its first visitation. Groups of women from parishes in Chester County met with the "Flying Squadron" in Trinity Church, Coatesville.

A Consecration and Dedication.

The consecration by Bishop Garland Sunday morning, October 16, of the new Memorial Church of the Good Shepherd, Oak Road, Germantown, was followed by the dedication in the afternoon by the Bishop of the new parish house.

The combined church and parish house is said to represent one of the finest types of colonial brick architecture to be found anywhere in the United States. Grouped in spacious grounds on one of Germantown's most beautiful avenues they present a most attractive picture.

In addition to Bishop Garland four other Bishops of the Episcopal Church took part in the ceremonies. These four were the Rt. Rev. P. M. Rhinelander, formerly Bishop of Pennsylvania, and now attached to the National Cathedral in Washington; the Rt. Rev. Philip Cook, Bishop of Delaware; the Rt. Rev. J. deWolf Perry, Jr., Bishop of Rhode Island, and the Rt. Rev. Samuel B. Booth, Bishop Coadjutor of Vermont. The Rev. William Y. Edwards, rector of the Good Shepherd Parish, members of the vestry and all parish organizations also participated, and communicants of many other parishes were present.

Bishop Perry was the preacher at the consecration service in the morning and Bishop Booth delivered the address in the afternoon. Both of these Bishops are natives of Philadelphia.

The new church building and the grounds in Oak Road are the gift of the three sons of the late Henry W. Brown and Alice P. Brown as a memorial to their father and mother. Theodore E. Brown, the eldest of the sons, made the formal request for consecration, and Reynolds D. Brown, the youngest son, read the formal sentence of consecration. The other son, Henry I. Brown, is a vestryman of the church. The parish house was built by the congregation to conform to the architecture of the church.

R. R. W.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

Twenty-Fifth Anniversary of Rectorship Observed.

On Monday afternoon, October 10, a reception was held for the Rev. and Mrs. William D. Morgan in celebration of Mr. Morgan's twenty-five years as rector of St. John's Church, Waverly, Baltimore. Several gifts were presented by the congregation and a number of felicitation speeches made. The Rt. Rev. Edward T. Helfenstein, Bishop Coadjutor, represented the diocese.

The Rev. Mr. Morgan is a graduate of Dickenson College with a degree of B. A. and M. A. He was ordained to the priesthood by Bishop Paret in 1895, and has served as assistant in Memorial Church, Baltimore, and Christ Church, Brooklyn, N. Y. He was rector of St. Luke's Church, Sea Cliff, L. I., when called as rector of St. John's, Waverly, in 1902.

Church Service League Quiet Day.

The Church Service League of the Diocese of Maryland held its Annual Quiet Day at the Pro-Cathedral on Thursday, October 6. The Rt. Rev. W. L. Rogers, Bishop Coadjutor of Ohio, conducted the Service and Meditations.

J. A. M.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

"Home-Coming" Service at Old Merchant's Home Church.

The annual "Home-Coming" service at old Merchant's Hope Church, Prince George County, was held Sunday afternoon, October 2. The Rev. J. M. B. Gill, pastor of St. Paul's Church, Petersburg, had charge of the service and was assisted by the Rev. F. G. Ribble, rector of St. John's Church, City Point. It was a real home-coming service, and probably the most successful in the history of the Church. The weather was ideal and the congregation, composed of county people and visitors from Richmond, Petersburg and City Point, was too large for the seating capacity of the building. The music was rendered by the local choir with additions from the choirs of St. Paul's, Petersburg, and St. John's, City Point. The sermon was preached by the Rev. F. G. Ribble from the text: "Remove not the ancient landmark which thy fathers have set". The Holy Communion was celebrated and many of those who knelt before the Lord's Table that Sunday afternoon were kneeling where their forefathers had knelt before them.

Those who are especially interested

in the old Church received great encouragement from this inspiring service. They felt that it was the beginning of better days for this historic landmark. Almost deserted by the old families and surrounded by a new population, largely foreign, it is showing the ravages of time. Built in 1657, it has been a witness for God throughout every period of our country's history. Loving hearts and hands ministered to it until they passed away. Few of these remain, too few to bear the burden alone. At this service an offering was made to start a fund to repair the old shrine, and it is hoped that this beginning, which was liberal, will soon amount to a sufficient fund to make the most urgent repairs. The Rev. Mr. Gill, who has the church in charge, is deeply interested and is devoting much time and many prayers to the work. With the cooperation of local workers and with the assistance of some of the members of St. Paul's, Petersburg, a Sunday School has been organized and is doing good work. Regular services are being held two Sunday afternoons in the month by Mr. Gill and Mr. Ribble. It is the only church of any kind in the neighborhood, and there are people all around it that need and want the Gospel. Whatever its association with the past, whatever its service to generations now gone, the work of this Church is not finished; it can and should serve many generations to come.

R.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

Meeting of the Executive Council.

The Executive Council of the Diocese met in the Headquarters, in Jacksonville, on Tuesday night, October 14.

The Council approved the tentative budget, which was adopted at the Diocesan Council last May, which provides for a total apportionment upon the parishes and missions in the coming Every Member Canvass of $54,948.66. Of this amount $13,592.66 is in the Assessment Budget which covers the running expenses of the diocese, $27,856 is in the Diocesan Program Budget, and $13,500 is for the Program of the National Church. This latter amount is the full amount expected from the Diocese of Florida by the National Council.

Each of the Departments reported their plans for the current year's work, but the one of outstanding interest at this time was, of course, that of the Rev. Menard Doswell, the Chairman of the Department of Stewardship and Service. He will carry forward plans for the Campaign for the Church's Program and the Every Member Canvass, according to the District plan successfully used last year.

The Chairman of the Department of Religious Education, the Rev. A. M. Blackford of South Jacksonville, spoke of the student work. He has already referred some four hundred Church girls and boys, who are students away from home, to their college and school pastors. There are enrolled in the University of Florida, at Gainesville, one hundred and sixty-six young men, and at the Florida State College for Women, in Tallahassee, one hundred and seventy-four young women. Both of these groups are under the special supervision of workers who are supported by the joint Dioceses of Florida and South Florida.

Special consideration was given to the continued program of the Bishops' Crusade, early in the new year, under its Chairman, the Rev. Charles W. Fraser, of Jacksonville, and to the report of a Commission on Negro Work in the Diocese, given by the Rev. G. H. Harrison, D. D., of Pensacola.

The Third Annual Clergy Conference.

The third annual Clergy Conference of the Diocese has been pronounced by Bishop Juhan and all attending the best yet. Ninety-nine per cent of the clergy were in attendance.

The clergy assembled at the Diocesan Headquarters on the morning of October 5, and were driven to Jacksonville Beach, where a Celebration of the Holy Communion was held in the little Chapel of St. Paul-by-the-Sea. Immediately after the service, the clergy were taken to the Atlantic Beach Hotel, where the sessions of the conference were held. Bishop Juhan delivered a strong address to the clergy at the opening session of the conference, the theme being "A Priest in the Church of God".

The National Field Department sent as its representative the Rev. Arthur M. Sherman, President and Dean of the Theological Department of Boone College, Wuchang, China.

Each one of the Department Chairmen outlined his—or her—program for the coming active season of the Church's life and it is believed that 1927-1928 will prove to be years of growth and vision in Florida.

The two women speakers of the conference were Mrs. Wm. P. Cornell, the Executive Secretary of the Diocese and the Chairman of the Department of Publicity, and Miss Hope Baskette, the Student Worker at the Florida State College for Women, at Tallahassee.

C.

WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt Rev. D. L. Ferris, D. D., Coadjutor.

New Church and Parish House at East Aurora.

The congregation of St. Matthias' Church, East Aurora, under the leadership of the rector, the Rev. Henry de Wolfe de Maurice, is erecting a beautiful new stone church and parish house, on the site of the little frame building, which was built more than fifty years ago, at the corner of Main and Maple Streets, by a few loyal Churchmen and women. The new cornerstone bearing the two dates, 1869 and 1927, was laid on September 10 by the Rt. Rev. D. L. Ferris, Bishop Coadjutor of the Diocese.

Some of the visiting clergymen were the Rev. D. L. Leach of St. Mark's Church, Buffalo; the Rev. J. Z. Short of the Church of the Advent, Buffalo, and the Rev. Mr. Graham, of the Church Extension Society, Buffalo. The church will be gothic in design, built of Buffalo limestone, with Indiana limestone trimmings. It will have a tower forty-nine feet high, which will form the axis of the church and parish house. The fireplace on the second floor of the parish house is built of the foundation stones of the old church, and the first course of stone all around the building is constructed of the same stones. In the parish house there will be a small chapel for occasional services. The location of St. Matthias' Church is an ideal one. The new church will be a great addition to the church buildings of the diocese.

St. Mark's Church, North Tonawanda, will break ground shortly for a new church building and parish house, it was recently announced by the Rev. B. S. Sanderson, rector. The new building will be of brick construction, with stone trimming, and will cost about $60,000. It will be located on Payne Avenue and Tremont Street, a site given to the church, by heirs of the Stanley C. Peucken family.

M. Y. T.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

Christ Church, Little Rock.

During the recent past many activities have been going on in Christ Church, Little Rock, Arkansas, the Rev. W. P. Witsell, D. D., rector. The fall work commenced with an Institute on the Christian Nurture Series for the Officers and Teachers of the Church School, shared also by the Officers and Teachers of Trinity Cathedral.

Then a Group Organization of the parish is well under way, Mr. Charles L. Thompson being the General Chairman and he having selected a number of helpers. The vestry has also elected Mr. Andrew Friberg as the General Chairman of the Every Member Canvass.

A fine body of men in the parish have gone into the Brotherhood of St. Andrew with earnestness. And the Men's Club of Christ Church began its fall and winter program on the night of October 7, with perhaps the largest attendance they have ever had, and one of the finest programs.

The Church School had a gratifying Rally Day on the first Sunday in October with a special program in the church and a large attendance of both the children and adults. The talks on these occasions were made by Mr. C. L. Thompson and Charles Witsell, son of the rector.

All the other organizations of the parish have started their work with zeal and the whole body of the parish is taking on new life.

The music also has improved since the coming of Mr. M. Philip Schlich as organist and choirmaster. He has in training a class of twenty-four boys who will add much to the choir when they have been sufficiently trained to enter.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Plans of the Department of Religious Education.

Much important work is scehduled for the near future in the department of Religious Education. Sunday, October 16, marked the opening of a series of lecture courses, for teachers and all Church workers. The course is under the leadership of the Rev. Homer W. Starr, Th. D., of Charleston, South Carolina, assisted by Miss A. M. Stout, of Memphis, Tenn.

On November 7 another Institute will be held for students and workers in the field of Social Service, with weekly sessions throughout the month. Several prominent speakers will visit the diocese during the month, among them Mr. Lewis B. Franklin, the Rev. Karl M. Block of St. Louis, and the Rev. R. A. Kirchoffer of Mobile, Ala.

The Norton Infirmary Campaign.

The campaign for the rebuilding and enlargement of the John N. Norton Memorial Infirmary was held from Octo-

(Continued on Page 22.)

Family Department

October.

1. Saturday.
2. Sixteenth Sunday after Trinity.
9. Seventeenth Sunday after Trinity.
16. Eighteenth Sunday after Trinity.
18. Tuesday, S. Luke.
23. Nineteenth Sunday after Trinity.
28. Friday, SS. Simon and Jude.
30. Twentieth Sunday after Trinity.
31. Monday.

Collect for Nineteenth Sunday After Trinity.

O God, forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ Our Lord. Amen.

Collect for St. Simon and St. Jude's Day.

O Almighty God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head cornerstone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

"Cannot But Fail."

(Collect for Fifteenth Sunday After Trinity.)

Juliet C. Smith.

He spoke with glowing words the other day
Of love of God and tenderness to men,
And stirred the hearts of all who heard him—Then
A few hours later his strained nerves gave way
And he dealt harshly with his child at play.
One standing by said sadly: "Ne'er again
Can his words bring me inspiration, when
His actions such unlovingness display".

"Ah, no," I said, "To me it doth but show
That he is human, too, and strives like me
Failing like me at times." They aid us best
Who a few steps before us onward go;
Stumbling perchance, yet pressing steadily
Toward the one Perfect Man—God manifest.

A Religion of Reaction.

An eminent student of religions has said that there are two kinds of cults—cults of action and cults of re-action. So he distinguishes between a religion that depends upon man's activity to find and please God and a religion that depend's on God's activity to save men. The former is a religion of response to divine action.

The religion of the Bible is obviously a religion of re-action. The saints of Israel and of Christ are men and women who have discovered God seeking them and have yielded themselves to a consuming passion of faith, love and gratitude toward Him. Their lives dominated by these emotions have become media through which the active God could have His way, channels through which the life of God could flow.

There is, however, and has always been a stubborn human tendency to depart from this Scriptural conception of religion and substitute for it a religion of action.

"I believe," writes John Ruskin, "that the root of every schism and heresy from which the Christian Church has suffered, has been the effort to earn salvation rather than to receive it; and that one reason why preaching is so ineffective is that it calls on men oftener to work for God than to behold God working for them."

This was the error of the Pharisees. They made religion a matter of ordinances and observances. Jesus ruthlessly brushed their burdensome codes aside and invited men to come into the presence of the Gracious Father, and let His love have its way with them. Life for Jesus was just a continuous response to the loving will of the ever present Father. To the strict champions of the law such an attitude seemed disastrous. That is the error that the votaries of religions of action have always made. But the plain fact of experience is that eras of high moral living have always come when men turned from a religion based on good works to a religion of trust in God and dependence upon His saving and strengthening grace.

The religion of works produces self-righteousness, with all its habitual hardness and delusions. But the religion of response to God's love produces the fragrant graces of true righteousness—the righteousness of the beatitudes and the Golden Rule.

History has vindicated this conclusion again and again. The Protestant Reformation and the Wesleyan Revival exemplify the fact on a vast scale. These epochal events brought mighty revivals of religion and of holy living. And how? By turning the minds of men away from their codes and rites to the wondrous grace of God.

The religion of faith binds men to God. Religions of works get in between men and God. Then must God send His prophets to cry, "This people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me". So religion becomes empty and devoid of their inspired emotion which is the motive power of all high spiritual living.

God is calling His people to a life far more Christ-like than has been yet attained. He is calling His Church to an ever richer and more comprehensive social service, but the only dynamic that will produce these results is the deep and holy emotion of hearts wholly conquered by the love and grace of the reigning Lord.

A craving for companionship is one of the deepest-rooted and most powerful instincts in humanity. The soul's sorest sufferings come from a sense of loneliness. God has implanted within us this craving for companionship in order that we may find joy in helping others, and that our helpfulness may be an occasion of joy to others. As we learn this real secret of life we will banish loneliness from our lives and get the most out of companionship.

Phillips Brooks once gave to the world a nugget of wisdom when he said: "It does not take great men to do great things; it only takes consecrated men." If you possess only limited powers and have restricted opportunities and yet consecrate all these to the service of God, you will accomplish far more than the proficient and capable person who seeks to do great things in his own strength and leaves God entirely out of his calculations.

The possibilities of any life are measured by the degree in which we make use of God's help and grace. He who created the soul can satisfy all the powers and capabilities of that soul. Paul said: "My God shall supply all your need through Christ Jesus." We have learned the largest lesson of life when we appreciate the fact that only God in the richness of His completeness is sufficient for man in the richness of his possibilities.

Sometimes we are tempted to think that our salvation depends on the firmness with which we hold on to God, but God has put the truth in a far more gracious way. He says: "I the Lord thy God will hold thy right hand, saying unto thee, fear not, I will help thee." While we reach up with the hand of faith to God He reaches down and with His gracious, omnipotent grasp, takes hold of our hand, so that we need not be concerned so much about our hold upon God, for He will not let us go. As some one has said, we can let God do the holding and we can do the trusting.—Christian Observer.

A Bishop Who Ate His Boots.

Bishop Stringer, of the Church of England, is known all over Canada as the Bishop who ate his boots to keep himself from starvation. The work of this godly man lay amongst the Whalers and Eskimos of Hershel Island. The Bishop himself tells of the boot-eating incident: "We would have starved," said he, "had we not done so. The boots we ate were of seal skin dried without tanning. They reached to our knees and contained quite a good deal of hide. Our first experiment was unsuccessful. The boots had been greased night after night and the oil had turned rancid. The taste was such that it was impossible to swallow or chew the skin. At last we tried boiling it and toasting it. The toasting took away some of the taste. With the exception of a few bits we had eaten two pairs of boots when we were found." The following is an extract from the Bishop's diary: "Thursday, October 21. Breakfast off of sealskin boots, soles and tops boiled and toasted. Soles better than uppers. Soup from small scraps of bacon and scrapings of the flour barrel. The last we have. Tired. Hands sore. Took a long time to pack up. Concluded we were in the Peel River country. Heard children's voices in the distance and then saw houses on left hand about a mile ahead. We stopped and thanked God for bringing us to human habitation." For Jesus Christ's sake, men willingly endure such hardships as those endured by this missionary.—Exchange.

Christianity is a divine dispensation for bringing men into conscious union with the Holiest of all, with the Father through the Son; a church is an institution embodying and applying the distinctively Christian requisites to the end—the dying away to sin and self, and the rising into strength, goodness, and love by filial surrender to the Perfect Will.—James Martineau.

For the Young Folks

A Careful Girl.

A little girl walked down the street,
All smiling, bright, and gay;
She'd buckle-shoes upon her feet,
With care she picked her way;
She stepped beyond a small ant-hill,
And past a little worm;
She stopped and stood so very still,
So she would not alarm
A Butterfly close by the way
With pretty spotted wings;
She's very careful all the day,
She loves God's creature-things.
—Child's Gem.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

What Jesus Needs.

M. L. G.

We were thinking not long ago of the needs of Jesus—how few they were, when He lived here on Earth. Now, let us think of one need which He had then and still has.

It is the need of the shepherd for his sheep—the Father for his lost son. It is the need of that great heart that broke to save the world.

It is a need which it lies with each one of us to satisfy. No one of His friends can take the place of another. The apostles might choose one by lot to take the room in their ranks left vacant when Judas deserted. But I think the risen Master missed from the group around the fire by the lakeside, or on the brow of Olivet, the man whom He had greeted, when Gethsemane's silence was broken by the tramp of soldiers' feet, as "friend".

We have our little circle of friends, and feel we need no more. He holds the world in His heart, and cannot be content if one sheep be astray. We are ambitious to be "exclusive"—He said, "I will draw all men unto Me".

Let us each one give Him, and renew the gift over and over, the hearts He has made for Himself. As no lesser gift can satisfy His love, so no lower life can fulfill our own longing.

"How often," He said, weeping over Jerusalem, "I would—and ye would not." So to us His friends He will—He will gather us to Him, He will pour out the abundant life, He will reveal unsearchable riches. He will show us the Father. Only we must come and be filled. Will we?

For the Southern Churchman.

An Adventurous Night.

Part II.

George Morgan Knight, Jr.

Silas Higgins hastened his step. As he kept on he was aware of another pair of eyes. These were nearer to him. Then it came to Silas what it was.

"Cougars!" he said to himself, as he realized that they were on his trail.

Silas knew well that they never attack man unless they could not get other game. The great storm had caused this, and they were after him. The wild beasts were hungry. They had not eaten in three days.

Quickly he began to take stock of his circumstances. He had a pistol. But who could shoot one of those alert swift creatures? Although Silas was known throughout that section as a crack shot and a great hunter, he had never been able to shoot a cougar. They were too evasive for any hunter. Yet he would try, although it might prove in vain.

His arms were numb with cold. He was buttoned up in a thick wool coat, but he managed to get at his gun. It was loaded with three bullets. That was all. Anyway, the shooting possibly might attract the men. A sound carries a long way on a night like this bitter one. All this time Silas had kept on. If he stopped the cougars would no doubt attack him. As long as he kept moving, they were afraid of him.

With great effort Silas raised his right arm. He tried to get his aim. But the cougars observed him keenly and slyly dodged in and out between the firs. It was not the first time that they had been aimed at that winter.

There was a flash and a bullet cut the air. The shooting caused the animals little concern. It had not passed near them and two more bullets remained.

The second bullet did not hit the animals. The wind had started to blow and this had effect on the range. Still Silas Higgins went on. The snow became deeper and his muscles began to ache. Now the cougars sensed this. The last shot proved useless, and all he had left was the lantern. All wild creatures are afraid of fire, Silas knew. His only hope lay in the lantern. He must keep on. The lights of the camp shone far away. But to Silas they seemed twice as far.

The cougars also saw the distant lights of the camp. Well they knew that if the man got there their supper would be gone. The animal in front of him began to circle around. The other followed its mate's example. The snow seemed deeper as he trudged on. His strength became less as he fought on. The lantern in his hand was growing lighter, he suddenly realized. Each time the cougars when they circled came closer and closer. Silas was in a desperate situation. The gleaming eyes of the cougars watched Silas. Their breath stood out in the shivering air. The wind had begun to blow, and it kept the man from making rapid progress. His light grew dimmer. Oh! if it would only last! The boy at the store should have seen that it was full of oil when he gave it to Silas, but he had not. Little did he dream what the lantern was to mean to his friend. It was funny that the gift of the gods could do so great a good. Even Silas's pistol could not lend aid. It had proven useless. Only the pistol could save him from human beings and a few of nature's creatures. But as nature had made the iron in her earth's bosom, she had created the animals who could so easily evade the danger. Life is strange and it had placed Silas in an odd situation.

It was now that the last flicker of the lantern burnt out. Quickly the cougars drew nearer ready to leap on the man they had trailed so very far. Even the camp being so near did not make them afraid. For what makes you afraid when you are ravenously hungry? And so it was with these beasts of the big wilderness. Silas Higgins threw the lantern and it crashed against the face of the closest cougar. The blow struck home and checked them for several seconds. The injured cougar let out a savage growl.

Silas Higgins took full advantage of this few moments stop of the cougars and dashed ahead, summoning his remaining strength and made for a cabin from which a light shone from its four windows. The other cabins were dark and he knew that the men had made this one a sort of a club house.

The race was on as he heard the soft pat, pat of the oncoming enemies of the night. He had gained some ground, Although he had little strength left, it held him up. He was used to running in this cold, bitter weather and now it served him in good stead. Now the beasts ran on either side of him. Just when he fell they would leap on him and tear him to pieces. The moon had come out now. Silas Higgins could make out the animals very plainly in the moonlight. They were big and a bit larger than dogs.

Now the hungriest of the two ventured near him and snapped at his flying coattail. Silas rushed up to the lighted cabin's door and threw all his weight upon it. The door swung open, and he fell in the floor. The men saw two very large cougars in the doorway for a second and then they were gone. But the cougars did not leave the camp, they prowled around the camp all that night, and did not leave until dawn. Silas soon recovered from his terrible adventure and was glad that he had escaped with so little harm.

(The End.)

Adventure.

The little men of meadow land,
Said they to me, said they,
"There're bunnies in this meadow
As swift as any shadow,
With ears of amber velvet
And coats of silver gray;
And if you'll bring some goodies
And wait a little while
(Don't breathe, don't smile),
Perhaps you'll see those bunnies gray",
Said they to me, said they.

I ran and filled a basket quick
With carrots pinky-gold
And lettuce green and crinkly
And apples red and twinkly
And munchy, crunchy tid-bits,
As full as it would hold,
And put it down, tiptoeing,
And waited very still
Until—until
Across the grass three bunnies strolled,
High stepping, light and bold.

Their tails were soft as thistledown,
Their coats were silver gray;
They minced along politely
And twitched their noses slightly,
With amber ears uplifted
In just the loveliest way.
I said, "I never, never
Had really hoped to meet
Bunnies sweet!"
"You never tried until today,"
Said they to me, said they.
—Youth's Companion.

The Christian ministry makes the biggest demand on character of any calling. Its only capital is character. Business men are judged by their goods, which is the least part of ministers Ministers may be as brilliant as possible, and as eloquent as possible, yet unless they can command respect by their personal character they are the most miserable folk in the world.—Record of Christian Work.

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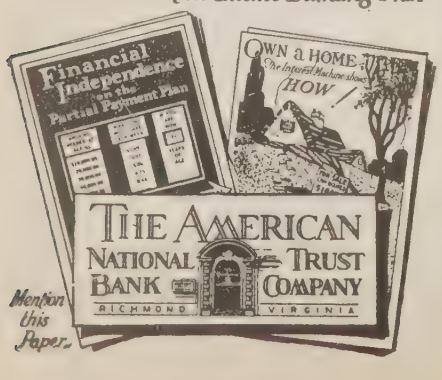
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THE BOARD OF TRUSTEES of the Protestant Episcopal Theological Seminary in Virginia will meet at the Seminary on Wednesday the 9th day of November, 1927, at 10 A. M.

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Deaths

CONRAD: Entered into rest, SUSAN DAVIS CONRAD, widow of Dr. Daniel B. Conrad, at her home in Winchester, Virginia, on September 15, 1927.

The Winchester Star said of Mrs. Conrad: "From her life radiated the light of a good example, and now that this light has gone out the afterglow will linger in the hearts of her friends, a gentle reminder of the gracious personality that was the precious possession of this community for more than a half century."

REV. DR. ROBERT DOUGLAS ROLLER.

With the passing of our beloved rector emeritus, DR. ROBERT DOUGLAS ROLLER, St. John's has lost a vital connection with the past. Of the vestry who called him on January 3, 1888, only one member, George S. Laidley, is now living. Older members of the congregation, looking back over the long and honorable history of the parish under the thirty years of Dr. Roller's pastorate recall that when he came to us on the second Sunday of April, 1888, we were without any church building. The old church on Virginia Street had been sold; the present church was not completed, and for nearly two years services were held in the legislative hall of the capitol, the Kanawha County Court House, and the hall of Major Snyder's school, where also the Sunday School was housed. Under Dr. Cobb, the rector who preceded Dr. Roller, the ground where St. John now stands, was bought in 1883 and the cornerstone of the church was laid in 1884. Funds were slow in coming in; Dr. Cobb died in 1887, so that the church was without a rector for a year; and the new building was not completed until 1890, when the first service was held in March of that year. There was still a heavy debt, which Dr. Roller made vigorous efforts to have paid off. This was accomplished in 1901 and the church was consecrated on June 9.

Not only, however, was Dr. Roller active in securing the completion of his own church and the canceling of its indebtedness, but he was very much alive to the demand for missions in the outlying districts. Under his leadership the missions of St. Matthews' (1892), St. Andrew's (1894), St. Stephen's on Lens Creek (1895), and St. James', Colored (1896) were established. St. Luke's, first called the "House of Prayer", had been started before he came to the parish, but it was moved to its present location in 1893. He also labored to establish a mission in Kanawha City; it was always a matter of regret to him that the work in this place, which he recognized as strategic, was not vigorously prosecuted.

Dr. Roller was one of the outstanding clergymen of the diocese, having served as chairman of many diocesan committees, and for many years as clerk of the diocese. As a member of the Sheltering Arms Hospital Board he was interested and active. He was a Mason, and an active member of the Knights Templar Commandery No. 4, of which he had served as Prelate and as Commander.

Dr. Roller was for many years a deputy to General Convocation.

And yet, however great his labors for the parish, the missions and the diocese—and these labors stand as a monument to his memory—it is as a friend and a pastor that many of us love best to remember him. A large proportion of the members of St. John's today were presented by him for confirmation; they were married by him, their babies were baptized by him, and their dead were laid away by the aid of his sympathetic ministrations. Countless celebrations of the Holy Communion are sweet memories to those who received the elements from his hands. He is gone from us, the builder, the pastor, the friend. We mourn for him, but not as those without hope.

Charleston, W. Va.

CHURCH INTELLIGENCE
(Continued from Page 16.)

ber 2-10. Time and changing conditions make imperative the improvements and expansion of this widely known institution, erected forty years ago, and commemorating, both in its substantial structure and its far-reaching service, the memory of a faithful servant and priest of God. The goal is six hundred thousand dollars. Gifts, large and small, have come from many within and without the diocese, especially from those who have shared the benefits of its charity wards. More than half the amount has been received, and the work will be begun immediately.

The anniversaries of the tenth year of service of Dean R. L. McCready and Senior Canon F. W. Hardy, were celebrated on Sunday, October 2, at the Cathedral in Louisville. Bishop Woodcock's sermon paid well merited tribute to the service rendered by Dean McCready and Canon Hardy.

The Bishops' Crusade: Kentucky is cooperating with the widespread "Loyalty" movement in progress throughout Louisville in the follow-up work of the Bishops' Crusade. Sunday, October 9, was observed as a rally day and record-breaking congregations were present in all churches. For eight weeks the rally call will continue, keeping in view the purpose and hope of the Crusade.

L. L. R.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

The Bishop Withdraws His Request for Bishop Coadjutor.

On October 1 the Bishop of Lexington, the Rt. Rev. Lewis W. Burton, D. D., officially notified the Standing Committee of the Diocese of Lexington, as also the clergy, vestries and Church committees, of the diocese, that he has withdrawn his request for and consent to the election of a Bishop Coadjutor in this diocese.

Formal announcement will be made, by the Bishop to the Diocesan Council at the next meeting.

Margaret Hall.

Margaret Hall, Versailles, the diocesan school for girls, opened its thirtieth year September 15, with pupils enrolled from New York, Florida, California, Missouri, West Virginia, Tennessee and Kentucky. The Bishop of the Diocese presided at the opening of the school.

During the summer extensive improvements have been made upon the school property, especially the gymnasium. An indoor swimming pool, forty-five by twenty-five feet, with all the necessary equipment for a pool, has been completed and ready for use this term. No girls' school in Kentucky has such a feature. The school will also have a winter tennis-court.

Parish House to be Improved.

The parish house and Sunday-school room of St. Thomas' Church, Ft. Thomas, Ky., is being improved this fall; $25,000 will be the estimated cost.

The Rev. F. F. Shannon, D. D., of Chicago, was the special preacher at the union service this summer held in the Church of the Ascension, Frankfort, the Rev. J. Howard Gibbons, rector. Over eight hundred listened to this noted preacher at this service.

The G. F. S. Farm, located near Beattyville, recently closed a very successful season. Several improvements have been made on the property this year; next year others are expected to be made.

Besides the Rev. Mr. Patterson, Mrs. Ella Peebles, Miss Olivia Glenn, of Covington, Ky., and Mr. and Mrs. Hamilton, of Beattyville, Ky., have been the workers in charge this year.

J. H. G.

Personal Notes

The Rev. A. Vincent Bennett, Assistant to the Rev. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia, has accepted a call to the rectorship of Christ Church, Fitchburg, Mass. Mr. Bennett assumed his rectorship on October 18.

The Rev. Roberts P. Johnson, for a number of years rector of Christ Church, Monticello, and St. Clement's Church, Lloyd, Fla., has entered upon his duties as rector of Grace Church, St. Francisville, Louisiana.

The Rev. W. W. Smith, Assistant at St. Peter's, Germantown, Philadelphia, has become assistant to the Rev. William Y. Edwards at the Church of the Good Shepherd, Germantown.

The Rev. William Henry Pettus has resumed his duties as rector of St. Mark's Church, Washington, after a vacation of two months, spent in Europe.

The Rev. A. K. Fenton, formerly curate at St. John's Church, Pittsburgh, is serving as assistant at St. Peter's Church, Philadelphia.

ORDINATIONS.

On October 7, in the Bishop's Chapel at the Diocesan House, Baltimore, Md., Grinley R. Madge was ordained Deacon by the Rt. Rev. John G. Murray, D. D. The candidate was presented by his rector, the Rev. Joseph M. Waterman, of the Church of the Resurrection, Baltimore. The Rev. John I. Yellott, rector of Emmanuel Church, Belair, preached. Mr. Madge will continue his studies at the Theological Seminary in Virginia, and at the same time have charge of Deer Creek Parish, Maryland.

On Friday, October 7, at Trinity Church, Portsmouth, Va., the Rev. Henry W. Dowding was ordained to the diaconate by the Bishop of Southern Virginia. The candidate was presented by his rector, the Rev. Charles H. Holmead, of Trinity Church, Portsmouth. Bishop Tucker also preached the sermon. The Rev. Mr. Dowding was formerly a Congregational minister in this city, and elsewhere, for many years. He was born in Bath, England. He will enter at once upon his duties as assistant at Trinity Church, Portsmouth, Va., and in missionary duty as the Bishop may direct.

Mr. Dan W. Allen was recently ordained to the diaconate by the Rt. Rev. Edwin A. Penick, Bishop Coadjutor of the Diocese of North Carolina, in All Saints' Church, Roanoke Rapids. He was presented by the Rev. B. E. Brown. The Rev. L. N. Taylor, a former rector, preached the sermon. Other clergy taking part in the service included the Rev. Messrs. Morrison Bethea, Wm. J. Gordon, C. H. Jordan, Francis Joyner, B. N. deFoe Wagner and the Rev. W. F. Carpenter. Mr. Allen is a student at the Theological Seminary in Virginia this year.

In St. Matthew's Church, Lincoln, Nebraska, on Sunday, September 4, the Rt. Rev. Vincent Shayler, D. D., Bishop of the Diocese, ordained to the priesthood the Rev. William John Woon. The Bishop was assisted by the Rev. L. W. McMillin, of Lincoln, the Rev. George L. Freebern, of Albion, and the Rev. A. H. Haubert, of Bellevue. The Rev. Mr. Woon assumes charge of St. Matthew's Church, Lincoln, as vicar. He was formerly a Methodist minister in Lincoln, but spent his period of preparation and diaconate at Christ Church,



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That sounded logical, and I remembered wondering what Herod was referred to in the first verse of the twelfth chapter of Acts, and asked Mr. Kirkbride if the Thompson Chain Reference Bible would tell, and he answered: "Yes, this text reference, like all others, is tied up instantly to its explanation. But before I show you which Herod it was, let me emphasize the crying need of connecting reference system and related helps to insure a practical working Bible that gives its readers a thorough understanding of the beautiful truths blossoming unseen on every page. This unity is accomplished for the first time in the Thompson Chain Reference Bible, which turns the searchlight of knowledge and understanding on the pages of Holy Scripture, not a flicker here and there, but a flood of light that fills the heart and mind of the reader with understanding."

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Thoughts For the Thoughtful

"Cast forth the soul in prayer, you meet the effluence of the outer truth."

There is a life which seems to be sufficient and satisfactory. The temptation is to rest in it. Do not. Reach up to the higher, which reveals itself only as we enter it.—Bishop Brent.

Only one way by which the heavy load
Of coming ill may yet be turned to good,
Only one way—Come back to God.
—John Oxenham.

A great deal of what we think is constitutional amiability in others is, on analysis, found to be acquired Christian grace, through struggle and prayer. ——Rev. Wm. Porkess.

One man alone is no man at all. Strip a man of all relations with fellow begins, and you no longer have a man, but the blasphemy of a man.—Prof. Graham Taylor.

We never know when it is Christ that stands before us, in some suppliant or some needy one, with timid request for help. We should be careful how we treat the lowliest, lest some day we deny a cup of cold water to the blessed, glorious Christ.—J. R. Miller.

"Touchiness, petulance, super-sensitiveness, readiness to have one's pride hurt and to be insulted, all these are forms of selfishness. Consider the marvel of Jesus' character in this respect."

"If God is like unto Christ, in some respects the mystery becomes deeper than ever, but to a God in Christ we can certainly fasten our faith. Our confidence increases at the moment when our knowledge shrinks."

To the traitor He left His purse; to the soldiers, His robe; to the beloved disciple, His mother; to the dying thief, His promise of paradise; to the penitent Peter, His pardon; to His Father His last breath and departing spirit and to His followers, His peace.

"To be strong and true to be generous in praise and appreciation of others; to impute worthy motives even to enemies; to give without expectation of return; to practice humility, tolerance and self-restraint; to make the best use of time and opportunity; to keep the mind pure and judgment charitable; to extend intelligent sympathy to those in distress; to cultivate quietness and nonresistence; to seek truth and righteousness; to work, love, pray and serve daily; to aspire greatly, labor cheerfully, and take God at His word—this is to travel heavenward."—Grenville Kleiser.

"God never asks us to complete a work at the beginning. Often He does not ask us even to try to foresee the ending. But He always asks us to begin anything to which He calls, when the time for beginning has come, and to begin it in cheery indomitable confidence in Him. How much needless sinful worry would be saved if we would only act upon this truth day by day! The reason why today's work looms so big and burdensome is because we are foolishly trying to carry it all in the first hour. Let us make our morning prayer that which a child of God voiced when facing a heavy responsibility: "O Lord, we know that Thou hast asked us only to begin."

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EDITORIALS

Vol. 92. RICHMOND, VA., OCTOBER 29, 1927. No. 44.

SERVICE

Washington City has been edified recently by lamentable lamentations regarding the policies and progress of those who accept and adhere to the fundamental teachings and foundation doctrines of the Christian religion. The Rev. Dr. Albert C. Dieffenbach, addressing the biennial conference of the Unitarian Association and proudly claiming the honor of being the leading opponent of fundamentalist doctrine, was in rather low spirits. "The Bible belt," he is reported in the newspapers as saying, "extends all over the nation. The fundamentalist Churches dominate the religion of the country." Apparently he shares the cynical gloom, as he emulates the rhetoric, of his fellow sufferer, H. L. Mencken, and he finds new and dismal affliction and alarm in the declaration of President Coolidge that "the Bible is the instrument and incentive of law and order". "Law and order," mourns Dr. Dieffenbach, "are the words of monarchy. The words of democracy are freedom and service." Chief Justice Taft, who was present, must have felt himself illuminated by these deductions and definitions. By astonishing coincidence, Dr. Dieffenbach's outburst was followed, within a week, by announcement that he had written and had for sale a book of sensational character saying that Protestantism is entering a new dark age.

A few Monday mornings before the Dieffenbach exposition of modernism, Washington newspapers presented another in shape of extracts from a sermon, evidently prepared carefully for publication, by the Rev. Dr. Frederick Brown Harris, pastor of Foundry Methodist Episcopal Church, Washington. "Musty Creeds Stifle Church", was the display headline over this bombshell. Like Dr. Dieffenbach, Dr. Harris is disturbed. He is reported as speaking of the "rampant, rabid fundamentalist going up and down the land like a roaring lion, seeking whom he may devour". The essential for the welfare of the Church, Dr. Harris continued, is "to accept those who are willing to regard Christ as a friend and brother as well as those who believe in His deity". Thus, he said, the Church might do service. This suggestion is not quite original, as Dr. Harris and the reporter seem to have thought. It was adopted by those fine performers of service, the Parisian mobs of the revolution, more than a century ago, after they had enjoyed their seven months of the Reign of Reason. They consented then to accept the Saviour, as Dr. Harris would have Him accepted now—friend and brother, without special authority, sympathizing with the scorn for law and order, as expressed by Dr. Dieffenbach, and the gleeful counting of heads rolling into baskets from the guillotine.

A few blocks away from Dr. Harris' Church stands a bronze equestrian statue of Bishop Asbury, of the Methodist Episcopal Church, looking over Meridian Park. He did much toward establishing the Bible belt which Dr. Dieffenbach so lugubriously laments and with planting the doctrines of fundamentalism, which Dr. Harris tells us must be repudiated if the Church is to thrive. This bishop had no time for delicately analytical theorizing on the nature of service. One of his biographers estimates that he rode 270,000 miles, most of it horseback, day and night, in all weathers, over all kinds of roads and paths. When he arrived from England, in 1771, he found on this Continent three Methodist meeting houses and three hundred Methodists. In his forty-five years of service he ordained more than 4,000 preachers of his faith. He carried the fire of adoration of and love for Christ as God to the frontiers, put it into the men of lion heart and giant strength who hewed away the forests and built Churches in which to worship before completing the rude log huts to shelter their heads. These men built states and cities, were the fathers of a conquering race, founders of civilization and power at which the world wonders.

A few miles from Dr. Harris' Church, at the Theological Seminary, near Alexandria, hangs a portrait of Bishop Meade, of the Protestant Episcopal Church in Virginia. He was ordained at Williamsburg, in 1811, in a church every window of which was broken and in presence of a congregation of fifteen men and three women. The one Episcopal Church in Richmond, old St. John's, was open only on Sundays when the Holy Communion was administered, and at the first convention Mr. Meade attended after his ordination he was one of seven clergymen present from all the territory now included in Virginia and West Virginia. He faced conditions which would delight the modern modernist—skepticism, unbelief, frank atheism, among the most intelligent classes, every man making his own religion and moral standards to please himself. That fundamentalist's philosophy of service did not include lowering the standards or relaxing the discipline of the Church to accommodate skeptics. He strove ceaselessly to lift men to accept the teachings of the Church and her Divine Master—all men and women. During his rectorship in Frederick County, he preached to the slaves on fifteen plantations. Bishop and Assistant Bishop more than thirty years, he traveled through the Virginia, Maryland, Kentucky, Tennessee, leaving everywhere a trail of new or revived congregations, of renewed custom of family prayer, of pious fervor.

If the words of democracy are freedom and service, did not these men do service for God, humanity, the country and the future? Did not Father Damien, of the Roman Church, do service when he dedicated his life to the outcast, forsaken and abhorred lepers of Hawaii? Have not the faith of our fathers and mothers and the power of the Holy Scriptures inspired and sustained every year thousands of men and women to magnificent self-sacrifice, glorious spending of their lives and labor to serve the Living Christ and carry His teaching and hope to human hearts?

Can Dr. Dieffenbach and Dr. Harris tell us of such work, such service, done by the scientists they so adore, the moralists they so admire, the diligent disputants of the Saviour's divinity they offer us as models?

Remember the last words of Our Saviour, "Go ye into all the world and preach the Gospel". He did not tell us to preach socialism, communism, or even modernism.

"By their fruits ye shall know them."

Alfred B. Williams.

WHO IS THE AUTHOR OF PSALM 110?

He who reads his Bible with simple trustfulness, unflustered by the theories of learned hebraists, will reply at once, "David, of course, is the author".

As recorded in St. Matthew 22:41 fol., we read: "Now while the Pharisees were gathered together, Jesus asked them a question, saying: What think ye of Christ? Whose son is He?

They say unto Him: The Son of David.

He saith unto them: How then doth David in the Spirit call Him Lord, saying

> The Lord said unto my Lord,
> Sit Thou on my right hand,
> Till I put Thine enemies under Thy feet?

If David then calleth Him Lord, how is He his Son?"
(See also Mark 12:35 fol., and Luke 20:41 fol.)

We should note here that our Lord Jesus says that David, in the Spirit, calls the Messiah his Son. He not only attributes the words of this Psalm to David, but He declares solemnly that David made this declaration **in the Spirit.**

We also note that if the words are not David's, the Lord's argument would be futile. It was the fact that David and none other called the Messiah his Lord, that made the whole question asked by our Lord so startling to the Pharisees.

Now will it not be a shock to many who read these words to learn that the late Dr. Driver of Oxford, following his infidel German masters, has the courage to deny what our Lord here solemnly asserts?

He says that this Psalm "may be presumed to be pre-exilic and ancient, but can hardly have been composed by David." And yet our Lord says, "David in the Spirit doth call Him Lord" in this very Psalm. And more than this, the learned Oxford scholar is bold enough to refer to our Divine Master's words and say that He was not instructing His hearers in the **authorship,** but only in the **contents** of the Psalm; that He assumed "the Davidic authorship accepted generally at that time"; and upon that authorship and that alone of this Psalm based all the questions with which He confounded the Jews. If our Lord knew that David did not write that Psalm, how could He in sincerity and fairness have asked the question He did? If He did not know that David was not the author, and was as much deceived about it as the Jews, what becomes of His Divine Mastership? When Jesus is made to be in error, or is represented as ignorant in a matter that He claims to know, what is that but a profane impugning of His sole claim to be, The Truth?

This one instance of the unholy and un-Christian methods of the higher critics, should be enough to discredit the whole system that they have borrowed from certain Dutch and German scholars, who frankly declared themselves unbelievers in the Supernatural Christ. The entire scheme leads at last to the alternative above indicated.

Either—Christ knew the erroneous notions in respect to the Old Testament, and yet demeaned Himself to use these errors for His ends, or He did not know. He was ignorant of these errors, and so partook of the mistakes and misunderstandings of His contemporaries. In short, if we deny the Davidic authorship of Psalm 110, we shall be bound to say the Blessed Lord spoke either insincerely or ignorantly. And so in its final outcome, this rationalistic theory of the Old Testament dishonors our Lord Christ, either in the matter of His holiness and immaculate righteousness, or in that of His Omniscient Wisdom.

Many good men have been fascinated by this proud and self-exalting theory of Biblical criticism, boasting as it does of supreme scientific scholarship, and of a monopoly of critical sense, while they do not follow whither the continental authors of the scheme were finally led and whither the theory logically leads, i. e., to a denial of the Divine Nature of Jesus the Christ.

But they should take care lest they be aiding and abetting a movement that in reason can not stop till it has stript of His sole dignities: "Him that is holy, Him that is true, Him that hath the key of David, Him that openeth and none shall shut and that shutteth and none shall open."

J. M.

DR. MACHEN'S STAND FOR CONSERVATISM AT PRINCETON THEOLOGICAL SEMINARY

The address of Dr. J. Gresham Machen at the opening of Princeton Theological Seminary's one hundred and sixteenth year shows more forcefully than ever that Dr. Machen and his conservative associates, who make up a majority of the present board of directors of the Seminary, do not intend to surrender easily to a liberal administration the institution at Princeton which has been outstanding for over a century in the hands of a conservative governing board.

That the reorganization of the Seminary, which was first proposed at the General Assembly of the Presbyterian Church at Baltimore, 1926, and further considered at the San Francisco General Assembly last June, may yet be averted is the hope of Dr. Machen, who believes that the laymen of the Church would, if correctly advised about what is taking place, resent the methods employed by the Assembly's committee, and bring pressure to bear in favor of a conservative administration for the Seminary.

The situation at Princeton, as it is generally understood, arose from a conflict between the conservative majority and a liberal minority, the two parties having radically different views with regard to fundamental principles of doctrine. At the General Assembly in 1926 it was first proposed that Princeton Theological Seminary be reorganized, and the Assembly this year considered the action further. The proponents of reorganization plead that this move is desired to bring about smoother work by the governing body of the Seminary. Dr. Machen insists that it is for the purpose of taking control of the Seminary from these who have a conservative view of the fundamentals of Christianity and placing it in the hands of the liberal group which is now in the minority. Of the plan he says, in his address:

"The proposed reorganization of Princeton Theological Seminary is not a move for smoother working among those who in principle are agreed, but will have the result of putting the present conservative majority out of control of the institution and putting into power a minority that represents, with regard to the fundamental questions of policy, a radically different point of view.

"Thus, if the plan is finally put into operation by the General Assembly next May, the well-known conservative institution which has had a continuous existence for over a hundred years, will be destroyed, and we shall have at Princeton a new institution of an entirely different type.

"Such action would, we think, be exceedingly unjust. If thorough-going conservatives or evangelicals are to be tolerated in the Presbyterian Church at all, they should be allowed to have at least one theological seminary that clearly and unequivocally represents their view.

"If the body of the Church had the slightest inkling of what is really going on, a great injustice could still be averted and Princeton could be saved at the meeting of the General Assembly next May."

Dr. Machen's renewed expression of hope that the Seminary of Princeton may continue unchanged bears out his action in declining the presidency of the Bryan Memorial University at Dayton, Tenn., which was offered him last June, just after the General Assembly had failed for the second time to confirm his appointment to the Stuart professorship of apologetics and Christian ethics. Acknowledging as an honor the offer of the presidency of the fundamentalist institution memorializing William Jennings Bryan, Dr. Machen explained his refusal of the position by stating

that Princeton Theological Seminary was passing this year through a crisis and he did not feel that he could honorably leave his post there at the present time.

It is interesting to note that the present enrollment of the Seminary is the largest in its history with the exception of the year 1895.

SHALL THE SAINTS OF GOD KNOW EACH OTHER IN THE LIFE BEYOND?

By the Reverend James M. Gray, D. D.

President of the Moody Bible Institute.

IS there any more interesting or absorbing question than this for those who, by God's grace, may call themselves His saints? Saints, not in the sense of their own sanctity of life and conduct, though they are ever striving after that, but saints in the sense that, through their acceptance of Jesus Christ by faith, they have been forever set aside for God by the operation of His Holy Spirit.

Is it possible that they shall recognize one another in the life beyond? It is not primarily a question of immortality, of which they have no doubt, on the testimony of God's Word. Nor is it a question of the resurrection and glorification of their bodies with Christ, of that they have no doubt, but something still more intimate. Shall we in any sense renew in heaven happy associations broken off on earth? Shall we know each other in that

"Sweet and blessed country
That eager hearts expect"?

I.

Certainly there is an argument in the affirmative to be gathered from the almost universality of this belief, this desire, this hope. There is not a cemetery in any Christian land where some memorial stone does not record it, nor a funeral hymn in which it is not mentioned or assumed, nor a death-bed of a passing saint where it does not linger on the lips of some sympathizing friend.

And the pagans somehow felt it as well as we. The great poets of classic times, and historians and philosophers have talked about it and transmitted their speculations about it to later generations.

Now one man's consciousness of such a feeling or such a hope is not a premise on which to build an argument, of course, but what of an almost universal consciousness? Is there any idea thus substantiated, i. e., by a universal consciousness, which can be shown to be untrue? Man may falsify or be deceived, but what about humanity as such? We say there is a God because all men believe it. We say there is a future life because all men believe it, or nearly all. And so we Christians at least, say, that in that life there will be a re-uniting of several ties of earth because all of us believe it. Are there any of us not prepared to make the poet's words our own, and say,

"Thou wilt not sever us, O Lord our God,
In Thy blest mansions.
All Thy blood hath bought shall come
With Thee; and each we loved and knew, and mourned for here,
Shall rise upon our view in brighter, lovelier form, akin to Thine;
Thy work Lord Jesus! perfect, pure, divine!
Thus re-united, through eternal days
Our joy shall be Thyself; our theme Thy praise!"

But besides the universality of this belief there is the reasonableness of it which affords an argument in its favor. For example, if there be such a thing as the resurrection of the dead, and surely we believe that or we are not Christians at all, then what kind of a resurrection can it be if not one of individuals? Was not Job right, in other words, when he exclaimed, "In my flesh shall **I** see God; whom **I** shall see for **myself**, and **mine** eyes shall behold, and not another" (Job 19:26, 27)?

Now we have not gone a long way in the recognition of our friends in the future life, when we are thus persuaded that we shall recognize ourselves? Does not consciousness of our own identity carry with it that of the identity of others whose lives have been more or less woven into ours? Has not their identity gone to make our identity what it is?

Then there is another thought. What is the object or purpose of our resurrection? Is it not to afford an opportunity to be judged according to the deeds done in the body, whether they be good or bad? Is it not that the righteous may be rewarded and the unrighteous punished? But how can we be subjects of rewards or punishments unless we are conscious of the earthly deeds of commission or omission which made us deserving of either the one or the other? And then, if we are conscious of our own conduct to this extent, must we not for that reason be also conscious of the conduct of others who in great measure made our conduct what it was? I am quoting here what another has said upon this question:

"If at the judgment-day," says he, "I am called upon to answer for a particular injury done my neighbor, does it not seem reasonable that I must recollect that neighbor? If I have called to mind an act of love, must I not remember the person I have benefited? Are not these two ideas inseparable? But if it seem essential that I thus should recollect those with whom I had only **casual** intercourse on earth, how much more apparent that I must recollect those with whom I was connected in the closest fellowship, and who exercised the most efficacious influences on my character and called forth and kept the best affections of my heart?"

II.

But the foregoing argument, if one may call it such, is one which in philosophy or logic might be designated the **a priori** argument. Something that is assumed beforehand and without sufficient evidence. But that which, to the Christian mind at least, brings the strongest and the only convincing argument is the Word of God. "What saith the Scripture?" For the Christian the Scriptures must determine everything.

In replying to the question therefore, as to what the Scripture says, we pass over the Old Testament which says very little about the life beyond, and call attention to the utterances of our Lord recorded in the Gospels. And even these are incidental rather than direct, for Christ's mission into the world was not so much to reveal the future life of the blessed as to secure for them a title to secure it. And yet we have an argument for heavenly recognition, have we not, in our Lord's reply to Martha at the grave of Lazarus (John 11)?

In her distress she said to Him, "Lord, if Thou hadst been here, my brother had not died". And He consoles her by the answer, "Thy brother shall rise again"! Now what real comfort would this have been to Martha had she not understood Jesus to mean that her brother would rise again **to be her brother?** It must be kept in mind that Martha did not know just then that Jesus would **immediately** restore her brother; her thoughts were "in the resurrection at the last day", the record says. And when our Lord added, "I am the resurrection and the life", and what did He mean to teach, if not that in Him there existed, even then, that life which is the basis of ties that death cannot sever?

Then there is something of a parallel to this in what our Lord taught in the parable of the unjust steward (Luke 16), where He held up the example of the steward's world prudence to teach a like **spiritual** truth, saying, "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations". This is generally understood to mean that those saints who have befriended other saints by their material gifts and thus made them their friends, shall by them be welcomed into the heavenly world. "It is a very beautiful thought," says Dr. Cummings in his well-known work on the parables, "that those whom you have blessed with your means, the distant heathen you have saved by your ministry, the mourners you have comforted by your sympathies, and who have preceded you to heaven, will stand at its vestibule and welcome you with their applause, recognizing the grace in you that blessed them, while they give to God the glory and honor of your possessing it."

In a word let me say, that whenever the Saviour alludes to the heavenly world, is it not always a world which, in its social features, resembles **this** world except that it is holy and free from sin? Is it not so in that tender passage in His farewell address to His disciples, where He comforts them by saying that in His Father's house are many man-

sions where He goes to prepare a place for them? (John 14:1-3). Have we not here the idea of a heavenly family returned from a strange land, and now living together amid the hallowed endearments of an eternal home? But how can this take place without a mutual recognition?

A few examples from the writings of Paul and we must pass on. Writing to the Corinthians, Paul says: "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (2 Cor. 4:15). "Us with you." Here the idea of recollection seems very clearly implied. What sense would be in that expression otherwise?

Writing to the Philippians, Paul says: "That I may rejoice in the day of Christ that I have not run in vain, neither labored in vain" (Phil. 2:12-16). It would appear that he must meet and know them "in the day of Christ" in order to rejoice over them and perceive by their salvation that he had not labored in vain.

We have practically the same expression, only somewhat enlarged, in 1 Thessalonians 2:19, 20: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." To quote another here, "It is evident that the apostle expected to recognize them in their changed bodies" (Phil. 3:20, 21).

But one of the fullest passages of the kind is that in the fourth chapter of the last-mentioned epistle (1 Thessalonians), verses 13-18. The young converts at Thessalonica were sorrowing immoderately because of the death of some of their loved ones. It was not that they doubted the future life or the resurrection of the body, or even the return of our Lord, but they feared that those who departed this life before His return would be at a disadvantage in the matter of time in entering into the glory of the kingdom. Paul assures them however, that the opposite would rather be the case, and he does so in language which has become one of the richest inheritances of the Church. We quote it in full:

> "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
>
> "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
>
> "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
>
> "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
>
> "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
>
> "Wherefore comfort one another with these words."

The comfort here referred to is that of the resurrection of course, but a resurrection in the broadest and sweetest sense of the word. Not an apparent coming together again, but a reunion of severed bonds. Indeed, what other idea of the resurrection was capable of affording them comfort under such circumstances?

III.

It goes without saying, of course, that such a subject as this raises questions and presents difficulties, very many of them indeed. But there is probably no question that can be raised and no difficulty that can be presented, which has not been met and answered over and over again by those theologians and teachers of the Bible who in earlier days have dealt with the subject.

An obvious objection is found in Christ's answer to the Sadducees often quoted, in Matthew 22:23-33. "In the resurrection," said He, " they neither marry nor are given in marriage, but are as the angels of God in heaven." Does not this indicate an obliteration of all earthly relationships, it is asked? By no means. Because we shall not marry in heaven is not a reason that we shall not know each other there. The Sadducees denied that there would be a resurrection and gave Christ a test case of a woman who had had seven husbands, whose wife of them would she be in the resurrection? He might have replied, "Your objection amounts to nothing, for in the resurrection there is no recollection of earthly friendships, and husbands and wives will not know each other there." But He does not say that. He says rather there will be no marrying there, for the reason that "They are as the angels of God in heaven", which according to Luke means that "Neither can they die any more". There will be no marrying in heaven because people do not die there and there is no need of the marriage relation for the reparation of losses. But there is not anything in this to show that the affections formed in this relationship on earth, so far as they were sanctified by grace, shall not be continued in the heavenly life.

But an objection of still greater weight is this: That if we shall know our friends in heaven, then we shall miss some who will not be there; and would not that introduce pain and distress into the future life of happiness? One must speak softly here, for the thought is a very tender one for most of us. Therefore we simply raise the question, What about the blessed Saviour Himself? The Saviour is happy in heaven is He not, and with a full knowledge of the condition of the lost, and yet how He loved them! He did for them what none of us would do or could do, for our kindred while they were still enemies to us. He died the painful and ignominious death upon the cross for them. He suffered the loss of His heavenly Father's face for them. Does such a fact help us to meet this difficulty in any way? Does it suggest to us that all ties on this earth that have not been formed in Christ, and which are not sustained and pervaded by His life, shall be dropped and left behind when we go hence? All ties, that is, as between saints and sinners, and believers and unbelievers, no matter what their human relationship may be? You recall doubtless what Matthew records of Christ (Matt. 12: 46-50):

> "While he yet talked to the people, behold, his mother, and his brethren stood without, desiring to speak with him.
>
> "Then one said to him, Behold. thy mother and thy brethren stand without, desiring to speak with thee.
>
> "But he answered and said unto him that told him, Who is my mother? and who are my brethren?
>
> "And he stretched forth his hand towards his disciples, and said, Behold my mother and my children!
>
> "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister, and mother."

As another expresses it, "In heaven, our love for the creature will be subordinated to our love for the Creator, and our wills shall be absorbed in God's will. It is not difficult to believe that for this reason the remembrance of the lost will fade from our memories forever".

The following is from Bishop Mant:

> "Fear not the prospect of the realms of woe
> Shall mar thy bliss, or thence sad thoughts arise
> To blunt thy sense of heavenly ecstasies.
> There, if thy heart with warm devotion glow,
> Meet for thy place, 'twill solace thee to know
> No friend of thine, 'mid those keen agonies,
> In that dark prison-house of torment lies;
> For none is there but is of God the foe,
> An alien thus from thee. The ties of old,
> And earth's most sacred bonds, are but a twine
> Of gossamer, compared with what is owed
> To Him, the Lord of all! On Him recline;
> He shall thy heart of every care unload,
> He bid thy day with cloudless luster shine."

IV.

No time is left for what the sermonizer of other days would call the application of this simple homily. But, after all, what application is required beyond that which every serious listener has been making for himself as we have gone along together? Have we not been brought under the power of heavenly realities as we have thus meditated on this theme? Have we not been thinking also, and very seriously, about the kind of friendships we ought to form in the present if they would be continued in the future? Oh, what a strange recklessness prevails among us in this respect! How many of our closest friendships in this life are formed without any reference to Jesus Christ! How can we longer be guilty of this folly!

And then, as closely related to that thought take this other, namely, what a powerful appeal we have here for a life of godliness! What could trouble a man more than to think that because of his sins he shall never see his mother, or his wife, or his darling child in the great beyond?

Can any of us who are still impenitent and unbelieving remain any longer so? "What shall I do to be saved?" must be the heart-cry of every listener who is still unsaved. And the answer is such a simple one! "Believe on the

Lord Jesus Christ and thou shalt be saved and thine house". It is so easy to believe. It is so easy to say, "Lord, I am the sinner whom Jesus came to save; I now receive Him as my Saviour and by Thy grace, I will henceforth confess and serve Him as my Lord". Who of my listeners will sincerely say that now, and thus convert this Easter in the earth to an Easter in the soul? May God help you by His grace to do it.

CRIME AND IMMORALITY

(A Recent Editorial in The Christian Index.)

II.

Salacious Publications.

WE have lately had our say about salacious novels, magazines and newspapers; but this discussion requires reference to this field of reading matter as one of the chief breeding places of crime. The young person who reads these inflamed confessional stories, involving criminal conduct at every turn, is fired into a frenzy which often results in immediate overthrow of his or her restraints. And in this connection it must also be admitted that certain yellow newspapers in this country are aiding and abetting in the breeding of crime by their criminal exploitation of our gullible public opinion. The manner in which the average crime is portrayed by our sensational newspapers does more to increase crime than almost any one thing we know. It is stated by the Boston Transcript, one of the really great newspapers of this nation, that a certain New York paper is solely responsible for the revival of this terrible Hall-Mills murder trial in New Jersey. The recent daily harangue which we had to look at on every front page regarding the contemptible Browning trial in New York is but typical of the part which the average newspapers plays in the furtherance of crime.

The Automobile.

The automobile is one of the subtlest of all the sources of crime. More girls are led into sin in night joy rides in automobiles than in any other way. There is afforded a sense of seclusion which often results in tragedy. And the automobile furnishes further breeding place for crime in providing quick transportation for highwaymen, bootleggers, and other modern criminals. Automobiles are great blessings when used by good people, but terrible instruments for sin when the devil sits at the wheel.

But enough has been said with regard to the breeding places of crime. We pass by the school room where false teaching may sometimes come in for its deadly work in forming wrong notions which lead to criminal fruitage and to unmentionable remorse. We also pass by the matter of the breakdown of the home life in many instances as another source of crime. The child witnesses the attitude of the father and the mother and either revolts or is convinced that certain things are all right if you can get by with them. But we must pass on.

Failure of Justice.

The above sources for much of our crime are allowed to continue their awful work and criminals are allowed to go unpunished in many instances because of the breakdown of our courts. This is a serious thing to say, but it is true. The most damaging practice in Georgia today is the suspended sentence practice which many courts follow. To begin with, the State of Georgia does not recognize the legality of a suspended sentence. There is no ground for it. The Supreme Court has so decided. There is authority for a probation sentence, but we are talking about the suspended sentence.

If space would permit, we could go on indefinitely to cite case after case in the Fulton courts, and in other counties, where criminals have been turned loose by the courts on suspended sentence. In the rarest number of instances can you find any proof that the suspended sentence is a good thing. Still the judges continue to grant them without authority and without justification in results. We expect to carry in a later issue a detailed account of the manner in which the Fulton courts defeat justice by the use of the suspended sentence. In order that the reader may get clearly in mind what is meant by the suspended sentence, one case may be cited for illustration. Last week a youngster named Harry Evans in Atlanta was arrested with a car which he had stolen from Mr. W. D. Farley. This same Harry Evans had stolen a car ten days before and driven it to Florida and wrecked it. He was arrested for the first theft and brought before a superior court judge in Atlanta. He pled guilty and was sentenced to two years in the chain gang and the sentence was suspended. That very night he went out and stole Mr. Farley's car!

You are not going to break up this wave of crime until the trial juries and the judges do their duty. This business of turning criminals scot-free just because they are sons of our "best families" is one of the most ridiculous pieces of insanity any nation ever practiced. Not only does justice fail because of suspended sentences by the courts, but in many cases after a criminal is convicted and sent to the chain gang a rich father or relative comes along and offers a cash payment which gets the release of the criminal without justification in fact.

A Negro gets in a chicken house and steals a hen or two, or into a smokehouse and nabs a ham, or into the potato hill and steals a peck or so of food for his family, and he goes to the chain gang six months, and perhaps should go. A slick-headed, vagrant son of one of our "first citizens" takes a notion to go on a joy ride. He steals an automobile, holds up a filling station for money with which to buy the party some bootleg liquor, drives at breakneck speed wherever he wants to go, violates every law within his reach, and when the court fixes his sentence which should be ten years, the "prominent people" gather about the judges and declare that the contemptible sheik is one of "our dearest boys" and point to what it will mean if he is put off out there with those "criminals", and the weak-kneed judge glances over the list of petitioners and recognizes several "brethren" who might throw a precinct or two into his opponent's column in the approaching election, and he trembles and squirms and decides to give the criminal one year on a suspended sentence. And that very sort of thing is responsible for the drift which politics, municipal, state and national, has taken today. Look at the terrible spectacle of Illinois, Abraham Lincoln's state, submitting to the dictation of the utility corporations in the election to the United States Senate of this man Frank Smith. Thanks to Jim Reed and a few others who have kept him from being seated. And look at Pennsylvania with its present mess of Vare as United States Senator. Benjamin Franklin's state! We had just as well quit trying to fool ourselves like that.

And we all known how justice has been defeated by the growing tendency of prison commissions and governors in pardoning people who should suffer for their crimes. The farce out there in Texas where that Ferguson woman pardoned 3,595 criminals is enough to make every citizen in America hang his head in shame. It is estimated that there are five hundred criminals in Atlanta today who have been pardoned and released by unworthy measures from the penitentiary and chain gang.

Here we are, surrounded on every hand by maddening reports of increasing crime. If we will open our eyes, we can see the breeding places of most of this crime. We have the necessary machinery at hand to regulate and clean out all such places. We have courts in which to try criminals. Our one great need is leadership—men and women with enough courage, plus enough public interest, to get into the fight for better citizenship and fight until these crooks who now wear police uniforms and these scheming politicians who sit on the bench and defeat justice, and these professional jurors who hang around courthouses every Monday to be drawn so they can get their part of the drag, are all displaced and in their places men are elected and appointed who are willing to suffer, if need be, to bring back order and respect for law in this nation. That is what we need.

We do not need to waste a lot more time trying to diagnose our situation. The present willingness to look the facts in the face is sufficient proof of our ability to see the one answer to the problem. We have got to get back to first principles. Our preachers must lead in the movement. If they will reclaim their place of leadership as prophets, declaring the whole counsel of God, speaking the truth in love, pointing dying men to a Saviour who has died for their redemption, holding up the consequences of sin, mediating men to God—if the preachers will give less of their time to puttering around with every sort of man-made uplift affair and get back on their throne as the prophets of God, declaring that the wages of sin is death and proclaiming the eternal life which awaits all who will come to Jesus—if they will do that, we will already be on the way to a better day. And if the teachers of the land—the Sunday-school teachers and the day school teachers—if they will put aside the froth and bubble of all these

didapper methods and movements which modern psychology has thrust upon us—and get back to their rightful place as guides along the way toward ultimate truth, pointing their pupils to the curves in the road, to the stones in the way, and also to the beauties of field and hill and the unchanging goal ahead, if they will do that, the second battle will be won. And if the newspapers and the writers of books and magazine articles and the authors of motion picture scenarios would take a whopping purgative and cleanse their systems of some of the dirt and poison which is now despoiling the public opinion of our land, the third battle would be won. And if the duly elected public officials of municipal, county and state and national governments would quit playing politics and get down to business, firing every man under them who is playing into the hands of bootleggers, gamblers, whoremongers, thieves, robbers and murderers, another battle would be won.

Oh, but you are saying, why don't you stop this if, it is business! Are you saying that? No, you are not saying that. You know, dear friend, that we have come to the time when we've got to do it, that's all. If the preachers do not get back to the Bible, our churches are gone. If the teachers do not quit their speculations and get back to the fundamentals, our schools and colleges are gone. If the editors and authors do not get their eyes lifted to the levels of the needs of humanity and cease this nauseating blasphemy, we are ruined. If the government is not ridded of crooks in public office, democracy is gone.

Mr. Newton Baker said recently in Chicago:

"Today, instead of making the world safe for democracy, we must make our cities safe for ourselves to live in. To do this we need to organize public opinion in such a way as to overcome apathy for crime conditions and the maudlin sympathy displayed for the criminal."

Too strong! No. And what he said in Chicago recently, we all need to say to our own hearts today and tomorrow and right on till we get our own lives toned up for this struggle, this mean struggle which is now on us. Will you not pray tonight before you sleep for courage, for wisdom, for guidance in this fight? Will you not open your Bible this day, this night, and let God speak to you? Will you not pray tonight before you sleep for courage, for wisdom may come to be, in putting down this wave of anarchy which is now gaining ground so rapidly in our beloved land?

Too Bad, Isn't It?

Now comes Mr. Ben Lindsey, until recently a very famous juvenile judge out in Colorado, and now deposed by order of the courts because of complaint registered by his opponent in the race, declared that he didn't say it. It seems that the expressions of resentment of Mr. Lindsey's wild preachments in "The Red Book" which are reaching the ears of the Denver folks are of such character as to cause them to inquire of their bright ex-judge if he meant it like it sounded and if there was anything he would like to say about this mess into which he has got himself and his home town. To which he eloquently replies:

"They misunderstand me."

Do his critics misunderstand him? While the English language lends itself to fearful ambiguity, it is not likely that a man of Mr. Lindsey's experience in dealing with the public would have so far overstepped the use of intelligible phraseology as to have allowed himself to be wholly misunderstood.

It is too bad for a man in public life to be forced to explain. And it will not help Mr. Lindsey out of his predicament by railing at those who have condemned his attacks upon marriage by calling them bigots. He consoles himself with the belief that "when the calm comes from this storm of intolerance the real worth-while thinking people will not permit my critics to visit upon me such punishment for an honest, sincere effort to help humanity".

We are comforted in the fact that Mr. Lindsey has so soon lost the hold which he had upon the thoughtful people of our country. It will no doubt serve to save him as well as defeat the damage which he was calculated to do.

(End.)

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

CLERICAL VACATIONS.

Mr. Editor:

I am particularly interested in the article published in your issue of October 1, on page seven by Mr. Langbourne M. Williams. I congratulate him on the stand he has taken in regard to clerical vacations.

It takes a big man in this world to admit he is wrong. It is very easy for us to put off our mistakes on the other fellow, or when we have some one bring to our mind the side of a question we have not considered, and when they convince us that we were wrong to admit it.

I have been reading the articles that have been appearing in your paper in regard to this much discussed subject and I agree with some of the clergymen entirely on same, but we must not lose sight of the fact that the Episcopal Church, like all other Churches, has two classes of clergymen—those who deserve vacations because they work during the year in looking after their congregations, and the others who play to the grandstand and do very little work, but are always contending they should have two or three months' vacation during the summer.

I agree heartily with you that no Church, if it is possible to do so, should be closed up while a rector is taking a vacation. There may be some exceptions to this rule in remote places where it is impossible to have services and where there is no layman to take them, but I venture to say these places are seldom found.

Along this line, let me say that I think one of the greatest mistakes that the majority of our clergymen make is that they do not do enough visiting among the men of the parish in their places of business. I have been in towns and have talked to communicants of the Episcopal Church and they have stated to me that they never have seen their rector in their office since he has been rector of their parish. Pastoral visiting is one of the most important parts in Church life and the clergyman who spends a great deal of his time in this work is going to get results. This is very trying on a clergyman and the one who follows this system, as well as studying a great deal at home keeping up with his reading matter so that he can preach sermons that are uplifting on Sunday morning, deserves a full two or three months' vacation each year and I do not believe you will find a vestry or any parish who would object to such a man taking that long a time or object to getting some one to supply while he is away.

One of the great troubles with our Church today is that we need more laymen to get interested in the Church work and not be afraid to express themselves as to how they feel in regard to the parish, their rector and in vestry meetings. I have heard vestrymen talk and make criticisms in regard to clergymen and when I have asked them if they ever talked to their rectors personally about it, they would answer in the negative. It seems to me we should not hesitate to talk to our rector in regard to matters pertaining to Church life as frankly as we sometimes do to others on the outside.

I admire your paper very much and get a great deal of good by reading same every week and want to commend you for the stand you are taking. I hope you will continue to keep up the good work.

E. P. McNEILL,
Business Manager Calvary Church.

Memphis, Tenn.

DARWIN AND BARNES.

Mr. Editor:

You have had a number of letters expressing appreciation of the strengthening stand you have taken on fundamentalism, but I want to add mine, and I am glad you welcome these assurances of your paper having thoughtful, interested readers.

That the theological doctrine of man's fall has been "shot to pieces" by Darwinism, as asserted by Bishop Ernest W. Barnes, Bishop of Birmingham, in a recent sermon (?) in Westminster Abbey, is so absurd that it hardly seems necessary to controvert it, but there are minds which are fruitful soil, uncertain, yet anxious to believe what is true, therefore, the defenders of the faith must be instant to meet such assertions and render them innoduous.

I write not as one having made profound research, but I seem to recall having read Darwin disclaimed the truth of his viewes before his death; probably the soul of him, when he felt the hour approaching for a change of worlds, sensed the need of a development not deemed necessary according to his theory of evolution. Surely the great first Cause could have caused to be a man adapted to his crude environment, like the cave man, and still with the power

of creating through thought an improvement in his environment, he might have been sinless in the beginning and afterward sinned, even as men do today, and God, in His mercy, has sent him an exemplar, a man to show him the way to spiritual power. He might have advanced in skill through necessity, and, the use of the reasoning facilities, and in overcoming sin by the spiritual light given through Christ, that would not have made the Old Testament "folk-lore", but, just as fundamentalists regard it, a record of the progress of the race in spiritual development. It does not sound as if Bishop Barnes has ever experienced any consciousness of spiritual understanding or communion with the Father, if no such light ever of burdens, or Comforting Guide is known to him he is to be pitied; but not so much so as to condone his wrecking expressions while clothed, apparently, with the robes of righteousness and empowered by the Church founded on the **Bible** and through its ministry. Bishop Joseph Schrembs of the Roman Catholic Diocese of Cleveland, said truly: "It is difficult to see how a man holding such principles can still proclaim himself a believer in Christianity."

Why does he wear clerical garb? We can read moral philosophy and about the researches of science and get these through lectures. A man does not have to be **ordained** to give them. He could not have thought the faith which erected Westminster Abbey could be affected by his little mind? "A little learning is a dangerous things"—dangerous to the learned. There were voices that breathed o'er Eden, they breathe over the world today, and now, as then, the rise and fall of depend upon to which we listen.

Sincerely yours,
L. M. MITCHELL.

WORTH THE PRICE.

Mr. Editor:

Please change my address from W. H. Cosby, Sieling Home, Carroll Station, to 2206 Maryland Avenue, Baltimore. I wrote you to this effect in August, but you have not made the change. I do not want to miss a number as I enjoy the Editorials as I have not done in my forty years as a subscriber, and your correspondents are so much better than ever. The sermon by the Lord Bishop of Liverpool alone is worth a year's subscription. That is the kind of Church I have in mind when I say "I believe in the Holy Catholic Church". May your tribe increase.

W. H. COSBY.

2205 Maryland Avenue,
Baltimore.

VALUE RECEIVED.

Mr. Editor:

There is no paper to which I send the subscription price with as much joy and feeling of value received, as I do when mailing this check to The Southern Churchman

(RT. REV.) THEODORE PAYNE THURSTON.
3431 Park Boulevard,
San Diego, California.

A WARNING.

Mr. Editor:

May I bring to the notice of Church people the following: "Clergy are warned against a man calling himself Robert Clayton, with written recommendations from several sea captains, who claims to have been confirmed at St. Michael and All Angels, Baltimore, Maryland. He is wanted for a theft in Columbus, Ohio."

The theft referred to above was the looting of a filling station at which he was the attendant.

FREDERIC C. F. RANDOLPH.
Columbus, Ohio.

A SUGGESTION.

Mr. Editor:

May I suggest that rectors of parishes, before admitting to the chancels of our Churches, priests, bishops or archbishops who claim to be Eastern Orthodox or Old Catholic, should get into touch with the Foreign Born Americans Division, 281 Fourth Avenue, New York City.

W. C. EMHARDT,
Secretary Committee on Ecclesiastical Relations.
New York.

The wonder of the life of Jesus is this—and you will find it so, if you have ever taken your New Testament and tried to make it the rule of your daily life—that there is not a single action that you are called upon to do of which you need to be, of which you will be in any serious doubt for ten minutes as to what Jesus Christ, if He were here, Jesus Christ being here, would have done under those circumstances, and with the material upon which you are called to act. The soul that takes in Jesus' Word, the soul that through the words of Jesus enters into the very person of Jesus, the soul that knows Him as its daily presence and its daily law—it never hesitates.—Phillips Brooks.

PLAIN BIBLE STUDIES

Prepared by J. T. Bougher.

LESSON NO. 5.

TOPIC—"THE DISTINCTION BETWEEN SALVATION AND REWARDS.

To avoid confusion in dealing with these two subjects, which should really be looked upon as separate, one from the other, we are to remember that salvation is absolutely free and a present possession given to all who receive it; i. e., being the new life imparted by the Holy Spirit to every believer in the Lord Jesus Christ (Josn 3:15). It is called "eternal life", because it belongs to the past, as well as future life of the Eternal One.

Rewards on the other hand are to be conferred by our Lord at His Coming, in recognition of the believer's service. We need classify but a few Scriptures to enable us to at once make this important distinguishment.

1. The **gift** of God is eternal life.—Rom. 6:23.
2. For by grace are ye saved through faith.; not of yourselves; it is the **gift** of God.—Eph. 2:8.
3. **Not of works**, lest any man should boast.—Eph. 2:9.
4. Whosoever believeth with . . . shall have everlasting life.—John 3:16.
5. He that believeth on the Son hath everlasting life.—John 3:36.
6. He that believeth hath life, and shall not come into condemnation, but is passed from death unto life.—John 5:24.
   (Note the three-fold assurance.)
7. Thy faith hath saved thee.—Luke 7:50.
8. If thou knewest the gift of God.—John 4:10.

From the above and other Scriptures we might quote, we thus see that the one condition to receive Eternal Life is faith and belief, yet so many after meeting God's only requirement for their salvation, refuse to accept God's word as to their new standing in His sight. Our Lord finished the work that was to be done, through His sacrificial death, and paid the price of our redemption.—1 Peter 1:18, 19.

On the other hand, what saith the Lord as to service, fruit-bearing, and rewards of the believer.

1. Works a product of faith.—Jas. 1:18.
2. Fruit bearing, is a condition of abiding.—John 15:2-6.
3. Fruit of the Spirit.—Gal. 6:22.
4. Every believer has a spirit endowed capacity.—1 Cor. 12:7, 11.
5. The surrendered life a factor.—Rom. 12:1-21.
6. All believers are privileged to be fellow.—1 Cor. 3:
6. All believers are privileged to be fellow-laborers with God, through Christ Jesus.—1 Cor. 3:9-11.
7. We should maintain good works, since through mercy He saved us.—Titus 3:5, 8.
8. Faithful work rewarded hereafter.—Luke 9:17.
9. Even a cup of cold water is noticed.—Matt. 10:42.
10. Every one shall receive his own reward.—1 Cor. 3:8.
11. Every man's work shall be revealed.—1 Cor. 9:13.
12. A reward even, for those who love His appearing.—2 Tim. 4:8.
13. Some, while saved as by fire, shall through neglect, lose all reward.—1 Cor. 3:15.
14. Rewards will be distributed at our Lord's coming, when He meets the saints in the air.—Rev. 22:12; 1 Thess. 4:16, 17.

WHAT A WONDERFUL SALVATION!

The Great Commission

DEATH OF AN EARLY JAPANESE MISSIONARY.

The Rev. Theodosius Stevens Tyng died on October 19 at the home of his son, the Rev. Dudley Tyng, in Barrington, R. I. Mr. Tyng was one of the early missionaries to Japan, going there in 1878. He lived to see the first boy he baptized become the first Japanese bishop.

Mr. Tyng was born in Columbus, Ohio, in 1849. He studied at Kenyon, Columbia, and the Episcopal Theological School, Cambridge, Mass., and was ordained priest in 1874. After five years' parish work, he went to Japan where, with intervals abroad to recover his health, he served for more than thirty years, returning to this country in 1909. He translated St. Luke's Gospel into Japanese. He was rector of St. Mark's, Ashland, N. H., from 1909 to 1919. Since that time he has lived in Rhode Island.

Bishop Motoda, writing in 1909 of his own early experiences, says:

"Twenty-seven years ago I saw for the first time in my life an American gentleman, with the striking features characteristic of a seiyojni (a Western-Ocean man), to whom I was introduced by a friend of mine as a poor country boy who had come to Osaka to study the English language. This gentleman was no other than the Rev. Theodosius S. Tyng, a missionary of the American Church. He kindly took me and put me in St. Timothy's School as a school servant. . . . . At the end of a year I with another student was baptized by Mr. Tyng. We were the first fruits of St. Timothy's School. . . . . Later I was sent by Mr. Tyng to Wakayama to work as a catechist Here I had a very interesting experience, never to be forgotten. There was no church building then, so we had to hold services in a small house attached to a Japanese hotel. The congregation was very small. To introduce Christianity to the people, one day we held a mass meeting in a theatre, the largest hall we could find in the town. The hall was full; 1,500 people were reported to be present. They listened very quietly to the first two speakers, but when the third appeared on the platform a Buddhist monk got up and began to make a disturbance, then another followed and then the whole crowd got excited. It seemed that every thing was pre-arranged to break up our meeting. The brave Mr. Tyng was the chief object of attack. We sent for a policeman, but it was no use, so we had to close the meeting. The following day we made another trial, but this time was still worse. Lights were put out and stones flew in the dark. It was utterly impossible to continue the meeting, so we retreated to our home again, being escorted by our sympathetic friends. This meeting, however, proved to be a sufficient introduction of Christianity to the people of Wakayama. The congregation increased and inquirers multiplied. One of the men who were present at the meeting to hear us, and was struck with a stone on his forehead in the dark, became the first catechumen and later the founder of the Church of the Saviour in Wakayama."

Here and in many other places, "Mr. Tyng fought like a lion. He was sympathetic, energetic and full of tact. A large portion of the Japanese clergy now at work came through his influence, directly and indirectly".

JAPANESE WORK IN THE DIOCESE OF OLYMPIA.

The Diocese of Olympia uses most of the missionary appropriation it receives from the National Council for the development of two Japanese projects, in Seattle and in the White River Valley. Bishop Huston writes, in regard to last year's work here:

"The Japanese work in both instances is flourishing. The work in the White River Valley is pretty largely carried on among non-Christian Japanese. The property is owned and held in trust by St. James' Parish, Kent, and the work is carried on under the direction of the rector. The Rev. Paul R. Ito is the Japanese deacon working under his direction. The Japanese children, who, of course, attend the public schools, come to Mr. Ito and his wife for daily afternoon instruction in the Japanese language. For this work Mr. Ito is paid by the White River Valley Japanese Association who desire to have their children learn something of their own tongue. This gives us contact with many families which are non-Christian, but whose kindly feeling toward our work is a constant spur to us and constitutes, as it were, an investment in human nature. Mr. Ito also conducts Sunday services and Sunday schools for the Christian Japanese, and there is a flourishing Young People's Fellowship for the boys and girls of high-school age.

"The Seattle work is that of St. Peter's Mission and consists of two Sunday Schools under a Japanese priest, the Rev. Kennosuki Shoji. They are crowded to capacity and in fact are incapable of expansion unless additional room is furnished. We have under way, therefore, a large building project looking toward the erection of a new church and rectory. Sunday-school rooms, etc., for the Japanese work in Seattle, and a portion of the funds, not to exceed $5,000, will also be spent on necessary building extension in the White River Valley. The total sum contemplated for the combined Japanese building program will be upward of $60,000. The Japanese themselves are raising $5,000 toward this sum.

"It is for this Japanese work especially that we crave the prayers, interest and support of the whole Church."

Supplementing the above, Bishop Huston writes, in September, 1927: "We are initiating this month our campaign for the Japanese Building Program mentioned above. Our architectural plans are completed, and our campaign organization practically ready. With the help of a reasonable amount of outside assistance, for which I have already asked, we hope to see these two Japanese Missions adequately provided for in the not distant future."

An interesting leaflet issued by the diocese shows pictures and tells the story of this work. There are 8,700 Japanese in Seattle alone.

CHINESE STUDENTS.

By the Rt. Rev. H. J. Molony, D. D., Bishop of Chekiang.

(Written for the C. M. S. Chinese Student Mission.)

The Chinese student is often misunderstood. We ought to try and understand him, for with him lies the future of China and the part that she will play in world politics. The students of this decade will be the fathers of a new generation and the leaders of China in twenty years' time, and China is the most populous nation in the world.

The Chinese student of today sees his country in a chaotic condition. It ought to be great and prosperous, but it is miserable. It ought to be honorable and honored. but it is treated as semi-barbaric. He knows that it is largely its own fault; it ought to have thrown off its own ills, corruption in public life, opium, banditry, etc., but its efforts to do so have failed and it is still a prey of many evils. It has been subject to many humiliations, its national pride is deeply wounded. So the young Chinese man or woman who reads and thinks is fired with a determination to see China restored and modernized and placed in a position of honor.

The Chinese student is perplexed in his diagnosis of the illness of his Fatherland and rushes after quick remedies. He blames his own rulers; one after another is denounced as a traitor; he distrusts the Japanese, the British, the Russian, all foreigners, even American if they offend. Having tried the experiment of a Republic and being disappointed at the result, he wishes to try the Russian plan of a Communistic State. He denounces the old treaties made with the Foreign Powers by the Manchu Government. He denounces imperialism, capitalism, Christianity, Confucianism. He does not know where to stop in his sweeping condemnations. He acknowledges national faults, but seeks to lay the blame on others. He thinks his country is poisoned from abroad. He is in despair and would try violent remedies to kill or cure.

And meanwhile war lords spoil the sick man's heritage and break up his house, while the young men of the family rush about, crying out for new doctors and buying quack remedies.

Can we not then sympathize with young China?

But the wild young red Chinese politician is not the only type of student; there are multitudes of Chinese young men and women who honestly wish to pursue their studies, prepare themselves for life, and eventually do good to their country. They come of poor industrious families, and the pressure of economic life in China forces them to work hard and take life seriously. They cannot afford to go to America or to Europe—the young man's ambition—so they go to one of the Universities in China or to Japan. Some of these come from Christian homes, but mostly they are from those country homesteads which produce the best class of solid industrious Chinese. They want to finish their education well and to find posts in life where they may help their parents to be comfortable in old age and their younger brothers and sisters to get a good start in life. They do not want to be mixed up with politics, but they will be drawn into it if the political excitement continues, and of course they cannot bear to be considered unpatriotic.

They hardly know what to think on the subject of social ethics, religion and morality. They admire much of the ancient Confucian teaching, but think it out of date. Buddhism is superstitious, Christianity is new and foreign and it is widely "spoken against", though they know that

many have joined it.

Our business is to put into the turmoil of the young Chinese heart and mind the message of Christ, with the Bible as its textbook. What China really needs is a vision, and the regeneration of individual character. The past ideals are crumbling and cannot be restored. Much of the old material provided by Confucian ethics can be used in the new building, but China needs a fresh and strong foundation on which to build her new house, and we are sure that we can give it to her in Christ. Her young people need to be changed into "living stones", they need to be freed from those elements of weakness which have done no much harm to their nation in the past, and which will prove fatal under the stress of modern life; and this regeneration can only be found in Christ.

Alas! that some, after finding this, have been caught in the whirlpool of politics and impassioned with anti-foreign feeling; but there are a vast number of Christian men and women quietly going on with their duties in Christian work, in the public services, in trade, in agriculture, waiting for the storm to pass over, when they will prove themselves to be the most reliable section of the community, wise and helpful men and women, the parents of families of still another generation, which, please God, will make China one of the first among the nations.

AMERICAN DOCTOR NEEDED AT ST. LUKE'S HOSPITAL, TOKYO.

Dr. Rudolph B. Teusler of St. Luke's Hospital, Tokyo, is hard at work upon plans for the permanent buildings. He hopes that construction may begin soon on the first unit. In addition to his professional duties, he is in consultation with architects, engineers, the Tokyo building department and contractors. As St. Luke's Hospital has lost its American superintendent, Dr. Teusler has to carry the additional burdens of this post.

Writing to a friend in the United States, Dr. Teusler says:

"One of the greatest needs connected with this work is an American doctor to be my assistant and take his part in the general work of the staff and the control of the hospital. We must have a man thoroughly well qualified, not only medically but in his personality, to deal with the many problems outside of the actual clinical work which will be turned over to him. He must be a graduate of an A-1 medical school and hospital, preferably an institution thoroughly well known and recognized in Japan, as well as in the United States. He should be proficient in medicine, rather than surgery, and willing to devote a good deal of his time to outside work amongst the foreigners in this community. Special training as an internist and obstetrician would best fit him for our needs.

"The hospital is on a departmental business, and practically every department of medicine is represented, with Japanese physicians in charge. They are well qualified for their work. All are university graduates, and most of them have had training abroad. The presence here in the hospital of a thoroughly well qualified American internist, between twenty-eight and thirty-five years of age, would be most helpful, looked at from the medical standpoint alone. Too much of my time is absorbed in consultations in every department of the hospital, and I find it exceedingly difficult to push aside the constant demands made upon me and concentrate upon construction work that should go forward.

"We want a man of pleasing personality, and one willing to submerge himself for the good of the institution. It is very doubtful whether a young man just out of his college and hospital would be of much use. One with exceptionally good personality might do.

"It would be useless to send anything but an exceptional man for the work. Eight or nine of our chiefs of departments are university men with the best post-graduate study available, either in the United States or England. A second rate man or a man poorly equipped, even from a good university, would find it impossible to hold his position and their respect."

The Department of Missions, 281 Fourth Avenue, New York, will be glad to supply further information.

Church Intelligence

Provincial Synod.

The Tenth Synod of the Province of Washington was held in Roanoke, Virginia, October 18, 19 and 20, 1927; about three hundred members of the Synod and out-of-town visitors being in attendance.

The session opened in St. John's Church, at four P. M., Tuesday, October 18, with a devotional service conducted by the Rt. Rev. Philip Cook, D. D., Bishop of Delaware. This was followed by the initial business session and the organization of the Synod, with the Rt. Rev. Wm. L. Gravatt, D. D., Bishop of West Virginia, and President of Synod in the chair, and the Rev. Thos. J. Bigham as secretary.

The outstanding feature of this Synod was the consideration given to problems relating to schools and colleges under Church influence; and among those present were the headmasters, or other representatives of nearly all of the Church educational institutions in the Province. Joint sessons were held on Wednesday mornng and afternoon when the members of the women's organizations "sat in" with the members of Synod, and addresses were delivered. The Rev. Arthur B. Kinsolving, D. D., of Baltimore, took as his subject, "What Has the Church a Right to Expect of the Church Boarding School?" He was followed by the Rev. William G. Thayer, D. D., of St. Mark's School, Southborough, Mass., who took the other side of the question: "What Has the Church Boarding School a Right to Expect of the Church?" Mr. Wm. Howell Church, M. A., Headmaster of St. Alban's School, Washington, D. C., spoke on "The Association of Schools Under Church Influence in the Province of Washington", and the Rev. John W. Walker, Headquarters of Meadowbrook School, Meadowbrook, Penn., had as his subject the question, "Is Belief in God the Foundation Rock of Our System of Education?"

The morning session on Thursday was given over fully to the Social Service Commission, of which the Rt. Rev. Geo. W. Davenport, D. D., Bishop of Easton, is Chairman. Miss Emily W. Dinwiddie, Director Children's Bureau, State Board of Public Welfare, Richmond, Virginia, spoke on "Some Child Welfare Problems". Miss Anna B. Pratt, Director White-Williams Foundation, Philadelphia, spoke on the subject: "How the Visiting Teacher Helps Problem Children". The Honorable Clinton Rogers Woodruff, of Philadelphia, discussed, "Protective Social Measures".

Thursday afternoon the program was in charge of the Rt. Rev. John C. Ward, D. D., Bishop of Erie, and Chairman of the Commission on Missions. At this time, the Rev. Arthur M. Sherman, Principal of Boone College, Wuchang, China, and Dean of the Divinity School there, made an address on "The Policy of the Department of Missions in Relation to China". And the Rev. Frederick D. Goodwin, Warsaw, Virginia, spoke on, "Our Missionary Problem in the Rural Field".

Mass meetings were held in St. John's Church on Tuesday and Wednesday evenings and were attended by splendid congregations. At the Tuesday evening meetings the Rev. Anson Phelps Stokes, D. D., Canon of the Cathedral of St. Peter and St. Paul, Washington, D. C., was the principal speaker, and in the course of an address "On Preaching Emphasis" he stressed the importance of evangelical preaching among the clergy of the Episcopal Church.

The Rev. Arthur M. Sherman on Wednesday evening discussed the present status of our missionary work in China.

The Holy Communion was celebrated on Tuesday and Wednesday mornings, and on these days, the ladies of the Roanoke Churches served breakfast and luncheons to the members of the Synod in the Parish House of St. John's Church.

With the exception of the joint sessions of the Synod above noted, the meetings of the several women's organizations were held at Christ Church and the local motor corps transported the ladies from time to time between Christ Church and St. John's.

Interesting sessions were held by the Woman's Auxiliary; the "Girls' Friendly Society", the "Daughters o fthe King" and the "Church Periodical Club".

An interesting feature of the Synod was the exhibit room. One large room at St. John's being given over entirely for this purpose. The Woman's Auxiliary, the "Girls' Friendly Society", and other organizations had on display materials of various kinds relating to their activities and several of the missions of the Diocese of Southwestern Virginia displayed the samples of the various sorts of handiwork in which they are engaged in their respective communities, among these being handsome rugs, counterpanes, etc. Also, carrying out further ideas of increasing interest in Church Schools and colleges in the Province, there were in the exhibit room, catalogues and photographs of practically all of these institutions.

Miss Sallie A. Dean, of Richmond, had charge of the exhibit of the Woman's Auxiliary.

Miss Esther G. Fifield, of New York City, had charge of the exhibit for the Girls' Friendly Society.

Miss Lily Cheston, of Philadelphia, had a splendid exhibit on behalf of the work of the Church Schools' Service Program.

T. A. S.

Resolutions.

The following was brought to the Synod of Washington, meeting on October 19, by Bishop Tucker of Southern Virginia. When he began to read the assembly rose and remained standing with bowed heads:

"It is with a sense of profound loss that the Synod of the Third Province misses at this session the presence and inspiration of William Cabell Brown, the late Bishop of Virginia.

There is no one to whom the ministry meant more than to him; who found the joy of his life in the service of Christ. When he came to be the spiritual leader of the Diocese of Virginia, he brought with him the rich experience of many years as a pioneer missionary of the Church.

A man of fervent faith and of loving consecration, he had a well trained mind, rare scholarship, and at the same time, practical wisdom and judgment that made him a logical leader. His work in the National Council, in the House of Bishops and in this Province will bear fruits through years to come. Loyal to the faith as this Church has received it, he had the spirit of Christian fellowship which went out to all who loved the Lord Jesus Christ in sincerity. We shall cherish his memory and thank God for the good example of his faith and life.

Your Committee begs leave to offer the following resolutions and ask that they be adopted by a rising vote:

Resolved, That the Synod of the Third Province desires to express in its records a loving tribute of respect and admiration for the life and work of William Cabell Brown, Doctor in Divinity, Bishop of Virginia. We would voice our gratitude to God for the service that he rendered to the Church that he loved, realizing that though he has gone to serve in the Church above, his works do follow him here and his name and memory will abide in our hearts.

Resolved, That the members of the Synod of the Third Province convey to the wife and family of Bishop Brown their loving sympathy, praying that God may bless them with the comfort that comes from above, and bring them all together at last in the serene home above."

The presiding officer did not put the question. He said, "The chair declares the resolutions adopted by rising vote of the entire Synod".

C. T. J.

Bishop Tuttle Subject of Memorial Window.

In the Church of the Ascension, Mount Vernon, N. Y., an unusual memorial window was dedicated on Sunday, October 9.

The window, which has just been completed by James Powell and Sons, Ltd., of London, is a memorial to Mr. and Mrs. Sutherland Gazzan Taylor, Jr., and has as its subject the late Presiding Bishop, the Most Rev. Daniel Sylvester Tuttle, D. D., who is shown in cope and mitre in the center light. The window, which is the first of a series which will depict the life of the American Church, was given by Mrs. Taylor's parents, Mr. and Mrs. Cyrus Robinson.

In the medallions in the sidelights are incidents in his life illustrating his missionary work. The medallion in the left hand light shows him on the mail coach in which he made many of his travels, and in the right hand medallion he is seen preaching to a group of gold diggers, and below these medallions are angels holding in the left hand light a small map which gives many of the places he visited during his various missionary journeys, and in the right hand light are angels holding the badge or seal of the Diocese of Missouri.

At the top of the left and right hand lights are four figures of Missionary Saints. In the left hand light are St. Paul and St. Thomas the Apostle of India, while in the right hand light are the figures of St. Columba, who preached the Gospel in Ireland and Scotland, and St. Geramanus, Bishop of Auxerre, who was sent over from Gaul with St. Lupus to confute the Pelagian heresy which was spreading in Britain at that time.

DEATH OF BISHOP LINES.

Passed into life eternal on Tuesday, October 25, 1927, after a service of twenty-four years as Bishop of Newark, the Rt. Rev. Edwin Stevens Lines. Funeral services will be held at Trinity Cathedral in Newark, in Newark, Thursday, October 27th, at 11 A. M.

Anniversary of the Foundation of the Joint Diocesan Lesson Board Celebrated.

Leaders in Sunday-school work, representing about fifty dioceses of the Episcopal Church, are meeting in Philadelphia Friday, October 28, to commemorate the semi-centennial anniversary of the foundation of the Joint Diocesan Lesson Board. The Church of the Holy Apostles, Twenty-First and Christian Streets, the Rev. George H. Toop, rector, is the host parish and the commemoration begins with a dinner, followed by a public meeting. The Rt. Rev. John Gardner Murray, Presiding Bishop of the Church; Bishop Garland, head of the Church in the Diocese of Pennsylvania; the Rev. Dr. Toop, rector of Holy Apostles; the Rev. Canon Charles S. Lewis, of New Jersey; the Rev. Chas. B. Ackley, of Long Island; the Rev. L. N. Caley, of Philadelphia, and the Rev. John W. Suter, head of the National Department of Religious Education, are among the speakers at the dinner and the public meeting. The Joint Diocesan Lesson Board was organized in 1877 as a result of the realization of the necessity of prepared schedules of Sunday-school Lessons. The Board now provides schedules upon which the American Church Series of Lessons are based.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Meeting of the Laymen's Service Association.

The fall meeting of the Laymen's Service Association was scheduled for the evening of October 26, at All Saints' Church, Chevy Chase. Commander T. C. Jewell, the President, planned a business session. An account of the Lausanne Conference was to be read by Mr. Stuart Marshall, of St. Alban's Parish. Reports were to be heard in connection with the lay services held in Maryland during the summer.

Lectures Given in Teachers' Training Program.

The Rev. E. Pinkney Wroth, rector of Christ Church, Georgetown, delivered a course of lectures at St. Paul's Church, Rock Creek Parish, every night during the week of October 24. This course is given as a part of the Teacher Training Program of the diocese.

Sunday-School Building for St. Alban's.

St. Alban's Parish, the Rev. Charles T. Warner, rector, has erected a temporary Sunday-school building to accommodate its increasingly large Sunday School, with a permanent parish buildcan be erected to augment the Guild Hall now in constant use. The work was done by five volunteer carpenters in five days under the supervision of Mr. Henry N. Brawner, Jr.

St. Paul's Church School.

The Church School of St. Paul's, Twenty-Third Street, is held at eleven o'clock, jointly with the morning service for the parish. Children leaving immediately before the sermon for the parish hall, where the lesson is taught by a regular staff of Sunday-school teachers. Parents and children are, in this way, able to come to and return from church together.

The Rev. F. Bland Tucker, rector of St. John's Church, Georgetown, is giving a series of ad dresesoshrdopuopul ing a series of addresses on the Gospel according to St. John at his Sunday evening services and announces that this course will take the place of a Bible class in the parish. Opportunity will be given after the service for discussion on any question, which may arise.

M. M. W.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Clergy and Laymen's Conferences.

Clergy of the more than two hundred parish and mission congregations of this Diocese and representatives of the more than fifteen hundred vestrymen of these congregations have been called to meet in two separate conferences during this week to consider and discuss vital problems affecting the future of existing missionary work of the Church in the United States and in the Diocese of Pennsylvania.

Calls for the conference have been issued by Bishop Garland and the Field Department of the Diocese. Both conferences are being held at the Church Farm School, Glen Loch. The clergy conference extends from Wednesday until Friday, the laymen's conference from Friday until Sunday.

During 1928 Episcopalians in the United States will be called upon to contribute upwards of $4,000,000 for the maintenance of existing missionary work. The National Council has asked that the Diocese of Pennsylvania contribute approximately $316,000 as its share of the maintenance expenses. In addition the Diocese itself, for its own work, will need also to ask of its congregations approximately $236,000 for maintenance. These figures are exclusive of the money raised among congregations for parochial expenses.

In his letter to the clergy of the diocese, Bishop Garland calls attention to the Diocese of Pennsylvania's long history of enthusiastic missionary support and notes that for some years past it has not raised the amount apportioned to it by the National Church.

The Rev. M. E. Peabody, Chairman

of the Diocesan Field Department, called attention to the fact that the Church needs the united judgment of clergy and laity to solve her problems.

Bishop Garland is to preside over the conferences. Speakers who will lead the discussions include the Rt. Rev. M. S. Barnwell, Bishop of Idaho; the Rev. R. Bland Mitchell, the Rev. E. N. Schmuck, and the Rev. Robert W. Patton, representing the National Council, and also heads of all Diocesan Departments of the Church.

R. R. W.

Laying of the Cornerstone for Parish Building of Trinity Church, Collingdale.

Bishop Garland Saturday afternoon, October 22, officiated at the laying of the cornerstone of the parish building of Trinity Church at Collingdale, Delaware County. In addition to the Church organizations those who participated in the ceremonies included officials of the Borough Government, representatives of sivic and other organizations of the community and representatives of the Masonic and other bodies.

Trinity parish building represents one of the results of the Diocesan Campaign for Missions and Institutions conducted nearly a year ago by the Church to properly equip during a five-year drive, some forty missions and twenty institutions of the Church in this diocese, in which more than 20,000 individual pledgers agreed to contribute more than $2,000,000.

R. R. W.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop

Memorial Candles.

At the early celebration of the Holy Communion Sunday, October 16, in Good Shepherd Parish, the rector, the Rev. John Benners Gibble, had the benediction of the candelabra candles which will be burned each Sunday at the morning and evening services. The idea was conceived that members of the congregation would take one month and give the candles for that time in memory of some loved one gone before into Paradise. The following persons have taken a month or Lenten services:

January—Mrs. W. G. Hatch, in memory of her mother, Mrs. George Washington Parker.

February—Mrs. R. A. Burnett, in memory of her grandson, Dwight Goodlin Wylie, Jr.

March—Mrs. Richard Hewlett, in memory of her father, Mr. Mark Edward Keathley.

April—Mr. Joseph C. Newton, in memory of his wife, Mrs. Joseph C. Newton.

May—Mrs. Cora Lee Huhn, in memory of her husband, Mr. A. Eugene Huhn.

June—Mrs. James T. Howard, in memory of her son, James Tillman Howard, Jr.

July—Mrs. James T. Howard, in memory of her mother and father, Mr. and Mrs. Charles M. Galloway.

August—Mrs. K. W. Jewell, in memory of her mother, Mrs. Mary Wells Kelly.

September—Mrs. J. M. Kermon, in memory of her daughter, Lillian Augusta Kermon.

October—Mrs. James H. Burriss, in memory of her husband, Mr. James H. Burriss.

November—Mr. W. G. Hatch, in memory of his mother, Mrs. Charles G. Hatch.

December—Mr. and Mrs. Dan Benton, in memory of their daughter, Minnie Benton.

During Lent—Miss Lucy B. Moore and Mrs. John Benners Gibble, in memory of their brother, Mr. Edward Brown Moore; Mrs. Nora L. Hewlett, in memory of her mother-in-law, Mrs. Mary Jane Hewlett; Miss Anna Louis Robertson, in memory of her brother, William Wallace Robertson; Mrs. Nellie Poovey, in memory of her husband, Mr. John Sylvanus Poovey; Mrs. Elizabeth Yates, in memory of her husband, Mr. John T. Yates; Mrs. Elizabeth Yates, in memory of her son, Mr. Herbert McNeill Yates; Mrs. Elizabeth Yates, in memory of her nephew, Mr. Lee Roy Hart.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Consecration of the New Chapel of the Church Charity Foundation.

The new St. John's Chapel of the Church Charity Foundation (Brooklyn), a memorial to Walter Gibb, erected by his wife, was consecrated on Monday, October 17, by the Rt. Rev. Ernest M. Stires, D. D., in the presence of a number of clergymen, and a large gathering of friends. The Rev. J. Howard Melish, D. D., delivered the eulogy of Mr. Gibb, who was a member of his vestry. The Rev. Charles Henry Webb, Director of the Foundation, presented the instrument of donation to the Bishop on behalf of Mrs. Gibb, and read the Sentence of Consecration.

The chapel is gothic with oak woodwork and marble altar font and memorial tablet. The windows, all of which are designed and executed by Otto W. Heinoke, are of the grisaille type, notable examples of which are to be found in Salisbury, York, Rheims and Chartres. The others are beautiful also, and all filled with symbolic meaning. In a bell-cote is hung a bell that was cast for the old building in 1859. The chapel is wired for microphone transmission, and it is intended that both the old and new hospitals as well as the infirmary in the Home for the Aged shall be wired so that a patient in any bed may listen to the service.

Mr. Rotherfel, known throughout the land as "Roxy", has agreed to give a receiving set with head phones for every bed in the new St. John's Hospital.

M. E. S.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

"Quiet Day."

Bishop Rogers of Ohio conducted the "Quiet Day" with which the Church Service League in Maryland began the winter's work. Assembled in the Pro-Cathedral for a day of Silence broken only by the Bishop's voice in meditation and the singing of some chosen hymns, women in every branch of the Church's work found a wonderful opportunity to come into a "place apart and rest awhile". Our Lord inaugurated this practice with His disciples and the Church has always emphasized its importance in the spiritual life.

The theme of the Bishop's meditation was "The Spirit That Prevails". The possession of this spirit depends on the "Inner Life" of the individual. It invites, nourishes and cultivates the companionship of this spirit, which is invincible. Prayer in all forms is its food. The Bishop read during meals from Evelyn Underhill's book, "Concerning the Inner Life". This Inner Life is our link with the great supernatural world all about us and in the Bishop's words, "Life is never blase to the dwellers of two worlds".

New Mother Superior of All Saints' Convent.

Sister Adelaide Frances resigned after serving for thirty years as Mother Superior of All Saints Convent, Ilchester. On Thursday, October 20, Bishop Helfenstein installed as the new Mother Superior Sister Catherine Angela.

Maryland Represented at Provincial Synod.

At the recent Provincial Synod the following were delegates representing this diocese: Clerical: Edward E. Burgess of Brunswick; the Rev. W. O. Smith of Ruxton, the Rev. Walter B. Stehl of Hagerstown, the Rev. Edwin H. Gibson of Ten Hills, Baltimore. Lay: Dr. Fell of Annapolis, Mr. Adrian Onderdonk of St. James' School, Mr. John G. Schlipp. Among others from the diocese who attended were the Rt. Rev. E. T. Helfenstein, the Rev. Messrs. W. B. Adams, A. B. Kinsolving, Romilly F. Humphreys, Henry M. Kloman, C. P. Spalding and T. S. Will. Several women's organizations were represented.

M.

The Rev. Samuel M. Shoemaker, Jr., to Address Convocation of Towson.

The Rev. Samuel M. Shoemaker, Jr., rector of Calvary Episcopal Church, will address on October 26 the Convocation of Towson, Maryland, on the invitation of Archdeacon Hobart Smith. Mr. Smith is rector emeritus of St. Thomas' Church, Garrison Forest. This old church is famous for its John La Farge windows. Mr. Shoemaker's home is in this valley, and he is going back to give to the older clergy, many of whom have known him from childhood, a description of the work being done at Calvary, in personal evangelism.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

St. John's Church, Kingston, Consecrated and the Rev. Wm. Poyntelle Kemper, M. A., Installed as Rector.

On Friday, October 21, 1927, the Rt. Rev. William T. Manning, D. D., consecrated the new St. John's Church of Kingston, and installed as the new rector the Rev. William Poyntelle Kemper, M. A., formerly of Meadville, Pennsylvania. During the rectorship of the late Edward M. H. Knapp, the old down town church site had been sold and the church moved stone by stone to be built into the new and enlarged church and parish house in a residential part of Kingston. One of the most beautiful things in the new edifice is the memorial pulpit given by the whole congregation in memory of Mr. Knapp, their beloved rector who died just a year ago.

The Services of Consecration and Installation were combined. Bishop Man-

ning preached the Sermon to a crowded church, in whose congregation were twelve ministers of other communions in Kingston. The Rev. Octavious Applegate, D. D., a former rector, was Epistler: the Rev. Charles Breck Ackley, D. D., of New York City, was Gospeler. The Sentence of Consecration was read by the Rev. S. Halstead Watkins. The Office of Institution was presented by the Rev. John Marshall Chew, rector of Church of the Good Shepherd, Newburg. Among the visiting clergy who assisted in the service were the Rev. Eli D. Sutcliff of Poughkeepsie; the Rev. Leighton Williams, D. D., Marlborough; the Rev. Emery L. Hawe, Saugerties; the Rev. Davis S. Agnew, High Falls; the Rev. Gregory Mabry, Kingston; the Rev. Charles Bratton Dubell, Philadelphia; the Rev. J. G. Cameron, Rosedale; the Rev. Frederick L. Bradley, New Paltz, and the Rev. Frederick B. Hornby of West Park.

After the church services were over the clergy and several of the ladies of the parish were entertained at luncheon by one of the ladies of the parish.

C. B. S.

OHIO.

Rt. Rev W. A. Leonard. D. D., Bishop.
Rt. Rev. W. L. Rogers, D. D., Coadjutor.

Opening of Fall Campaign.

The first gun was fired in the campaign in this diocese by the Rt. Rev. Middleton S. Barnwell in the Church of the Ascension, Lakewood, Sunday evening, October 16.

No man could be found more accurate in his statement of the Church's position, and in his convincing interpretation of the true relationship between the Church and the Bishops. He was touched when the rector announced that the offering of the evening would be given to Idaho. But he let it be known that he was not preaching for Idaho. His ordination and Bishop Leonard's were not for Idaho or Ohio, but for the Church of God. The Church was the vehicle by which every offering is conveyed to the place for which it was appointed. The work of the Church in this department is represented by the National Council.

The financial drive was commenced at a dinner, held on Tuesday evening, in the Winton Hotel. The address of the evening was delivered by Bishop Barnwell; Mr. George C. Benham, Financial Secretary, rendered an illustrated talk on the Progress of the Church, and Bishop Rogers was toastmaster.

J. M. W.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt. D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor

First Episcopal Marriage and Baptism.

On August 5 the marriage of Mr. Theodore Cleaveland and Miss Nellie Mildred Bean was performed by the Rev. G. J. Cleaveland, and on the same day Caspar Shunk Breckinridge, age four, was baptized. These are supposed to be the first Episcopal marriage and baptism in Summersville.

Opening of Trinity Chapel, Ranson.

Sunday night, August 28, Trinity Chapel, Ranson, was officially opened with service and sermon by Bishop Gravatt. Trinity Chapel is a parochial mission under Zion Church, Charles Town, and offers a fine chance for growth in that part of the town.

New Parish House, Christ Church, Fairmont.

This beautiful parish house was dedicated by Bishop Gravatt, Sunday, September 4, the service in charge of the rector, the Rev. Robert S. Lambert. The Church services will be held in it until the new church can be built.

C. G. C.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Conference of Clergy and Laymen.

The Rt. Rev. Frank A. Juhan, D. D., Bishop of Florida, has just conducted a Conference for the Clergy and Laymen of the Diocese of Atlanta in St. Luke's Church, Atlanta. Twenty-four of the clergy attended the meeting in the afternoon, and a large and representative body of laymen were present for the supper and conference at night.

Bishop Juhan presented the work of the diocese and of the National Church and the way in which a more generous support of both might be attained. Much interest was manifested both by clergy and laymen and the questions asked showed all were seeking to find out how the claims of the Church in all the fields could be brought nearer to the people of the various congregations represented at the conference. The Rt. Rev. H. J. Mikell, D. D., introduced Bishop Juhan and expressed his pleasure at having him return the visit which he had made to the Florida diocese during the Bishops' Crusade.

Meeting of the Executive Board.

On October 12 the Executive Board of the Diocese met at the Cathedral in Atlanta for its fall meeting. The work of this session is always largely a planning for the coming year and the preparation of the annual budget. In the budget there is included a salary for a missionary in addition to the ones now serving. There are so many smaller places in need of such services that it has been felt necessary for the growth of the work, and the Board is hoping that the response to the annual canvass will make this possible. A folder similar to that of the Bishop's Parish, gotten out by the National Church is being prepared so that the people may be able the more easily to understand the needs of the diocese.

New Music for Te Deum.

Mrs. M. H. Bland, organist for a great many years of St. Stephen's Church, Milledgeville, has just composed the music for the Te Deum, which the choir of this church is now using. It is the result of the felt need of music suited to the average church choir which could not sing the more elaborate settings and has been pronounced an excellent solution of the difficulty experienced by many organists. The music is dedicated to the rector, the Rev. F. H. Harding.

Conference of College Students and Pastors.

The Rev. C. Leslie Glenn, of the Department of Religious Education, in charge of the college work, visited this diocese and held a conference of the college students of the Church as well as of the college pastors, in All Saints' Church, Atlanta, the week end of Oct. 22 and 23. There are so many colleges in the various towns of this diocese that it has become one of the most important works to minister to these students.

F. H. H.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Trinity Church, Owensboro.

Trinity Church is making real progress under the leadership of the rector, the Rev. Cowin C. Miller. An endowment fund has been started. In addition to this, there have been added to the Church by Confirmation and transfer thirty-five. The Sunday School has increased two hundred and twenty-five per cent until the epidemic of infantile paralysis, and for the past two months there has been no Church School.

For the first time in the history of the Church, all diocesan assessments will be met in full, and more paid on the quota than ever before. There will be more Confirmations this year than have ever before been presented in the history of Trinity Church.

A successful mission has just been closed, which was held by the Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky. The preparation made for the mission was intense, and the mission justified the work. The Bishop spoke at noon-day to the girls in the American Cigar factory, and also at the noon-day luncheon of the Optimist Club.

M.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Fall Meeting of The Executive Council.

Important business of varying character was transacted at the fall meeting of the Executive Council of the diocese, held October 19, at Christ Church, Savannah. Every member of the Council was present. Of first consequence was the adoption of the Diocesan Program for 1928, which in total amounts to $33,455, divided as follows: diocesan budget, $17,655; General Church budget, $10,800; Advance Work General Church, $5,000. There is no provision for any diocesan advance work, but included in the budget of the Department of Missions is a salary item for a general diocesan missionary, who when appointed will constitute an advance step in diocesan work. A resolution was adopted stating that the diocese will pledge to the National Council the full amount of its budget quota.

The Council heartily approved and endorsed a new project of the Department of Religious Education to solicit funds for the purchase of a site on which to build a new house on St. Simon's Island for the young people's camp and for other diocesan uses. The camp quarters last summer proved so inadequate that the Department is faced with the situation of abandoning a camp entirely or getting its own new quarters. Ninety-two young people attended last July.

A resolution was passed to recommend to the Diocesan Convention that the Diocese of Georgia unite with the Diocese of Atlanta in giving its financial and moral support to the Negro School

(Continued on page 22.)

Family Department

October.

1. Saturday.
2. Sixteenth Sunday after Trinity.
9. Seventeenth Sunday after Trinity.
16. Eighteenth Sunday after Trinity.
18. Tuesday, S. Luke.
23. Nineteenth Sunday after Trinity.
28. Friday, SS. Simon and Jude.
30. Twentieth Sunday after Trinity.
31. Monday.

Collect for the Twentieth Sunday After Trinity.

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul may cheerfully accomplish those things which Thou commandest; through Jesus Christ Our Lord.

Collect for All Saints' Day.

O Almighty God, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Jesus Christ Our Lord; Grant us grace so to follow Thy blessed saints in all virtuous and godly living that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ Our Lord. Amen.

Beatitude.

And is it well with thee?
Ay; past all dreaming, well!
For here we dwell
Where none may weep;
And Paradise is ours again to keep;
The tree of Knowledge in the midst thereof,
Time-ripened love—
The leaves no more for healing, but for food
Of live renewed,
Fresh with the dew, from vanished faith distilled,
Of hope fulfilled.
And round us angels be
To guard the gateways, not with swords of flame,
But fragrant breathings on the sacred Name,
That nevermore an after-thought of sin
May enter in.

—John B. Tabb.

The Communion of Saints.

In the first paragraph of the Creed we declare our belief in an invisible creating God whom we call Father Almighty. In the second, that in order to show Himself to the world He took a human body, and we call Him Lord Jesus Christ. In this third and last, we affirm that He also exists as an invisible life-giving spirit that acts directly upon the souls of men; the author of all good impulses, the source of all spiritual strength in each individual, and that He shows His presence and power by acting upon them collectively in organizing them into the body we call the Church, giving it a continual and common life in order that the Gospel may be proclaimed to all the world until He comes again. As our souls are to our bodies so is Christ to us and to the Church, guiding it and through it leading us to all truth. Here the Holy Spirit works with our imperfect bodies, and the Church for that same reason teaches the perfect truth often in an imperfect manner. Here we are given by it the divine law of the love of God and of the neighbor, and by reason of our imperfections we so often fail in both, but after death when we have cast aside this body, that St. Paul calls the "body of our humiliation", we will see God the Holy Spirit as He is, and without the temptations of our bodies will understand what the love of God means. At the same moment, freed from the flesh we will know and understand each other perfectly, we will have to forgive and be forgiven, we will have to love and be capable of being loved. There will then be one common life but we will never lose our individualities. This life will be eternal for common love and complete knowledge will bind us into one with each other and with God, and He is eternal.

Here men have often tried to make an ideal world by their own feeble wisdom without the aid of the Church and its revelation. They have always failed and always will fail, for hampered with our bodies we are led by their desires and can only see a little and judge the right by the little we can see. There, when we will know all things, and the spirit of selfishness that is caused by the blind desires of this body will be left behind, we will know and love each other by the inner true life. In happy, loving children at play we have a shadowy picture of the life beyond this, our Lord called it "Paradise" which really means play-ground.

"Except ye become like little children ye shall not enter into the kingdom of heaven." The prophet's vision will be realized, "The streets of the City shall be filled with boys and girls playing in the streets thereof".

Therefore we say "I believe in the Communion of Saints".

"O blest communion, fellowship divine.
"We feebly struggle, they in glory shine;
"And all are one in Thee, for all are Thine."

—S. F. Adams.

Four Present-Day Christians

Takaharu Takamatsu

The Rev. Takaharu Takamatsu, D. D., of the Diocese of Kyoto, Japan, expects to be in the United States taking post-graduate work at the General Theological Seminary during the academic year 1927-28. He is rector of St. Mary's, Kyoto, one of the younger clergy of the diocese, and already a man of wide and increasing influence. Among other posts he holds that of official interpreter for the Imperial Family on its visits to Kyoto. In November, 1928, he is to act in this capacity when the enthronement of the present Emperor occurs in Kyoto.

Dr. Takamatsu has specialized in New Testament studies and some years ago was asked to write all the articles on the New Testament for a national encyclopedia projected by a firm of Japanese publishers. The plans call for a work on a scale not unlike that of the Encyclopedia Britannica.

Dr. Takamatsu expects to arrive in the United States about October 1, and will go into residence immediately at the General Theological Seminary. He speaks English excellently. He interpreted for Bishop Gailor and Dr. Wood during their visit in Japan in 1923-24.

Feng Yu-hsiang.

Bishop Gilman on his return to Hankow writes to the Department of Missions that on July 4, he, in company with Dr. F. C. Yen, a distinguished Chinese Churchman, had the pleasure of meeting the foreign secretary of Marshal Feng Y-hsiang. This Chinese secretary, together with two other Chinese Christians holding important political posts, told of Feng's consistent Christian living and of the continuance of strong Christian feeling and living among officers and soldiers.

Chuni Mukerjee.

Tagore has written a letter highly complimenting the work of the Indian gentleman who edits the S. P. C., K. publications in Calcutta, Mr. Chuni Mukerjee, a convert from the Brahmo Samaj, a thinker, scholar and linguist. Tagore says the usual Bengalese translations of the Christian Scriptures are contemptible, but that Mr. Mukerjee's translation deserves a place in Bengalese literature.

Nicholai Velimirovich.

Bishop Nicholai of Serbia, in this country as the guest of the Carnegie Endowment for International Peace, preached in the Cathedral of St. John in New York in August. Coming from the Balkans, between the East and the West, he spoke of Orient and Occident as twins who have become separated from and suspicious of each other. He said, according to a newspaper report:

The East says it represents wisdom and the West says it represents power. The East has been striving all through the years to get more wisdom, and the West has been striving all through the years to get more and more power.

What is wrong with the East is that it lacks divine revelation, and what is wrong with the West is that it lacks inspiration.

In consequence the wisdom of the East has sunken into a spiritual sadness, nothingness, idolatry, ignorance, and laziness. The power of the West has sunken into brutal wars, revolutions, suicides divorce, fear, crime, troubles everywhere that cannot be settled merely by human power.

In the East the wisdom has been collected without Christ, and in the West the power has been collected without Christ. So both are powerless. Him who brings a better wisdom and a better power, Him who is wiser than the East and stronger than the West both have failed to heed, and as long as this is the case the East and the West always will be hostile to each other.

In all this clamor Christ soothingly whispers through the generations, "Without Me ye can do nothing". He is wiser than the East. He is stronger than the West. Christ ought to come to the East to clean their minds and to elevate their hearts. He ought to come to the West to instill more kindness, more brotherly love.

What we need today most of all is that Christ's revealed wisdom should rectify and vivify the wisdom of the East, and that His Divine inspiration should spiritualize the power of the West.

The Holy Dead.

Calm are the holy dead
When the passion of life is o'er,
When the green turf flowers o'er the resting head,
And the turbulent dreams of the world have fled,
And the wild heart throbs no more.

Blessed are the holy dead,
Though dark were their lot before;
For healed are the wounds that on earth have bled,
And dried are the tears that on earth were shed
For the sorrows that lost they bore!

Wise are the holy dead,
Ah! wise with a noble love;
For to their clear glances are open spread
The scrolls where the secrets of God are read
In the heavens where the angels soar!
Oh! who will bemoan the dead,
As stricken with anguish sore?
Though the sod or the marble be o'er his head,
His beautiful soul with a song hath fled
To the rest that it loved of yore!

—Archdeacon Farrar.

For the Southern Churchman.

On Going to College.

Louis Deschamps.

Hundreds of young men and women are now entering college for the first time. At this season of the year, many whose college days are cherished in memory like to think of what college life may mean to the newcomers. Although times and conditions change, although many deplore the degeneration of scholarship and work in favor of athletics and social gaiety, there is still the same appeal, the same opportunity to all who will accept it. Wholesome pleasure and recreation are very necessary to students, but sometimes a college graduate may be an irresponsible sport, without the sterner habits of concentrated study and developed personality. Going to college is like four years in a gold field. One can develop his claim, dig deeply, be thrifty, or he may waste the time accumulating alloys, merely scratching the topsoil, or gambling all he has in the vain and foolish hope of an intellectual El Dorado of selfish egotism. It is to be assumed that the young man or woman entering college has received such depth of religious and moral conviction from their home training, that the variety and complexity of life's facts can be met and safely observed upon their respective merits.

The purpose of this article is to express the deep convictions of a college graduate concerning the real values of college education. No amount of "preaching" will affect the average young person of today. Moralizing on how to make the most of the college adventure is apparently lost on the young people. But there are fortunately times in the life of the most care-free when truth is sought, and things heard carelessly are remembered seriously. Because youthful spirits scorn suggestions of errors is no reason for declaring charts useless or lifeboats unnecessary. Truth should be available, whether used or not.

The following facts have stood the test of actual experience in proving the value of a college education:

Education is not primarily a matter of specific knowledge. Most of the technical facts learned in college are soon forgotten, unless used professionally. Education is the total effect of habits—moral, intellectual, physical—acquired by years of conscious effort, purposely directed by systematic teaching. Self-discipline is rare unless systematically cultivated. Education is more a matter of training than of fact.

Colleges and universities are the universal and historic centers of the world's culture and learning. To attend college is to partake of the same experiences of many of the greatest men in history. It is good to have known a quiet place where the thoughts and aspirations of great men survive in the immortality of literature, science, and the finer arts of life that have been so important in human progress. To have known the subtle charm of cultural atmosphere, uniting in solemn majesty the greatness of the past with the ideals of the future, may have been thought superficial at the time, but its mark is on the man or woman.

A college education is the crucible in which the real nature and possibilities of an individual are tried for their fitness to receive the heritage of mankind's achievements, to wield the power of thought. College life tempts with the possession of liesure, the opportunity to dissipate, the intoxication of knowledge to small minds, the development of snobbishness in mean natures. On the other hand, it may bring forth strength of character, self-reliance, initiative in work, a universal outlook, humility before the vastness of wisdom's dominions, responsibility for service.

One can not measure the value of a college education in terms of the money a college graduate may or may not receive after leaving college. Even professional men must experience the so-called "starvation period" before establishing themselves. Education is an investment in one's self, not a merchandise for sale. Only to the extent in which personal ability and good fortune favor the particular work in which the college graduate undertakes his career can his education pay cash dividends. If he is a more capable man for having been to college, his education has contributed to that end and indirectly to his income as such.

Perhaps this last advantage of a college education is too sentimental, too idealistic, or even too hoary with time's classic lore to be very intelligible in our materialism. It is simply this: a personality in which idealism and the finer sentiments are cherished in spite of life's disillusionments. To have been to college is to have viewed life from the mountain tops, with the soft haze of distance hiding the dusty plains and rocky gorges. This may have been deceiving, but it teaches the meaning of vision. There is current criticism of the modern college-trained men and women that their education has made them scorn their visions, ideals, finer emotions. If this charge is true, it means that the trend of education is changing from its humanitarian purpose. Probably the modern students neglect the classic courses in favor of the extremely scientific courses. Both kinds of training are offered. Students often make the colleges by their own demands and desires. But the man or woman who has taken the liberal arts course must certainly have found the real meaning of the idealism, the emotions, the finer sentiments of mankind. Personality is an elusive force, but one of its greatest attributes is a deep conviction of the truth and power of idealism. The dreams of prophets, the visions of poets, the unselfish ideals of religious leaders, the glory of simple and commonplace lives, the truth of beauty and the beauty of truth—all these are open to the college students whose lives may be saved from the meaningless materialism of modern times, if they will.

I Shall Be Satisfied.

Not here! not here; not where the sparkling waters
Fade into mocking sands as we draw near,
Where in the wilderness each footstep falters—
I shall be satisfied; but, oh! not here!

Not here—where every dream of bliss deceives us,
Where the worn spirit never gains its goal,
Where, haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling,
With rapture earth's sojourners may not know,
Where Heaven's repose the weary heart is stilling
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh infolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us,
Than these few words, "I shall be satisfied".

Satisfied? Satisfied? The spirit's yearning
For sweet companionship with kindred minds—
The silent love that here meets no returning—
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longing—
The aching void which nothing earthly fills?
Oh! what desires upon my soul are thronging
As I look upward to the heavenly hills!

Thither my weak and weary steps are tending,
Saviour and Lord! with Thy frail child abide!
Guide me towards home, where all my wanderings ending,
I then shall see Thee and be satisfied.

—Selected.

What Science Cannot Do.

Science has lengthened vision. We can see in action, pictures of happenings in China. It has increased our hearing. Parisians listen to sermons preached in Pittsburgh. It has given wings to men. They have flown around the world.

So marvelous have been the works of man through science that the Creator seems forgotten in his own world. As a witty Frenchman put it: "Men allowed God to make the Universe, then bowed Him out."

But in the midst of all the progress and plenty there is uneasiness. Science has no cure for an aching heart, no relief for a guilty conscience.

What will it advantage if we travel fast and see and hear afar, and lose our souls.—Presbyterian Banner.

For the Young Folks

"Be Still, and Know That I Am God."

Be still, my heart! We murmur, you and I,
We fret and fret—while precious hours fly by.

Be still! The silent are the truly blest;
There is no rapture for a heart dismissed.

Be still, my heart! The deep, dark night is still,
The trees in prayer, the stars above the hill.

Be still, and to this promise softly cling;
The silent hear the great archangels sing.
FOUR CHILD

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Jesus Our Captain.

M. L. G.

The Prince of Peace was Jesus, and yet He came, as He said Himself, to bring not peace, but a sword. For the Christian Cause is at war. Even after so many years have gone by and the truth has been so lived and proclaimed, there are enough enemies of the Gospel to wipe out any lesser force.

And the Christian life is also a warfare. Some of the fiercest battles are fought out where no eye but God's surveys the field or counts the wounded. If you see some old person, some saint who has not far to go before the gates of heaven swing open to him, be sure his patience and his faith have come by no accident, but by the slow overcoming of evil and gaining of good. "Sure I must fight if I would win!" says the old hymn.

But we do not go to this warfare alone. A Good Captain will not ask his men to go where he dare not; and ours is a Good Captain. He has fought the bitterest of our battles, He has conquered our enemies even the last Enemy. We can never be too hard pressed by the foe to see Him stand by our side, or too sorely wounded to know He was wounded too. Yes, He is a Good Captain! For He says not "Go on alone", but "Follow Me"!

A Story in a Nutshell.

"Here's a nut to crack?" said Uncle Ben who was managing the roasting of the Hallowe'en nuts.

"Just what for?" asked Freddy, accepting it to prove that he knew, first and foremost, that it was to be eaten. "I mean," he went on, "why do we have nuts, and why do we have apples as a kind of special feast?"

"It is the oldest Thanksgiving now existing, Fred," exclaimed Uncle Ben. "It was one given to pagan gods."

"Who are they?" asked Edith, the youngest of the two Burwash children.

"When our ancestors did not know about the Heavenly Father, they had make-believe gods. They made up stories about gods—one for every great force they say, like thunder, Thor. The one most loved, though, was named Freya, and she was the earth. Her husband was the Sun, Oder. She loved him so much that she followed him always: or so our ancient ancestors thought. They made her take the place of an example to all women as a wife; and, too, they thought that she helped all true lovers. She is the witch of Hallowe'en of long ago, she was the queen of that yearly Thanksgiving Festival. It was called the God's Feast, and it was held on November 1."

"How did she change into a witch?" asked Edith.

"She never really changed into a witch, dear. She never really existed except in men's fancy like some good picture—an imagined one—of the beautiful earth which, as the Bible says, "giveth her increase in due season". When the Christian missionaries brought the story about the true All-Father-God to those people, they said: "Your gods and goddesses are wizards and witches. They belong to the wilds, to the heath outside of the village and never inside of it."

"After that, any person found worshipping those old pagan gods was nicknamed 'heath-man', or 'heathen'. Also, the people had to think of them as the missionaries said. It was in that way that Freya, for whom Friday was named, became looked upon as a witch. Her daughter was named Idun, and she is the summer. She took care of the fruit, and especially the apples. Those were the favorite fruit of the gods. Their supposed home was named by the northern people, our ancestors, 'Valhalla'."

"I have caught just seven apples of Idun's tonight, then," interrupted Freddy.

"Yes, those are the symbol of Idun. The story in the nut shows how she escaped from the giant storm-king Thjassa."

"What a lovely fairy-tale," remarked Edith.

"It is just that, Edith, a fairy-tale to us; but, long ago, with Druids, or priests, with long white beards, and long white robes, the boys and girls heard this story as a true one. Loki, the tempest, the mischief-maker, had given Idun over to Thjassa, and the gods of Valhalla made him fetch her back. He borrowed the falcon-plumage of Freya and flew to the giant's cavern. As luck would have it, the giant was away fishing. Loki transformed Idun into a nut which he could easily carry in his claws. Thjassa came home and wearing his eagle-feathers, he flew after the pair. The gods watched them, and set fire to piles of chips on the walls after Loki and his precious burden were over: but Thjassa had his wings singed and had to go back."

"I see, then, winter cannot hold the earth always, or rather, keep back the summer," said Fred. "Since the apples and nuts are in memory of Freya, what about the pumpkin lanterns, they are the most fun of all."

"In India, where they come from, there is a myth, or fairy-tale about them. Isnia, a philosopher, placed his dead son in a pumpkin shell and put that on a mountain. From it—really mountains are the source of rivers—water flowed down to make the sea, and lakes, and rivers, with it, all pouring together, came fish—the first in the world; so they imagined. In China, too, the pumpkin is a symbol of plenty. In old Hallowe'en, it was the symbol of Shamam the Norse sea-god."

"What does 'Hallowe'en' mean, the old Valhalla God's eve?" asked Freddy.

"Far from it. The word, 'hallows', or 'halo-ed ones', means 'saints', in the Saxon, so in Great Britain, they called All Saints Day, 'All Hallows'. When the missionaries put All Saints Day on that date to stop the old pagan festival if they could, the people held it on the evening before. We still hold it; although a lot of us forget that the saints set for tomorrow. Those martyrs made it possible to spread the truth about Christianity. We sing about them as 'a noble army, men and boys, the matron and the maid, who 'around the Saviour's throne rejoice in robes of light arrayed'."

"There is a very huge story in this nut—all of Idun, herself the summer of our ancestors," said Freddy.

"The whole of summer is in every nut today, Fred," Uncle Ben informed him. "Summer is in everything which we eat; but, we know now that it is God who sends the seed-time and the harvest. We ought, it seems to me, to acknowledge Him on Hallowe'en as the source of our supply. We should banish the witch to the bracken, or heath, or, at least, transform her back to her first and better state, Freya, even if once a pagan-goddess, she is, as the earth, a handmaiden of the Heavenly Father, whom we sometimes call, 'Providence'." —The Presbyterian Banner.

The Magic Pumpkins.

One soft, still morning in late October a little boy left his wheelbarrow and the work that he was doing with it, and sat down in the shade to rest a little and wipe the sweat from his face. It was not yet ten o'clock, but the sun was warm, and the boy, whose name was Mark Knott, had been working hard at wheeling pumpkins from the field to the barn. The pumpkins were large that year. Some of them weighed as much as forty pounds, so that Mark could not lift them into the wheelbarrow, but had to roll them up a board one end of which he placed on the ground and the other end against the edge of the wheelbarrow floor. Of the larger pumpkins he could take but one at a time, and so he had to make many trips from the field to the barn; and what with the lifting and the rolling and the unloading, it was hard work. It seemed good, then, after he had made ten or twelve trips, to sit in the shade and rest.

All about him stood sheaves of ripe corn, gathered into stacks and tied at the top, so that they looked like a village of Indian tepees pitched upon the hillside. From where he sat, with his back against one of the stacks, he could see a long way down the valley, and on every side was something beautiful to look at. The groves of poplars stood like groups of yellow-burning candles, and among them here and there shot up a tall maple that made Mark think of a flaming red torch held on high by a hand that he could not see. And over everything there hung a soft, purple haze, as if some one had thrown a veil of thinnest gauze over the sleeping valley to protect it.

As Mark sat there and rested the cawing of the crows in the pine wood seemed to grow fainter; the whistle of the freight train sounded farther away; and the veil that hung over the face of the sleeping valley took on a deeper tinge of blue, till the shapes of the trees faded out and the church spire disappeared and Mark no longer knew where he was.

Then suddenly all about him was the sound of laughter, not loud, but

very sweet, like the music of a brook running over little stones; and when he looked to see where the laughter came from he beheld at his feet a strange company of little men, long-legged, but no taller than a milk bottle, all looking up at him. One of them indeed—and he seemed to be the leader—was standing on Mark's very shoe, and his weight was no more than that of a squirrel.

Before Mark could say anything the leader of the little men spoke. "What are you doing?" he asked.

"I am resting," said Mark.

"And why are you resting?"

"Because I am tired from working hard at getting in those heavy pumpkins."

At that all the little men began to laugh and laugh. They held their sides and slapped their legs and rolled on the ground and clapped one another on the back and laughed till the tears rolled down their cheeks; and in the midst of the laughter Mark could hear them saying one to another, "Tired! Getting in pumpkins!" "He calls it work!" "He had to stop and rest!"

All this time the leader of the little men had been watching Mar's face, and while the others were still laughing, he raised his hand and cried, "Stop!" In an instant everything was still.

"He has not learned the way," the leader went on; "we must show him;" and then to Mark he said, "Follow us". At that all the little band marched a little way off to where a big pumpkin lay on its side, and Mark saw for the first time that each of them carried what looked like a little stick with a tip of glowing fire, like the slow matches with which he used to light fire-crackers.

With his wand the leader pointed to the stem of the pumpkin. "Do you see that?" he asked.

"Of course," said Mark.

"And that it is not straight but bent?"

"Yes."

"Like anything you ever saw before?"

"Why—why—it is almost like the crank of a bicycle!" cried Mark.

"Just so! Just so!" said the leader, nodding his head sharply; "and now watch." With that he stretched out his fire-tipped wand and touched the other end of the pumpkin, where the blossom had been; and out of that end sprang another stem, also bent, like the first one, but the other way; and then all the other little men ran, each to a pumpkin, and Mark saw what he had never noticed before, that the stem of no pumpkin was straight, but every one bent like a crank. And each little man touched the blossom end of his pumpkin with his wand, and a new crank sprang out; and then at a word from the leader each one of the band leaped astride his pumpkin and putting his feet on the pedals that the two stems made, rode the pumpkin down the lane to the barn so fast that Mark could hardly keep up with them.

When all the pumpkins were on the barn floor each of the little riders hopped down from his pumpkin, and all of them stood round Mark's feet. Mark looked down at the leader and said, "What is the little fire-tipped stick, and where can I get one?"

"That," said the leader, "is the Wand of Fancy, and is given to but few. Those happy ones that find it must work, as others work, but they work gladly, for it makes their work easy and like play."

And then in a flash the little men were gone, and Mark was sitting again by the stock of corn with a little shoot of witch-hazen in his hand; and his grandfather was standing before him; smiling down at him.

Mark looked about. The wheelbarrow was gone, and the pumpkins were gone.

"Where are the rest of the pumpkins?" he asked wonderingly.

"Why, I guess they must have rolled themselves down to the barn," said his grandfather, with a twinkle in his eye.

But Mark still keeps the little witch-hazel wand, and he still hopes that some day he shall find it tipped with fire.—Youth's Companion.

The Visiting Jack-o'-lantern.

Billy Bruce was a very happy boy, indeed, when the postman on the morning preceding Hallowe'en night came by his home and left a huge box on the porch.

"What ever can it be, mother?" asked Billy eagerly as he ran for the scissors to cut the string.

"I'm sure I can't guess," answered the mother, "but we'll soon see."

And just as mother said, so it was; in a jiffy she had cut the string, lifted the tissue paper in the top of the box—and lo and behold! there was the most gorgeous jack-o'-lantern Billy's two eyes had ever seen.

"Isn't that a beauty, mother!" cried Billy joyously. "Just look—it's made of silk and got a real honest-to-goodness candle in it!—and—there—there—" cried Billy excitedly, "is a card—see who it's from mother, quick!"

"Just as I suspected," laughed mother Bruce as her keen eyes read the name, "it's from your Aunt Jennie."

"Well," mused Billy pleasantly, "I sure am glad she thought to send it to me—but isn't it strange how silk jack-o'lanterns grow in big cities?"

"They don't grow, sonny," answered the mother, "they are made either by hand or machinery."

"But," protested Billy, "they look mighty like real pumpkins, don't they?"

"Until they are lighted," answered mother Bruce, "then you can see a vast difference."

Billy was sure his mother had spoken truthfully, but not until night was abroad in the land and the new lantern was glowing in the darkness, did Billy realize just how beautiful a silk jack-o'-lantern could be.

"I think my lantern is too lovely to take out of the house, mother," said Billy after the supper dishes had been put away and they were back in the living room enjoying the gift from Aunt Jennie.

"It is lovely," agreed mother, "but seems to me a rather selfish act to keep such a lovely thing all to ourselves. Couldn't we think of some way by which others might enjoy it with us?"

But all the children in this neighborhood," protested Billy, "have jack-o'-lanterns—pumpkin lanterns, of course—still they are lanterns."

"Yes," reasoned the mother—"but what about old Granny Lane and Aunt Lou Green—I wonder if they have a jack-o'-lantern tonight?"

Billy's eyes opened in surprise. "Of course, they haven't, mother," the boy exclaimed thoughtfully, "but—but—they shall help me enjoy mine for a little while; I'll take my lantern and go visiting, that's what I'll do."

"That's a nice idea," replied mother Bruce, "run right along."

So it happened that while all the neighborhood children were running from house to house with the pumpkin lanterns, playing tricks on each other and upsetting households in general, Billy Bruce with the silk lantern, was making calls on the helpless and the poverty-stricken of the community, and when at last he returned home his face was beaming with happiness.

"I'm so glad you suggested my sharing my lantern with the afflicted, mother," said Billy softly as he was being tucked in bed, "for I believe it gave a lot of joy to some very lonely people."

And a few days later, Aunt Jennie, who supervised the making of novelties in a big factory in the East, had a letter from her nephew, telling her all about the Visiting Jack-o'-Lantern, and the joy it gave, and just because her nephew had shared his one toy so generously, the busy forewoman made a note on her calendar for a bigger and brighter lantern to go to Billy Bruce the next year.—Presbyterian Advance.

How Kenneth Shared His Hallowe'en Present.

Kenneth went down town with mother and Baby Sister just before Hallowe'en and they looked in the store window while mother was shopping. It was full of such funny things—brownies and black cats and moons and old women in tall, sharp-pointed hats riding on broom handles and all kinds of jack-o'-lanterns. On the way home Kenneth was thinking about the jack-o'-lanterns. They looked so funny that he wished he had one.

After dinner he walked up the road to the big tree by the stone wall where he often sat—and watched the birds and squirrels. Many of the birds had gone South for the winter, but the squirrels were there, and soon Kenneth saw a litle squirrel running along the wall, carrying an acorn in his mouth. "He's getting ready for winter," thought Kenneth. "I wonder where his home is." As if answering his question, the squirrel jumped down from the wall, ran across the road, and disappeared into a hole in the ground under the bushes. Kenneth meant to watch for him to come out again, but it was warm and comfortable leaning against the big tree, and he fell asleep.

By and by something waked him, and there on the grass in front of him was a big round pumpkin. Up jumped Kenneth and picked it up. A farmer with a wagon loaded with pumpkins was driving down the hill. Kenneth ran after him, calling, "Wait, wait, wait, you've lost a pumpkin!" The farmer stopped his horses, and when Kenneth came up to the wagon, he said: "I believe that pumpkin doesn't want me to sell him for pies: I think he wants to be a jack-o'-lantern. You keep him, sonny."

"Oh, thank you!" said Kenneth. Then he ran home as fast as he could to show it to his mother. They went to work right away to make the lantern. Mother did the cutting and Kenneth took out the seeds, and while they worked Kenneth told mother about the squirrel.

"If you will clean those seeds and spread them on a paper, when they are dry you may take them out to your little friend and share this nice Hallowe'en present with him," said mother.

So Kenneth cleaned the seeds, and when they were dry he carried a pocketful of them up the hill and sprinkled them on the top of the wall. Then he and jack-o'-lantern waited very quietly for the squirrel to find them, and watched him carry them over to his home, packed in the little pockets inside of his cheeks. He was very busy all the afternoon, and in the long winter when jack-o'-lantern had disappeared, and Kenneth was sliding down the hill on his Christmas sled, chipmunk sat in his house, snug and warm, and ate the pumpkin seeds.—The Sunbeam.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Heretofore reported $491
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Mrs. Reynolds, Christiansburg 5
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Much is being said about the Rural work, at these times, orally and through the press. The young people must be looked after if the Church is to hold through the old churches what they already have. Parish Houses will greatly aid in this effort. Help us to get one for St. Luke's—a near Colonial Church.

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DOLLARS ARE SLEEPING IN OLD TRUNKS. I will pay high prices for old envelopes up to 1880. Do not remove the stamps. You keep the letters. George Hakes, 290 Broadway, New York City.

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I TAKE SUBSCRIPTIONS FOR ANY MAGAZINE published in any language, and I take subscriptions for most all of the newspapers. E. P. Broxton, Rte. 2, Blythe, Ga.

MEETING OF TRUSTEES.

THE BOARD OF TRUSTEES of the Protestant Episcopal Theological Seminary in Virginia will meet at the Seminary on Wednesday the 9th day of November, 1927, at 10 A. M.

S. SCOLLAY MOORE, Secretary.

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Deaths

MEMORIAL RESOLUTIONS.

Adopted by the Vestry of St. Matthew's Church Houma, Louisiana, October 3, 1927.

Whereas, It has pleased Almighty God, in His wise providence to take out of this world the soul of our deceased brother, JOHN DALTON SHAFFER, who departed this life on August 1, 1927; and

Whereas, Mr. Shaffer was for many years a communicant of St. Matthew's Church, served as Senior Warden 1896-1898 and Junior Warden 1891-96, 1904-1921, represented this parish many times in the Councils of the Diocese, and during the years of his active life manifested the deepest interest in the welfare of this parish; therefore be it Resolved,

That the Rector, Wardens and Vestrymen of St. Matthew's Church, Houma, do hereby express their deep appreciation of the long devotion and service given by our deceased brother, John Dalton Shaffer to the cause of the Kingdom of God in St. Matthew's Church and in the Diocese of Louisiana, and that they pray for him an entrance into the land of light and joy in the fellowship of the saints.

Attest:
GARDINER L. TUCKER, Rector.
J. DAILONER, Senior Warden.
CHARLES C. KUMBHAR, Junior Warden.

CHURCH INTELLIGENCE

(Continued from Page 16.)

at Fort Valley. This was brought about by an address before the Council by the Rev. Robert W. Patton, D. D., Executive Secretary of the American Church Institute for Negroes, who was present to explain that the Institute has been forced to withdraw its support from St. Athanasius' School, Brunswick, in this diocese, which, in consequence, has had to close its doors. This is due to the fact that the National Council has been forced to curtail all of its appropriations, and the Institute's policy now is to have only one school in a state.

E. D. J.

LEXINGTON.

Rt. Rev. L. W. Burton. D. D., Bishop.

Fall Convocation.

The fall convocation of the diocese was held in Calvary Church, the Rev. C. S. Sale, rector, beginning Tuesday evening, October 11, the Rev. Karl M. Block, D. D., of St. Louis, preaching.

At the business sessions held on Wednesday morning and afternoon, the Rev. Dr. Block conducted a helpful conference on the "Church's Program", his theme being "The Marching Orders of the Master".

The Every Member Canvass, its plans and purpose, was also presented by Dr. Block in the afternoon.

At night on Wednesday ten children were presented for Confirmation by the rector.

The Rev. C. S. Hale, of Ashland, is the President of the Convocation, and the Rev. Paul Due, of Paris, the Secretary for the ensuing year.

On Thursday morning the Cathedral Chapter of the Diocese held its regular October meeting.

Girls' Friendly House Dedicated.

The Mary Cabell Richardson Memorial Hall, the new Girls' Friendly Home of Trinity Branch, Trinity Church, Covington, the Rev. J. D. Gibson, rector, was dedicated, with appropriate services, on Sunday afternoon, October 9.

The principal speaker was the Hon. R. C. Simmons, of Covington, a member of the State Senate.

This home is the gift of Miss Mary Cabell Richardson, a communicant of Trinity Church.

Trinity branch was instituted in October, 1920, with nineteen members. Its present membership is two hundred.

The Rev. James M. Magruder, D. D., of Oxley Hall, Annapolis, Md., will be the locum tenens for six months, beginning November 1, in Christ Church Cathedral, Lexington, during the illness of Dean Massie.

Dr. Magruder comes to this diocese as no stranger, he having served as rector of Trinity Church, Covington, from 1908 to 1914.

While in the diocese Dr. Magruder served as deputy to the General Conventions of 1910 and 1913; and also as president of the Standing Committee.

Plans for a new parish house for St. Paul's Church, Newport, the Rev. F. E. Cooley, rector, are now under way, with the prospect of beginning work soon.

The new parish house for St. Andrew's Parish,, Fort Thomas, is nearing completion; and will be a very great addition to the work of this aggressive parish.

T. H. G.

WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt Rev. D. L. Ferris, D. D., Coadjutor.

An Interesting Ordination.

On Sunday morning, July 10, there was held in Lambeth Palace Chapel an ordination which is of particular interest to this diocese. At this service Bishop Brent advanced to the priesthood Eversley Ferris, the only son of Bishop Ferris.

Though this chapel, rich in the history of Church and state, has seen since 1250 the consecration of three hundred and fifty Bishops, among them Provost and White, never before had an American ordination been held there, and never before had an American Prayer Book been used.

Bishop Ferris presented his son, the Rev. Mr. Sackville of Providence read the Litany, and when it came to the Laying on of Hands, those who joined

with Bishop Brent were the Archbishop of Canterbury, Bishop Ferris, Mr. Sackville and Mr. Haig, Chaplain to the Archbishop.

By a happy coincidence some old friends of Bishop and Mrs. Ferris from Pittsburgh were present, also Dr. Sturgis of the Church Missions House, Deaconess Massey who had served under Bishop Brent in the Philippines and the Lambeth Palace household.

Service Broadcast.

Through the courtesy of radio station, WKBW, Buffalo, the Rev. James Cosby, rector of the Church of the Good Shepherd, has, for some time past, been broadcasting, at nine-thirty A. M., each Sunday, a Morning Prayer service, with short sermon, and hymns by a part of the church choir.

This service is gladly received, and appreciated by people who are unable to attend the services of the church.

The Chapel of Grace Church, Lockport, at Olcott Beach, was practically destroyed this summer by a devastating fire at that resort. The vestry have decided not to rebuild but to invest the insurance money in a fund the income of which can be used for parochial missionary work.

Personal Notes

The Rev. Andrew F. Forsythe, formerly of St. Mark's Church, Macon, Georgia, has accepted the appointment as minister-in-charge of Trinity Mission, Charlottesville, Va., and St. Paul's Church, Gordonsville. He will be in residence at Charlottesville.

The Rev. E. J. Saywell, of Middlesboro, Kentucky, is locum tenens during October, at Christ Church Cathedral, Lexington, Kentucky, during the illness of the Rev. R. K. Massie, D. D., Dean.

The Rev. Richard M. Trelease, formerly rector of All Saints' Church, Berkeley, California, has accepted the position of field secretary of the National Council, with address at 281 Fourth Avenue, New York City.

The Rev. Walter G. Griggs, formerly rector of Christ Church, Crookston, Minnesota, has accepted a call to be curate of House of Prayer, Newark, New Jersey, with address at 407 Broad Street.

The Ven. F. F. Wentworth, Archdeacon of the Diocese of Lexington, has assumed charge of Emmanuel Mission, Winchester, Kentucky. The Archdeacon, in addition to this, ministers to several other missions in the diocese.

The Rev. William T. Travis, formerly rector of St. Mark's Church, Kansas City, Missouri, has accepted a call to St. Simon's Church, Chicago, with address at 4525 Dover Street.

The Rev. Frederick H. Sleep, formerly assistant at Christ Church, Fitchburg, Mass., has accepted a call to the Church of the Good Shepherd, Fitchburg, Mass., with address at 30 Parsons Street.

The Rev. Paul Due, of Paris, Ky., has resigned the charge of Emmanuel Mission, Winchester, Ky., his resignation taking effect September 1. Mr. Due, besides his work at Paris and Cynthiana, has assumed charge of the missions at Georgetown and Nicholasville, Ky.

The Rev. William E. Forsythe, formerly minister-in-charge of St. Jude's Church, Walterboro, and the Church of the Mediator, Edisto Island, S. C., has accepted a call to Faith Memorial Church, Waverly Mills, and St. Cyprian's Church, Georgetown, S. C., with address at Waverly Mills.

The Rev. Thomas B. Barlow, formerly rector of the Church of the Messiah, Pittsburgh, has accepted a call to St. Luke's Church, Niles, Ohio, with address at 53 Linden Avenue.

The Rev. L. D. Vaughan, formerly rector of St. James' Church, Boardman, Ohio, has accepted a call to be minister-in-charge of Grace Memorial Mission, Ashtabula Harbor, Ohio.

The Rev. Edward S. Doan, formerly of St. Andrew's Church, Las Cruces, New Mexico, has accepted a call to Emmanuel Church, Petoskey, Mich.

The Rev. Lewis R. Anschutz, formerly minister-in-charge of Holy Cross Church, Cumberland, Maryland, has accepted a call to St. John's Church, Springfield, Missouri, with address at 1412 Benton Ave.

The Rev. Harmon C. St. Clair, D. C. L., formerly rector of St. Stephen's Church, Ferguson, Missouri, has accepted a call to the Church of the Holy Communion, Paterson, New Jersey.

ORDINATIONS.

In Trinity Church, Edgefield, South Carolina, on October 11, the Rt. Rev. K. G. Finlay, D. D., Bishop of Upper South Carolina, ordained William Hayne Folk to the diaconate.

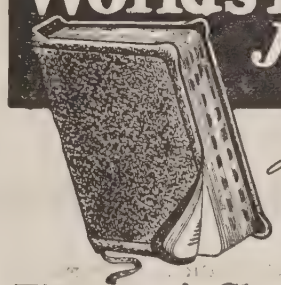
The candidate was presented by the Rev. E. McC. Claytor, of Quincy, Fla., formerly rector of Trinity Church. The Rev. J. M. Wright, of Augusta, Ga., read the epistle and the Rev. A. Rufus Morgan of Columbia read the litany. The Bishop preached the sermon.

Mr. Folk is to be minister-in-charge of St. Paul's Mission, Graniteville, S. C., with address at Graniteville.

In Grace Cathedral, San Francisco, on September 22, the Rt. Rev. Edward L. Parsons, D. D., Bishop of California, ordained William Ellwood Craig to the diaconate for the Bishop of Los Angeles. The candidate was presented by the Rev. Dr. H. H. Powell, of the Cathedral, and the sermon was preached by Bishop Parsons. Mr. Craig will continue his studies at the Church Divinity School of the Pacific, with address at 1051 Taylor Street, San Francisco.

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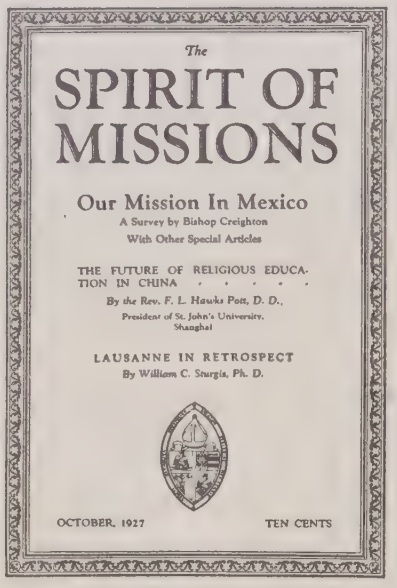
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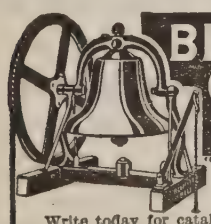
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Thoughts For the Thoughtful

Every possessor of light is a debtor to those who sit in the dark.

"Love makes long service short, and hard service easy."

The fruit that will ripen to eternity, does not ripen in a moment.

To attain unto Christian objectives means much more than abstaining from wrong doing.—Rev. Wm. Porkess.

The only doubts to be ashamed of are those you are proud of.

No change of circumstance can repair a defect in character.—Emerson.

"If none were sick, and none were sad,
What service could we render?
I think if we were always glad
We never could be tender."

To secure a strong and spiritual life God's Word every day is indispensable. —Andrew Murray.

We know that He cares for us always;
We know that He keeps, and His name
Is the I Am, the true and the faithful,
The changeless, forever, the same
So if once we have known He was with us,
If once His great might He displays,
If for one day He leads us in triumph,
Why not all the days?
—Annie Johnson Flint.

Will God in very deed let me put my hand in His before I take one step into the rough, cold world, where there is so much to chill the heart and throw a cloud over the face of truth and purity and love? If He will, then I will lift my hand to His, and say, "Father, spurn not Thy poor weak child!"—Joseph Parker.

The editor of one of Japan's large ailies pays a glowing tribute to Christianity in the following words: "Look all over Japan. Over more than forty millions have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

God accepts obedience without emotion, but can not accept emotion without obedience. To advise generosity and be selfish, to praise heroism and be a coward, to say, "Lord, Lord", and not do the things the Lord says—this is self-deception and self-destruction. God is willing to wait for grace and beauty, the high color of feeling, the glow of enthusiasm, if He gets plain obedience. —Maltbie D. Babcock.

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EDITORIALS

Vol. 92. RICHMOND, VA., NOVEMBER 5, 1927. No. 45.

BISHOP AND CANON

Secular newspapers have the saying that when a dog bites a man it is not news, being a frequent occurrence; but if a man should bite a dog it would be news because unusual. By that reasoning the clergyman who devotes himself to his sacred calling, preaches the pure Gospel, carries comfort and hope and brightens and lifts human hearts and souls wherever he goes and whenever he speaks is not news. He is usual. When a man with "Rev." before his name proclaims himself deserter from the Lord of Hosts, traitor in His camp, false to his own solemn vows, he is unusual and, therefore, news. A short and quick way for a "Rev.", panting for prominence, longing to see himself on front pages, is to cling to the "Rev." and publicly and blatantly repudiate and renounce all that "Rev." should mean, is entitled to mean.

One of the most recent travelers on this primrose path to display type, of the same style and size allowed for sensational murders, divorce cases, prize fights and political and financial scandals, is a "Rt. Rev."—the Rt. Rev. Ernest William Barnes, Bishop of Birmingham, of the Church of England. He arranged with the adroit skill of the advance agent of a circus or leg show to obtain the greatest possible publicity without payment of advertising rates. He preached in Westminster Abbey, proclaiming, among other proclamations, "Stories of the Garden of Eden have become for us only folklore. Darwin's triumph has destroyed the whole theological scheme. Man is not a being who has fallen from the ideal state of perfect innocence. He is an animal who is slowly gaining spiritual understanding".

When the Bishop of Birmingham was confirmed he renewed, in presence of God and the congregation, the solemn vow of baptism to believe all the articles of the Christian faith as contained in the Apostles' Creed and manfully to fight under Christ's banner. When he was ordained priest he declared himself persuaded that "the Holy Scriptures contain all the doctrine required as necessary for eternal salvation through Jesus Christ". He promised, by the help of God, "with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word". Consecrated a bishop, but three years ago, he renewed all these promises. Trampling them all, now, he pockets the stipend, enjoys the privileges and claims the respect allowed him on condition of his allegiance to those vows.

The soldier who deserts to the enemy openly, accepting the penalties and perils of desertion, is honorable compared with the soldier pretending to remain with his army and flag while laboring for their defeat and destruction, claiming all rights due his oath of allegiance while false to it.

What we plain, unlettered Churchmen cannot understand is how a sane, self-respecting man can thrust himself forward in such a position, vaunting publicly what looks to us like his own degradation and treason. Another point we cannot understand is how a mere animal, as this bishop says man is, can develop a spiritual life, how many generations or us must struggle for it by his estimate, before it is attained and what is to become of us who must live and die in the interval before attainment. As I gather from his sermon, none of the apostles or the persons we are accustomed to think of as saints and martyrs have reached it. And if there be no God, or if we have within us no spark of divinity, what can "spiritual" mean? Is it entranced immersion in the arts or the upper realms of arithmetic, or that indefinite condition known as "culture"? If so, what are the prospects for us who must work for our livings and be in contact continually with the rugged realities? Will art, or arithmetic or culture or philosophy —even Stoic philosophy—alleviate the anguish of the partings forced by death, subdue our evil impulses and passions, relieve us of remorse for evil done, make comfortable poverty, debts and the inescapable cares of life?

Another puzzle for us work-a-day folk is how these learned and highly cultured and cultivated can concede the existence of a Creator with power, purpose and knowledge beyond our comprehension, able to establish the law of gravitation, by which planets and systems of planets swing smoothly in appointed orbits, and yet contend that the miracles were impossible. We are obliged to confess inability to see sense in argument that the Power that gives life could not take and restore it, that the Creator of nature as we know it is forbidden to change its accustomed course at His will.

If Genesis is folklore, as the Bishop of Birmingham says it is, how did the writer of it know that this earth once was without form and void and that darkness was on the face of the deep? Was that a tradition brought down through millions of generations of apes and pulpy formations in warm lagoons?

There is no need for questioning, however. Convincing, conclusive, very instructive teaching is manifest in the contrast between the Bishop of Birmingham, scornfully ridiculing the doctrines and teachings of our Church as those of "Tennessee", and Canon Bullock-Webster, who arose promptly to rebuke and controvert him. Their biographies tell the story.

Both are Cambridge graduates. The bishop has taken high honors at the university, was tutor there. His one rectorship, he tells us, was as master of the Temple, his parishioners chiefly professional intellectual, most of whom he found skeptical in religion, "wistfully agnostic", too absorbed, we may suppose, in self-adulation to accept simple, straight, clear theology which the most uncultivated may comprehend and welcome. The bishop has been three years Bishop of Birmingham, a diocese containing many thousands of poor, humble, struggling souls, gasping for consolation and encouragement, to whom he has given small heed.

Canon Bullock-Webster is son of a soldier. He has been seventeen years rector of a busy parish in the city of London.

Their literary productions are known. The bishop has written and published "Gamma Functions", "Integral Func-

tions", "Linear Differences in Equations". The canon has written and published "Manual of Missionary Intercession and Thanksgiving", "Handbook for Large Church Expression", "The Churchman's Manual", which has gone through six editions. The bishop went into higher mathematics. The canon went into the Church and its work. The bishop, sequestered and aloof, pampered his human mind, hampered, as all minds are, by human limitations, directed it through twisted paths of hypotheses, speculations, theories, to a desert of aridity, yielding only crops of ugly and stinging doubts. The canon, true to soldier blood and breeding, marched straight along the road of his duty, expanding, illuminating and warming his soul, to labor and service.

The contrasts are eloquent. They explain perfectly the contrasting attitudes and actions of the two men. Such contrasts in this country explain why the "Bible belt" encircles, pervades and maintains our republic. It encircles and controls because the huge majority of us, of all stations of life, are people with actual, practical needs and cravings and clear sense to realize them, and have real work to do, needing the guidance of the Bible to hold our feet in straight paths, to comfort and sustain us in our troubles and sorrows and gladden our hours of death. Intellectual and theological dilettante, dabblers, theorists, professors with kiln-dried minds, clergymen with nothing to do but think they are thinking, while cramping, pinching, freezing their own souls, strive to deprive us of the Bible, while, like the Bishop of Birmingham, offering us no recompense beyond vague, unmeaning suggestion of vague, indefinite spiritual development, to be attained nobody says how nor when. And this development is to be for animals in whom there is no kinship with Divinity, for whom there is no future nor life beyond the grave and decay.

LANGBOURNE MEADE WILLIAMS.

ANOTHER GOSPEL

The time has come for the unmasking of every serpentine system that is at work in the Christian Church destroying the Christian faith. We have no love for polemics and hold no personal brief against any one, but when supposedly brethren start a propaganda to substitute for the Christian faith a rival system of religion which is nothing more than Unitarianism in Christian garb, we cannot hold our peace. The recent conference of self-styled Liberal Evangelicals in Virginia is a call to arms to all who believe the Bible and hold the faith once delivered.

Their definition of Evangelism to begin with was vague and meaningless. It is true the word means **good news**, but what is the good news? The Bible tells us in these words: "Christ died for our sins according to the Scripture and that He was buried and that He rose again the third day, according to the Scriptures." But denatured evangelicalism says He did not die for our sins, and the Scriptures seem to have little weight with them, and that He did not rise bodily the third day; hence the evangelical part of the conference was a hoax—a semi-religio-modernist masquerade. Under this school there is to be no true final appeal to Scripture. Proof texts are an abomination. Why this?—because they have not Scriptural sanction for what they teach and further they claim the Bible is not God's infallible Word, at least the Old Testament is but a treasury of spiritual experiences; hence it has no authority. Their camouflaged authority is rationalism. How different from our Lord Jesus. He appealed to Scripture. Its testimony was an end to all argument—"ye do greatly err not knowing the Scriptures"—"have ye never read?"—"The Scriptures cannot be broken"—"He expounded unto them in all the Scriptures the things concerning Himself". The Modernist's Bible is not that of our Lord's. Their use of it is different and with a different Bible they have a different Christ from the Christ of the Word. If you will take note you will perceive that liberal evangelicalism constantly contradicts our Lord Jesus Christ. Will the Christian people of our Church stand for a Professor, who does not seem to believe the Bible, except in chosen spots, teaching in our Seminary.

The changes were rung on the changing Gospel to suit each age.

Like the critical theorizers, these vain doctrinaire freelances spin their spider webs out of their own subjective reasoning powers, to find later that they are false and must be changed. This new attitude is a reflex of the age. Jesus said that the Pharisees found fault with Him because he did not respond to their whims. "We have piped unto you and ye have not danced; we have mourned unto you and ye have not lamented." Our Master was no reflex of His age. Their freedom is desire for wild speculative adventure while they ride the hobby of the newest phase of current Philos and bow at the bar of man's Reason. It is a man imposed authority. It is an effort to adjust unbelief to the gospel program. It is a gospel based on a rejected Old Testament. It arrogates the freedom to reject the soteriology of the apostles as Pauline; therefore not an integral part of God's Word, to emasculate the Gospels, questioning, if not denying the Virgin Birth, and Bodily Resurrection and with the residuum of a modified Unitarianism, with ethics as the paramount consideration —this is the mangled gospel that you have left—this seems to us to be self liberal evangelicalism, forsooth. The question is, whose word will stand, God's or their's. What God says is not subject to change. Jesus Christ the same yesterday, today and forever. It is the everlasting Gospel. Paul did not receive it from man. "If any man preach any other gospel than that ye have received, let him be accursed." If we seem intolerant, how about this statement of Paul's. To the law and to the testimony—if they speak not according to this Word it is because there is no light in them. Beware of this self-styled liberal evangelicalism. The apostles of this darkness are headed for the rocks. We have had the first installment—the preliminary skirmish. There is a vast deal yet to come. The carefully concealed unbelief and doubting has begun on the Bible. Get rid of this binding authority first. Now it is announced the next move will be to remove or explain away the Virgin Birth and the Bodily Resurrection. It is not surprising that the Creed is to them just a symbol with no binding significance—some elactic generalities to play fast and loose with. It is an attack worthy of Celsus and Porphyrius. This antique position, this ancientism has been wailing in all ages. "An infant crying in the night, an infant crying for the light and with no language but a cry." Such freedom, or rather license, means that you have your ears to the ground for the newest theory rumbling down the pike. It means being blown about by every wind of vain doctrine. It means the right to attack Scripture and to cut the sinews of gospel effort with the complete ignoring of gospel truth in announcing to men a second chance after death. This puts these liberal evangelicals in a class with that blasphemous, counterfeit cult of Russellism. Freedom from the authority of the Word began in Eden with Satan. The exciting cause is conceit of intellect, puffed up in knowledge, vanity of minds, sitting in the scorners' seat and hurling poisoned arrows of skepticism at the impregnable rock of Scriptures. The abuse of the word **freedom** by this school is nothing less than Satanic. To explain that liberty wherewith Christ hath made us free as applying to a licensed infidelity sounds like the devil's use of the Bible in the temptation of Christ. Freedom such as the Bible teaches, this liberal party ignores. Freedom in Christ means salvation, re-

demption from the curse which the Modernists deny. It is freedom from the law of sin and death. The wider evangelicalism seeks to make a sin-cursed world a desirable place to live in and denies the pilgrim character of the Christian life. It makes little of another world. Christ choosing His own out of the world seems to them a mistake. They deny that we are redeemed from this present evil world and that the whole world lieth in the wicked one. To them God's estimate of the lost and His picture of a ruined world is a back number. Science has changed it just as they say the second coming of Christ was a mistaken notion of the early Church. Such a wholesale destruction of all the essentials of sound evangelical faith, calling itself liberal evangelicalism is a reductio ad absurdum. This wider evangelicalism is in line with the Prince of this World. Paul's words apply here, "for such are false apostles, deceitful workers, transforming themselves into the apostles of Christ and no marvel for Satan himself would be transformed into an angel of light; therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness whose end should be according to their works" (2 Cor. 11:13-15). Ought men who have lost faith in God's inspired Word, and who deny its plain truth to stay in the Church? The heart of evangelicalism is salvation. With no blood atonement and no Resurrection there is no salvation. It is the gospel of misery. "If in this life only we have faith in Christ, we are of all men most miserable." The wideness of this so-called evangelicalism makes every one his own saviour. It is a modern Tower of Babel. It is another gospel. Promoters of such, God says, are accursed. "If Christ be not raised your faith is vain, ye are yet in your sins." These are the implications and underlying principles of the liberal evangelical conference recently held in St. Paul's Church, Richmond, Virginia. It was a very adroitly launched campaign. Forewarned is forearmed. Unless Christian people awake to combat this movement, the Episcopal Church will suffer. Doubters, scoffers and unsaved people will applaud, but those who know and love the Word, mourn such sad departure from the faith and can have no fellowship with such radical side-track movements that seem to have for their object the gathering in of the multitude by letting down the bars of straight thinking and sacrificing simple faith, as expressed in our Church Creeds through an overindulgence in a smoke screen of idle words and vain conversations.

"In law, what plea, so tainted and corrupt,
But seasoned with a gracious voice obscures the show of evil;
In religion what foolish error,
But some sober brow will bless it and approve it with a text,
Hiding the grossest with fair ornament."

BISHOP EDWIN S. LINES, A NOTABLE CHURCHMAN

IF Bishop Lines of the Protestant Episcopal Diocese of Newark had an outstanding characteristic it was his humanness. There was little of the ascetic ecclesiastic in him, but much of broad understanding. A true priest, a wise prelate, a good man.

His Diocese, his Church, the City of Newark and the State of New Jersey will miss the Bishop. For more than twenty-four years he has been coming and going about his leadership, always friendly, helpful, sympathetic. As he grew in years he seemed to widen his mental horizons. Some of his public addresses were masterly in their grasp of the essentials of modern civilization. Always an optimist, he accepted changed conditions, new outlooks, and saw in them something that made for good. A blessed sense of humor forbade intolerance for aught but wrong and meanness and failing faith.

The Bishop was a stranger, in a sense, to the diocese when he came from a New Haven parish, even as did some of the original settlers of Newark, to be its Bishop. That was in 1903 when the diocese was not the important institution it since has become, largely through his direction. It was not long before the members of his communion realized that they had made no mistake in selecting him to succeed Bishop Thomas A. Starkey as the third prelate to guide the diocese since its erection in 1886.

Patriotic to the core, Bishop Lines was ever active when the interests of his city, state and nation needed him. At all celebrations of a patriotic character he took a leading part. Without self-exploitations, he exerted great influence in many fields. He never lost his trust in the basic good in people, nor in the sure triumph of the right. So passes a beloved bishop, fit company "For all the saints who from their labors rest".

The Bishop of Newark died at his home about noon, November 25. He had been prostrated by the heat early in the summer; and, while he recovered largely later at Matapoissett, he never again was able to take up work.

After a brief illness he suffered a stroke of paralysis early Tuesday morning and the end was not long delayed: a beautiful way to die, without the tedious, weary suffering of a long illness and without the shock of sudden death.

Bishop Lines was born in Naugatuck, Conn., November 23, 1845. He had a district school education and at an early age went to work in a rubber factory there. Possibly his memories of those years of adolescence had something to do with his earnest fight against child labor.

Later he had a better chance, at the Episcopal Academy at Cheshire and eventually worked his way through Yale College, had a year at the Yale Theological School, and another at Berkeley and was ordained in 1874 and became rector of Christ Church, West Haven.

Five years later he was called to St. Paul's, New Haven, where he worked for twenty-four years and then became Bishop of Newark, being consecrated on November 18, 1903.

Last May, he had announced to the members of the Convention of the Diocese that while he was not yet ready to resign as Bishop, he was turning over practically all the work to Bishop Stearly, the coadjutor.

He had hoped to round out the full twenty-five years in November, 1928. His mind remained clear and his memory distinct until the last, but his strength failed and the hope was not fulfilled.

Bishop Lines' first characteristic was earnestness and the second industry, both richly flavored with love to God and man.

He was a great student of books and of men, a great reader of the papers. Part of his support in college was from work as a reporter.

He studied hard and he held fast what he read; and he remembered distinctly the peoples he came to know and carried them in his mind and heart continually. Some humble and humble-minded woman wrote to him that he "would recognize her name because he always remembered the poor people". "The people in the hard places in life" and "The unprivileged classes" were expressions he often used and they stood for children of God who were very dear to him.

If genius is indeed unlimited patience he had genius. He could wait; and while he waited he worked. "The Union" would have disapproved vigorously of his daily round of study, parish calls and guild meetings. And his work told. St. Paul's was built up into a strong, united parish. The Diocese of Newark was both strengthened and harmonized. The Church at large felt the influence of his good judgment and strong faith.

All good works in the community in which he lived were welcome to whatever help he could give.

THE DIETY OF CHRIST

By P. R. Nugent

When on trial before the high priest Christ was asked, "Art Thou the Christ, the Son of the Blessed"? Christ replied in the affirmative and was at once charged with blasphemy. Mark 14:61-63.

"Thou, being a man, makest thyself God," His hearers said. John 10:33.

The testimony of Thomas was, "My Lord and my God". John 20:28.

Christ's prayer, "Glorify thou me with thine own self with the glory which I had with thee before the world was". Preincarnate glory. John 17:5.

Christ forgave sins—the prerogative of God. Mark 2: 5-7.

Jehovah of the Old Testament identified with Jesus in the New. This is seen by (1) His name Jesus. Matt. 1: 21. This is the Greek form of the Hebrew Joshua, or Jehoshua, meaning Jehovah-saviour (or salvation). This name signified His office and His work of salvation. He was called Jehovah-saviour because He saves people. Jesus does it; Jehovah does it. They are one.

(2) His name Emmanuel—God with us. Matt. 1:23.

(3) What is said of Jehovah is said also of Jesus—Jehovah is Israel's King (Isa. 44:6). Jesus is Israel's King (Luke 23:3; Matt. 21:5). Jehovah is Redeemer (Isa. 54:8). Jesus is Redeemer (Eph. 1:7; 1 Cor. 1:30).

(4) In Ex. 3:17 God gives His name as "I am". In John 8:58 Christ said, "Before Abraham was (Greek, genesthai, meaning, primarily, **to begin to be, be born**), I am (Greek eimi, meaning, primarily, **to exist, to be**)".. The latter word did not indicate a beginning as did the former.

(5) "These things said Isaiah when he saw His glory and spake of Him" (John 12:41). Isaiah's vision is recorded in Isa. 6:1-5, 9, 10. The seraphim in that vision are worshipping Jehovah. Jehovah and Christ are the same, for Isaiah saw the One whom the seraphim called Jehovah (Jehovah is indicated in the Old Testament by the word **Lord** in capital letters).

Christ "is before all things and by Him all things consist". Col. 1:17.

"Christ came, who is over all, God blessed forever." Rom. 9:5.

In 1 Tim. 3:16 it is: "God manifest in the flesh," etc.

Referring to Christ John says: "The Word was made flesh and dwelt among us." John 1:14. In 1:1-3—"The Word was God." (In the Greek, the word God occupies the prominent place of emphasis.) The One who made all things, who, therefore, is God, is the One whom John saw on earth veiled in human nature (1 John 1:1-3).

THE BLOOD SACRIFICE

By Thurman B. Rice, M. D.

HOW can we suppose that the shedding of the blood of a goat or an ox might absolve one of his sins? How can we believe that the blood on the door posts spared the Children of Israel on the occasion of the First Passover? or that the blood of the Man of Naareth can save us from the natural consequences of our sins? It doesn't sound very scientific in this matter of fact age. It isn't reasonable and logical according to modern standards. It sounds like some sort of superstitious fetishism.

But not so fast—not so fast! Isn't there abundance of evidence—scientific evidence if you wish—for the statement that without the shedding of blood there is no remission of sins? Until some one has suffered, bled and died progress has lagged with heavy feet and slow. "The blood of the martyrs is the seed of the church" is no more true in religion than it is in science.

A certain city in Indiana, had been in the throes of an epidemic of scarlet fever for months. Only a few children had died of it—five or six—many had been quite ill, and several had been seriously injured. The people of the city had become blase on the subject of scarlet fever, Then the four fine children of a well loved minister of the city took the disease. For some unknown reason—it may have been a hereditary hypersusceptibility or the presence of some horribly virulent contaminating germ in the family, or just coincident—the disease suddenly assumed a most malignant form and within a week all four children were dead and buried. The poor man and his good wife were left without a child. A horrible catastrophe! But their blood was not shed in vain, because immediately the town arose and completely wiped out the disease. No more children died in that epidemic.

In 1916 we were appalled at the horror that swept over the Eastern States, and particularly struck New York City. Hundreds of children were dying of the dread poliomyelitis and other hundreds were having their beautiful strong legs and arms converted into useless dangling impediments. Our hearts bled for the tiny bodies so maimed and broken on the cruel wheel of infantile paralysis. Society arose as an irresistible force to protect its children. Doctors, research men, nurses, social workers, philanthropists, everybody gave money, time, and infinite effort to save the kiddies.

At last the epidemic subsided, and when the vital statistics for the year were compiled the amazing fact was revealed that in spite of the terrible epidemic fewer babies and children had died than ever before in the history of the city. Why? Because so much attention had been given to the well children, which they otherwise would not have gotten, that they were protected from other diseases not considered serious, but which kill many more children than infantile paralysis. In a sense the babies dying in the epidemic had given their lives for others.

When Louis Pasteur was a boy of nine he was passing the village blacksmith shop. He saw a great crowd standing about and heard terrible screams coming from within. A man had been bitten by a mad dog, and his neighbors were holding him while the smithy heated great irons white hot and thrust them sputtering and sizzling into the living flesh. A few weeks later several other neighbors, died horribly of the most dreaded of all diseases—hydrophobia.

The sensitive lad never forgot the horror of the scene, but who shall say that those poor wretches died in vain? When the boy Louis grew to be the great scientist Pasteur he resolved to conquer the dread disease that had made such a scene possible. Today thousands who are bitten take the treatment devised by this man and are saved from death in its most horrible form.

Roux and Von Behring exeperimented with deadly cultures of diphtheria germs. They tested the poisonous qualities of their cultures by injecting them into Guinea pigs. Later they determined the potency of their wonderful antitoxin by testing it on more Guinea pigs. Those were hard days for the poor pigs, and as a matter of fact these animals are still used in great number for the purpose of testing the killing power of the toxin, and the saving potency of the antitoxin. Who knows how many have been used? Probably a million or possibly several million of chittering, squealing pigs. But because their blood was shed the Angel of Death passes the homes of children whose parents have obeyed the edict of God concerning such matters, and the blood of Guinea pigs and horses saves the children of today just as the blood of goats and sheep saved the children of Israel in ye days of old.

Young Dr. Garre, enthusiastic and self-sacrificing—believed that the staphylococcus was the cause of boils. He isolated a culture of them, and deliberately poured it on his arm and rubbed it in. He found out all right! An enormous carbuncle surrounded by great boils appeared on the site innoculated. He suffered horribly, and came near losing his life or at least his arm, but he was satisfied—he had proved his point and the knowledge has helped millions.

Dr. Thuillier of the French Commission to investigate the cause of Asiatic cholera which was ravaging the world at the time waded into the dangerous work and gave his life fighting an unknown and invisible enemy. Others stepped into the breach and risked everything to find and slay the thing which was far more deadly than ten thousand dragons. By the shedding of their blood the world was made safe from cholera or at least that part of the world that was willing to clean up and obey the God-given commandments which show us the way.

Think you the blood of Walter Reed and Jesse Lazear was shed in vain? Willingly Drs. Carroll and Lazear, with

Privates Kissinger and Moran, allowed themselves to be bitten by mosquitoes carrying the deadly germs of yellow fever. The first two were doctors and understood the danger quite well. They had seen the terrible suffering of patients with this disease. The other two were privates in the regular army. The danger was explained to them. "Very well," they said, "we volunteer solely for the cause of humanity and in the interest of medicine, on the condition, however, that we are to receive no extra pay for these services." Oh! how sick they were! Carroll came within an inch of losing his life. Lazear did not take it from this exposure, but later allowed himself to be bitten again, and this time died—a martyr. But yellow fever was conquered and is now practically eradicated from the earth. The blood of martyrs has miraculous powers!

Consider the heroism of the men of science who have recently worked out the cause of the dangerous disease tularemia. Practically every man who has spent any amount of time on it has developed the disease, and one of them has died of it. Would you, my reader, willingly and of your own free will undertake the study of a disease which was so infectious that you were practically certain to get it while pursuing your studies? Would you have undertaken the study of hydrophobia at a time when there was no remedy for it that was worth a snap of the fingers? Pasteur's laboratory was full of howling, snapping dogs dripping the most deadly saliva. Consider the sacrifice of Jesse Lazear. "Greater love than this hath no man that he should lay down his life for his friends."

God favored the blood sacrifice of Abel over that of the cheaper offering of Cain, and He since that day has set His blessing upon the offer of blood on the altar of service. It isn't because He is cruel or arbitrary, but rather because He knows that the world is made that way. Without the shedding of blood there is no remission of sin.

A CLERGYMAN'S WORK

J. deHart Bruen

A POPULAR idea of vacation is doing nothing—a rest. Two weeks' rest is enough—more than enough for most clergymen. A clergyman's little boy, saying his prayers the night before they started, said: "Good-bye God, we are going on a vacation." What clergymen need is not to say good-bye to religion even for two weeks, but a change of work. They must acquire in the first few years two forms of knowledge without which they cannot succeed, knowledge of themselves and knowledge of the world. They must learn their own limitations and take in sail. They must learn how little they know, and with increasing humility and reverent hands touch the holy things of God. For at least seven years they have lived with students in the classical light of educational institutions. When they plunge into the outer world they find other standards of judgment—experience substituted for authority and public opinion given undue weight. Parish management, parish visiting, two sermons a week fill their entire time. The text books are pushed back upon the shelf, and the lines of study followed in the last seven years are neglected. Natural sciences sweep on at terrific speed. They find little use for modern languages and ancient languages are lost in the past. Dust gathers on their Hebrew Bibles and with a sigh they push aside their Greek Testaments. They sacrifice their advance studies on the altar of present duties. Their statements about natural science bring smiles to the faces of men who have kept up to date. Their Bible quotations lack the freshness and beauty of thoughts taken directly from Hebrew and Greek springs—the very words used by the prophets and by the Master Himself. They are drifting toward disaster. The "dead line" is just ahead of them. They should never have lost their knowledge of Bible languages. They should have kept their German and French Bibles in constant use, for these translations throw new light on many a text. They should have kept in with the world's advance in the general sciences. In order to accomplish these purposes they needed to turn their churches over to others and reenforce their daily studies by vacations of work. Many summer schools have arisen to meet this need; the ablest instructors are employed, and thousands of teachers and preachers spend four to six weeks in intensive work. A short time given to hard study free from interruption, with the latest books and ablest teachers, restores lost knowledge, brings them closer to the Holy Scriptures and out into the sunlight of modern science.

Perhaps the experience of a man of eighty may be of use to younger men. Although I have always found my Greek and Hebrew Bibles my closest friends, and have kept my German and French Scriptures at hand for reference, I have felt the need of a period given exclusively to intensive and advanced study. For the last forty years I have gone to a summer school, leaving my church in the hands of others, and attending five or six lectures a day. Then before returning to my parish, I have left civilization behind me and with my tent, canoe and fishing rod, have spent two weeks in the great forest. In this last year, still in charge of a Church, I have, by my pen, reached more people and accomplished more work than ever before in the same length of time.

This unfinished poem was found in the pockets of the Rev. S. Hall Young, the Alaskan missionary and explorer, after his death by accident a few weeks ago.

Let me die working,
Still tackling plans, unfinished tasks undone.
Clean to its end swift may my race be run.
No lagging steps, no faltering, no shirking,
Let me die working.

Let me die thinking.
Let me fare forth still with an open mind.
Fresh secrets to unfold, new truths to find.
My soul undimmed, alert, no question blinking,
Let me die thinking.

Let me die laughing.
No sighing o'er past sins, they are forgiven.
Spilled on this earth are all the joys of heaven,
The wine of life, the cup of mirth still quaffing,
Let me die laughing.

THE MUSINGS OF A LAYMAN

J. Jones, Birmingham, Alabama

IT IS to be regretted that the subject of evolution remains so uppermost and so fixed in the minds of men; and particularly is it to be regretted that so many of the strong and meaty discourses from the pulpits of the Church have to be supplemented with a touch of evolution, by way of dessert. Is it beneath us to receive the Gospel of the Kingdom as little children? Is it to be considered the part of ignorance not to proclaim that concerning which we do and can know little or nothing about?

What is evolution, not the beautiful unfoldings of nature, but as it is taught today in regard to the human race? It is a science falsely so called, for it is submitted that a science to be truly so called must be based upon facts and be capable of demonstration.

It has become quite amusing the way mortal men toss about their thousands and millions, yes, and even billions of years, even as children play with shuttle cock and battledore, whereas time, in the abstract, like space is altogether beyond our comprehension. Time like space is eternal, it cannot be divided for the division would be equal to the whole, and it cannot be multiplied for the sum would be no greater than before. All we can know about time is what we accomplish or fail to accomplish between the characters on the dial of the clock, or between the rising and the setting of the sun; and if everything should be accelerated one hundredfold we could never know the difference. Time is no factor with the Almighty, with Him past and future are alike and present. So when the great Apostle, repeating the thoughts of the Psalmist says that "one day is with the Lord as a thousand years, and a thousands years as one day" makes it very clear that, if "a moment"—"the twinkling of an eye" is sufficient to change the corruptible into the incorruptible body, it is equally sufficient to bring into existence the corruptible as we know it, even though it must pass through all the various

stages that the created would suggest to the Creator. Time to mortal man is, and must ever be, the measure of his incapacity.

The study of the great minds of the nineteenth century, Haeckel, Spencer, Darwin and the like, also, those who preceded them, reveal the fact that they are not agreed. They do but formulate and offer us theories and opinions, however fascinating those theories and opinions may be. Their evolutionary teachings do not evolve Christian faith, nor do they tend to steady the little faith of this faithless generation. They do but drift us toward the day of battle, the inevitable conflict between Divine revelation and questionable science, bringing to mind Christ's own question, "When the Son of man cometh, shall He find faith on the earth"?

There are, undoubtedly, many truly Christian characters and leaders, even among the highest dignitaries of the Church, who in their very charity, which believeth all things, are willing to accept the theory of man's development from "mere protoplasm" through a long line of descent which includes the monkey and ape. But their treatments of the subject are not fully satisfying to the thinking man. While they and Charles Darwin are in agreement that evolution does not necessarily interfere with the belief in an Almighty God—the First Cause of the scientist—they neglect to inform us at what period in the course of evolution, from protoplasm to man in his present exalted position, God breathed into his nostrils the breath of life, not as Darwin admits the possibility of, but so that man became a living soul, if it be so that man has a soul and so apart from all else in creation. Surely that Living Breath was not bestowed upon protoplasm, for then all animal life, man and beast, would be on an equal footing. Was it upon the aboriginal Indians of Patagonia, whom Darwin in his travels styled a race of monkeys? Or was it upon the poor Bushmen of the twin cape? Must this question be left to the evolutionists who would teach us, or allow us to believe, that sonship is not the direct gift of God but the gradual result of evolution which will eventually roll away the stone from the sepulchre and throw open the gates of everlasting life, or, with the imaginative, to hold that all material, even the dust of the earth, will be done away with by evolving into the spiritual and so return to God?

Again, evolution has at best, and of necessity, a misty and uncertain starting point; and none of the advocates of the descent of man from a protoplasmic beginning have dared to predict the end of evolution, its final goal, while all seem to agree that it is still in progress.

If the foregoing be true, it must necessarily be true that when the Second Person of the Blessed Trinity took upon Him to deliver man and to become incarnate by taking our nature, He became united to, and according to the early Fathers never to be separated from, a being which was as yet imperfect. If St. Paul the great metaphysician knew what he was talking about he certainly decried any such thought when he proclaimed the God-man, "Jesus Christ, the same yesterday and today and forever".

When this same Jesus Christ who "sitteth on the right hand of the Father" "shall come again with glory" in His Godhead and in His Manhood "never to be divided" will He find man an altered and a different creature from the One who walked the paths of Galilee some two thousands years ago? But this is leading to untold speculation as inconvenient as unbearable.

The writer, while realizing the wonderful workings of Nature, fully and firmly believes that God created man in His own image, that He breathed into his nostrils the breath of life and that he became a living soul; and that he has never been so perfect as when he left the hands of his Maker, except through Redeeming Grace, for "the path of the just is as the shining light that shineth more and more unto the perfect day". But there is a path which leadeth unto darkness where "the last state is worse than the first".

Evolution need not be always upward progress. In the opinion of the writer who neither claims to be theologian or scientist, except that he thinks he has mastered the science of putting two and two together, there is more and stronger evidence that the monkey or ape descended from man than that the man descended from the monkey; and that God did not create the monkey as he is any more than He created the dragon of the Apocalypse. The writer's opinion is based on the following:

Without entering into the question as to the authorship of the Pentateuch or the date of such authorship, all will agree that the law, generally attributed to Moses, was written by a wise man, for all our boasted moral jurisprudence is built upon it; and that no wise man would frame a law to suggest a crime. So when a law is made and the penalty affixed it is to be supposed that the crime for which the law is made is apparent, even in the case of the law against sexual confusion, first mentioned in Exodus 22:19 and repeated again and again.

The Rt. Rev. Lord, Bishop of Birmingham, England, says that man is not a fallen creature; but Jesus Christ the God-man says that He came to save that which was lost; and His coming called for a Gethsemane and for a Calvary.

THE WYCLIFFE JUBILEE---A CALL

By the Reverend Professor Dyson Hague, D. D.

BY the grace of God and by the energy of His Almighty Spirit, this may be and shall be a great year for Evangelical Churchmen where Wycliffe men are found; and wheresoever in the whole world over the influence of Wycliffe operates.

This Year of Jubilee, 1927, all who bear the name of Wycliffe are summoned in the unity of the faith and of the glory of the Gospel to a great re-dedication of heart and mind and will to the great principles for which Wycliffe has stood, and for the truths more needed than ever today that have made it what it is. Fifty years ago in a day of very small things, Wycliffe College started. A small handful of men with very large faith and big hopes began this work. This year we are to celebrate the fiftieth anniversary of that beginning, admiring with deep humility the great Grace of God and the working of His Spirit through the past years, and shoulder to shoulder, heart to heart, hand in hand, with charity to all and malice to none, stand in solid phalanx prepared to do greater things for Christ's sake and the Gospel in our beloved Church of England in Canada.

The Time Has Come.

We believe that the time has come for a great forward movement on behalf of the principles for which Wycliffe College and Wycliffe men have stood and are standing today. We believe that this Jubilee Year should be a year for an unprecedented advance of the forces of Evangelical Churchmanship in Canada. We are on a rising tide. The successes of a quarter century ago seem insignificant now. Doors have opened in many Dioceses at home, and in many lands across the seas. Victories have been won by the Grace of God at home and afar. Our men have gone to the uttermost parts of the earth. Today the name of Wycliffe is known through its historic missionaries, its Bishops, its missionary activities in every continent in the world. Great and various fields of service have opened before Wycliffe men, and in obedience to the beckoning Hand of the Master our men have pressed in to preach the Gospel of Christ in its purity and power. But if great doors and energetic—effectual (1 Cor. 16:9) have opened before us, there are many adversaries, and if we are to withstand, and having done all things to stand, we must realize that today we must have a great revival in the Wycliffe body of the passion for Reformation truth and that passion for souls which was the very heart and soul of the original Wycliffe College movement.

A Bishop's Rallying Call.

Across the ocean a few weeks ago at the Centenary Islington Clerical Conference, that great English Bishop Chavasse sent out a clarion call to Evangelicals that might well be re-echoed across the seas in the ears of all Wycliffe supporters. Answering to his own question, "What can the Evangelical School do to help the Church of England at this present moment"? the Bishop declared: First—There must be love. We must cultivate unity. We must hold together. History warns us of the sin of internal dissension. Unless we hold together the Spirit of God cannot use us.

Second—We must be faithful to Evangelical truth. We must tell men of salvation, of faith which is the gift of God. Out of the fullness of our own experience, we must tell that Christ forgives sins. Too much of our Evangelical preaching is earnest, reverent, scholarly, interesting, up-to-date, but it's ineffective It does not bite. It doesn't touch

men's hearts and consciences. It fails to tell of the blood that cleanses from all sin.

Third—There must be self-sacrifice. Easy going lovers of comfort, ready to avoid hardships and to choose out easy places, restless to change, prompt to retire; these men will never advance the Evangelical cause. We must be content to bear unpopularity for the sake of the Lord.

The Bishop's Appeal.

The Bishop closed his magnificent appeal with these great words:

"As Evangelical Churchmen, let us close our ranks, stand by each other, fight shoulder to shoulder, and be united. The danger of Protestantism is excessive individualism leading to disintegration. The devil's policy is to divide and rule. We must make it our object to thwart the devil. Then we must stand by our old methods, we must teach Christ, live Christ. We must educate and not agitate. A policy of fierce controversy, stern denunciation, legal prosecution spells disaster and defeat. Let us prevail by patient penetration. And we must stand by the Church. Stand by the Church of England. There will be a great revival in our Church, stand by it. As Bishop Ryle said, 'We occupy an impregnable position. The Bible, the Prayer Book, the Articles are all on our side'. The standard of the faith has ever gone forward. Let us stand together in faith and hope, sacrifice and enthusiasm, conviction and courage until He come, and still greater victories will mark our cause."

The Duty of the Hour.

Our duty as Wycliffe men and supporters is clear. Up with our hearts! Up to the Lord let us lift them; to our Risen, Reigning, Returning King! This is a day of good tidings, a day when the world is waiting for the men who preach the Word with unfaltering conviction and voices unashamed. If we hold our peace, our silence will be our punishment. Now therefore come, that we may go and tell the King's household (2 Kings 7:9).

The Call To Go Forward.

If ever there was a day when Wycliffe men should stand fast with courage, and go forward with the great hope, it is today. We have won our place in the Church. The days of abuse and boycotting are gone. Our right to exist, and our place as loyal Churchmen is universally acknowledged. Our graduates are honored in every Diocese, and in many a Parish and Deanery their spiritual earnestness has breathed new life and brought new strength. For the genius of Evangelical Churchmanship has ever been twofold: first spiritual, and after that practical. The Evangelicals in England transformed the Church by Gospel preaching, personal work, prayer meetings, Bible classes, missions, Sunday Schools, social service, lay and Deaconess workers, foreign missions, hearty services and simple, and all with enthusiasm and devotion as loyal Churchmen, glorying in the fact that they were the true representatives of the teaching and order of the Church of England.

This great Heritage, this great Unfinished Task, this Vision Splendid, is ours today. Ours is the Pauline glory. Ours it is to carry a flag that won a thousand battles, the glorious Gospels (2 Cor. 4:4-6). Ours it is to win back to Christ and His Church the myriads who have been driven away by the deadness and dryness of formal Churchism. Ours it is to carry on with ever increasing power the victorious achievements of the past.

Only let us be humble. Only let us be grateful. Only let us be brave. Only let us be true; more love-filled, more spirit-filled, more Word-enriched (Col. 3:16). Only let us be clear, knowing not only **what** but **Whom** we believe. Only let us be more and more experts and specialists, not carried away by every modern fad, and up-to-date worldly methods, but minding our Father's business. Then, so far from being a waning or a dying force, we will as Evangelicals go from strength to strength, and by the Grace of God help to inaugurate the Great Revival the world and the Church of the Twentieth Century so greatly need.

PLAIN BIBLE STUDIES

Prepared by J. T. Bougher.

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

LESSON NO. 6.
TOPIC—WHAT THE TRUE CHURCH REALLY IS.
(Read all of Col. 1.)

We have now advanced nearly two thousand years into the Sixth Dispensation or Church Age, and it is vital to know whether we truly belong to the Church which our Lord will some day call to be with Him. It matters not so much about the corporate name so far as non-essential denominational issues are concerned, but rather, have we been united to that invisible body, redeemed by the precious Blood of Christ and of which He is the head. We need to get very straight on this as thousands with names enrolled upon the records of the visible churches, appear to know nothing of being "born again", and without assurance of their names being written in the Lamb's Book of Life.—Rev. 21:27.

We should, therefore, consider with deepest interest, what the Written Word reveals concerning the Church.

1. The Church is a company of believers, called out from a world that lieth in wickedness.—John 15:19; 1 John 5:19; 1 John 2:15.
2. The Church is formed of "born again" ones.—John 3:7; 1 Peter 1:23; Eph. 2:22, 23.
3. An organism united to Christ, who is the head.—John 15:1-8. Eph. 1:22, 23; Col. 1:18.
4. Concealed in "Old Testament" but came into view at Calvary. A mystery.—Acts 2:1-47; Rom. 16:25, 26. Acts 20:28.
5. Purchased with His own Blood.—Acts 20:28.
6. The Church, the Bride of Christ.—2 Cor. 11:2; Eph. 5:23-27.
7. As members, we are complete in Christ.—Col. 2:9, 10.
8. Every believer a necessary part and related one to the other.—1 Cor. 12:12-27; Eph. 2:22.
9. Cleansed by the Word.—Eph. 5:26.
10. The Church's true mission; preaching and witnessing. —Acts 1:8.
11. Serving and waiting for her Lord.—1 Thess. 1:9, 10.
12. To live soberly, righteously and godly: "Looking for that blessed hope" and which is the end of the Church Age.—Titus 12:13; 2 Thess. 4:16, 17; 1 Cor. 15:52; Matt. 25:10.
13. Triumphant return of the Church with her Lord when He sets up His kingdom on earth; establishes His reign of righteousness, and "the earth shall be full of the knowledge of the Lord as the waters cover the sea". —Matt. 24:29, 30; Rev. 19:7-21; Isa. 11:9.

Note.—The careful student of the Word will be careful to distinguish the difference between our Lord coming for His Church "as a thief in the night" (unexpected) and His coming with His Church, when every eye shall see Him". The first is known as the "rapture" and the second as the "revelation". These stupendous events in the world's history will be treated in some future lesson.

When mankind comes to its completeness in Christ it will be able surely to rejoice in every triumph of God in this world, and at the same time be filled with love and tenderness for the most hateful of those who work against God. What is the passage in the New Testament to set alongside the song of Deborah? "So let all thine enemies perish, O Lord." Turn to the great New Testament and hear the prayer of Jesus on the cross: "Father, forgive them, for they know not what they do." Between that barbaric cry of triumph over the destruction of God's enemies and this infinite compassion of our Saviour what a vast difference.

Not until we have come to the place where we shall absolutely rejoice in every work of Christ, with that testimony of our joy which comes only from our complete dedication, and, at the same time, having nothing in ourselves but that pity and desire to help even the worst of men, not until then do we show ourselves to be true disciples of the Master.—Phillips Brooks.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

APPROVAL.

Mr. Editor:

No bill has come from you to me for the coming year, so I enclose check for $3 for subscription, ending October, 1928. **Your paper is a spiritual joy.**

ANNA G. KELLOGG.

ENCOURAGEMENT.

Mr. Editor:

Kindly change my address from 211 Beacon Boulevard, Sea Girt, New Jersey, to Hotel Covington, West Philadelphia, Penn. I am here until May and do not want to miss a single copy of The Southern Churchman, which is my own dear home Church paper. Keep up the good work you have started for His sake. **The Bible is the Book we all need today, every day and forever.**

(MISS) ALICE GRAY FAUNTLEROY, R. N.

AN APPEAL.

Mr. Editor:

Please, if you please, in a few words, say that Wm. R. Savage, "a missionary and the son of a missionary", would be glad of used copies of the Mission Hymnal with and without music, for his mission stations in the Diocese of Western North Carolina. His address is Glendale Springs, Ashe County, North Carolina.

WM. R. SAVAGE.

A WARNING.

Mr. Editor:

A man traveling from the West Coast to the East Coast under the name of Fred L. Meyers, having letters from clergymen in New York City, forged two checks to the amount of $30, using my name. This man is sixty-three years of age, about five feet ten inches in height, is slightly lame and has a good "line" and convinces one that he is a Churchman.

A wire to the Very Rev. John W. Day, the Deanery, Topeka, Kansas, in regard to this man's whereabouts will be greatly appreciated.

JOHN WARREN DAY.

ST. PAUL NORMAL AND INDUSTRIAL SCHOOL.

Mr. Editor:

I am sure you will be willing to let your readers know how the St. Paul Normal and Industrial School is progressing with its Building Program. Early in the year we set out to raise $100,000, towards which the General Education Board pledged $33,333.34, or one-third of the amount asked for. We, the American Church Institute and the School, soon found that this sum would not be sufficient to erect and equip the much needed buildings and cancel the School's outstanding obligations, hence our objective was placed at $200,000.

I am sure your readers will be pleased to learn that we are moving toward the goal. The first of October found us short of the goal by $68,000, and an appeal from the School to its old friend, Mr. Julius Rosenwald, brought his pledge of $10,000 on condition that the School raise the remaining $58,000 by December 31. The Institute and the School will renew their efforts to meet Mr. Rosenwald's offer.

Surely Churchmen will not allow the offer of Mr. Rosenwald, our Jewish friend, to be lost. Will not our rich and well-to-do Churchmen respond at once, and thus make the Principal's seventieth birthday, December 20, the happiest of all the days of his forty years as principal of the School? I beg your readers to come to our rescue. Checks may be made to Mr. Charles E. May, Treasurer, or to the Treasurer of the Institute, marked, "Special for St. Paul's Building Campaign". I beg you to accept my thanks in advance for your kindness.

JAMES S. RUSSELL,
Principal and Archdeacon for Colored Work, Southern Virginia.

ENDORSEMENT.

Mr. Editor:

Never before in the history of the able editorship of The Southern Churchman is it as well entitled to receive the deserved support of all its readers, cleric and lay. Maybe it may please you, as once before, to have a theologian rally to your standard, one returning after a life's study from a monastic and priestly contemplative life to the purest doctrine of the simple Episcopal Church, surely none other than that we all claim found in the pages of an Ignatius, Irenaeus, and a Cyprian.

Your fervor and truth in the battle for the **entire** inspiration of Canonical Scripture and for the entire support true Science gives to the same is but the continued testimony of those first great Christian martyrs. **Fundamental** teaching of the true Episcopal Church of the United States and Great Britain today, no matter how a number of well-meaning, but misdirected by erroneously preconceived ideas, Churchmen try to define the expression **fundamentalism** in a limited sense—essential truth **is** fundamental.

Keep on valiant defenders!

Let no rude blast shake your sturdy growth. Your pen is itself your doctor's degree. It is red from the color stained on the Cross. Your triumph the conquest of our Seminarians, youth and professors, the gain from error of our devoted men and women workers in that effort towards reunion with the Eastern and divided brethren who themselves are loyal and devoted to the integrity of the Bible. Archaeology every day turns up with the spade Scriptural confirmation. The greatest geological work of the year, **"The New Geology"**, of Professor George McReady Price, proves the Flood, a great catastrophe, is admitted by the greatest scientists the only proof of existing flora, fauna, strata. The Bible itself is truly scientific, properly interpreted, not parade away.

History repeats itself. Weakness in the pulpit yielding to false science, only to find religious profession has been abandoned together with Science—alas! Is it forgotten God is Author of both?

JAMES C. BIDDLE.

Warrenton, Virginia.

A CHURCH AT WORK.

Mr. Editor:

Since the "Peccavi" and "Gaudeo" editorial, I feel inclined to make a contribution to the subject of "Vacations".

Vacations are necessary evils;; but they may be made to work out for the good of the parish, instead of passively being accepted as a detriment.

Of course it is taken for granted that they are for the good of the parish, in that the minister will be much refreshed, and can do better work. And often they are used for "repair work". I know of two who spent most of their time at hospitals this last summer; and such has become quite a practice.

The other benefit to the parish I will show by a concrete example. Before leaving for vacation on August 15, I selected seven laymen (all of whom had previously been appointed by the Bishop as lay-readers) to carry on the morning services during my absence—a month.

First, I prepared a Bulletin for the Board, and a copy for each of the seven, showing lessons, psalms, and title of sermon-substitute for each day. On some Sundays three men would take part in the service, one having the service, one the lessons, and another the sermon. Next I visited each one, and told him what I wanted him to do. Each one accepted it as his work.

Three laymen saw the Sunday School through the same period. There was no break anywhere. The congregation responded wonderfully; and it did the laymen a world of good.

Evangelistic Organizations.

Apropos another editorial, may I contribute this. I have a group of men, six in number, who meet at the rectory

sometimes once a week, or once in two weeks, or once a month, as the work indicates.

We meet around a table very informally—for prayer, some study about Evangelism; and then we take up the spiritual work of the parish, how we may re-kindle the dying embers and strike a spark in the jungle of the indifferent.

These six men head six groups, in which are included every member of the parish. There are two purposes of equal importance—one to arouse the members to fulfill their duties of worship and work; and the other to see that every non-Church member in the city has the right kind of an appeal made to him to become a Christian.

To fulfill the first purpose the leader will get a meeting of his group and talk over the matter of their responsibility and influence for or against the Cause. Those who do not come to the meeting will be seen personally.

The "Possibles" are divided up among the leaders, according to our best judgment, and each will be approached as seems wisest. This particular plan was originated by men alone for men; but they did not stop there.

We decided to ask the Director of the Daughters of the King to select some leaders to do a like work among the women. The Chairman of the men and I met them and explained the proposition. Later the minister met the leaders around the table, and the same kind of work was done as with the men.

These groups propose to present a Confirmation Class in December of a certain minimum, that is not less than one to each group.

Do not get the idea that this is a "red and blue" race, et cetera, with the spectacular circus trimmings. People will not hear of it at all except as I have stated. It is the substitution of an endeavor to do a definite thing for an aimless "do-nothingness".

RANDOLPH R. CLAIBORNE,
Rector St. John's Church.

Camden, Arkansas.

Church Intelligence

The Conference of Virginia Liberal Evangelicals.

Reported by Thomas Semmes.

This conference, which was held in the Parish House of St. Paul's Church, Richmond, October 25-26, was attended by over one hundred of the clergy. A few of the Richmond laity were present and a very good congregation assembled in the church Tuesday night to hear Dr. Thos. K. Nelson's address entitled, "The Modern Use of the Bible".

Dr. B. D. Tucker, Jr., rector of St. Paul's, who called the conference together, in his opening address stated that the idea of the conference was similar to that of our Church Congress. At the closing session Wednesday afternoon a motion to continue it was carried and a committee will be named consisting of three men chosen from each of the four Virginia dioceses to plan for future meetings. The mover of the resolution suggested that it be made more of a conference, that the program should not be so heavily loaded that time could not be allowed for a discussion of the questions presented. At this conference the "discussion", for the most part, was another paper or two on the same subject. An exception to this was Tuesday afternoon on the subject of the "Parson". Three very able and brilliant papers were read followed by speakers without notes.

In this article the writer is not only making a report of the conference, but some comment on one point at issue, because time did not allow for it at the conference.

Such discussions should be planned with great care and reasonable time allowed for expressions of opposing views on all the subjects treated. As Dr. Tucker put it in his opening address, he hoped that the conference would be "an open forum for the frank discussion of problems which confront the Church's faith and the Church's life".

The scope of this article does not permit even a brief outline of each of the papers presented. Most of these papers were of unusual merit and quite up to the standard of conferences addresses.

The Rev. F. D. Goodwin's address on "The Country Parson" was a fine statement of the present-day conditions of the country parish and its needs. The chief need now is the same as in times past, a strong, consecrated man filled with the power of the Spirit of God to give his life in devoted service. Such ministries invariably bring forth much fruit. Virginia has some notable examples of much beloved Country Parsons.

Dr. Wm. A. Brown of Portsmouth read one of the best papers of the conference. It was well thought out by a man fully acquainted with his subject and able to express his thought in clear and suitable terms. It would make good reading, if printed, in our Church papers, and we hope to print it in full or in part in the Southern Churchman.

Rev. Noble C. Powell, rector of St. Paul's Church, University of Virginia, presented the difficulties of "The College Parson" in a very brilliant paper. If the difficulties of the city parson are many and complicated, think of the problems confronting the pastor of hundreds of college students. All the tactfulness of St. Paul and the wisdom of Solomon are needed to lead the average school boy to think in terms of personal devotion and consecration to God and his fellow men. And yet Christ has as great an attraction to youth as to maturity. The problem is to bring the boy and Christ together, and to "lift up Christ" so that the boy will be drawn to Him.

The evening ssesion of the conference was held at eight o'clock in St. Paul's Church. The church was well filled with the same sort of audience the noon-day lenten services attract.

The title of Dr. Nelson's address was "The Modern Use of the Bible", but the address was chiefly occupied with two theories of Biblical inspiration, the verbal and infallible and the personal or vital inspiration. He began with the usual discussion of the contradictions and errors of the texts and versions showing that full verbal inspiration was impossible and that such a theory "tends to produce unnecessary conflicts between religion and science". Much of the cruelty and persecution in the Church was the result of a false conception of God and a misapprehension of His nature and character through the theory of verbal inspiration. He pointed out that the imprecatory Psalms reverse the teachings of Christ and also the teaching of Leviticus 19:18, and that there was absolute contradiction in the doctrinal teaching in Ecclesiastes with the repeated and clear teachings of Christ as to a future life.

The Church has never been able to follow this theory to its logical conclusion, he said. Men within the Church have made deadly use of texts and teachings of the Old Testament to justify murders and crimes, in the name of God. The theory has also destroyed the faith of many in the Church.

The other theory of personal, vital inspiration is the guidance men have had of the Holy Spirit in the deepest and most spiritual experiences of their inner life. Holy men of old, patriarchs and prophets, apostles and saints of the Church spoke as they were moved by the Holy Ghost. This belief in inspiration leads men into the purest and highest spiritual life. It is the working of the Spirit of God upon the spirit of men. "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth, so is every one born of the Spirit." It was St. Paul's conviction, born of the Spirit, when he said, "not I, but Christ liveth in me".

Inspiration has not ceased. God still speaks to humble minds. The Holy Ghost "shall guide you into all truth". With this belief in inspiration the Old Testament loses nothing of its power and authority over men.

Dr. Nelson was followed by addresses from the Rev. N. E. Wicker, of Danville, Virginia; the Rev. A. C. Tebeau and the Rev. W. H. Laird, of Richmond. Mr. Wicker read a carefully prepared and conservative paper which deserves special mention.

On Wednesday morning the Rev. J. Lewis Gibbs, of Staunton, Virginia, read a paper on "The Interpretation of the Creeds". From our hearing of his address we cannot see an honest reason for using the creeds. To be sincere we cannot say that Jesus was born of a virgin unless we truly believe it. If we do not believe it we ought not to say it. Playing with the truth is not a real approach to the God of Truth. Creed means what we believe. If a creedless Church is impossible, as Mr. Gibbs states, then the Church must put in her creed the statement of the truth as she truly believes it and when her members stand up in the presence of God, in His holy temple, and repeat their formula of faith, they surely ought, in such Presence, to mean what they say. This was the position of the early Church.

This second note of the real purpose of the conference to discuss the vital articles of the Christian faith was followed by a proposal or recommendation of Dr. Goodwin that he thought it would be advisable to reconstruct the creed with the articles, "born of a virgin" and the "resurrection of the body", omitted. Dr. Tucker, the chairman of the conference, asked if he desired to put that in the form of a resolution, and Dr. Goodwin said no, but he suggested it as a recommendation.

There is no reasonable doubt that the apostles and early Church accepted the bodily resurrection of Christ and the Church grew rapidly in the belief of that fact. The Acts of the Apostles and the epistles of St. Paul abound in references to and teaching based upon the bodily resurrection of the Head of the Church. If the Church rejects this article of faith, in this day, She must build another foundation for a modern and different Church. She must take out, as Thomas Jefferson did, the supernatural and miraculous records of the New Testament. She must class the apostles and evangelists with St. Paul and all the master minds of the Church in all the centuries, down to the middle of the nineteenth, as men who could not separate fiction from fact. The whole system of theology, beginning with St. Paul, of redemption, atonement reconciliation and justification falls as a house of cards.

The Rev. Carleton Barnwell, of Lynchburg, followed Mr. Gibbs in a more conservative style on the credal formulae.

Dr. W. A. R. Goodwin, of Williamsburg, Virginia, delivered a very earnest address on "The Administration of the Lord's Supper or Holy Communion". The address was filled with beautiful spiritual thoughts approaching at times the mysticism and spiritual vision of Thomas a Kempis and Gerson.

Dr. Cary Montague received the most general and prolonged applause of the conference as he rose to speak on "The Church's Place in Community Activities". His address was characteristic and brief. He urged cooperation of the Church with the state and communitly activities. The Rev. Robert Nelson stated that the Church and its ministers did not cooperate with the community interests and benevolent work.

This is not true of Richmond. The Rev. William Meade Clark, of blessed memory, once stated to this writer that practically every benevolent work in Richmond had been begun or supported by Episcopalians. The Associated Charities of Richmond was strongly supported by the Richmond Clericus when it was organized and its first two presidents were rectors of churches here. This writer was on the first committee to consider the establishment of Catawba and Pine Camp and our present City Missionary is a shining example of cooperation with all kinds of community welfare.

The Rev. C. W. Sheerin, of Fredericksburg, read a brilliantly written paper on Recreation and Amusements. The ability of this young rector gives promise of large usefulness in the Church.

The ladies of St. Paul's Church served an ample and most delightful lunch at two o'clock, which seemed to be unanimously approved and inwardly received. It was the noisiest and most satisfactory event of the day.

About three o'clock Dr. H. H. Covington, of Norfolk, presented a paper on "The Protestant Episcopal Church in the U. S. of America" in his usual effective way. He recited incidents and points in the history of the early Church in Virginia, which were unfamiliar to most of us. It was a paper worthy of preservation and we hope to print it for the benefit of the readers of the Southern Churchman at an early date.

The Rev. W. E. Cox, of Richmond, in a very gentle but firm manner spoke out his conviction that "we need to be reconverted to 'faith in the Lord Jesus Christ and Him Crucified'. Christ did not send us out," he said, "to solve the problems of the Universe. He sent us to be witnesses to Him, and when we have witnessed to Him and to His Church, we have fulfilled our share of responsibility and can trust Him for results."

Mr. Cox stated that he did not presume himself nor did he sponsor any man who did presume to "check up" on Jesus Christ. He accepted Him as Lord and Saviour and was fully satisfied with Him as the New Testament revealed Him.

The final address was made by the Rev. A. C. Zabriskie, of the Virginia Seminary, on the progress of Church Unity. He showed a very thorough understanding of the present status of the great effort to bring unity to the Church and the difficulties and problems connected with its accomplishment.

The conference adjourned after the singing of the hymn, "Blest Be the Tie". The Bishop of Southern Virginia had opened the conference with prayer. The Bishop of Virginia closed it with the benediction.

Philadelphia Conference Brotherhood of St. Andrew, October 15-16.

Two hundred and twenty-three men and older boys, representing eighteen dioceses, mainly of the First, Second and Third Provinces of the Church, came together for the Philadelphia conference of the Brotherhood.

The sessions, held mainly in Holy Trinity Parish House, were opened Saturday afternoon, October 15, by Percival H. Granger, President of the Pennsylvania Diocesan Assembly. Addresses of welcome were made by National President Bonsall, representing the local Brotherhood; by Dr. Tomkins, for the host parish; and by Bishop Garland for people of the diocese. Dr. Tomkins led in a devotional period, and set a high spiritual note for the following services.

An outstanding address was that of Prof. Edwin B. Twitmyer of the University of Pennsylvania, who spoke of the psychological aspects of leadership of boys.

Following a reception at the Bishop's House, supper to two hundred was served in the Church House, and again in Holy Trinity Parish House, to a large company. Mr. Leon C. Palmer, General Secretary of the Brotherhood, delivered the charge to the conference. He stressed the parish program of evangelism adopted jointly by the National Commission on Evangelism, the Daughters of the King and the Brotherhood. and outlined the suggested work of the smaller and newer chapters as being the actual bringing of men to Church, and suggested for the larger groups the varied organized work possible in the new program.

Bishop Cook conducted the preparation for the Corporate Communion Saturday night in Holy Trinity Church, and said humility, cheerfulness and seriousness of thought and purpose should be among the attributes of the devout Christian. The Corporate Communion followed the next morning in the same church, with Bishop Garland as celebrant, assisted by Bishop Cook, Dr. Tomkins and the Rev. Vincent Bennett, assistant in the parish.

Bishop Lloyd preached the conference sermon in Old Christ Church. It was an intimate address to the Brotherhood, referring to his own beginning days in the Brotherhood nearly four decades ago, and urging the members because of the Brotherhood's achievements among men, not to grow weary in well doing. Such things as the Brotherhood stands for are the important things today no matter what men say, the Brotherhood and others of like mind are in a strategic position, with duty before them.

In Holy Trinity Parish House that afternoon an open conference was held on "Practical Plans for Personal Workers", with addresses by the Rev. John R. Hart, Jr.; Captain Mountford of the English Church Army, and the Rev. Frank Cox, rector of the Ascension Memorial Church, New York City. Some of the high lights of the conference were: "If witnessing means persuading (and it ought to) then we who try to persuade must be persuaded ourselves first." "When we can get the man in the pew to go out (after men) we can get the man in the streets to come in." "It is needful to bring men to Christ as well as into the Church."

Former Senator George Wharton Pepper was the speaker at Holy Trinity Church for the final public service Sunday night. His subject was, "The World Awake to Evangelism". He gave full credit for much that has been done, but the Brotherhood, he said, should be so fine in its leadership that it would be entitled to the designation Exhibit A in the work of evangelism.

The Juniors had their own program, but in many of the main things of the conference joined with the men. Those taking part exclusively in the Junior part included the Rev. Edmund L. Gettier of Baltimore, the Rev. John W. Irwin and the Rev. John McGrory of Philadelphia; Messrs C. Lawson Willard of Bayside, L. I., Clarence W. Brickman of Yonkers, Haydon O. Merrill and Raymond Patton of Philadelphia. Their preparation for the Corporate Communion was conducted by the Rev. Stanley V. Wilcox, rector of St. Paul's Memorial Church in South Philadelphia.

Episcopal Clergymen Opposed to Debate.

Portland, Ore., Octo. 19.—Declaring that "God's commands are to be obeyed not debated", clergy representing the Diocese of Oregon issued a statement today opposing the Judge Ben B. Lindsey and Rabbi Lewis I. Newman "companionate marriage" debate.

Lindsey, who won fame as juvenile court judge of Denver, and Newman, a modernistic rabbi of San Francisco, are to debate on Lindsey's marriage, divorce and parenthood ideas here Saturday night.

"God has decreed that one man shall have as wife one woman, by whom alone each may have of the other children, who, with the parents shall constitute the social unit, the family," the statement of the Episcopal clergy says. "We believe," continues the statement, "this position to be so irrefutably established not only as the law of God and of the Church, but by human experience generally, as not be to susceptible of debate."—The Dallas Daily Chronicle.

Bishop Brent To Rest.

The Rt. Rev. Charles H. Brent, D. D., Bishop of Western New York, has been advised by his physicians to take two months of complete freedom from any responsibility whatever, during which period he is to be under medical treatment. He will be unable to receive any communications during that

period, and requests that all letters relative to diocesan matters be referred to the bishop coadjutor, the Rt. Rev. David L. Ferris, D. D.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Gift to Diocese.

This diocese has come into ownership of property near the Main Line district valued at upwards of $40,000, the gift of the rector, the Rev. George Calvert Carter, Wardens and Vestry of the Church of the Redeemer, Bryn Mawr.

The Church of the Redeemer's gift comprises the ground and building occupied by St. Joseph's Chapel, Merion Square. This chapel has been under the parochial care of the Redeemer Parish for a number of years. "Mother" Church at Bryn Mawr is now turning over the Chapel to Bishop Garland and the trustees of the diocese. The diocese receives a property equipped for further development as a diocesan mission.

Anniversary Celebration.

The congregation of Christ Church, Germantown, on Sunday, October 30, began a week's celebration of the seventy-fifth anniversary of its foundation as a parish.

Speakers for the various services were: the Rev. Charles Henry Arndt, D. D., rector of the parish; the Rev. Franklin J. Clark, the Rev. Philip J. Steinmetz, D. D., the Rev. "Jack" Hart, Colonel Sheldon Potter, the Rt. Rev. Nathaniel S. Thomas, D. D., LL. D., and the Rev. Floyd W. Tomkins, S. T. D.

Christ Church, Germantown, was founded in 1852 and was the second Episcopal Church in that part of the community. During the Church's seventy-five years it has had but four rectors.

R. R. W.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Gift to Washington Cathedral.

Three hundred thousand dollars in the form of four gifts of $75,000 each, has been received for the construction of the four massive central piers of Washington Cathedral, it was announced by George Wharton Pepper, Executive Chairman of the nation-wide movement to raise $6,800,000 immediately, and $30,000,000 ultimately for the stimulation of the religious life of the country by the completion and adequate endowment of the cathedral and its associated institutions.

Three of the piers are being built through the generosity of three Washington citizens, Charles C. Glover, James Parmelee and Dr. William C. Rives, all trustees of Washington Cathedral.

The fourth pier is being built by Mrs. Frank Shaw Stevens of Swansea, Mass., in memory of Henry Vaughan, the original architect of the edifice, who now rests in the crypt beneath the Bethlehem Chapel, which also is the burial place of Woodrow Wilson, Admiral George Dewey, and other illustrious Americans and Church dignitaries.

French Services.

The services in French, conducted by the Rev. Florian Vurpillot, French vicar in charge at St. John's Church, Sixteenth Street, are held every Sunday afternoon at four o'clock. Beginning with November, there will also be a French service on Friday afternoons at 4:45 P. M. The committee in charge announces that definite plans are under way for the establishment of a Foyer Francaise in the parish house of St. John's Church, under the direction of Dr. and Mme. Vurpillot. These French services are designed for persons of all faiths and creeds who prefer to worship in the French language. They were begun last year during Lent.

M. M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Cornerstone Laid.

The first house of worship of the Christian faith to take its place in the long white stretch of residential cliffs which faces Central Park on Fifth Avenue from Fifty-ninth Street to Cathedral Parkway, received official blessing when the combined parishes of the Church of the Heavenly Rest and Beloved Disciple presented the foundation structure of this new church at Ninetieth Street and Fifth Avenue to the Rt. Rev. William T. Manning, Bishop of New York, for the ceremony of the laying of the cornerstone on All Saints' Day, Tuesday, November 1. Bishop Manning was assisted by the rector, the Rev. Henry Darlington, D. D., and a former rector, the Rt. Rev. Herbert Shipman, D. D., Suffragan Bishop of New York, together with the vicar, the Rev. Herbert J. Glover.

E. B. C.

Memorial Windows.

The late Countess Hildegarde von Brockdorff, formerly deaconess of St. James' Episcopal Church, Madison Avenue at Seventy-first Street, will be commemorated Sunday morning, October 30, at the dedication of a memorial window given by Mr. and Mrs. Oliver Gould Jennings. Deaconess von Brockdorff, who died on November 17, 1918, was well-known in New York for her many years of Church service, which included ten years at St. George's, ten years at St. Mark's-in-the-Mouwerie, six years at Grace Church in Providence, Rhode Island, of which the Rev. Dr. Frank Warfield Crowder was then rector; and several years in St. James' Parish after Dr. Crowder became rector of St. James.

Three other memorial windows will also be dedicated on Sunday morning, October 30. One is a clerestory window in memory of William Tucker Washburn, Mary Rosina Washburn, and William Mayhew Washburn, who represent one of the oldest families of St. James. It is the gift of the Washburn family. The other two windows are in the center vestibule, and are given by Samuel McL. Loweree, in memory of his wife, Pauline Wessel Loweree. The Rev. Dr. Crowder, the rector, will didicate the memorials. All four windows are the work of the Henry Wynd Young Studio, New York.

S. S.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Rector Installed at Covington.

On Sunday, October 23, at Emmanuel Church, Covington, Bishop Jett formally instituted the Rev. Dennis Whittle as the new rector of Emmanuel Church. The Rev. Dr. E. R. Rogers, Superintendent of the Boys' Home, assisted in the service.

Several months ago the Rev. Mr. Whittle resigned his charge of Luray Parish in Page County, Diocese of Virginia. For five years he had been engaged in mountain work there under Archdeacon Frederick W. Neve. After a brief vacation in England, he returned to take up the work at Covington.

In addition to Emmanuel Church, he will have charge of the Mission at Low Moor and Grace Mission at Boys' Home.

New Congregation Organized at Lynchburg.

With a view to carrying into effect the union of Grace Memorial Church, and old Epiphany Church, formerly a mission of St. Paul's, to form a new Grace Memorial Church, there was held at the Fort Hill Club on the evening of September 19 a meeting of the persons most interested in getting the work under way. At this time the new Grace Memorial congregation organized and elected a vestry as follows: Messrs. Edley Craighill, Thos. A. Allen, Walter S. Nelson, R. A. Ralph, A. P. Craddock, Jr., G. M. Shumate, George J. Tompkins, John L. Shaner, W. F. Whately, John Cosby, H. T. Nicholas and L. P. Mann.

On the evening of September 23 these vestrymen elected the following officers: Wardens, Dr. George J. Tompkins and Mr. H. T. Nicholas; Treasurer, Mr. George M. Shumate, and Registrar, Mr. L. P. Mann.

Also the following committees were provided:

1. Building Committee, to sell the old properties and take steps toward the erection of the new building; the members of this committee to be appointed later by Dr. Tompkins.

2. A committee of three—Messrs. Walter S. Nelson, Edley Craighill and Thos. A. Allen—to procure temporary quarters for Sunday-school and Church services and to report to the vestry.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

Meeting of Woman's Auxiliary.

The thirty-fifth annual meeting of the Southern Virginia Diocesan Branch of the Woman's Auxiliary to the National Council convened in Emmanuel Church, Phoebus, and St. John's Church, Hampton, October 25, 26 and 27.

Mrs. Walter Whichard, of Norfolk, was the presiding officer.

The outstanding event of the entire convention was the beautiful memorial service held on Thursday to Maria Washington Tucker, wife of the beloved Bishop of the diocese, conducted by the Rt. Rev. A. C. Thomson, D. D., Bishop Coadjutor of this diosese. As a tribute to the late Mrs. Maria Washington Tucker, Dr. H. H. Covington, of St. Paul's, Norfolk, presented this proposed

memorial: A cottage to be built at the Jackson-Feild Home and to be known as the "Maria Washington Tucker Cottage". Dr. Covington said in part: "Mrs. Tucker was essentially a mother and home builder. What finer memorial to a mother and home builder than that which will aid in the caring for homeless children who need mothering." The delegates with a rising vote unanimously adopted the memorial resolution, giving hearty approval and endorsement, pledging their support and cooperation in all plans which will be made to erect this memorial.

The Woman's Auxiliary Branch of St. Paul's Church, Norfolk, of which Mrs. Tucker was a member, asked the privilege to present at once, a contribution of $100 to the memorial fund.

The following resolutions were adopted:

"Resolved, That in the death of Mrs. Maria Washington Tucker, Honorary Vice-President of the Woman's Auxiliary, we have lost a faithful and devoted member. That in the inspiration of her example and in gratitude for her life of service, we go forward with renewed hope and faith and live for the Master whom she loved and served."

The Woman's Auxiliary everywhere shared in the shock and sense of loss caused by the news of the death of Bishop Brown. Resolved that the Woman's Auxiliary of Southern Virginia places on record this sense of loss to the Missionary forces of our Church and expresses to the Woman's Auxiliary of the Diocese of Virginia its love and sympathy.

A budget of $2,240 was proposed and accepted for the coming year. The money will be distributed in the diocese, in the nation and in the world. The meeting was brought to a close by a Reconsecration Service led by Mrs. Whichard, in which every delegate took a part.

E. U. H.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop
Rt. Rev. F. W. Sterrett, D. D., Coadjutor

St. Clement's, Wilkes-Barre.

On the Nineteenth Sunday after Trinity, St. Clement's, Wilkes-Barre, observed what the rector, the Rev. Joseph Groves, calls "Family Sunday". He reports that most of the families were present with their children and sat in the family pew filling the church to overflowing.

H. P. W.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

The Convocation of Nashville.

The Convocation of Nashville met at St. Peter's, Columbia, October 18, 19 and 20. Dr. E. P. Dandridge, of Christ Church, Nashville, opened on Tuesday night with an address on "The Bishops' Crusade and After". Wednesday the Dean, Mr. P. A. Pugh, assisted by the rector, the Rev. Thos. N. Carruthers, M. A., celebrated the Lord's Supper. Immediately following, the Rev. J. R. Sharp spoke. Reports from the field showed that four new men are now at work in the Convocation and all departments are doing well. Bishop Maxon concluded the day by a stirring call to action, based on the "Acts of the Apostles".

Thursday morning laymen from all over the district conferred on Church finances. Pulaski, under the inspiration of Mr. Dudney, deacon in charge, showed the largest and best attendance.

A new preaching station is now opened at Lebanon, headquarters of Cumberland University, and seat of Wilson County. It is served by the Nashville clergy.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Church Choral Society.

Choirs representing five national groups have been organized into a Church Choral Society at St. John's Church, Detroit, and are planning a season of national programs which will be closed next spring with a musical festival service.

The Society will include an American group, composed of the male and mixed choirs of St. John's Church, a Negro group, composed of the choir of St. Matthew's Church, and the choirs of the Armenian, Russian and Bulgarian congregations which meet in St. John's.

New Parish House for Colored Parish.

The colored population of Detroit, 100,000 strong, is represented in the diocese by St. Matthew's Parish, the Rev. E. W. Daniel, rector, and the missions of St. Augustine and St. Cyprian. Last Sunday Bishop Page officially opened a new parish house costing $85,000 for St. Matthew's. In a service of dedication preceding a banquet, Bishop Page spoke of the large gifts of white Churchmen towards the new hall as a gesture of goodwill, and a contribution to an increasingly serious national problem. Mr. and Mrs. Henry Ford and a number of the clergy of the diocese were present at the opening ceremonies.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

The Rededication and Reopening of Emmanuel Chapel, Mont Alto.

On Tuesday, October 11, Emmanuel Chapel, Bishop Potter Memorial, Mont Alto, was rededicated and reopened by Bishop Darlington. The Holy Communion was celebrated by the Bishop, assisted by the Rev. George D. Graeff, of Chambersburg, and the Rev. Arthur G. W. Pfaffko, of Blue Ridge Summit. The sermon was preached by the Rev. Geo. F. Nelson, D. D., Canon of the Cathedral of St. John the Divine, New York City.

The Archdeaconry of Harrisburg held its autumn meeting at the chapel, and elected the Rev. Paul S. Atkins of York as Archdeacon to succeed the late Ven. William Dorwart. The chapel was crowded at the morning service.

During the summer the interior of the chapel was thoroughly renovated. The restoration has been carried out in a conservative way, and it is now an attractive rural church, said by many to resemble the old Saxon churches in England. As a parish, Emmanuel Chapel has been defunct for more than forty years, its decline being attributed to the closing down of the Mont Alto Ironworks more than forty years ago. In later years the Reformed Church used the building, but finally abandoned it. Bishop Darlington, aided by Mr. Thomas J. Brereton, of Chambersburg, finally secured possession of the property for the Church and this diocese.

For the past twenty years services were held in the chapel at irregular intervals. Two years ago the chapel seemed to have no future—its congregation had vanished—and the building was in a sad state of disrepair. The chaplain decided to serve the students of the State Forestry School, and now it has an average congregation of fifty, mostly students, at the Sunday evening services. Under the superintendency of Professor Shaw, a Church School is being established. It is more than likely that this old parish will be revived, and again take its place in the life of the diocese.

It was built in 1854, and is of interest because Bishop Henry Codman Potter, of New York, had charge here during his student days at the Virginia Theological Seminary.

Autumn Meeting of the Woman's Auxiliary.

The autumn meeting of the Woman's Auxiliary in the Archdeaconry of Harrisburg was held in St. Bartholomew's Church, Millersburg, on Thursday, October 13. The day opened with a celebration of the Holy Communion, by the Rev. E. W. Foulkes, vicar. Mrs. M. Freck, on behalf of the parish, delivered an address of welcome. This was responded to by the Archdeaconry Vice-President, Mrs. Caleb S. Brinton, of Carlisle. The Diocesan Secretary, Miss Batzele, conducted a study class on "The Church Awake". Mrs. James H. Spotts, of Lancaster, gave an address on the subject, "What the Study Class Does". Addresses were also given by Bishop Darlington, the Rev. A. M. Judd, Archdeacon Atkins, the Rev. Hiram R. Bennett, the Rev. Stuart F. Gast, and the Rev. Oscar F. R. Tredor, D. D. An address on "Woman's Part in the Church's Program" was given by Mrs. Caleb S. Brinton. The day closed with the benediction pronounced by the Rev. John T. Ogburn, of Holy Cross, Harrisburg.

The Rev. Oscar F. R. Tredor, D. D., has been elected a member of the Standing Committee of the Diocese to succeed the late Rev. Leroy F. Baker.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Church School Institute.

To provide an opportunity for the second year, of obtaining credits in the National Accredited Teachers' Association, the Department of Religious Education of this diocese conducted a Church School Institute in Savannah at Christ Church Parish House, October 17 to 21. Seven credit giving courses made up an unusually fine program with a faculty composed of members of the diocese with the exception of the Rev. Gardner L. Tucker, D. D., Executive Secretary of the Provincial Board of Religious Education, who gave his remarkable course on the Bible in dramatic form. The registration totaled fifty-eight, exclusive of the faculty, with a few from outside of Savannah, and several who were not Church School teachers. Conferences were held in the afternoon, and between each study period, supper was served by a committee from a different parish each eve-

(Continued on Page 22.)

Family Department

November.

1. Tuesday. All Saints.
6. Twenty-first Sunday after Trinity.
13. Twenty-second Sunday after Trinity.
20. Twenty-third Sunday after Trinity.
24. Thursday. Thanksgiving Day.
27. First Sunday in Advent.
30. Wednesday. S. Andrew.

Collect for Twenty-first Sunday After Trinity.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ Our Lord. Amen.

We Mothers Know.

"Peace," they have said.
Though the sad profit of our pain
We grieve till time is gone,
We shall not learn to build again
The bricks of Babylon—
Our sons are dead.

Stilled are the guns.
Good will, they say, shall heal, shall bless
The lands now, year by year,
But though the merciful possess
The earth, they shall not hear
Our little sons.

They were our friends;
Our thought, our breath, our blood we gave
To make them so;
They bought us peace and in the grave
Is all the peace they know,
To make amends.

Leaders and lords,
Who in your pride decree that thus
Or thus shall scores be paid,
An age is building when with us
Your reckoning shall be made,
Who have no swords.

We mothers know;
By the world's hearths we sit and dream;
Again we watch them die;
They willed the peace that you blaspheme,
And, though you will deny,
It shall be so.

—John Drinkwater, in The Graphic (London).

Lest We Forget.

Memory is God's divinest gift to men. There is something cleansing and regenerative about memory. And its ministry is to arrest the drift of the soul and to call us back to ourselves, our better selves.

We need to be reminded of the army that went "over there" and the spirit with which they went. "Call to remembrance the former days," cries the sacred writer. Call to remembrance the way in which America entered the war.

I see America casting her dearest and best into that cauldron of blood and fire. And all for what? Was it worth while? It was not worth while if it was for the sake of wealth or power. Commerce was not worth it; dollars were not worth it. It was not for the flag, proud of it though we were and are, that America went in. It was for an idea, a grand and unselfish idea. It was to preserve the invisible things of the spirit. It was to save the spiritual heritage of humanity. It was to win for the soul of mankind an atmosphere in which it could breathe. It was that we might have a world that children could say their prayers in.

And this was the spirit in which our men went over the wild Atlantic. They caught the S. O. S. signal from old England, and heard the Macedonian cry from bleeding France and Belgium. Two million strong they went.

Call to remembrance the victory they gained. That laughing host of youthful Samsons made short work of the foes of freedom. In a few months they turned the tide of war, and shattered the Kaiser's dream of world conquest.

. . . . .

We need to call to remembrance the army of the dead and pay reverent tribute to the men who gave their all that the right should prevail, and now shrd "dark to the triumph which they died to gain". Only the immortal eloquence of a Pericles could do justice to their fame and to the eternal debt which humanity owes them.

Three colors linger in my memory of France. There was the gold of the waving wheat; there was the red, like splotches of blood, of the poppies of the fields; and there was the white of those forests of crosses, past hundreds of thousands of which I rode as in a dream.

Scattered are the brave dead in their resting places. Some rest in the sacred soil of France, and some rest in the deep seas, and the dear dust is in little cemeteries all over our land. And some lie we know not where. Scattered in place, but how one in consecration.

Let us not "forget"—how that word returns to our lips!—that there is an army which will never be demobilized, but will ever stand on guard in serried lines, holding eternally their lonely trenches against all that is mean and unlovely to the minds of men, and watching us to see how we carry on—

Our soldier boys who snatched Death's starry prize,
With life still radiant in their fearless eyes,
Bartering dull age for immortality
That you and I might live.

Let us call to remembrance those wounded, maimed, or otherwise disabled as the result of the war. They gave limbs and health for the welfare of America and the good of the world. They bear in their bodies the terrible marks of the agony and the fire. It is easy to bar tribute to a wounded soldier while he is still wearing a uniform. For the uniform is a symbol, a sign of his sacrifice. A limp arm in khaki—ah, how eloquent it is! But when our men have drifted back to civilian clothing and the old level days have returned, the temptation comes to forget what they did for us through the long days of peril and pain.

Four years ago we needed them; now many of them need us. They do not need nor do they want our pity. They do not regret their sacrifice. They do not whine nor groan. They won their crutches and their disabilities, even as the dead won their crosses, standing between the bullet and the flag. They are proud to have the history of their country written on the tender parchment of their own flesh.

They seek no charity. They would scorn it. But we must not forget the incalculable and unpayable debt we owe them. We must not forget that many of them are in need, and suffer for lack of the material things of life, as much as they do from the wounds of war. We must not forget that they have a blood-bought title to our love, our gratitude and our help.

The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice—
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget; lest we forget.

—H. A. P., in Christian Index.

Called Unto His Glory.

There is glory for the time to come. A great many people seem to forget that the best is before us. Horatius Bonar once said that everything before the true believer is "glorious". This thought took hold on my soul, and I began to look the matter up and see what I could find in Scripture that was glorious hereafter. I found that the kingdom we are going to inherit is glorious; our crown is to be a "crown of glory"; the city we are going to inhabit is the city of the glorified; the songs we are to sing are the songs of the glorified; we are to wear garments of "glory and beauty"; our society will be the society of the glorified; our rest is to be "glorious"; the country to which we are going is to be full of "the glory of God and of the Lamb".

Thank God, we are to gain by death! We are to have something that death cannot touch. When this earthly body is raised, all the present imperfection will be gone. Jacob will leave his lameness. Paul will have no thorn in serves the name of life—happy, glorious, everlasting; the body once more united to the soul, no longer mortal, subject to pain and disease and death, the flesh. We shall enter a life that debut glorified, incorruptible, "fashioned like unto His glorious body", everything that hinders the spiritual life left behind. We are exiles now, but then we who are faithful shall stand before the throne of God, joint heirs with Christ, kings and priests, citizens of that heavenly country.—D. L. Moody.

Our Deathless Hope.

Beyond the sunset and the night we are to live again, and live on forever. The nature of man demands immortality. The instinct for immortality is the prophecy for its fulfillment. It is an intellectual absurdity to suppose that the grave is the final chapter for those who vanish from us. The character of God presages immortality. Surely He who cares for the falling sparrows and for the blooming flowers cares for His children with an infinite love and provision. The experience of Jesus is the crowning proof of immortality. He really died, and was buried, and rose again, the grave being emptied of its contents. He has explored every chamber of the grave, and He has the keys of death swinging at His girdle. Because He is the victor over death, His people likewise are to be victors, and they are to live with Him, and with each other, forevermore! "I go to prepare a place for you, and

if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."——From a sermon preached by Dr. G. W. Truett at the funeral of Dr. Geo. W. McDaniel.

Here is This Night.

What though the day was full of weariness,
With many a jarring sound and fretful sight,
Here is this night.
Whatever went before, here is an hour
Of pure, clear dark, with peace on wood and hill
And every flower folded honey-cool,
And every quiet pool
Brimful of starlight, and the winds all still.
The day went hard, and with tomorrow's light
May come new care; but by the tender grace
Of God's good thought there falls a little space
Of dusk and dew and dreams—
Here is this night.

—Nancy Byrd Turner.

Trust Him.

I learned to swim in boyhood, but it was only this summer that I achieved complete mastery of myself in the water. For thirty years I had assumed that I must constantly put forth effort to keep from sinking.

One day an expert swimmer watched me for a few minutes and then cried: "Stop fighting the water and trust it to hold you up. Use your strength to get somewhere."

Under his direction a few moments sufficed to convince me he was right. I lay flat in the water without moving hands or feet and to my delight it held me up. Then I struck out, using my strength to forge ahead. What a revelation! Why did not some one tell me that years ago?

So many constantly struggle to be Christians, when if they would only trust Christ they would be kept. How suggestive is that advice when applied to the Christian: "Stop struggling and trust God to keep you. Use your strength to get somewhere."—Selected

The Test of Fire.

Dr. Stuart Holden once told his congregation how, when he visited a factory in the North of England, where costly china was being made, the thing that interested him most was the painting of the finished product. "It had been through many processes, and was taken to a studio for the artist to complete. I saw the pattern being put on in various colors, and noticed that a great deal of black was being used. On asking why, I was told, 'It is black now, but it will be gold when it comes out of the fire'." Is not this just as in our lives?—S. S. Times.

Humanity's Opportunity.

A family is humanity's great opportunity to walk the way of the Cross. Mothers know that; some fathers know it; some children grow up to learn it. In a home where this is true, where all other aims are subordinated to this one of making the home count for high character, to training lives into right social adjustment and service, the primary emphasis is not on times and seasons for religion; religion is the life of that home, and in all its common living every child learns the way of the great Life of all.—Henry F. Cope.

For the Young Folks

For the Southern Churchman.

A Morning Prayer.

Mary Davis Reed.

Another day to love, to live;
Another day to help, to give;
For this, dear Lord, I thank Thee.
Another day Thy charge to keep—
To cheer and comfort those who weep;
For this, dear Lord, I thank Thee.

Another day for praise and prayer;
A day to lighten care;
For this, dear Lord, I thank Thee.
Another day of toil and song;
A day to speed Thy word along;
For this, dear Lord, I thank Thee.

Another day in which to share
The cross that some one has to bear;
For this, dear Lord, I thank Thee.
Another day to do Thy will;
My earthly mission to fulfill;
For this, dear Lord, I thank Thee.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.

Jesus the Victor.

M. L. G.

We have spoken of Jesus as Our Captain. We know how He goes with us, and before us into the thickest fight. It is a great thing to realize too that He is leading us to victory. "I have overcome" He said, Sin, disease, death—all are defeated foes, some day to be gone from our life. They may seem, and do seem, to older heads as well as young, to be rampant, filling the world with misery. But in truth they are doomed; they must go. Already they have sounded retreat. They have been overcome by our Captain; and His cause is triumphing, and we'll move on to greater victories, following the Captain of our salvation and all the world's.

So do not be discouraged at the wrong you see, not even at the wrong within yourself. It is a beaten foe, if you link your battle with the Best Friend's.

Some day in one of the mansions of our Father's House, we shall share His triumph, as here we share His warfare. And we shall be glad for every hour of loyalty to our great Captain, and for every moment when we have felt in the fiercest struggle that He was just ahead.

For the Southern Churchman.

Pets Came First With Flood Children.

Down in the Mississippi Valley, where the flooded river swept over parts of seven states, a Red Cross rescue boat was engaged in taking of flood refugees from the upper stories of their flooded homes. The small craft, loaded with people, had just pushed off from one of the water-swamped houses when a little boy in the party demanded that the boat be turned around and pulled back to the house he had left. The Red Cross boatman, who probably had been on duty for many more hours than one usually works in a day, had seen many things and was hardly to be surprised at anything by this time, but the little boy's request was something new. No one he had taken from a flood home that day had wanted to go back. What was more, the boatman did not intend to go back this time, but his young passenger was insistent.

Finally, to keep peace in the crowded boat, and probably also to find out what was so important in the little boy's home that he had to go back to it, the boatman steered his vessel around, and went back. Arriving at his abandoned home where the water was now up to the second story, the little fellow who had caused all the trouble scuttled through an upper window, and a moment later was back in the boat. He had with him a cage, in which was his pet song-bird, which he had refused to leave behind, no matter how many other people had to wait.

This story was told by one of the men who had charge of a Red Cross rescue boat in the early days of the flood. It is typical of the little sidelights attending their work—a very big piece of work. Not all of the pets were saved, even when their young owners were equally as anxious as the young one who owned the bird.

A story brought back from the flood by one Red Cross relief worker, told how he visited a camp full of flood refugees, arriving there by airplane. One little fellow stopped him to relate what was to this little boy the one great sorrow of the whole flood, how he had lost three kittens when he had to leave his home hurriedly, and how much he wanted the Red Cross man to take an airplane and go out and look for those three kittens. Of course, the Red Cross men could not do this, because so many grown people were in danger that no one could stop for just kittens. But others, grown-ups and children, too—clung to their pets, whether kittens, pups, or birds, and the Red Cross camps sometimes had in their limits all kinds of pets saved by their owners.

The flood drove many wild animals up from the deep woods and swamps. These took refuge on crumbling levees, on high bits of ground—anywhere to get away from the water. Often humans and animals huddled together on these places of refuge until the boats came. Occasionally these animals would even come into the refugee camps themselves, and more than once, wild deer became tame after being fed at the camps by the children, to whom they became great company and entertainment in these places.

Then, besides the wild animals, many people brought their pet dogs into camp, when it was possible to move them out of the way of the flood. Others brought their cows and horses and pigs, and chickens, all of which the Red Cross helped care for, the horses and mules being fed in great droves, while the pigs were kept in other places, and the cows in still others. The biggest henyard in the country was started by the Red Cross to provide for the flocks of chickens brought into the refugee camps by people from everywhere. Sometimes, when they couldn't bring these chickens along with them, the Red Cross people would stop long enough to throw some corn and feed to them before everybody had to leave to get

away from the water.

These children in the camps were not forgotten by children in other parts of the country, especially those who belonged to the Junior Red Cross. The children of the Junior Red Cross, and others, worked to raise money to feed their friends in the camps, and sent them clothing and toys and other things.

The Junior Red Cross has many children in it, more than the grown-up membership in the American Red Cross. During the eleventh annual Roll Call, which will be from November 11-24 this year, the regular Red Cross will try to enroll as many members as the Juniors.

Joe Robs the Bees.

The bee-hives stood in a neat row along the orchard fence. The sun was warm, the air was fragrant with clover blooms, and the bees went back and forth from the hives to the flowers, droning pleasantly. From where he sat on the limb of an apple tree, eating an apple, Joe watched them with interest. He decided that they were almost as intelligent as folks and not nearly as lazy. And such friendly little creatures! He had often seen his Uncle Alf rob the hives and take out all the fresh honey, and they didn't sting him a single time. Joe thought it would be nicer to raise bees than cattle or sheep or hogs. Just look at the honey you get. Joe liked honey better than anything he had ever eaten. Yes, he would be a bee farmer when he was big.

Presently Uncle Alf came out to say that he was going to town. "Want to go along?" he asked. But Joe shook his head. He lived in town. There was nothing there as pleasant, on a hot July afternoon, as an orchard full of bees.

"You'll be by yourself, you know," said Uncle Alf. "But I'll be back before dark." Joe nodded. He liked to be by himself out here in the quiet old orchard. When his uncle had gone he climbed to the top of the tree to see if the young mocking birds had hatched. They had. Four very big mouths, lined with bright yellow, opened wide when he peeped into the nest. "Their mouths are bigger than they are!" Joe decided. He did not touch them, but looked at them from a respectful distance. But when the mother bird got back with food, she darted at him angrily, and he climbed back down to his comfortable perch below.

After a little he got hungry and went in search of bread and honey. He couldn't find any, so he said: "I guess I'll just rob me a bee-hive!" It was a thing he had always wanted to do. He fixed a torch, to smoke them out with, wrapping some rags around the end of a short stick. He lit it and blew upon it lustily. He lifted the lid of the nearest hive. The torch made a little fog of smoke. The bees seemed to be going into the lower story of the hive. Everything was lovely, and Joe reached to take out a rack of honey. He said "Ouch!" and hastily dropped it. A bee had stung him on the leg, then another and another. The bees were mad.

He started to run. The bees followed him, an angry black cloud of them, and peppered him with stings. As fast as he could go he fled to the branch below the calf lot. And only when he lay down in the water, with only his face sticking out, did the bees relent. They buzzed around a bit, then drifted away toward the orchard. He dreaded for Uncle Alf to see him. He knew he would laugh. But he was hurting so much that he crawled out and went along the back fence and came at last to the house.

He was still there when Uncle Alf came.

"Look here, boy!" said Uncle Alf kindly. "Looks like you and those bees didn't get along very well while I was gone! Didn't try to rob 'em, did you?" Joe nodded miserably. "Well, you lie still now," said Uncle Alf. "I've got some medicine that'll stop that pain in no time. He went and got it and poured it on the little boy's stings. He got him a cool drink of water. When Joe was comfortable he said: "You know, Joe, I've been needing a partner to help me with my bees. I was thinking maybe I could get you."

A lop-sided grin appeared on Joe's swollen face. A twinkle showed through the slit in his right eyelids. "I don't reckon I want the job, uncle," said Joe. "I've kind of lost my taste for bees!" —Christian Observer.

The Optimistic Frog.

Two frogs fell into a deep cream bowl,
One was an optimistic soul;
But the other took the gloomy view.
"We shall drown," he cried, without much ado.
So with a last despairing cry
He flung up his legs and he said "Goodbye".
Quoth the other frog with a merry grin,
"I can't get out, but I won't give in.
I'll just swim round till my strength is spent,
Then will I die the more content'.
Bravely he swam till it would seem
His struggles began to churn the cream.
On the top of the butter at last he stopped,
And out of the bowl he gayly hopped.
What of the moral? 'Tis easily found:
If you can't hop out, keep swimming round.

—Selected.

"Why?"

When Peggy and Rose were little girls, they had the "why?" habit. When father and mother told them to do anything they would invariably say, "Why?" Father often said, "Soldiers never ask why; they obey without asking the reason".

One day mother said, "It's such a nice, sunshiny afternoon, let's take our lunch and go in the woods". Peggy and Rose were so overjoyed that they forgot to ask, "Why?"

They made little, tiny, thin sandwiches and rolled them up in waxed paper, tucked these with some fluffy sponge cakes in a basket, and started.

It was only a little way to the woods, and Peggy and Rose hopped and skipped merrily over the road, while father and mother walked behind; and presently they turned into the cool shade of the chestnut grove. Just beyond the woods was a high bank, along which was a railroad track; and Peggy said, "May we go and see if any trains are coming?"

Trains always had a great fascination for the little girls, so father and mother said yes, and they all went farther on and sat on a rock in the field, where they could see the train if it went by.

Presently Rose said, "Father, I see something moving on the bank, close by the track. What is it?"

And Peggy said: "Look, there are five, six, seven little animals there!"

Sure enough, there was a big, fat woodchuck and a family of little baby woodchucks, and they were running up and down the bank and up over the tracks.

"Probably some of the cars drop grain, and they are hunting for it," said father.

Suddenly the mother woodchuck sat up alertly and made a queer little noise. Instantly every baby woodchuck flew to her, and together they disappeared into their hole.

"Why," said Peggy and Rose together, "why did they do that?"

Father was silent. Not a sound was heard for several seconds,; then away off in the distance an engine screeched, then a rumble was heard, nearer and nearer, and a train rushed over the track. After it was gone, and everything was quiet, father said, "Did either of you hear one of those woodchucks ask why they must go in when their mother called?"

And do you know that Peggy and Rose never asked, "Why?" foolishly again!—Youth's Companion.

Boys Who Succeed.

Thirty years ago Mr. H——, a nursery man in New York State, left home for a day or two, says the "Springfield Republican". It was rainy weather and not a season for sales, but a customer arrived from a distance, tied up his horse and went into the kitchen of a farm house, where two lads were cracking nuts.

"Is Mr. H—— at home?"

"No, sir," said the eldest, Joe, hammering at a nut.

"When will he be back?"

"Dunno, sir. Mebbe not for a week."

The other boy, Jim, jumped up and followed the man out. "The men are not here, but I can show you the stock," he said, with such a bright, courteous manner that the stranger, who was a little irritated, stopped and followed him through the nursery, examining the trees and left his order.

"You have sold the largest bill that I have had this season, Jim," his father, greatly pleased, said to him on his return.

"I'm sure," said Joe, "I'm as willing to help as Jim, if I'd thought in time."

A few years afterward these two boys were left by their father's failure and death with $200 or $300 each. Joe bought an acre or two near home. He has worked hard, but is still a poor, discontented man. Jim bought an emigrant's ticket to Colorado, hired as a cattle driver for a couple of years and with his wages bought land at forty cents an acre, built himself a house and married. His herds of cattle are numbered by the thousands, his land has been cut up for town lots and he is ranked as one of the wealthiest men in the state.

"I might have done like Jim," his brother said lately, "If I'd thought in time. There's as good stuff in me as in him."

"There's as good stuff in that loaf of bread as in any I ever made," said his wife, "but nobody can eat it. There's not enough yeast in it." The retort, though disagreeable, was truth. The quick, wide-awake energy which acts as leaven in a character is partly natural. But it can be inculcated by parents and acquired by a boy if he chooses to keep his eyes open and act promptly and boldly in every emergency.—Ex.

Do today's duty, fight today's temptation; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.



"A wise man built his house upon a rock---

and the rains descended, and the floods came, and the winds blew and it fell not; for it was founded upon a rock."

Like rock house foundations, the essential quality of rock for monuments is durability. Other important qualities are beauty, legibility of inscriptions and adaptability to design. Granite is the only stone that fills these requirements, and many granites do not possess all these qualities.

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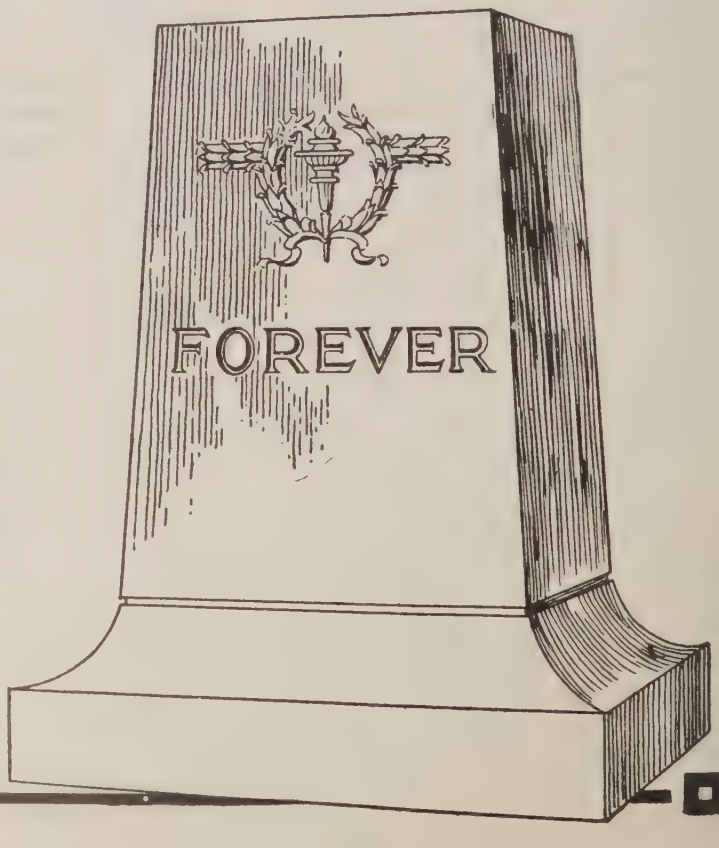
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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

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MEETING OF TRUSTEES.

THE BOARD OF TRUSTEES of the Protestant Episcopal Theological Seminary in Virginia will meet at the Seminary on Wednesday the 9th day of November, 1927, at 10 A. M.

S. SCOLLAY MOORE, Secretary.

FOR RENT—ATLANTIC CITY.

FOR RENT THROUGH WINTER MONTHS, furnished cottage in Ventnor, Atlantic City, N. J. Four bed-rooms, two baths. Low rent to desirable family. Address V-2, care of Southern Churchman.

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GIFT BOOK.

PHILO W. SPRAGUE'S LAST BOOK, THE BOHLEN Lectures for 1924, will soon be out of print. Remaining copies $1.10, a few autographed copies at $5.10 each. Rev. Wolcott Cutler, 41 Monument Square, Charlestown, Mass.

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TWENTY IMPORTED RELIGIOUS CARDS for $1.06, postpaid. Write for circular of other cards.

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A CHURCHWOMAN OF REFINEMENT and culture desires position in school, or family, to teach primary grades. Holds a Virginia First Grade Certificate in full force. Would consider a matron's place in an institution. Have had some institutional experience. Address "Miss K", 3003 Parkwood Avenue, Richmond, Va.

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WANTED, BY AN ATTRACTIVE SOUTHERN WOMAN, of middle age, position as chaperon to motherless girl. Could care for girl in her home, or chaperone it. Can drive a car. Address "N. C.", care of Southern Churchman.

RETIRED EPISCOPAL CLERGYMAN, 50, former High-School teacher, college Science Master, Field Naturalist, desires post as private tutor, backward, difficult pupil; library, literature, teaching, etc. Address "Reader", care of Southern Churchman.

REFINED, EDUCATED WOMAN DESIRES position as housekeeper, house-mother, or companion in private home, or institution. Best references. Address "L S.", care of Southern Churchman.

Deaths

RANDOLPH: Entered into Life Eternal, Friday, October 28, 1927, JANET H. WEAVER, widow of Major Norman V. Randolph.

"Well done thou good and faithful servant: Enter thou into the joy of thy Lord."

RESOLUTIONS.

We, the members of the Piedmont Convocation at its one hundred and twentieth meeting in St. Paul's Church, Haymarket, desire to put on record our deep sense of loss in the death of our beloved Bishop, WILLIAM CABELL BROWN, D. D.

We would express to his wife and children our earnest sympathy.

A true friend and wise leader has gone from us.

We feel that the highest tribute we can pay to his memory lies in going forward in his spirit in the work of our common Lord and Master; which God give us grace to do!

FREMONT N. HINKEL,
R. A. CASTLEMAN,
Committee.

Haymarket, Va.

IN MEMORIAM.

On the tenth day of August, 1927, the soul of MARIANNA SCOTT QUARRIER CHILTON passed into the Great Beyond at the early age of twenty years. She was the beloved and only daughter of Charles B. and Harriett Hamilton Chilton. In her home she was ever a joy and comfort and infinitely dear to her parents and brothers, towards whom she was always unselfishly thoughtful, helpful and loving.

Her school life can not be better told than this excerpt from a letter of one in charge of students at "Old Hannah Moore", where she matriculated and which she loved very dearly.

"Marianna Dear: I am so glad you received so many prizes, especially mine. I watched the girls all the year, and I felt you came nearer the ideal school spirit than any other there. I noticed especially your thoughtfulness for the older people in the house, and so many times you helped me in so many different ways, when you really were not aware of helping. I noticed, too, how kind you always were to the girls who did not have many friends. I am not telling you this to please you, but because I am proud and thankful you see life this way, and because there is so much more in life for those who serve. I never had to ask you to go on Chapel duty—it really seemed a pleasure to you. Let me know your plans, now you have finished at Hannah Moore Academy. I shall watch with greatest interest the lives of my dear girls."

Before sorrow or disappointment had cast a shadow over her young life she entered into the land of sunshine and perfect love, where every pure and kindly wish flowers into loving deed; and though our earthly eyes no longer see her, we feel her presence ever near and know

Death doth hide, but not divide,
Thou art but on the other side.

Some workers quickly do their tasks of service and of love
So their promtion early comes to higher work above.

They pass from work to better work
And rest before the noon.

Fredericksburg, Va.

CHURCH INTELLIGENCE
(Continued from Page 16.)

ning. The registration fee of $2 included supper. The Vice-Chairman of the Department, the Rev. David Cady Wright, of Savannah, and the Executive Secretary, Mrs. J. W. Griffieth, arranged the program.

E. D. J.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

Dr. Brown Lectures at Virginia Seminary.

The Rev. Wyatt Brown, D. D., rector of St. Michael and All Angels' Church, Baltimore, delivered a series of six lectures on Practical Pastoral Theology at the Virginia Theological Seminary, during the first three weeks in October.

Memorial Hymns Board.

A hymn board, a memorial to Corporal Benjamin Skinner Carr, 115th Infantry, A. E. F., who died in France, has been presented to St. Paul's Chapel, Severn Parish, Anne Arundel County, bf his parents, Judge and Mrs. Maynard Carr, and has been put in use. It was dedicated by the rector of the parish, the Rev. L. P. Vauthier.

Bishop Freeman Attends Cornerstone Laying at Rockville.

The Rt. Rev. James E. Freeman, Bishop of Washington, officiated at the laying of the cornerstone Wednesday afternoon, October 26, of the parish house of Christ Episcopal Church, Rockville, recently completed at a cost of more than $20,000. He was assisted by the Rev. Millard F. Minnick, rector of Christ Church, and the Rev. Raymond Wolven, of Washington.

Personal Notes

The Rev. Jas. M. Magruder, D. D., of Annapolis, Md., has accepted an invitation to officiate for six months at Christ Church Cathedral, Lexington, Ky., as assistant to Dean Massie. He begins his work there November 1. In returning to Kentucky, Dr. Magruder will be renewing earlier associations. He was rector of Trinity Church, Covington, from 1908 until 1914, during which time he served as President of the Standing Committee, and took other prominent part in the work of the diocese.

The Rev. A. G. B. Bennett, formerly rector of All Souls' Church, Biltmore, N. C., has accepted a call to St. Timothy's Church, Columbia, S. C., with address at 1516 Laurell Street.

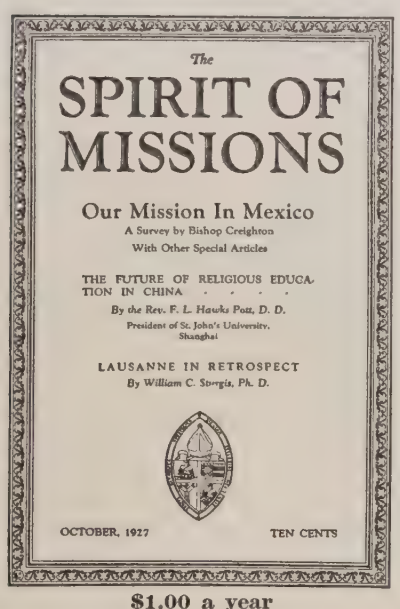
The Rev. Lawrence R. Kelly, formerly rector of All Saints' Church, Le-

onia, N. J., has accepted a call to be assistant at the Church of the Ascension, New York City, with address at 27 West Eleventh Street.

The Rev. Henry S. Whitehead, Ph. D., non-parochial minister of Connecticut, has accepted position as headmaster of St. Christopher's Winter Tutoring School, St. Croix, Fredericksted, Virgin Islands.

The Rev. Harrell J. Lewis, formerly assistant at St. Mark's Church, Washington, D. C., has accepted a call to be rector of St. Mark's Church, Kinston, N. C., with address at 213 East King Street, Kinston, N. C.

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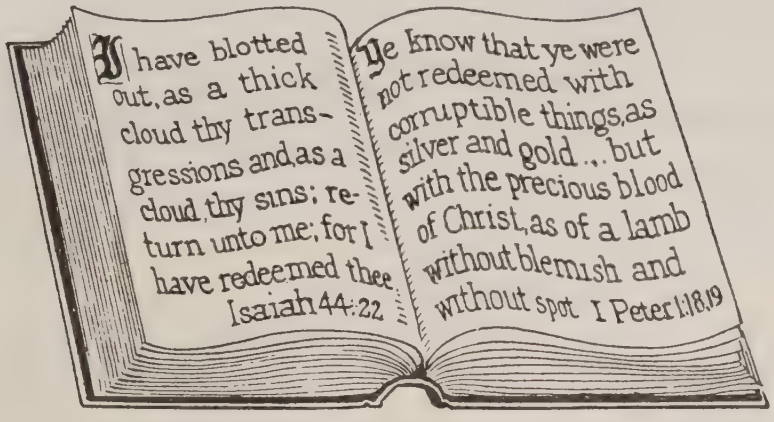
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Home from the wanderer's way,
Home with the tide,
Wide as the gates of the day
Love's arms are wide.

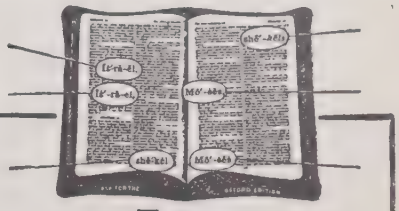
—Robert MacGowan.

There are some Christians who think they are excused from prayer and meditation in secret, because they are so busy. Their work presses them so in the morning that they cannot possibly get time to pray. Their cares occupy them so all day, that they do not find one quiet moment to go apart with God. In the evening there are so many social, or other engagements—meetings, societies, parties—or they are so tired, that prayer is crowded out. The example of Christ speaks its solemn rebuke to all such trifling.—I. R. Miller.

Will God in very deed let me put my hand in His before I take one step into the rough, cold world, where there is so much to chill the heart and throw a cloud over the face of truth and purity and love? If He will, then I will lift my hand to His, and say, "Father, spurn not Thy poor weak child!"—Joseph Parker.

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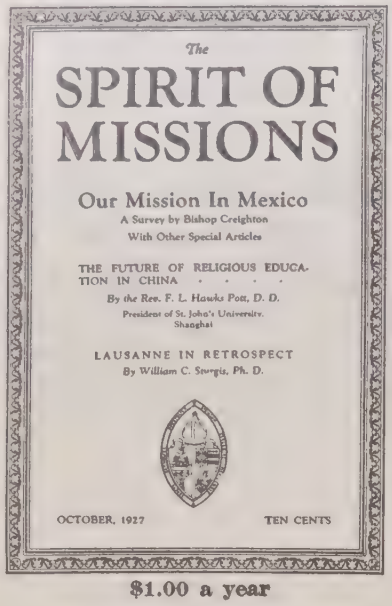


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Thoughts For the Thoughtful

"Thou art the love with which the heart loves Thee."—St. Augustine.

No one can cherish a worthy ideal, and strive and sacrifice for its attainment, without undergoing a certain gracious transformation.

Life estimated by discontent may be a desert; life measured by gratitude may be a garden.—Dr. J. H. Eccleston.

If you are going to do a good thing, do it now; if a mean thing, wait and think it over.

The big things are not "the things that are not seen". "Seek peace and ensue it." "Seek the things that are above." "Seek ye first the Kingdom of God and His righteousness." Such are the goodly pearls.—J. H. Jowett.

These are many people who are only waiting for grand opportunities. But there is an immense difficulty in getting them in the meantime to do the next thing, the nearest thing, a very simple thing. If the prophet bade them do some great thing, why, they would do it with trumpets and songs and drums; but to do the little duty, the daily task, the common round, is too much to be expected of genius.—Joseph Parker.

"To be anxious for souls and yet not impatient; to be patient and yet not indifferent; to bear the infirmities of the weak without fostering them; to testify against sin and unfaithfulness and the low standard of love free and full and open; to have the mind of a faithful shepherd, a hopeful physician, tender nurse, a skillful teacher;—this requires the continual renewal of the Lord's grace.

"Holiness is not incompatible with any legitimate calling in life. In fact, you may find men and women everywhere, in the various avocations of life in the enjoyment of full salvation. Preachers, lawyers, physicians, merchants, traveling-men, farmers, mechanics, trainmen, sailors, fishermen and soldiers, have all found Christ a complete Saviour from sin, and have gone on discharging their duties in their various fields of activity and find that God's grace especially qualified them for better work in that field."

Paul's thorn was not pleasant to him. He prayed to be rid of it. But when he found it had come to stay, he made friends with it swiftly. It was no longer how to dismiss, but how to entertain. He stopped groaning, and began glorying. It was clear to him that it was God's will, and that meant new opportunity, new victory, new likeness to Christ. What God means is always too good to be lost, and is worth all it costs to learn. Let us learn as swiftly as we may. Time is short.—Maltbie D. Babcock.

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EDITORIALS

Vol. 92. RICHMOND, VA., NOVEMBER 12, 1927. No. 46.

MOSAIC AUTHORSHIP OF THE BOOK OF DEUTERONOMY

Modern critics tell us that it is one of the "assured results of Scientific Criticism" that nothing existed of the books of Moses up to the time of King Josiah, B. C. 623, except what they call C., that is, the Covenant Code consisting of the Ten Commandments and its accompaniments.

In that year (623 B. C.), during the repairs being made in the temple, Hilkiah, the priest, found "the Book of the law". He immediately had this Book read to Josiah, upon whom it made so profound an impression that he instituted the great reform of his time.

The new critics declare—

1. That the Book so found was Deuteronomy and only Deuteronomy.

2. That the Book was especially written, either at that time or a little before, for express purpose of producing the Josian reform.

3. That the reformation consisted principally and primarily of a centralization of the worship.

4. That because the laws of the Book were unknown to Josiah and his court, it must have been a recent production.

Now even a cursory reading of 2 Kings 22 and 23 should convince anybody that these statements are, to say the least, doubtful. It is not clear from the history that the Book found was Deuteronomy alone. What is as clear as day from the history is that Josiah's work was to break up idolatry, to eliminate the worship of Baal, Ashtoroth and the rest. The great sin of the people sorely needing reform was not so much the lack of a central place of worship as it was the practice of idolatrous worship. It was rather the worship of false gods than the false worship of the true God that needed correction.

Now C., or the Covenant Code, strongly condemns idolatry, the very sin that was rife in Josiah's day (Ex. chapters 20 to 23, and 34:10-26). This C. code condemned to death one who sacrificed to false gods. So that it is plain that Josiah and his people were quite as ignorant and careless of the C. or Covenant Code as they were of D. or Deuteronomy. Therefore, if this ignorance makes D. late it must make C. late also. And thus by this argument of the critics not only D., but also C., must be brought down to 623 B. C. This they dare not do for other reasons of importance to their scheme. But it cannot be permitted to the critics to apply the argument of ignorance or disuse to the one code and not to the other. Either C. must be dated in the seventh century B. C., or else it must be granted that D. may be as old as C., however much it may have been ignored or forgotten.

Besides, we learn from the history (and it should be noted that the history is not denied) that the newly found Book was in the opinion of all an **old Book.** It was "the Book of the Law", an old and authoritative code. It may have been neglected, but it was known by everybody to exist (2 Kings 22:13) and acknowledged to be the Law of God.

It was the discovery of an old and sacred Book of divine authority that made the reformation. Everybody submitted not to exhortations and warning of an anonymous reformer, but to the message of God that came through God's great prophet Moses. They all knew and believed, as did St. John, that "the law was given through Moses". And the Book found in the Temple was recognized as this law.

And yet everybody, according to these modern critics, was deceived. Josiah, Huldah, the priests, the whole nation were deceived. It seems, too, that Christ and His apostles were deceived. The Book found did not have Moses for its author, according to this so-called scientific theory of criticism. It remained for a group of scholars of the nineteenth century, who had no more to go upon than the old documents and the old facts, to discover this error under which God's people had labored for thousands of years! This is so extraordinary that it should not be accepted as true unless it shall be demonstrated in a way to preclude all doubt and uncertainty.

When we make some study of the great Book of Deuteronomy, the wonder of this thing grows.

If this Book had for its prime purpose the centralization of worship in one only Sanctuary, why is so little said about it in the Book? Why is all that is said on this subject immersed in a multitude of regulations, ordinances and rites? For such a reform what need is there of elaborating a great civil and religious institute? Why give with this especial purpose in view, an extensive outline of the law, with large additions and modifications of the same, in such way as to overwhelm almost what is said about the Central Sanctuary so that we must look for it to find it. It is as if in seeking to reform certain crimes touching forgery, for example, we should review the whole history and Constitution of the United States. The thing is in the face of it unfounded. There is indeed less harmony between D. and the Josian reformation than between that reform and C.

There are besides in Deuteronomy a great many matters that do not fit the times of Josiah. These have been repeatedly, and yet in vain pointed out to the critics, ever since the able writings of the great German scholar, Hengstenberg.

Why, for example, does Deuteronomy demand the extermination of the Canaanites and of the Amalikites, when in 623 B. C. these people had disappeared for centuries? Why is no king mentioned when the armies go forth to battle? What the sense in the seventh century before Christ of the warnings against the return to Egypt, and the command not to make a foreigner king? Why is there no mention of the temple, only of the tent of meeting? It is remarkable, too, that when the two kingdoms had been set up, when the Northern Kingdom had gone into captivity and when Assyria was the great menace, nothing of these things appear in the great Mosaic discourses. Think of a prophet like Jeremiah, who lived in Josiah's time, uttering any warning or prophecy with no hint of these grave matters.

On the question of the author of the Book, however, the whole theory collapses. Deuteronomy is confessedly one of the most eloquent and intensely earnest books of the Bible. No priest certainly could have written such a book: for there is nothing priestly about this lofty and deeply spiritual prophecy. How could a man of such splendid genius and such burning moral earnestness dream of reforming the nation in the strange, indirect way indicated?

He is supposed to write this grand prophecy, a book worthy of Moses, to put the name of Moses to it, to hide it or get it hidden in the temple, and then to trust to chance to bring it to light! Some critics think that this was done fifty or sixty years before the discovery of the Book. Was ever anything so extraordinary, I would say incredible, were it not that so many scholars think it credible?

But I do solemnly protest in the name of truth and reason, against the theory that calls such imaginary vagaries historical criticism.

What, moreover, shall be said of the undoubted references to Deuteronomy before the times of Josiah? Such references have been often noted and are not possible of denial. Hezekiah, the great-grandfather of Josiah, instituted a notable reform of which we read in 2 Kings 18. There is no doubt that Deuteronomy was known to him. Amaziah still earlier is said not to have put to death the sons of his father's murderers, in obedience to the law of Moses. A command found only in Deuteronomy (chapter 2 Kings 14:6 and Deut. 24:16). Joshua, by command of Moses, erected an altar on Mt. Ebal, a command of Moses recorded only in Deuteronomy. Cf. (Josh. 8:30 fol. and Deut. 27:2 fol.) There should be noted, too, the reference to Deuteronomy in Josh. 13. The episode of Micah and the Levite, cf. Judges 17:12, etc., is inexplicable if, as the critics say, there were no Levites at that time.

Now, what explanation is given to these and other like facts in the documents? One is almost ashamed to write what these exalted historical critics pretend. These references to Deuteronomy are the work, we are told, of a redacter, an unknown person who may be called Dr. He is supposed to have put Deuteronomy into shape out of a mass of legendary Mosaic traditions, and inserted into the history at the right places these references. In other words, the history was touched up a bit, so as to make Deuteronomy appear older than the history, while in fact it was much later! Such the composition of a Book that is confessed to be an important part of God's inspired revelation to Israel and to us.

It may well be asked, How do we know that even 2 Kings 22, 23, assumed to be real history, may not be the work of this clever redacter? How are we sure that anything is fact in a history into which unscrupulous, though devout and pious, redacters wrote or left out what they pleased? and what sort of science of criticism is this that arrogates to itself the right to make historical what it approves and to hand over to deft "redacters" whatever it does not like? It does not require a deep knowledge of Hebrew or a super-scientific mind to perceive that such criticism can be used to make hash out of any history. Not only Washington's hatchet and cherry-tree, but even Valley Forge and Yorktown might thus get "redacted" out of the record.

The view that Deuteronomy is the repetition of the law, given in the great discourses of Moses on the plains of Moab, wherein the law is set forth in concise and popular form with the additions and modifications needed for the changed life of the nation, has its difficulties and its problems; but this modern criticism lands us in impossibilities. The Book may need much study to understand and resolve its historical and legal questions; but this does not warrant a denial of its genuineness. If a man has heart disease. doctors do not cut out his heart to cure him.

One other circumstance, a very painful one, must be frankly noted. These modern critics, men of Christian position and distinction, would have us believe that a Book openly acknowledged to be a literary forgery can be a revelation of the holy God. For Deuteronomy is not simply a harmless literary personification of a great Man; it is a plain, persistent, determined assumption of his person and place. The critics say the Book is "pseudipigraphic"; it is a "falsarius", etc. But the clear issue is not thus evaded. Dr. Neville has shown that no work of classic antiquity under like conditions could escape the charge of forgery. To compose a book of laws, claiming to be laws divinely imposed and to give them authority and validity by putting them in the mouth of Moses, the man of God, certainly must be stamped as a forgery that is both flagrant and profane.

We shall scarcely be persuaded that in the great days of Jeremiah, in the times of Amos, Hosea and Nahum, such impostures for moral ends were judged to be moral and eminently pious. Nor can we be easily convinced that such a carefully and cunningly prepared piece of religious deception is in full keeping with the lofty moral tone of Deuteronomy. And still less does the painful explanation of Dr. Driver satisfy us. He contends that these great discourses of Moses are in the same class with the speeches found in Thucydides or Zenophon, that they are reports of what Moses might have said. The comparison does not hold. Speeches of the kind referred to did not pretend to accuracy—they do not need to be exact—for nothing of real import depends upon their exactness. But codes of civil and religious laws are in a different class: without compelling authority, they are futile. And so their source and authorship are of the last importance. Deuteronomy claims to be a great civil and moral institute given of God through Moses. The name and character of Moses guaranteed the divine source of these great discourses. Now, if this Mosaic guarantee be a mere figment, falsely assumed to gain acceptance and obedience, then unquestionably Josiah and his people were imposed upon by a fraud of an exceptional kind.

Suppose a set of brilliant men (like the fabled "redacters") anxious, let us say, to establish episcopacy over against papacy, were to compose for this purpose a gospel of St. Peter; suppose they should get this Book hid in some old Eastern monastery and then should succeed in having it, as by accident, found, and suppose further that this Book should be so well done as to deceive the scholarship of the Christian world and be accepted everywhere as a genuine work of the inspired apostle. Now, if, after a generation or two, it should be found out that it was no work of St. Peter's at all, would there be any force in the plea that its inspiration was not affected—as it was Petrine—and contained what St. Peter without doubt believed and taught?

The case of the forged decreetals of Isidore, for a generation or two held to be genuine and profoundly influencing the whole polity of the Church from the effects of which indeed the Church has never quite recovered, is an instance in history of a work whose authority depended upon its authors, and which by consequence lost that authority when found to be an imposture.

I submit then that the modern criticism of Deuteronomy should be rejected for the following reasons:

1. Because it largely depends upon the assumption, unsustained by history, that a law cannot be ignored or unknown unless it is recent.

2. Because it makes use of this very assumption in an arbitrary fashion, applying it or refusing to apply it, as the exigencies of the theory demand.

3. Because it depends upon a supposed harmony as of cause and effect, between Deuteronomy and the reform under Josiah, though the history reveals no such harmony.

4. Because it plays fast and loose with historical documents, deciding at will what parts must be taken as actual fact and what should be put down as glosses and "redactions".

5. Because it ignores the plain fact that Deuteronomy contains many incidents, teachings and references that cannot be put in time of Josiah.

6. Because it requires an imaginary author for this great Book, under conditions that are neither credible nor ethical.

7. Because it involves the nullification in much of the wonderful history of God's chosen people, that for more than two thousand years has been accepted as authentic by men of all creeds.

8. And lastly because, and I would speak kindly and yet frankly, this whole theory must with justice be branded as profane, offending as it does, by its low notions of

Revelation, against the very holiness of God. And in proof of this we need only to cite Wellhausen, who is perhaps the chief authority for the whole scheme. He mockingly declares that while the Germans traced the imposture back to the Jewish reformers, the Scotch made God Himself a party to the fraud!

It is truly one of the strange anomalies of our strangely anomalous age, that a theory with such an origin, of such flimsy foundation, and with such grave consequences should be accepted out of hand by so many Christian men.

James W. Morris.

LAUGHTER

Caught clearly in a foolish lie, which might have done harm if undetected, the man confessed, shamefaced—

"The worst trouble with me, all my life, has been that the first thing I think about is to get a laugh out of somebody, anyhow."

Which explained why he was a drifter from one small job to another, tolerated everywhere, trusted and respected nowhere.

He was of a distinct type of humanity which occasionally amuses, frequently annoys, most of us and of which there are several varieties. Almost every little school has its boy or girl, or one of each sex, whose real purpose in life is to make somebody laugh, with or at them. Each village and rural neighborhood has its recognized and quoted fun-maker. Every company of soldiers and ship's crew has its chronic joker. Fortunately, most of these, as they meet the hard knocks and facts, learn to subdue and restrain their inclinations and realize that to provoke cachinnations is not the most important and admirable of ambitions. Unfortunately, there are those who never recover from what may be classified as a mental disease, who go from childhood to gray hairs persistent, incurable, importunate, habitual jesters. Yet, more unfortunately, the higher we go in the social scale the more of this kind we find. The associates of people who think and speak in roughly direct terms tires presently of his or her own crude, homespun comedy or finds it unrewarded by even a simulated grin. It is in what we call polite society, where we must pay little penalties of hypocrisies, that the diligent angler for laughs infests most grievously, becomes an abiding affliction, always dangerous, sometimes acutely harmful.

By merciful help of the Almighty and our own brave, faithful, patient striving, we may make of our sorest disasters our sweetest and brightest blessings, transform our heaviest burdens to spiritual wings on which to rise to realms of beautiful hope and consecration. At instigation of the evil forces within us and by our own neglect of self-watchfulness and our yielding to folly, we may pervert our best natural gifts to blights and basest uses. Few possessions are more useful or desirable than a keen sense of humor. We have the right to enjoy it as we do other luxuries and pleasures granted us to brighten our own lives, lighten and gladden any circles in which we move.

Most of us are fortunate enough to know some whose mirth is kindly as spontaneous, clean, sweet, wholesome, with no poison of venom or ribaldry, who can, and do, make sunny atmosphere wherever they go. These are valuable as delightful. Many an ugly quarrel has been averted by timely jest, many a painful situation relieved by a good humored laugh, many a swollen fallacy and pretentious fraud punctured by witty, incisive epigram. Sane and healthy people crave laughter naturally and properly as they do food. We may respect sincerely the comedians on the stage, the humorous writers and picture-makers in the newspapers and books, the clowns in the circus, as persons trying to earn honest livings by giving us pleasure, even if, now and then, they verge on coarseness or fall to dullness. They cater to diversified publics and by their dependence are kept within safe limits. It is the professional joker, jester, humorist, in private life who, urged on by eagerness to provoke the laugh, is prone to defy proprieties and decencies.

Few things are more dangerous than reputation for social brilliancy. The temptation to live, think and talk down to it is strong. Probably many a promising career has been stunted or ruined by one keen, smart, widely quoted flash and subsequent laborious contriving to devise others as good and popular. When we find love of fun and desire to make fun becoming an obsession, directing all our consideration and estimation of things and persons, we are in peril. It is time for us to take strong and serious grip on ourselves and to beg very earnestly to be delivered from this evil. Otherwise, we easily may become nuisances and then, by infliction on the ignorant, defenseless or unfortunate of wounds which will not heal, venting malicious gibe and cruel, cynical criticisms, desecrating sacred subjects, offending the Deity, become disturbing and injurious nuisances, severing our friendships, incurring hates and contempt for a conventional smile or pretense of a giggle.

As we go on in life nothing is sweeter or dearer than echoes of laughs coming faintly across the years and from the graves—gleeful laughs of children, the tinkling music of the laughter of happy, gracious women, the roaring joviality of good fellows and good friends of the long ago—all unsullied by filth, unmarred by malice. Each of us may hope that our laughter, our jokes and wit and stories, however they may be, will be echoed sometimes in hearts living after our hearts have ceased from answering to mirth or mourning. It is for each of us to use vigilant care that those echoes shall be unclogged by suggestion of labored effort, carry with them no stain, be associated with no sting.

ALFRED B. WILLIAMS.

"THE ILLIMITABLE WORD."

"God's Word is the universal beacon. It lights the way of all humanity.

"The appeal of the Word of God is of no single age or race; all other religions are for a special time, place or people, but Christianity is for all men, always and everywhere.

"Wherever the Gospel has gone it has found an echo in the hearts of men. It conquered Rome in the first century; it is conquering heathenism today. It preserved the Middle Ages from dry rot; it is preserving us today from pride of purse and progress. Christ is better for the Turk than Mohammed, for the Hindu than Buddha, for the Persian than Zoroaster, for the African Negro than his fetishes and witchdoctors.

"And if its appeal is not limited by age or race, neither is it limited by class, station or stage of culture. It converted the Emperor Constantine and the tinker Bunyan; it saved St. Paul the scholar, and Onesimus the runaway slave; it gripped Peter, the fisherman, and Apollos, the cultured Greek; it claimed a Lord Shaftesbury, a descendant of England's bluest blood, and Martin Luther, the son of a charcoal burner.

"So stands the Eternal Word as a beacon light in a stormy sea. Against it the waves of human force and cunning have beaten for centuries. Around it the winds of unbelief, ridicule and a wisdom overwise, have impotently howled. Human follies and passions has sought to veil its light. But still it stands, that ancient beacon, flashing out into the darkness its word of life."—The Rev. H. D. C. Maclachlan, D. D.

THE SURRENDERED LIFE---IN CHRIST

The Reverend Frank Cox

Acts 1:8.

MORE than a year ago a group of clergymen in the Church felt the great need of a publication devoted to Evangelism, Personal Work and the Office and Work of the Holy Spirit to give power for service and strength to overcome in the Christian life. The Evangelical Churchman, a monthly publication, was the result of this decision. This paper was widely used for the purpose intended. The Southern Churchman has offered its columns to supply this need in the Church and has taken over the subscription list of the Evangelical Churchman. We in turn are permitted to present these truths each week through the medium of this column. The leader would welcome suggestions or questions along this line.

We open with a selection from a searching address on the Spirit-filled Life by Rev. W. Graham Scroggie, D. D. The address was delivered at Keswick Convention.

"The Master's last promise, ere He ascended to heaven, was of power for witness, and this power was to be ours by the coming of the Holy Spirit. Apart from Him there can be no true service without. He is Christ in the heart and life and our dependence on Him for holiness and for ministry is complete.

"And now the question is: Is the Spirit in control of your life? Are you letting Him make you more like Christ every day? Are you at His disposal to go where He would send you, and to do what He commands you? Is yours a Spirit-filled life?

"The worth of our service for Christ can never go beyond our personal experience of Him. There cannot be service-power where there is not soul-victory, and victory is only by the Spirit.

"Countless Christians are daily fighting a losing battle. Without the energy of the Spirit they are constantly at grips with impossible odds, and from the conflict they emerge scarred, broken and almost despairing. Occasionally there is a victory, but the common experience is one of defeat. Is that true of any of you? I am here to say that no man or woman need suffer defeat. We can have victory all along the way and against the greatest odds, until we see our Master face to face. There is no need for any of us to be overcome, for we are called to be overcomers.

"There is victory through the Risen Christ and that victory will be yours when He is enthroned in your life as Lord and His rule administered by the Holy Spirit.

"Are we, who minister in holy things, satisfied with our service and its results? Must we not own to a large measure of failure? Yet why?

"There is as ripe scholarship today as there has ever been and as good preaching, but there are not the old-time results, because so many preachers and teachers are without power. What we all need is power. How dare we go into the ministry at home or abroad without power? And this applies not only to preaching, but to all forms of Christian service, to work in the kitchen and at the desk, as well as in the class and on the platform. To do our work as it should be done, we need power, the power of the Holy Spirit.

"You can face this matter here and now, and before you go farther you may pass the greatest crisis in your life, the crisis, not of accepting Jesus as your Saviour, which you may have done, but of letting the Holy Spirit enthrone Him as absolute Lord and Master of your life so that never again will you question His authority or willingly disobey His commands. That control is your supreme need, as it is mine, and the need may be supplied.

"I know that there is a first filling of the Holy Spirit which constitutes a crisis in the life of a man or a woman, and life after that experience can never be the same again. It came to me more than twenty-five years ago. Though I look back with deep regret over much failure during these years, yet I know that in a little room in our home God filled me with His Holy Spirit, and made Christ Master for the first time in my life. Life has never been the same since."

O, that we might have many in the Church, both clergy and laity, who would so dedicate themselves to God that He could fill them with that same Spirit, and give them each an experience of His power as we find recorded above.

WHY THE CHURCH TEACHES A DEFINITE CREED

By Bishop Johnson

From The Witness.

IF religion is a fundamental reality in human life, and I believe that it is, then I am very sure it is something that God reveals to man in His way and not something that man imposes upon God in his way. By this I mean that just as the facts in nature were created by God and discovered by man, so I believe the great spiritual truths which lie at the basis of true moral action are revealed by God through divinely ordained instruments. I do not question the ability of men to create a religion if they want to; I am merely intrigued by its futility and am no more impressed with the effectiveness of such religious inventions that I would be impressed by the manufacture of wooden nutmegs as an addition to the botanical assets of the world.

I am sometimes ashamed of the religious world when it endeavors to instruct scientists about the well-established facts which they have laboriously worked out, but in the same breath I am irritated by the arrogant assumptions of little pedagogues, who, having no religious experience themselves, deride the honest convictions of men who are intellectually their superiors.

All human actions which lie beyond the realm of life's necessities are founded upon a basic assumption which cannot be demonstrated in a syllogism, but is justified in an experience. A young man may well ask, Why should I be a scientist and bother my head about the logical sequence of events? I would rather eat, drink and be merry. Such an ignoramus may be anything he pleases except criticize a scientist, for he knows nothing of that about which he presumes to judge. But it is equally true that if a man rejects religion and refuses to pursue its experiences that whatever he may do, he is making a fool of himself when he assumes to judge the religious experiences of men wiser and better than himself. Of course, like Sinclair Lewis, he may attempt to demonstrate the folly of religion by scoriating hypocrites, but that is on a par with abusing naturalists because there are nature fakirs in the world.

It is true that the scientist, the artist and the saint begin with an assumption, but each in his turn ends in a personal experience by which he justifies himself in his pursuit. An atheist is one who believes that the universe is a spiritual vacuum. That is his own affair, but on what grounds does he endeavor to impose his vacuum on me? I cannot see anything in a vacuum to make such a noise about. The concerted effort of atheists to establish societies for a promulgation of a spiritual vacuum is just like the efforts of fundamentalists to legislate science out of the world. After all, they are the same kind of folks who become bigots in thrusting their negations on other people.

If I believe there is a wonderful thing in a certain building I have a reason for asking my fellow men to come in and see it; but if I am certain there is nothing there it would seem foolish to make much fuss about it.

Now the Church has a definite Creed because it believes in certain facts which lie at the foundation of spiritual life. I emphasize the word "facts" because our religion, like science and business, is based on facts. You may deny the existence of these facts and reject the creed of Christendom, but you may not substitute theories for these facts and have the same religion which the apostles received from Christ.

It is a curious phenomenon in an age that is insistent upon facts as the basis of scientific knowledge that men should regard a minimum of religious conviction as the proof of a maximum of intelligence.

What is the Apostles' Creed?

It is the assertion of certain facts of an historic character having an intimate relation to our lives. The testimony as to those facts may seem to you inadequate, but if they do it is folly to replace those facts by theories. The result is to change the whole character of religious life. If I believe that Christ was born of the Virgin Mary my faith rests upon a fact. If I explain away the fact there is no method of turning back the hands of the clock and substituting something else.

If I believe that Christ rose from the dead in the same body as that which was crucified, I accept the evidence as to the fact. When I substitute some theory, then I have qualified the validity of the evidence. I have nothing but a theory to substitute for it. The substitute is a different kind of a thing, and so the spiritual result is different. My point is that Christianity comes to us as the life of Christ. When we substitute man's theories for these facts we have a different kind of a thing. In the one case God may have revealed something to us; in the other we are imposing our opinions upon God.

I am intensely interested in the one possibility and have become very much bored by the other. I am very well aware of the objections urged against the acceptance of the Virgin Birth and the Resurrection of the Body. I am told that they are miracles contrary to the experience of the race. But then I am an evolutionist, and as such I am unable to see how the successive evolutionary developments could possibly have ever occurred if the principle is sound that nothing can happen in God's world except that which is a matter of previous experience. I cannot see how the grass could have appeared unless it had a virgin birth; or how the monkey could have become a man unless something happened which was beyond the experience of the whole Simian family. A universe in which nothing could occur but that which had previously been observed would be a static universe without progress or evolution. The fact that I am an evolutionist makes me expect the supernatural as the only method by which men can be evoluted into something better than he is.

In fact, a religion without the supernatural has always been about the deadest thing in the world just because it has refused to acknowledge the principles of evolution and seems to take for granted that man is the last word of God's creative genius. I have enough faith in God to believe that man is not nearly important enough to explain the universe and that the final purpose of creation is neither a mausoleum or an ash-pit, but a new heaven and a new earth, peopled by new creatures.

If this latter assumption be the more reasonable of the two, then I look for a virgin birth and confidently expect that this body which we now inhabit is the basis of our risen body.

It is an assumption I will grant, but so is the opposite view. I maintain merely that as an evolutionist my assumption is the more credible.

The Church has a creed—

First, because we believe that God revealed Himself to human nature, in Christ, as love.

Second, because we believe that the supernatural is merely that unseen world beyond man's observation which Christ has revealed unto us.

Third, because that revelation took the form of a life which was supernatural to us, therefore Christ imparted the elements of the faith to the apostles and they faithfully passed it on to us.

Fourth, because this revelation embodied in the creed and conserved by the Church has been the most potent spiritual factor in human life.

Truly it does not always develop saints any more than universities always produce scholars; but it has produced enough saints in proportion to the whole company of saints who have dwelt upon earth to give it the same potency in religion that universities maintain in education.

If the Christian creed, believed and lived, produces some saints it has demonstrated its power.

THE HOLY SPIRIT AND THE MODERN MIND

By Kenneth Mackenzie

A QUALIFIED authority describes Modernism as "a method of thought; not a school of belief; it is an intellectual attitude towards revealed religion". So also Dean Inge: "The Modernists ridicule the notion that God is a personage in history; they assume that for the historian He cannot be found anywhere; they proceed to rule out all alleged instances of divine intervention in history."

We have previously contended that Christian faith cannot be weighed in the scales of rationalism; that science under the name of the New Knowledge has no reagent in its laboratory by which it can be tested. Its frigid and unsympathetic **venue** towards faith, which is essentially fervid and ebbullent, disbars it from exercising any potential influence in the spiritual life of man. That was a clear note sounded by the late Dr. Steinmetz: "Where science ends, faith begins." He would deem the boundary which separates the two as impassible. Cold facts, which the modern mind exacts, shall be adduced to prove hostile to faith, may not in the final analysis be found to have any authority in the realm of belief.

This is not to ratify the statement of a Roman Catholic scientist: "When I am in my laboratory, I am not a believer in the faith of the Church; when I am at mass, I am not scientific in my mental processes." There must be some reconciliation between that which a man thinks to be true scientifically and that which he associates with his spiritual life. But he must be sure it is true. For much that is certified thus to be, is but the vaporings of a passing idea, which the next generation may consign to the scrap heap. The "assured results" of the past are the laughing stock of the present age among so-called scientists themselves.

Then rather, the immensity of the universe, the laws which govern the cosmos, the manifestations of order and beauty which display the divine touch, challenge the true believer to see God in everything. Rather than weaken his faith, these things and their corollaries hearten him to deeper reverence and devotion.

The relation of the Holy Spirit to this realm of thought charges us to deep thought and prayerful questioning. Do any of the advanced views of the modern world presumptuously invade the realm in which He is the sole mentor? Are we to allow that His imputed limitations are a betrayal of His incapacity to "guide into all truth" (John 16:13)? Shall we listen to the argument that He must of necessity move into fresh fields of discovery and adapt Himself to modern predilections? This is virtually being proposed. A condescending **noblesse oblige** on their part would demand of Him that He shall espouse and vivify what modern thinkers have determined to be the last court of appeal.

There can be no question to the true believer that demonstrably experimental testimony has shown the Holy Spirit to be very Lord of the spiritual world (2 Cor. 3:18; 1 Cor. 2:10-16), of which the modern mind is densely ignorant. If that be conceded we are forced to admit the presence and operation of another mind insinuatingly moving the thoughts of men into courses of speculation which must be antagonistic to the world in which the Holy Spirit exercises benign inspiration and unction. Our Lord implies this, if we are to accept the record of St. John. "The Prince of this world cometh and hath nothing in me" (Jno. 14:30); and so also St. Luke 22:53), "This is your hour and the power of darkness". In our Lord's survey of the result of this administration of perversion, He undoubtedly admits the reasoning faculties of His murderers, "Father, forgive them, for they **know not** what they do" (Luke 23:34). So as well St. Paul perceived that mental processes lay at the bottom of their delusion, "We speak **wisdom** among them that are perfect (whole-hearted); yet not the wisdom of this world, nor of the princes of this world that come to nought; but we speak the **wisdom** of God in a mystery, the hidden **wisdom,** which God ordained before the world to our glory; which none of the princes of this world **know**; for had they **known** it, they would not have crucified the Lord of glory" (1 Cor. 2:7, 8). Again, "Their **minds** were blinded" (2 Cor. 3:14). If our Lord saw a relationship between the acts men commit and the minds which control them, He also saw that no man really thinks things about Himself without the imposition of a superior mind which seeks to dominate him (Jno. 8:42-44). And the apostle has set this in the unmistakable pronunciamento: "The god of this world hath blinded the **minds** of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:4).

Our contention then is that whether they like or not, men are not permitted full license to think as they will. In the realm of spiritual thinking, they unconsciously follow a leading, the source of which is unrecognized. The Christian believer stands in no place of uncertainty. He welcomes the Holy Spirit into his life, that he may think the things that please him. He knows that if the Spirit has a mind (Rom. 8:27), and he accepts the truth as stated, a response to that mind must be essentially consistent with his Christian calling. This is the predominating impulse that gives victory to the dedicated Christian, "Casting down imaginations and every high thing that which exalteth itself against the **knowledge** of God; and bringing into captivity every **thought** to the obedience of Christ" (2 Cor. 10:5). He knew that the secret of our Lord's own earth life was an immediate behest to the mind of the Spirit which possessed Him, "The Son can of himself do nothing" (Jno. 5:19). And our Lord places the believer in the same position, "Without me, ye can do nothing" (Jno. 15:5).

Then, we observe that when men give rein to self-generated ideals, though they may render fealty to an alien Mind and not know it, the trend is towards intolerance and extravagance. Behaviorism, the latest symptom of the disease, ends by excluding not only the spiritual faculties, but even thought, from personal experience; reducing life to the plane of a "system of physical stimuli and automatic responses to such stimuli on the part of the human organism". The ultimate of this tendency is expressed by an internationally known preacher, who perhaps unconsciously confirms Behaviorism in the startling statement, "I no longer believe in the polygamy of the Old Testament nor in the chastity of the New. I say without shame, that in our opinion about sex, we are turning from the Christian to the pagan attitude." This is not a sporadic outburst of unrestrained hallucination. It is concommittant with the

growing revolt of the young men and women in our college. The battering ram of carnal desire is forcing itself against the ethical ideals which have been reverently treasured for the centuries past; and the motive would reduce society to a free-love colony. If this riotous rebellion against the sacred traditions of the past shall obtain, we shall find that modern thinking will cease to function as a channel of lofty and inspirational ideality; but will sink to the level of an unrestrained carnality which has no regard for the purity of woman or the sanctity of the marriage bond. Sadly does history record that men and women conspicuous for mental alertness and depth of mind have licentiously descended to the level of the common herd from whom they would separate themselves by their intellectual aristocracy.

Well does Henry M. Alden define the situation: "Men think themselves free when they frame their lives according to a system of their own construction. This is indeed their prison house. He only is free who submits to the mastery of the divine life." This is why the Holy Spirit is here. This is what the Holy Spirit is here to do. If He may be accorded full authority in the life of the believer in the Crucified and Risen Lord Jesus, He will impart the wisdom that is from above (Jas. 3:17), protecting us from vague and speculative suggestions which like an **ignis fatuus** lead into the bog not only of mental confusion, but possible moral degradation. The admonition of St. John is not out of date by any means, "Try the spirits, whether they be of God; for many false teachers have gone out into the world" (1 Jno. 4:1).

We warm our hearts with the assurance that "where the Spirit of the Lord is, there is liberty"; but we know that liberty to be safely guarded from any self-generated desires, self-dominated intentions. And behind this kindly security guaranteed by the presence and guidance of the Holy Spirit, we discern the dark outlines of another spirit portrayed by the Word of God; and accept the exhortation of the apostle in the consideration of the ramifications of error that are parading before us, the pervading influence and operation of the Master mind, "Lest Satan should get an advantage of us; for we are not ignorant of his devices; for even Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers be transformed as the ministers of righteousness" (2 Cor. 2:11; 11:14, 15).

THE MISSING ONES

ONE summer evening, for a part of our family worship, I read the fourth chapter of 1 Thess. Before retiring to rest I seated myself on my easy-chair, and mused on the last few verses of the chapter, and as I mused, I fell into a deep sleep and had a most wonderful dream. My mind seemed to be clear and distinct, and my intellectual faculties stronger and brighter than in my wakeful condition.

I thought I had awakened in the morning, and was somewhat surprised to find that my wife was not beside me as usual. Supposing, however, that her absence was but temporary, I waited, expecting her speedy return to our chamber; but after the lapse of what I considered a reasonable time, as she did not make her appearance, I arose and dressed.

My wife's apparel was where she had placed it on retiring, and I felt confident she was somewhere about the house. So I went to my daughter Julia's room, thinking she might know the whereabouts of her mother; but after knocking several times without response, I entered and found that she also was missing.

"Strange, Passing Strange!"

said I to myself; "where can they both be?" Then I went to the room of our son Frank, and found him up and already dressed, which was something quite unusual for him at an hour so early. He said he had passed a very restless night, and that he might better get up. I told him of the absence of his mother and sister from their rooms, and requested him to look around to see if he could not find them. In the meantime I hurriedly completed my toilet, and soon Frank returned and said the missing ones were nowhere to be found, and that every door leading outward was securely locked, as on the preceding evening. We were at our wits' end, and what to make of this strange occurrence we did not know. On again visiting Julia's room we found on a stand her well-marked open Bible. One prominent verse attracted my attention: it read, "Be ye also ready, for **in such an hour as ye thing not**

The Son of Man Cometh".

This passage, my wife had always declared, referred to the coming of Christ for His saints, the redeemed Church, according to 1 Thess 4:14-17, while I insisted that it meant only the preparation for death. But I am digressing. Frank and I concluded that, without waiting for breakfast, we should each take a different route, and visit some of our most intimate friends, in quest of our dear ones.

I first called on my wife's sister, Mrs. E., who, with her husband, were good, respectable people, members of a Christian Church, though rather worldly minded. After I had rung the bell several times, and waited somewhat impatiently, she appeared and apologized for her dilatoriness by saying that she was "in a peck of trouble", and had to prepare breakfast herself, for the colored servant, whom she had always considered to be a real good Christian, had played her a mean trick. "She had gone off somewhere, without even putting the kettle on the range, or saying a word to any of us."

"But what puzzled us to know is, how she got out of the house, for the doors are all locked and the keys inside, just as we left them last evening on our return from Mrs. B.'s progressive euchre party."

"Indeed," said I, "it is exceedingly strange," and then I explained to her the object of my morning visit. When she heard of

The Mysterious Absence

of my wife and Julia, she became so very nervous that I was glad to change the subject by saying that, as I had not yet breakfasted, I would join them in the morning repast. When her husband heard my story he treated it with a good deal of levity, and declared that my wife was only playing me a practical joke, to induce me to rise earlier in the morning. He was sure the missing ones had secreted themselves somewhere about the house, and when I returned home I would find them all right.

As we seated ourselves at the table, Mrs. E. said we would have to take coffee without milk, as her milkman, who had heretofore been very reliable, had failed to make his appearance.

Presently the door bell rang, and Frank entered in a state of great excitement, saying he had been all over inquiring for his mother, and in almost every house he found trouble similar to our own. Almost every family was anxiously

Searching for Missing Ones.

He had just come from our home where he found the servant girl alone, but much agitated in consequence of the numerous calls she had had to answer about missing friends. He also stated that the streets were thronged with excited people hurrying to and fro, many of them weeping bitterly. At the announcement Mr. E. showed evident signs of alarm, and related a conversation he had held yesterday with a friend, whose religious ideas he looked upon as quite heretical.

His friend insisted that a vast majority of Church members, in these days were but nominal Christians, "lovers of pleasure more than lovers of God", and that the love of the masses for religious things had reached a very low ebb. "My friend also assured me," said Mr. E., "that the Scriptures clearly taught that, when the elect number of Christ's Church would be completed, Christ would come unexpectedly as a thief in the night, and call His saints, both dead and alive, to meet Him in the air." The transformation would be affected in the twinkling of an eye, and although the call would be made with a shout and the sound of a trumpet, yet none would hear it but those for whom it was intended. Then would be realized the import of Christ's words, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" (Matt. 24:40-41). I fear that time has now come and, sad to say, we are among the left ones.

Now as the morning was far advanced, it was suggested that we go down to our business places. Frank had already gone to his office, and I, with a heavy heart, wended my way along the avenue among an unusual throng of men and women, whose faces betokened

Intense Sorrow.

In the business parts of the city I observed that many stores were closed, and those that were open did not appear to be doing any business. Every saloon that I passed was open, as usual, with groups of men inside, apparently

engaged in serious discussion. I passed by the City Hall; there was no perceptible diminution of the usual crowd of political "hangers on" around the building.

When I reached my own store, I found that my bookkeeper and the faithful old porter, who had served me so many years, had not yet put in an appearance. My other two clerks were on hand, doing nothing, nor did I feel like asking them to do anything.

Yesterday I agreed to sell a worthy mechanic a small piece of land which I owned in the outskirts of the city and had an appointment to meet him at a lawyer's office to sign the contract, but he failed to come, and I presumed he also joined the absent ones. I then went to the Chamber of Commerce, and found the largest gathering of merchants that I had seen there in many months. Instead of the lively, noisy bustle of buying and selling, and of clerks and messenger boys running to and fro, there was a solemn gloom pervading the whole assembly. By unanimous consent, and in consequence of the great calamity that has overtaken the community, it was voted that "three days grace be allowed on all contracts falling due on this day". I will not attempt to set forth any of the reasons and speculations that were advanced as to the cause of our present troubles, but all agreed that the visitation was a supernatural one, and that in some way we who were left on earth were blamable for it.

In the evening nearly every church in the city was open, with overflowing congregations.

Everybody was anxious to know the cause and

Meaning of the "Great Visitation",

and to learn how lost hopes might be regained.

Many of the pastors had gone with the missing ones, but some were present in their churches. All order of service was dispensed with, and noisy confusion prevailed; crimination and recrimination were bandied to and fro, between the pastors and the people, the latter asserting that, if the pastors had done their duty, and taught their flocks the plain truths of the Bible, instead of lulling them to sleep with philosophical and moral essays, they would not now be in their present sad condition. In my own church the pastor was present, with scores of persons whom I had but rarely seen at meetings.

The pastor was speaking when I entered the room, and was entreating the audience to endeavor to allay their feelings, while he would attempt to speak to them for a few minutes.

Quiet being somewhat restored, he said: "This pastor's heart is bleeding at every pore in sympathy with his sorely-afflicted people. The anguish which I experience at being, in a measure, the cause of our present unhappy condition, is indescribable. None of you can realize the

Keen Disappointment

I endure at this result of my labors. I am accused of having preached too much about the affairs of this life, and too little about the heavenly state and the things to come; and of having kept you in ignorance of the imminency of the awful visitation which has manifested itself among us this day. In reply to all these accusations, I can only say that I taught you the same theology that was taught to me in the Seminary, and which I, in common with the great majority of our ministerial brethren, firmly believed to be the teaching of God's Word.

"But now I have to confess that I was sadly mistaken, for, after what has occurred, I cannot help believing that **God's Word means just what it says.** My pastoral labors, during all the time I have been with you, have been excessive and in consequence, I have not been able to devote to the study of prophecy the time which a subject so deep and intricate demanded.

Here the electric light suddenly went out, and there arose such fearful screams that **I sprang to my feet in terror—and—awoke!**

My wife, who was in an adjoining room, hearing my sudden upspring, hastened in to see what was the matter. Oh, how glad I was to see her, and realize my terrible experience in my easy chair was only a dream. But the more I thought of it afterwards, the more solemn seemed the Scripture truths which it contained, and the more was I impressed with the importance of having our lamps trimmed and burning, ready to go out and meet the Bridegroom.

JOHN WARD.

"Despise not prophesying."—1 Thess. 5:20.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts 1:11.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—Matt. 24:44.

"And what I say unto you I say unto all, Watch."—Mark 13:37.

"Surely I come quickly. Amen. Even so come, Lord Jesus."—Rev. 22:20.

"When the Saviour at His coming
Shall His own in glory bring,
Will **you** be among the number?
Will **you**, too, His praises sing?

"Ere the day of Jesus' coming,
Seek His pardon free to know;
Be the stains of sin as scarlet,
He will wash you white as snow."

Miss Fenton Williamson

To those of us who are at all familiar with the inner workings of the Southern Churchman office the news of the retirement of Miss Fenton Williamson from the editorial staff will come with a distinct and very real sense of loss. After a service of fourteen years she has been compelled to give up through pressure of other duties.

She has appeared in the list of the Editorial Staff under the modest title of "News Editor", but no single title could describe her position. Some one in every newspaper office must be responsible for the general make-up of the paper. There must be news for the news-columns and articles and stories for the various departments. Some one must select the articles that are to go in, and tactfully reject those that are not up to the standard. Some one must bear the burden of finding news somehow or other when correspondents fail to correspond, and search wildly for suitable articles when they are few and there is space to be filled. Some one must assemble the copy and correct the printer's proof and still be able to look pleasant and speak peaceably when the printer failed to note the corrections, or the paper came out with some glaring typographical error, which slipped in after it was too late to be caught and corrected. All this was Miss Williamson's job and more—and how well she has done it the frequently expressed appreciation of the value of the various departments, family, children's, thoughts for the thoughtful, will attest.

Editors may come and go (she served under every one from Dr. Goodwin), but Miss Williamson—well, Miss Fenton was "Miss Fenton", and the editor could go to his home, or go on vacation with the comforting assurance that "Miss Fenton" was on the job and the paper would come out on time, and in good shape.

To its owners and editorial and office force, as to many a lifelong subscriber it is not merely a Church paper—it is an institution; a part of the Church, factor in one's religious experience—and it has thriven and grown strong upon devotion and appreciation. But the Southern Churchman has never had more devoted and loyal and wholehearted service than Miss Williamson has given during her many years of connection with its editorial staff.

Bible Institute of Pennsylvania

There is much talk about the Bible in these days, and yet the ignorance of the Book itself is profound. Often our Seminaries teach a great deal about the Bible, but the students are ignorant of the Book, and consequently many ministers do not know their Bibles.

The growth and development of the Bible Institute in this country forms a bright chapter in the religious life of America and constitutes one of the most convincing forms of apologetics for the truth of the Word of God when it is truly believed and rightly taught. The increasing enrollment of students testifies to the heart-hunger for the Word, and the remarkable spiritual results which the Bible-trained students achieve is an added indication of God's seal of approval.

Among the Institutes the Bible Institute of Pennsylvania stands high. Beginning with two students in 1913, it has steadily grown, sending out missionaries to South America, India and Africa; in all, twenty-nine foreign missionaries and sixteen home missionaries. During training, the students have taught over one hundred Sunday-school classes each Sunday, and through their personal work five hundred persons were led to accept Christ. Twenty-three of the graduates are pastors, and hundreds are trained as effective Christian workers. The outstanding objective of the school is "to know the Lord Jesus Christ and to make Him known". In a letter from the Executive Secretary, he says: "We feel led to pray for additional funds to meet operating expenses and to gradually increase our meagre facilities, such as dormitories and class-rooms, as the Lord may lead. Will you kindly join us in this petition and in any further fellowship the Lord may lay on your heart."

PLAIN BIBLE STUDIES

Prepared by J. T. Bougher.

PLAIN BIBLE STUDIES.

By J. T. Bougher.

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

LESSON NO. 7.
TOPIC—THE JUDGMENTS.

In the treatment of this subject we again see the importance of "Rightly Dividing the Word of Truth", as expressed in a previous lesson, for there is a common but erroneous assumption that there is to be but one general judgment. This is not correct, as we shall see from the Scripture, if we are careful to discern the "Subjects", Time", "Place" and "Results", etc.

Judgment No. 1. Concerning "Believers only—as to SIN". Time, A. D. 30. Place, Calvary.—Jno. 19:16-18.
Result, released from penalty for SIN; redeemed from the curse of the law. No condemnation; no judgment. 1 Peter 2:24; 1 Peter 3:18; 2 Cor. 5:21; Gal. 3:13; Rom. 8:1, 2; Jno. 5:24.

Judgment No. 2. Concerning "Believers walk". Time, while in the flesh. Place, anywhere. As children of God, we are subject to chastisement.—Heb. 12:5-8; 1 Peter 4:17.
Result.—1 Cor. 5:5; 1 Cor. 11:31.
"If we confess our sins, he is just and faithful to forgive."—1 Jno. 1:9, 10.

Judgment No. 3. Concerning "Believer's works". Time, when our Lord calls His Church to meet Him. The day is unknown. Place, in the air; 1 Thess. 4:16, 17. —Matt. 16:27; 1 Cor. 4:5; 2 Cor. 5:10; 2 Tim. 4:8; 1 Cor. 3:11-15; Rev. 22:12.
Result, "Rewards or loss". Much so-called "Christian work" will not count. Saved yet "as by fire". Some may be "ashamed". Many will be rejoicing".—1 Cor. 3:11-15; Rev. 22:12; 1 Cor. 3:15; 1 Jno. 2:28; 1 Thess. 2:19, 20.

Judgment No. 4. Concerning the Nations and the Jews. Time, after the rapture of the Church.—Matt. 25:31, 32.
Place, Jerusalem and vicinity.—Joel 3:1, 2, 12, 14.
The Church being a heavenly body, and the Jews an earthly people as to God's covenants and promises, the judgments of God continue earthly in character, hence the Divine plan calls for Israel's regathering in Palestine to pass under the Divine rod (Ezek. 22:19-22) and to undergo the awful experience referred to as "the time of Jacob's trouble".—Dan. 12:1; Jer. 30:3-7; Zech. 14:1-11. Our Lord associates it with His return, and refers to the event as "the great tribulation which shall envelope the entire world and mark the close of "the times of the Gentiles".—Matt. 24: 21-31 ;Rev., chapters 4 to 18.
RESULT.—See Rev. 20:15.

Judgment No. 5. Concerning the Unsaved or "Wicked Dead". Time, 1000 years after the resurrection of the saved.—Rev. 20:5-7.
Place, before "the great white throne".—Rev. 20:11-15.
RESULT, "Cast into the lake of fire".—Rev. 20:15.

DEAR READER, IN WHICH CLASS ARE YOU, AS WE APPROACH THAT SOLEMN DAY?

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

A THANKSGIVING SUGGESTION.

Mr. Editor:

The Rev. W. F. Bumsted, who is pastor of Grace Church, Bremo Bluff, gave notice he wished his congregation to observe Thanksgiving on the fifth Sunday in October, and bring all that they could of vegetables, fruit (canned and fresh) for Sheltering Arms Hospital, Richmond. It was really a most beautiful sight. He, his good wife and some of the ladies arranged it all so beautifully. He is, and so is his wife, from London, and brought this idea over from the "Mother Church", where it has been observed for many many years. God has blessed our people, and often families gather for a Thanksgiving dinner. , but this idea is far more acceptable to God. If a tear were shed in heaven I feel sure Miss Rebecca Peterkin, who started this noble hospital, shed one on Sunday of deep gratitude. She was one of the loveliest of Richmond's daughters, and her father one of the most Godly of men. I wish it could be started now to continue for years to come. It is a noble charity. I felt that you would put this in your paper and give the idea to other churches. He gave to the crippled children from Columbia Church a large amount of vegetables, and fruit, and I have not heard the amount, but also money. God will surely bless this good man.

MRS. A. H. H.

THE KULING SCHOOL FOR THE CHILDREN OF MISSIONARIES IN CHINA.

Mr. Editor:

The friends of the Kuling School have been so singularly constant in their care of the school that I feel it is due to them that they should know how things stand. I am wondering if you will do me the favor of giving space to this letter?

They already know of the unexpected and heavy expense that has resulted from the upheaval in China and the necessary return of the staff to this country. All this they have generously taken care of.

At present the situation is practically chaotic. One thing is certain: The school must be ready to reopen whenever the missionaries and their children are back in their homes. It is possible, even though it may not be probable, that the school must be ready next autumn. Things are moving so rapidly in China that nobody can guess what will be.

Meantime there are certain continuing expenses: for the care and upkeep of the property, for financial obligations to certain members of the staff who reached this country too late to establish themselves for the current academic year. These things must be provided for. The trustees feel sure that those who have made it possible for Kuling to be so firmly established will be unwilling to allow the school to be put in jeopardy.

Personally, I have no doubt that the faith of the trustees in the friends of the school will be justified.

A. S. Lloyd,
Chairman Board of Trustees of the Kuling School.

APPRECIATION.

Mr. Editor:

I am writing to let you know that I received the first copy of the Southern Churchman last week. It is indeed a wonderful paper and most inspiring and helpful in every way. Words cannot express my deep appreciation to you for having this paper sent to me.

A READER.

Prayer is not always audible. It is more often silent. It is not asking God to do things; it is asking God to give us strength to do things. It is not asking God to remove burdens; it is asking Him to make it possible to bear them.

Truth, if it is to be grasped in its fullness, must be sought for, and that earnestly.—Canon Liddon.

These are the things that make for peace
Both now and after time shall cease.
—Anonymous.

Church Intelligence

Brotherhood of St. Andrew Elects Honorary President.

By action of the National Executive Committee of the Brotherhood of St. Andrew at its recent meeting, the Rt. Rev. John G. Murray, D. D., Presiding Bishop of the Church, was elected Honorary President of the Brotherhood, and on October 31 his acceptance was received.

In his letter of acceptance he said: "I am acting affirmatively because of my very positive conviction that there is a real work for the Brotherhood to accomplish in the Church at the present time. Especially is there a vocation for it in the carry-on work of the Bishops' Crusade and by return to consecrated service along the lines of first principles, with Divine guidance and blessing, the members of the Brotherhood will find immediate and continuing opportuniity for the successful accomplishment of their original purpose. With such mind and in such endeavor I shall esteem it a privilege to cooperate most heartily."

L. C. P.

The Rt. Rev. William Lawrence, D. D., to Succeed the Rt. Rev. Charles H. Brent, D. D.

Announcement was made on November 4 of the resignation of the Rt. Rev. Charles H. Brent, D. D., Bishop of Western New York, as Bishop in Charge of the Episcopal Churches in Europe; and of the appointment of the Rt. Rev. William Lawrence, D. D., to succeed him. Bishop Lawrence will assume his duties at once.

Supervision of these European churches, in addition to the administration of his American diocese, it was said, has proven too great a burden for Bishop Brent in the impaired condition of his health. The churches are located in Paris, Nice, Florence, Rome, Dresden, Munich, Geneva and Lucerne, and including the Chateau Neuvic School, in Southern France, Holy Trinity Reading Room and the United States Students' and Artists' Club in Paris, are important centers for students, tourists and Americans permanently residing abroad. They are practically self-supporting.

The Catholic Congress at Albany.

On Tuesday evening, October 25, in the state armory in Albany, N. Y., the third annual Catholic Congress held its opening meeting.

The Rt. Rev. Richard H. Nelson, D. D., Bishop of Albany, welcomed the more than one thousand delegates who had come together there from all parts of the United States, from Canada, Scotland, Japan, and the Philippines. The purpose of the Congress, said Bishop Nelson, was to "proclaim the divine nature of the Church and to increase our loyalty and deepen our devotion to its head, Jesus Christ Our Lord and Saviour".

The Rev. Frank L. Vernon, D. D., rector of St. Mark's Church, Philadelphia, Chairman of the Congress, quoted the Bishop of London in saying that "the whole faith for the whole world is the one hope for making the world whole". He also said: "Of the four notes of the Church, unity, holiness, catholicity and apostolicity we are moved in this place to select the notes of holiness for emphasis. It will not be an ill-timed emphasis in days like the present, when social conventionalities, determined by variable standards adaptable to passion and fashionable caprice, are taken for morality; when the plea is advanced for the consideration of intellectualized lust, it is high time to affirm unfaltering belief in Holy Church and unswerving allegiance to standards of living which are above debate and beyond change."

Twenty bishops and hundreds of clergy attended on Wednesday a "solemn pontifical mass". Owing to the illness of the Rev. J. G. H. Barry, his sermon was read by the Rev. Seldon P. Delany. He also stressed unity, and said that we should press for the "reunion of the Catholic Church of Jesus Christ". Later, the Rev. Spence Burton, Superior of the Order of St. John the Evangelist, urged the veneration of the Virgin Mary and of the saints. He urged the clergy to erect shrines in their parishes.

Thus, according to the Albany Evening News, there was a result quite opposite from the expressed pleas for unity. In an article with the heading "Episcopalian Church Split Feared Near", it quoted the Rev. Charles C. Harriman, rector of St. Peter's, the oldest Episcopal Church in the city, who declared himself for "the continuation of the doctrines, discipline and worship" of the Protestant Episcopal Church as set forth in the Book of Common Prayer. Speaking for the Wardens and Vestrymen, he said that the Catholic Congress had caused deep grief and spiritual distress to many communicants of the Albany diocese. Dr. Harriman charged that Bishop Nelson and Bishop Oldham had lent by their official presence at least tacit approval to the Catholic Congress.

Jokes.

We wonder sometimes whether Churchmen at home, when reading missionary papers, consider that they are reading news or jokes. For example:

Our Chinese work in Manila has been inspiringly successful. But as it all hangs on one man we have for seven years now been asking that two young clergymen would come out to us and qualify for this work. There has been no response—not one in seven years. That's no joke.

It has been urgently desirable that we should have a high-grade school for Filipinos. The Department of Missions agreed immediately, appropriated money and appealed for schoolmasters —ordained or unordained. That has been going on for seven years, too. That's no joke.

Mrs. Massey began a very useful kindergarten at St. Luke's and thereby influenced children and parents in a way and a place that made such influence a valuable asset to the Church. She was compelled to leave in January, 1926. That was eighteen months ago. No one came to take her place, although appeals were made several months in advance of her leaving. The daughter of an army chaplain carried the kindergarten on until her marriage; the wife of an army officer continued it until now. Both of these were Church girls. They happened to be here. Now there is no other Church girl in the army or out of it. So St. Luke's Kindergarten must be closed. That's no joke.

Life in the Church's Missions is no joke at all. When we say we need help we are talking most seriously. Will those who read this note please do one of two things: 1, If they are young, write to the Church Missions House and offer their services; 2, If they are not young, look up a youngster and send him or her to the Church Missions House that new workers may come out here to keep the Church a-going? These are three only of many places where help is needed. Help is needed badly and it is needed quickly. This is no joke.—**Bishop Mosher, In the Philippine Diocesan Chronicle.**

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop

Plans for the Every Member Canvass.

Sunday, December 4, has been set by the Executive Board as the official date for the canvass in Southwestern Virginia. While some churches in the diocese will perhaps find it more convenient to have their canvasses earlier, it is the hope of the Board that the work can be completed on the above date and that reports on the canvass can be received at the diocesan offices very soon thereafter.

It has also been decided by the Board that in all the congregations subscriptions to the diocesan paper, The Southwestern Episcopalian, will be solicited at the time of the general canvass in those families that are not already subscribing.

Mr. Robert L. Peirce, of Wytheville, is Chairman of the Field Department, and the Rev. Thomas M. Browne, of Lynchburg, is Chairman of the Department of Publicity.

T. A. S.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan.

Annual Convention of the Y. P. S. L.

The fourth annual convention of the Y. P. S. L. in the Diocese of North Carolina, met at St. Philip's, Durham, on October 14-16. On the evening of the fourteenth there was a banquet in the Washington Duke Hotel, at which over two hundred delegates and a number of clergy and counsellors were present. Bishop Penick presided, but the young people themselves did the talking.

Saturday, which began with the annual Corporate Communion of the Y. P. S. L., and ended with a party in the evening, was crowded with devotional services, addresses and business. Addresses were made by Bishops Cheshire and Penick, Miss Theodora Young, a returned missionary from China, and the Rev. Theodore Partrick, Jr. Following a loving tribute paid to Bishop Cheshire by the young people, on the occasion of the thirty-fourth anniversary of his consecration, he made a talk. Bishop Penick made an address on "Renewed Allegiance", following which the young people pledged a large sum to aid him in his work. Carl Hobgood, of Durham, was elected president for the coming year, and named as representatives of the Y. P. S. L. on the Executive Council of the Diocese. Mrs. F. N. Challen, Executive Secretary of the Young People's Work, outlined the objectives for the year 1928.

On Sunday morning Bishop Darst, of

East Carolina, preached to the young people in St. Philip's Church.

The Pilot.

At a recent meeting of the Piedmont Assembly of the Brotherhood of St. Andrew, held in St. Paul's Church, Winston-Salem, it was divided and a new Assembly created. The new Assembly which takes the name of The Pilot, comprises the chapters at Winston-Salem, Greensboro, High Point, Lexington. Mr. N. C. Gordon, of Winston-Salem, was elected President of The Pilot. The speakers at the meeting included the Rev. Messrs. H. N. Browne, W. S. Holmes, R. E. Gribbin and C. E. Buxton. The chief speaker, the Rt. Rev. E. A. Penick, spoke earnestly and effectively of the great work that the laymen can do in the field of personal evangelism.

Woman's Auxiliary.

The Woman's Auxiliary in this diocese has concluded a series of eight semi-annual district meetings, which were a remarkable demonstration of the widespread and well-informed interest that the women have in the work of the Church. Several years ago the diocese was divided into eight districts, each of which has two meetings a year. This has resulted in a great advance in the work of the Auxiliary and a thorough acquaintance on the part of the women of its program. The Bishops of North Carolina and all other diocesan leaders were levied upon for addresses at the meetings.

T. P., JR

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor

Meeting of the Young People's Organizations of the Diocese.

Saturday, October 22, marks the beginning of what is hoped to be a new era in young people's work in this diocese. Members of various junior organizations met at Ascension Church, Norfolk, for the purpose of examining and reviewing the present young people's organizations in the diocese, and further to discuss the feasibility of a "Diocesan Federation of Young People's Organizations" of the Diocese of Southern Virginia.

The Rt. Rev. A. C. Thomson, Bishop Coadjutor of Southern Virginia, presided at the meeting. He said that the main object in bringing the young people together was to show them how they could aid in the progress of the Church, and to train them toward this end.

Mr. J. P. Jackson, of Christ Church, Norfolk, spoke about the Junior Brotherhood of St. Andrew.

Miss Cora Urquhart spoke on the Young People's Service League.

Miss Annie Calvert, of Trinity Church, Portsmouth, spoke on the Girls' Friendly Society.

Mr. Newton Grey, of St. Peter's Church, Norfolk, spoke on the Junior Vestry. This is an organization in the experimental stage. It is organized along the lines of the Senior Vestry, the same oath of office is taken, it has the same number of members (twelve), who hold office for the same term.

Miss Lee Booth, of St. Paul's Church, Petersburg, spoke on the Junior Choir.

Mr. Lee Jackson, of Christ Church, Norfolk, spoke on the "Servers' League". Judging from the duties performed by its members, the Servers' League had its origin back in the third century. Its duties are similar to those performed by the old Acolytes.

Mr. H. Clarkson Meredith, of St. Paul's Church, Norfolk, spoke on the "Young Men's Club". There are two standing committees, one on athletics and one on Church work.

Mr. Robert Jones, of Grace Church, Newport News, spoke about the "Original Boys' Trio". Three boys, realizing that a deplorable condition existed in athletics and school life such as poor sportsmanship, profanity, decided to better them if they could. These three boys formed an organization known as the "Original Boys' Trio". They took as their aims, courtesy to ladies, clean athletics, fellowship and to inspire a reverence toward God.

The following motion by Miss Cora Urquhart was carried: That a "Diocesan Federation of Young People's Organizations" be organized by the members of the Southern Diocese Young People's Organizations. The Federation will not conflict with any of the young people's organizations now functioning, but on the other hand will concentrate the forces of all. After deliberation the following were elected officers: Miss Cora Urquhart of St. Andrew's Church, Norfolk, President; Mr. Robert Jones of Grace Church, Newport News, First Vice-President; Mr. Thomas Aires, Second Vice-President; Mr. Randolph Davis of St. Andrew's Church, Norfolk, Secretary; Mr. Newton Grey of St. Peter's Church, Norfolk, Treasurer; Miss Annie Calvert of Trinity Church, Portsmouth, Corresponding Secretary.

It was announced that there would be a meeting of officers during the month of November, and the constitution will be framed.

At eight o'clock services were held, the Rev. John B. Bentley, of Bruton Church, Williamsburg, delivering the sermon.

R. D.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Woman's Auxiliary.

The diocesan meeting of the Woman's Auxiliary for November was held in St. Alban's Church on Tuesday, November 1. Mrs. Hurd, the Diocesan President, presided, and conducted the business of the occasion.

A social hour in St. Alban's Guild Hall followed the meeting. These diocesan meetings of the Woman's Auxiliary have grown to large proportions and represent a very vital part of the Church's work.

Anniversaries.

Sunday, November 6, marked the anniversaries of three rectorships in the Diocese of Washington. The Rev. Ernest C. Smith, D. D., has completed twenty-five years of service as rector of St. Thomas' Church. The Rev. Meade Bolton MacBryde's tenth year at Grace Church was marked by a special service. The Rev. Thomas W. Cooke celebrated the fifth anniversary of his rectorship of the Church of the Ascension.

More Gifts to the Cathedral.

Close upon the recent large gifts for the Washington Cathedral, come other gifts of rare interest, because of their remoteness, from the Cathedral site, and because they demonstrate the widespread interest in the Cathedral undertaking. A draft of $50 was sent as a contribution from the Cathedral Parish of St. Mary and St. John, Philippine Islands, and a gift of $12.50 from Christ Church Mission, Anvik, Alaska.

Meeting of Washington Sunday-School Institute.

The November meeting of the Washington Sunday-School Institute will be held in St. John's Parish Hall, Sixteenth Street, on Tuesday, November 15, at eight P. M. Professor Bell, of the Virginia Theological Seminary, will give a popular talk on "The Relation of Religion and Science", and Miss Laura F. Boyer, assistant Educational Secretary of the National Woman's Auxiliary, will answer the question, "Why Should I Read the Bible"?

M. M. W.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Meeting of Philadelphia Association of Virginia Seminary Alumni.

The sixty-eighth semi-annual meeting of the Philadelphia Association of Students of the Virginia Seminary was held November 3 in Trinity Church rectory, Wilmington, Delaware. The rector, the Rev. Dr. F. M. Kirkus, led in the discussion of "How to be Useful Though Pensioned". The president, the Rev. Robert R. Windley, presided. There were fifteen persons present, including Bishop Cook.

Lecture by Mr. Haboush.

The Clerical Brotherhood of the Diocese, at its weekly meeting on Monday morning, November 7, in the Church House, had as its speaker Mr. Stephen A. Haboush, a native of Galilee. Mr. Haboush, who is widely known as a traveler and lecturer, spoke on "A Shepherd of Galilee", giving intimate descriptions of the life of a shepherd boy in the Holy Land today. During his boyhood days Mr. Haboush was a shepherd boy in Galilee, and is coming to Philadelphia within a few weeks to present a travelogue on "The Soul of the Holy Land", under the auspices of the Episcopal Church Students Vestry of the Transfiguration Chapel of the University of Pennsylvania.

R. R. W.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

Meeting of the Albemarle Convocation.

The Albemarle Convocation held its fall meeting in Scottsville, E. B. Meredith, rector, October 11 and 12. The meeting opened Tuesday evening at the rectory, with an informal discussion of the clergy conference, which had just been held in Richmond, the idea being to interpret that conference in terms of each parishes' needs and responsibilities.

Dr. Kinsey J. Hammond conducted the Quiet Hour Wednesday morning. The essay was read by the Venerable Frederick W. Neve. This was an able presentation of the utility of the Bishops' Crusade.

The meeting closed Wednesday night

with an illuminating missionary address by Bishop St. George Tucker, who brought out from both the historical and spiritual standpoint, the organic relationship between missionary activity and the life of the Church.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Success.

The million dollar campaign for the new St. John's Hospital, which took place in the Diocese of Long Island from the twenty-first to the thirty-first of October, ended on that night with a victory dinner, at which returns were announced, showing that $965,185 had been received in cash and pledges; the remainder was promised by men and women of the organization, and the hospital is now assured. Gifts have come in from the one dollar of a little newsboy, the thirty dollars of a scrubwoman, the sixty dollars of the workmen now digging the foundations, to the hundred thousands of millionaires.

Race, creed and party have been forgotten, all have joined in as Bishop Stires said, to "give Brooklyn a hospital that will immortalize its generosity for generations to come".

The Bishop, who has been the inspiration back of all, termed himself as "the happiest Bishop in the Episcopal Church of America". It has been a time that will never be forgotten in Long Island.

M. E. S.

A Munificent Gift.

At the Sunday morning service on November 6, at Grace Church, Brooklyn Heights, the rector, the Rev. George P. Atwater, D. D., made announcement that two members of the parish had offered to the Vestry the sum of $100,000 for the erection of a parish house.

The parish already has a very beautiful church building, but very inadequate parish house facilities.

This gift will make possible a suitable structure, to complete the equipment of the church for its work in this section of the city.

Brooklyn Heights is but three minutes' ride by subway from the downtown section of New York, and because of its convenience and attractiveness as a residence section, many large apartments are being erected there.

G. P. A.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

Consecration of Emmanuel Church, Bel Air.

Emmanuel Church, Bel Air, was consecrated on Sunday, October 9, by the Rt. Rev. Edward T. Helfenstein, Bishop Coadjutor of the Diocese of Maryland. Bishop Helfenstein also confirmed. The sermon was preached by the Rev. Robert A. Castleman, of Falls Church, Virginia, who was rector here when the present Emmanuel Church was built.

Mr. Castleman's sermon made a deep impression. The text was 1 Kings 8: 27 and 28, and the preacher brought out the fact that while we cannot localize the Omnipresent Deity, yet there is a law of Sacred Association. With a wealth of apt illustration he then developed this point and brought the sermon to a feeling climax in the narration of the deep and tender associations which he had with Emmanuel as a former rector.

Concluding, he said: "Let us never forget that it is not the four walls of stone, however imposing, or the inward ornamentation, however beautiful and significant, that chiefly counts; but the lives that make the living stones of the Spiritual temple not made with hands, eternal, in (to) the heavens', the spirit of life and service that dwells within and makes the sacred association."

Bishop Murray Presented Cope.

On Sunday afternoon, October 30, at a special service in Emmanuel Church, Baltimore, the Rt. Rev. John Gardner Murray, Presiding Bishop of the Church, was presented with a cope by the Cathedral League of Maryland. The presentation address in behalf of the League was made by Mrs. Josias Pennington, the President.

The cope is designed to be worn on special occasions by the Primate and his successors as a ceremonial robe of office. It is of gold brocade, especially woven for the purpose and the orphey is of silver cloth woven for the imperial family of Russia at the time of the coronation of the late Czar. The orphey is embroidered with figures of the Virgin, St. Gabriel, St. Peter and St. Paul. On the hood is embroidered the symbol of the Lamb of God standing upon the Book of the Seven Seals described in the Book of Revelation. The morse, or clasp, is of gold, silver and enamel set with jewels, with a figure of the Virgin and Child and emblems of the Ark and Dove in relief.

The Bishop, in accepting the cope, said it was not in honor of "Murray" but of Maryland that the cope was presented. He asserted that it was not because of his personality but because the Church had desired to honor the diocese that he had been elected Presiding Bishop.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Conference of Colored Workers.

The conference of Colored Workers in the Province of Sewanee, met in St. Paul's Church, Atlanta, Georgia, October 18-20, 1927. At the opening service, welcome addresses were made by the Rev. W. J. Faulkner, pastor of the First Congregational Church, for the Churches of Atlanta; and for the Diocese of Atlanta, by the Rt. Rev. H. J. Mikell, Diocesan.

The special features of the conference were the President's annual address, the annual sermon by the Rev W. B. Crittenden, D. D., rector of St. Michael and All Angels' Church, Charlotte, N. C., and the annual sermon to the Woman's Auxiliary, by the Rev. J. B. Elliott, D. D., Archdeacon of the Diocese of Upper South Carolina, for Work Among Colored People.

Among the papers read were: Self Support, Dr. E. G. Bowden; Social Service, Miss C. O. McDowell; Religious Education, the Rev. J. E. Culmer.

Hereafter women are permitted to attend the conference as accredited delegates from the parishes and missions; provided they do not come as representatives from both their parishes and auxiliaries.

The Woman's Auxiliary held its sessions at the same time as the conference.

The officers of the conference are: President, the Rev. J. S. Braithwaite, D. D., Savannah, Georgia; Vice-President, the Rev. C. A. Harrison, M. A., Charleston, South Carolina; Secretary, the Rev. J. C. Perry, Brunswick, Georgia; Treasurer, Mr. Hiram Bell, Charleston, South Carolina.

The conference will meet in St. Mark's Church, Birmingham, Alabama, in 1929.

CHICAGO.

Rt. Rev. C. P. Anderson, D. D., Bishop.

Social Service.

At the recent state meeting of the Welfare Workers at Joliet, Ill., there was a meeting held at the suggestion of the Chairman of the Department of Christian Social Service of Springfield, the Rev. R. Y. Barber, of representatives from the three dioceses in the state, looking towards the forming of some united effort of work along the social service line. While the number of workers were small at the meeting, yet it was an earnest gathering and, under the fine leadership of Deaconess Fuller, of Chase House, Chicago, there was organized a Guild of Episcopal Welfare Workers. Dr. A. F. Newbery will be the first President, and Miss Kathleen Moore, Chicago, Secretary-Treasurer.

The big objective for the year is to find every Churchman who is engaged in welfare work in the state and work to get as many as possible to go to the next state meeting in Quincy, Ill., next fall, when it is hoped that we can have our Corporate Communion, breakfast and then a round table to plan for the future.

R. Y. B.

NEWARK.

Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Intensive Week at St. John's, Montclair.

Under the chairmanship of Henry C. Quigley, Sr., a committee has been at work for some weeks preparing for an Intensive Week in the Parish of St. John's, Montclair, the Rev. James T. Lodge, rector. The Rev. William Way, D. D., rector of Grace Church, Charleston, South Carolina, has accepted the invitation of the parish to act as leader for the week of November 13. Dr. Way will conduct the regular Sunday services on November 13, and will preach every night at a general mass meeting. There will be a mass meeting for the women of the parish on November 15, and another for the children of the parish on Thursday afternoon. The Men's Club of the Parish will have an informal reception for Dr. Way on Tuesday evening, and the Young People's Fellowship of the Parish will have Dr. and Mrs. Way at their supper meeting on the evening of the thirteenth, when Dr. Way will address them. In preparation for this week, the rector and special committee have carried through a program which included six discussion group meetings, using Dr. Sturgis' book, A Church Awake; also they have had cottage meetings in the different geographical centers of the parish for the past six weeks.

Family Department

November.

1. Tuesday. All Saints.
6. Twenty-first Sunday after Trinity.
13. Twenty-second Sunday after Trinity.
20. Twenty-third Sunday after Trinity.
24. Thursday. Thanksgiving Day.
27. First Sunday in Advent.
30. Wednesday. S. Andrew.

For the Southern Churchman.

While Passing Through.

J. L. B.

There's some good we all can do
In life, while passing through;
Ev'ry day throughout the year
Some aching heart—you can cheer,
If you but try, as the days go by,
To relieve some heart's sorrow—
Today—or tomorrow—
God's choicest blessings will fall upon you,
IF—you do—YOUR PART—
While passing through.

—J. L. B.

For the Southern Churchman.

The Great and the Small.

Richard K. Morton.

What is truly large and great? A noted scientist recently pointed out the relative triviality of our planet, the Earth. This planet of ours is sailing its regular course on the fringe of galaxies millions of light years in diameter. There is a feeling of awe that comes over us when we think that we are small beings temporarily placed upon a mere speck in the universe.

Today, to a significant extent, we are worshippers of size and distance. We glory in the bewildering mathematics of the heavens, and the marvelous scientific inventions now in common use. We are apt, however, to learn to speed more rapidly over the earth without any regard for the people whom we pass on the way. We are apt to travel fast before we have planned some worthy destination. We are apt to set out upon life's journey before looking up the best highway which will allow us to develop speed with safety and with purpose. There are many who watch with awe the airplanes soaring in the sky, and yet fail to have a thought with similar power. Can mind not reach a higher level than cold metal? Cannot man's heart panting after God beat with pulsations of greater power than the engines that lift the airplanes? There is the need today of being great in mind and in soul, as well as in scientific possibilities. All things are not necessarily great which move with lightning speed or soar to empyrean heights. All things which travel do not have a worth-while destination. All things which have huge bulk are not necessarily of great value in supplying the needs of mankind. All things which occupy high and prominent positions in life are unfortunately not great.

A primal task in our quest of more abundant life is to be able to tell the great from the trivial and the large from the small. The shifting ministrations of the eye will not alone fulfill this mission. We cannot, even with the best eyes, know the true size of any object until we have a standard of comparison; nor can we expect to have our hearts seize upon true greatness and truly big issues of life until we have gone to those upper levels of experience where these things are appreciated. Though the earth be small and the body weak, yet can the mind soar up beyond the air; though the heart be humble and the soul contrite, yet may he who would communicate in prayer with God send his deeply moving message out beyond the limits of the twinkling stars. Though the proportions of our life be small, yet can its meaning and its work outrange the power of stellar light? Though we be specks that dwell for a time upon a planetary speck, yet can the power of our lives radiate a light which the sun would envy and generate a heat than even the solar ball could never supply to friends and loved ones? Encompassed about by the things which may so easily drag us down to baffled, weak littleness, we may nevertheless rise up in mankind's glory, with the name of Christ upon our lips. We know we are not great, but we can invoke supreme greatness; we have not power, but we can summon it to our aid. By our own resources we have not love, nor strength, nor endurance, but if we merely yield up our whole lives they are filled to the brim with God's love and strength which rushes in with greater majesty than the irresistible, untarrying tides of a great ocean.

What is truly large and great? The human soul radiant with the love of God. What is true power? The human soul mighty as it steps upon life's highway to put God's love to practice and to bring it to all mankind. With this greatness man reaches boundaries of the Infinite out beyond the gleamings of ageless stars; with this largeness man's life is filled with more beauty, purpose, and love than is the universe with starry wanderers. If the soul is great and full of godly powers, there is no greatness in life which can put it out of countenance; with God as man's goal, there can be no distance, no celestial immensity, which he must despair to reach. The greatest thing in the world is a human soul who has found God, loves God, and has embarked upon life's highway following in God's ways. The influence which is of boundless spread is the human heart radiant with the glow of spiritual rebirth, reaching out to all men and filling every nook and corner of experience. There is no lurking denizen of earth which can prevail against so glorious an armor; there is no majesty of infinite space which can produce so cherished a wonder.

Why Christian Missions?

The Christian missionary stands under the indictment of turning the world upside down. When preaching the Christian message means interfering with business that makes gain by exploiting the people of pagan lands, let him plead guilty. The gospel everywhere does disturb and ought to disturb a social and economic order founded on unrighteousness. Giving to the Orient the truths of modern science is completely revolutionizing the domestic and industrial life of people who were satisfied with the primitive tools and the superstitions of past ages. Just so certainly is Christianity making a new world in standards of physical living, in social ideals, in political rights, and in national aspirations. Jesus' is the one voice that is raised in every land in behalf of the poor and downtrodden. He is the Friend of men. The only power that can cope with racialism is the touch of Jesus. National prejudices cannot live in His presence. Christ, and Christ alone, is teaching men the secret of living together. In Him is life.

An Old Lady Knits.

I, who know more of death than those who died,
Must knit and wait
Until he leaves the lane to stand beside
My lonely gate;
I, who once struggled when he came to snatch
Those dear to me,
Must listen, till his pale hands left my latch,
Impatiently.

* * * * *

To youth a whispered word of Death appals,
But time and age
Make him a long-expected friend, who calls
And can assuage
Life's listlesness when all loved lips are dumb
And dreams are dim;
Since he has left nobody else to come,
I welcome him.

—John Hanlon, in New York Times.

His Way, or Yours?

An architect complains that many of his clients come and ask him to design a house for them, only to let him very speedily discover that they have already designed it for themselves. What they really want is his sanction of their own plan, and the satisfaction of seeing him draw on paper what they have fully in mind. It is in very much the same fashion that we often go to the Great Architect with our lives. We ask Him for wisdom and guidance, but we have already planned how we will build our fortunes and shape our course; and it is not His way we are seeking, but His approval of our way.—Selected.

One Chord.

How sweet the gift of life to me,
What joy one simple chord to be,
In God's Eternal Symphony.
The singing tone of happiness,
The minor strain of sorrow's stress
Combine in classic loveliness
Beneath the touch of God's caress.

O may the little chord called me,
Make richer far the harmony,
Of life's evolving symphony.

—Lutheran.

The Yoke and the Burden.

My yoke is easy, because it is for two. My burden is light, because Christ helps me carry it. If ever it seems heavy, let me remember that He is just beside me. I never toil alone; it is always my Lord and I.

A farmer driving home from market overtook a traveler with a pack on his shoulders, bowing under the heat and burden of the day. "Will you give me a lift?" said the weary man; the far-

mer assented, and the traveler climbed in behind him. As he drove on, happening to look behind him, he saw that the traveler's burden was still on his back. "Why don't you lay it down and rest?" asked he. "It is enough," replied the foolish man, "that you should carry me without carrying my burden, too."

Thus we journey heavenward, making our yoke hard and our burden heavy, because we forget that for Christ to carry us is no easier than to carry our burden with us. Unload, my friend, and learn the comfort of perfect trust. Get so far into accord with the Spirit of Christ that you shall be able to sing:

"How gentle God's command:
How kind His precepts are!
Come, cast your burden at His feet
And trust His constant care.

"His goodness stands approved
Down to the present day;
I'll drop my burden at His feet
And bear a song away."
—Dr. David Burrell.

God Is Counting on Us.

God is counting on us to tell His mighty acts. He counts on our getting in touch with Himself and experiencing His power to save, and to meet our every need. He counts on us telling others of Him. This is His plan for reaching the others. There are mighty acts of loving kindness that He wants to do. But He needs human channels. He wants to reach through us to the crowd. We limit Him if we fail Him. —S. D. Gordon.

Miracle.

(From The Circle.)

A withered root, and on a withered stem
Sway withered leaves; when sudden comes
God's rain,
God's sunshine, and a miracle—a flower—
And leaves are green again.

A fluttering pulse, a life that flickers out,
A form that slowly stiffens into clay:
The prayer of faith, God's answering
smile, and so—
The dawn of a new day.

So long the waiting! Yet I will believe.
Is God less God in this? Will He whose
power
Can bring life out of death and from a
root,
Shrivelled and sere, a flower.

Be powerless to aid me? No, my tears
Shall water this my hope, my prayers
shall rise,
Knowing that somewhere I shall find
God's smile
Reflected in your eyes.
—Jane N. Marr.

An Anniversary.

Fifty years ago Hiram Bingham, with his cultured wife, went to the Gilbert Islands, then inhabited by a tribe of cannibals, "sullen, passionate, cruel, treacherous", as they were described by the navigators of those days.

At the fiftieth anniversary 30,000 Christians met to celebrate their emergence from savagery to civilization. All the pastors of those Islands had been trained by their first missionary, and 11,000 copies of his translation of the Bible have been sold; 2,000 religious books are bought by the Gilbertese annually.

For the Young Folks

Sharing the Good News.

In days of old though dangers came,
His friends feared not to speak His name,
Though scattered far, their guide they
knew
And in the towns the churches grew.

They did not say, "Our lives we'll lose".
They knew their orders, "Go" not
"Choose".
The love of Christ by many heard
The hearts of men had deeply stirred.

Oh! may that love cause us to go
To all the world the Christ to show.
The world needs Him so much today.
His "Go" is one we must obey.
—Lutheran.

For the Southern Churchman.

LITTLE TALKS ABOUT THE BEST FRIEND.
The Present Christ.

M. L. G.

He lived on Earth, our Best Friend, nineteen hundred years ago. We think if we had been there, could have seen and touched and heard Him, we would have found it easy to believe and to follow. But we can learn of Him only through the written word, we cannot know for ourselves—

Do not think so! He was never more truly more greatly alive to our Earth and every soul in it than this very day. He left His friends that He might be more than only with them—might be in them.

And so we need not turn our face to Palestine, seeking Him out in desperate haste as the nobleman did who hurried down the steep road from Cana to Capernaum. We have but to listen at our own heart's door, and lo! there is a knock.

Even while He walked upon Earth, there were His own neighbors of Nazareth who heard His claim and cast Him out, there were Pharisees and Herodians, priests and soldiers, who knew Him not. Of those who saw Him risen in majesty "some doubted". It has always been by the eyes of Faith that He has been recognized. And He has called those blessed who believe without demanding sight.

So turn to Him, and you will find Him coming to meet you, follow Him and you will find that He shares His life with you. Learn of Him, and you shall find rest unto your soul.

A Polite Little Indian Girl in Washington.

Some time ago there were many, many Indians from the Far West in Washington, D. C., who had come to see their "Great White Father". Occasionally some of these Indians wore the beautiful garments of their tribes, made of buckskin trimmed with wonderful beading. A few of them walked the streets of Washington wearing their feathered head-dresses with feathers streaming down their backs to their very heels. They were all fine Indians, tall and strong; probably most of them were chiefs. They went about sightseeing like any other tourists, and were well-mannered and polite.

Sometimes we saw Indian women with the men and one day we saw a dear little Indian girl. She was walking along Pennsylvania Avenue with four big Indians and one Indian woman. These Indians were dressed like white men, except that they wore their long hair in tight braids tied with bright ribbons. In each Indian's hat, too, was a small bright feather.

We first noticed this group because one big Indian was wearing a pair of new tan kid gloves, and it seemed as if he didn't know what to do with his hands. He stretched them out in front, shook them in the air, motioned awkwardly, and seemed to feel most uncomfortable, but stylish. Then we noticed the Indian woman. She wore a beautiful dark blue satin dress, ready made, with wide and comfortable skirt, and a big, soft black shawl. The shawl was trimmed with a wide black-beaded border and deep, rich silk fringe.

Suddenly, at a crossing, the little girl, possibly a four-year-old, darted out from the group of Indians into the street, directly in front of a swift-coming automobile. Not an Indian made a sound; but, like lightning, the mother went after the child. It all happened in a few seconds: the child evidently saw the automobile and her mother at the same instant. She smiled, and then danced sidewise back to her mother. It doesn't seem possible that the mother could have reached the child before the automobile must have struck her. Yet that little unafraid girl danced back with such pretty little skipping steps it all seemed like part of a happy game. She was dressed like any little American child, with red shoes.

We walked behind the Indian group for a while, wondering what would happen next, and this was what happened. A little white girl, on roller skates, much older than the Indian child, was standing on a corner waiting for some one. We saw the little Indian girl stop and shake hands with the white child and say something before she ran to overtake her mother.

We asked the smiling child of Washington what the little Indian girl said to her, and this was the answer: "She said, 'Will you shake hands with me' Then she told me her name, but it was such a strange name I couldn't understand."

We hoped that we, too, might shake hands with the little Indian girl, but by this time the Indians were walking so much faster that the little girl had to run and skip to keep up with the procession, so nothing was left for us except to wish the little Indian girl a beautiful time in Washington and a joyful return to her home in the West.—The Child's Gem.

Rob's Gymnasium Ticket

"Mother, can't I buy a ticket to the gymnasium for this summer?" asked Rob Royse, twisting the door-knob and looking at her anxiously.

"How much does it cost?"

"Four dollars; but that includes baths and—and just lots of things.

"Could your little brother go in on your ticket?"

"No, of course not, but—"

"Then I am sure we can't afford it, Rob," she said, firmly.

"But, mother, I need it so! I'm all stooped over and weak-armed, and thin as a rail," he pleaded.

Mrs. Royse sighed, for what Rob said

was true, and her great anxiety was to see her two boys grow strong and straight; still, they could hardly afford the four dollars just now, and she could not give to one and not to the other. So she answered, quietly:

"Alden needs it too, dear," adding after a pause, "I wonder if we could not have a gymnasium of our own?"

"If we had a big barn like Skillman's we could, but we can't stand up in our coal shed!"

"What about the back yard—an outdoor gymnasium?"

"That big, bare, old, bare lot!" he exclaimed.

"Yes; it needs to be big and bare, and the high fence around it is just the thing. The dead apple tree will make a fine hold for our swinging ropes, and we can easily fix up the place for basket ball, horizontal bars and all those things."

"And we'll have swinging ladders," put in Rob, suddenly all enthusiasm, "and Dollard Wright has a pair of sawhorses he'll give us. Say, mother, wouldn't it be nice to have Dollard in our gym?"

Mrs. Royse looked dubious. "We don't want a crowd of boys here—it would soon give us trouble, but three would make it nicer than two, so if you promise to ask no one else you may have him in it."

"And between us we have money enough to buy our Indian clubs right off. Mayn't I go over and tell him about it?"

Away he bounded, leaving his mother smiling over her work and planning eagerly how to transform the ugly back yard into a first-class gymnasium.

"I'll make them a floor mat by sewing together those two old mattresses in the attic and covering them with denim. It can be kept in the lattice porch at night. The best thing about the plan is that the boys are developing their muscles and they are in the open air at the same time, and are happy at home where I can be with them. Maybe I will get a little physical culture myself!" laughed the wise little woman, patting the finished sewing as if it had originated the idea.

That night the charter members of the Royse gymnasium held a caucus, as Rob called it, in the family sitting-room, and the most enthusiastic member of all was Mr. Royse himself.

"The first thing we must do will be to rake and clean the yard till it looks like new," he said, with a boyish laugh. "Then I'll see that the ropes are up good and strong, while you boys fix up other what-you-may-call-ems. If a punching bag doesn't cost too much we will have one in the corner."

This was greeted with cheers, Dollard exclaiming, "Oh, let me buy that! Father was going to give me a gym ticket and I'll just take the four dollars to get apparatus. Isn't it lucky that school is out next week?"

"And that tomorrow's Saturday!" added Alden.

"We can invent so many nice games with the apparatus," Dollard said, thoughtfully.

"I know one already," cried Alden. "It's to put a tin can—an opened one, you know—on the end of a pole, and see how many times you can throw it up and catch it on the pole again. It takes lots of practice!"

The older boys smiled somewhat contemptuously over this, but Mrs. Royse hastened to declare that it would be fine training for the muscles of the back. Although they tried it next day "simply for Alden's sake", Rob and Dollard got plenty of fun out of the tin cans during that jolly summer.

Indeed, the whole gymnasium was a grand success. To be sure, no grass grew in the Royse's back yard that year; but there are many things better than grass or even a pretty lawn. The boys, who spent hours and hours there, developed some respectably big muscles, and became very skillful in their games. And since there were only three of them and it takes four to play most games, Mrs. Royse was often coaxed to leave her work and join them.

When she declared she was "getting more physical culture than the housework could stand", the boys resolved to help. They washed dishes, made beds, swept rooms, and, in fact, as Dollard said, they "turned girl so that she could turn boy when the work was done".

"We're a Mutual Aid Society," she explained to Mr. Royse, while Alden whispered, confidentially: "Do you know, father, I never used to love mother as much as I do now. She's so jolly and always plays so fair!"

When fall came Mrs. Wright kindly offered the use of her big attic for the winter, and here, though somewhat hampered by low rafters, the boys continued their muscle training.

"Are you satisfied with your summer's gymnasium ticket, Rob?" asked Mrs. Royse with a bright smile as she helped him gather up his school books on the opening day.

"Well, I guess so!" he exclaimed heartily. "And it didn't cost four dollars, either, did it?"

"No. Do you notice how sturdy Alden has grown during the summer? He looks like a different boy."

"Sure enough! And Dollard and I have got biceps like a blacksmith's. Just feel that! I tell you, Mother, it's funny that every boy doesn't get up a gym of his own. Don't you think so?"—The American Boy.

The Oak Tree.

Once upon a time some squirrels had a cupboard in an old shed. They had stored acorns there from day to day. They did not know they were being watched, but a blue jay knew as much about that cupboard as they did.

One morning the last acorn was put away and the squirrels went to gather black walnuts which they had planned to store in a tumble down barn.

It pleased the blue jay to have the squirrels stop coming to the shed every day, for now he could go in and out whenever he pleased.

For a few days he enjoyed eating acorns. Then he decided that he would bury them here and there in the ground. As he was moving the last acorn it dropped and rolled out of sight.

Day after day leaves fell until the acorn was deeply covered with them. For three days and two nights it rained, making the leaf blanket soaking wet.

When the sun shone brightly again the leaf covering began to be warm and steamy. This was just what was needed to help a little sprout break through at the point of the acorn shell. For there is tucked away in the acorn shell the beginning of an oak tree, and this little root sprout is the part that begins to grow first.

All this time the rootlet is growing stronger and longer. As the little shoot which is to become the trunk of the tree, grows upward, a bud at its tip opens and two leaves appear.

While this growing has been going on, the baby tree has been getting food from the softened meat of the acorn, the shell of which falls off after a time.

All summer, sun, rain, and earth help the little tree.

When autumn comes there will be a tiny oak tree with a stout root, a hard stem for a trunk, and some leaves which will fall off when the time comes for the tree to go to rest for the winter.

After many years there will be a great oak tree under whose branches children will play and watch happy squirrels and birds busy in the way God meant such creatures to be.—The Sunbeam.

Our Garden.

The loveliest place in all the world,
The place where I love to go,
Is our garden—sunny and warm and sweet—
Where the walks are bordered with hollyhocks,
And the evening primroses blow in flocks.

Flocks of blossoms, like butterflies,
Poised in the air for flight,
Ready to swarm in the sunset skies
And flutter into the night,
Over the roses' fragrant heads
And over the velvety pansy-beds.

The clouds in the sky are snowy white;
The lilies are snowy, too,
And the sky is tender and pure and clear,
A fair forget-me-not blue;
And the sun shines soft and is warm for me;
Our garden is lovely as it can be.

—Rose-Marie Schmidt.

The Spotted Pony.

"Oh, look, Harry! There goes a man with a horse and buggy, and a spotted pony tied behind the buggy."

Harry looked down the lane where David was pointing. Then he said, quickly:

"He's stopping and beckoning to us." Harry went to the gate to see what the stranger wanted.

"I wonder if I might water my horse and pony here?" the man said.

"Yes, sir," Harry answered hospitably. "Drive right in. There's a watering trough down by the barn."

The stranger drove in, unreined his horse, which drank thirstily; and, untying the pony, he also led it to the trough. It limped slightly and walked as if it were tired. The man looked at it anxiously, then at the boys who were admiring its pretty head and bushy tail.

"Is your father home?" he asked carelessly.

"No, sir," little David answered. "He and mother have gone to Aunt Sally's after some turkey eggs."

"I was wondering if your father wouldn't like to buy a pony for you boys," the man said.

"Oh, I wish he would!" said David. "Harry and I have five dollars apiece." Then Harry put a firm hand on his arm and silenced him.

"He's a good pony and worth a lot more, but he's going lame and I'm in a hurry to get home. Give me your ten dollars and the pony will be yours," he said to the older boy.

David begged Harry to buy the pony. Harry thought the pony had been stolen, or the man would make no such offer to get rid of it. A glance at the pony, worn out with long, hard travel behind the faster horse, decided him. In a few minutes the stranger was gone with the ten dollars, and the tired pony was in the pasture.

When father and mother came home and heard the story, they looked grave.

"David must remember not to tell

strangers too much," father said. "But I am glad you took the pony, for its own good. You will not lose anything this time. The pony was stolen last night from the pasture of Mr. Wilkins over in Green Township. It is an old pet, and they are worried about it. Mr. Wilkins is offering fifty dollars for its return."

"O Harry, that money will come to us, then we'll save up again and buy a pony, won't we?" asked David eagerly.

"Yes," Harry agreed. "But I am glad we could do this old fellow a good turn first," and he patted the pony's back. "He was tired out when we bought him."—Cora S. Day, in The Herald and Presbyter.

A Tree Song.

Sing a song of oak trees,
Sing a song of pine;
Sing of elm and hickory,
Growing broad and fine.
Sing about the ash tree,
Poplar tree and beech,
Maple, birch, and apple tree,
Pear and plum and peach.

Sing of this or that tree,
Growing here or there;
All around the world, dear,
Every tree is fair.
North or south it may be,
Maybe east or west;
But take them all in all, dear,
The Christmas tree is best.

What Happened to Jennie's Jack-o'-Lantern?

Though it was a full four days before Hallowe'en, Jennie King had scraped and cleaned the biggest pumpkin that she could roll in from her father's corn field; it was a matter of considerable pride with Jennie to live up to the reputation she had established for herself of having the biggest and funniest jack-o'-lantern of any youngster in the River Bend community.

"I'll set a new record this year," chuckled Jennie to herself as she tiptoed to the corner of the barn whence she had hung the well-scraped pumpkin to dry. "I'll have a bigger and funnier one than ever."

In fact, it was all ready for cutting in of the face, and Jennie already had that outlined in her mind.

"What are you doing peeping in that door?" exclaimed the voice of Kittie Moore, Jennie's nearest neighbor.

Jennie swung the door to quickly and turned to face her friend.

"I know," declared Kitty, "you've got your jack-o'-lantern already made and don't want anybody to see it."

"Maybe so," answered Jennie, "but I'm not saying so."

"All the same, I've guessed it," answered Kitty, "but I'm going to see it, any way, cause I want to cut mine after the style you use."

"I haven't cut mine yet," replied Jennie thoughtfully, "and—and—that isn't all—I'm not going to cut the face in mine until right the last minute."

Kittie said no more about the jack-o'-lantern but the rest of the afternoon was a failure so far as happiness was concerned to the girls. Nevertheless, Kittie took her departure without so much as a glance at the object in the barn, and after she went away Jennie decided, just to make sure that nobody would catch a glimpse of her treasure, to hide it—so carrying the thinly scraped pumpkin to the hay-loft she tied it carefully to one of the rafters, banked hay about it and went to the house perfectly satisfied that no one would see it, and not until late on the eve of hallowe'en did she go near it again herself, and to her astonishment, when she went to take it down she discovered it was exceedingly heavy—too heavy, in fact, for her to hold up with one hand and untie with the other at the same time; time and again she tried to do so but failed. Then finally she climbed up and peeped into the pumpkin. Instantly a little shriek of surprise escaped her lips for one glance was enough to convince her she'd have to make another jack-o'-lantern for herself because Mistress Bunny, the pet squirrel that lived in the King barn through the winter had taken the unfinished article for a storehouse for her winter supply of nuts. having filled it almost full—too full for any girl with any sort of heart to throw away—so Jennie had to make another one, and because it was made so hurriedly she lost her reputation she found something far better—she found that selfishness was destroying her otherwise lovely nature, and then and there she resolved to change her ways. And this year—well, let's hope she regained her reputation as a jack-o'-lantern-maker, because she is helping her friends to make funny ones, too.—Presbyterian Banner.

That Little Fellow.

"A careful man I ought to be,
A little fellow follows me.
I do not care to go astray
For fear he'll go the self-same way.

I cannot once escape his eyes,
Whate'er he sees me do he tries.
Like me he says he's going to be—
That little chap who follows me.

He thinks that I am good and fine,
Believes in every word of mine;
The base in me he must not see,
That little chap who follows me.

I must remember as I go
Through summer sun and winter snow
I'm building for the years to be
The little chap who follows me.

—Exchange.

A Little Boy's Sermon.

One Monday a little boy, who had been to church the day before, thought he would have a church of his own. He arranged his four sisters in front of him, then stood up on a stool and spoke very loud.

"This is to be a 'mind mother' sermon. There are two ways in which to mind everything she says:

"Mind her the first time she speaks. When mother says, 'Mary, please bring some coal or water', or 'Run to the shop', don't answer: 'In just a minute, mother.' Little folks' minutes are a great deal longer than the the clock ticks off. When you say 'Yes', with your lips, say 'Yes', with your hands and feet. Don't say 'Yes', and act 'No'. Saying 'Yes, in a minute', is not obeying, doing 'Yes' is. Mind cheerfully. Don't scowl when you have to drop a book, or whine because you can't go and play."—The Watchman.

The Jumping Fish of Siam.

Did you ever see a fish jump aboard a boat and knock a man down? That is what happened in Siam, when Rev. Mr. Jones and two assistants were making a journey.

One day a large fish jumped across the bow of the boat, barely missing the steersman's head. The missionaries laughed, and said they wished the steersman had come inside the boat for protection. But in a minute another fish made the jump, the steersman ducked his head, and the fish was hurled into the boat, knocking one of the men who was sitting serenely inside the boat to the floor.

Was the fish caught? No, indeed! It bounded from him out through the window into the river.

How would you like to catch a fish as you would a baseball? That is what happened to the next one that tried the flying leap.—"Over Sea and Land."

The Duel.

The gingham dog and the calico cat
Side by side on the table sat;
'Twas half-past twelve, and (what do you think!)
Nor one nor t'other had slept a wink!
The old Dutch clock and the Chinese plate
Appeared to know as sure as fate
There was going to be a terrible spat.
(I wasn't there; I simply state
What was told to me by the Chinese plate!)

The gingham dog went "bow-wow-wow!"
And the calico cat replied, "Wee-ow!"
The air was littered, an hour or so,
With bits of gingham and calico,
While the old Dutch clock in the chimney-place
Up with its hands before its face,
For it always dreaded a family row!
(Now mind; I'm only telling you
What the old Dutch clock declares is true!)

The Chinese plate looked very blue,
And wailed, "Oh, dear! what shall we do!"
And the gingham dog and the calico cat
Wallowed this way and tumbled that,
Employing every tooth and claw
In the awfullest way you ever saw—
And, oh! how the gingham and calico flew!
(Don't fancy I exaggerate—
I got my news from the Chinese plate!)

Next morning, where the two had sat
They found no trace of dog or cat;
And some folks think unto this day
That burglars stole that pair away!
But the truth about the cat and pup
Is this: they ate each other up!
Now what do you really think of that?
(The old Dutch clock it told me so,
And that is how I came to know.)

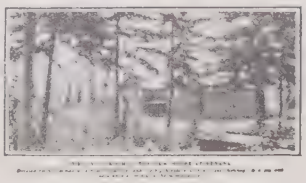
—Eugene Fisher.

Redeeming the time because the days are evil. Two little words are found in the Greek here. They are translated literally, "the opportunity". They do not refer to time in general, but to a special point of time, a juncture, a crisis, a moment full of possibilities and quickly passing by, which we must seize and make the most of before it has passed away.—A. B. Simpson.

Mister Fuzzy Wuzzy.

Fuzzy Wuzzy Caterpillar has a hundred feet.
Fuzzy rises in the morning, looking nice and neat.
But, for every foot on Fuzzy, there's a shoe to wear,
So he has to struggle over each and every pair.
How he laces, ties, and buttons till the task is done!
Then he has to take them off, Dears, 'cause the day's half gone.
If he did not start at noon, Dears, when he went to bed
How could poor old Fuzzy Wuzzy rest his weary head?
Let us learn to put our shoes on faster far than he,
Then we won't be Fuzzy Wuzzies, slow as slow can be.

—Jane Morgan, in Wanamaker's Jollybook.



Tale of the New House at Nenana
Bettcher Memorial Dormitory, Objective of Corporate Gift of Churchwomen, Opened
By Alice Wright

THE Editor of THE SPIRIT OF MIS-
sions wants me to tell you that he wants
a record of the new house at Nenana, so
here it is. We moved in just before
Christmas, as Uncle Thomas Day
has said. It has been forty below some
days so that week but a little thing
like a low temperature did not daunt
us when we were moving into the new
house with its two real chimneys and
where we could have a good roaring
fire and not have nervous prostration
at the sound of the roar. In the old
house having wood mean a hot stovepipe
and a very possible fire and a fire in
Alaska at forty below with thirty
children on one's hands is not pleasant
to think of. And we managed to be in
order for a Christmas with the house all
decorated with wreaths and Christmas
trees and stockings hanging round the
fireplace—even as we had planned for
many months.

The big room in the new house is a
delightful place with its fireplace and
windows looking out on the north side
on the hill and river and into the
woods on the south. We have windows
wherever it is possible, to catch all the
crisp winter sunshine and it is a bright
cheery place.

We had all the usual Christmas
parties, the dance on Christmas night
for our children, and the village peo-
ple the Christmas trees for the village
children and their parents on Holy
Innocents' Day. It was interesting to
see how delighted the village people
were with everything. We took them
to see all the wonders of the new house
the engine room where our own elec-
tric light plant abides and the pump
which saves small boys many weary
hours and sends up hot and cold
water for our bath tubs. It may be a
trifle too numerous for mononatics,
but it is most pleasant. And it may be
that Godliness will not be so difficult
when cleanliness is a simpler matter.
The children have some shower baths

Never a Dull Page in THE SPIRIT of MISSIONS



Children in Mexico Taught by Example
"Short Street of Triumph" Leads to School
Having Teacher With High Ideals
By the Ven. William Watson
Archdeacon in Mexico

IN THE days before the teaching of
religion was prohibited in educa-
tional institutions the children of a
mission school in Mexico City were
gathered about a visitor when the
clergyman in charge interrupted the
conversation by saying: "And it is time
for service we will send the children
home."

"Send them home? Do they not at-
tend the services of the Church?"

"No, you see they are all Roman Cath-
olics."

"But you have Church teaching on
the day school, do you not?" "No,
because the children would not come
if we did."

"What do the children pay for their
schooling?" "Nothing." It being
decided that the Church's money was
not being used properly, the school was
closed temporarily as seemed best.

Another school was visited and the
teacher, new to the country and its
ways, was full of enthusiasm but ad-
mitted the lack of definite religious
teaching and said: We will teach by
example. If I can only teach Ameri-
can cooking and American ideals that
will be a great work." The hearer
could remember the conductor calling
out: Twenty minutes for dinner," re-
membered that he belonged to a race
of despotics and family asked,
"What are American ideals?" The
silence was long and painful.

Then another journey was taken and
the writer's steps were led along the
street of Cuauhtemotzin into the street
of Nezahualcoyotl and then into the
Callejon del Triunfo (the Short Street
of Triumph). Do I hear you pro-

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Deaths

IN MEMORIAM.

In grateful, loving memory of
ALBERT SIDNEY JOHNSTON
November 15, 1925.

HAYES, CAROLINE R., at Madison, New Jersey, widow of Charles Hayes; mother of the late Charles Harris Hayes, D. D. Entered into Life Eternal on the Eve of All Saints.

"Make her to be numbered with Thy Saints in glory everlasting."

REALIZATION.

I felt Him near;
I knew that I was
In the Everlasting Arms held close,
All through those
Days of weakness drear.
The last breath . . .
And . . I saw Him . .
Looked into the Face
Above mine bent:
And saw the Hands
That held me—
Pierced Hands . . .
What further quest
Or need forevermore?

To
ALICE M. ROBINSON,
Entered into the Joy Beyond, October 31, 1927.
FLORENCE RADCLIFE.

JOHN BALDWIN NEILL.

Resolutions.

At a meeting of the Vestry of Grace P. E. Church, Berryville, Va., held October 14, 1927, the following resolution was adopted:

Whereas, Our Heavenly Father has called to eternal rest JOHN BALDWIN NEILL, to whom Grace Church is particularly indebted for his former loyal and interested services, both as an active Superintendent of the Sunday School for many years and as a faithful Junior Warden and Vestryman; and

Whereas, This Vestry shares the deep sense of bereavement and sorrow that must be experienced by his family; now, therefore, be it

Resolved, That the Vestry, in meeting assembled this fourteenth day of October, 1927, cause to be conveyed to the family of Mr. Neill the appreciation of the Vestry for his aid in our mutual efforts to the Church, together with an expression of its sympathy; and, further, be it

Resolved, That these resolutions be spread upon the minutes of this meeting and a copy be sent to the family of Mr. Neill.

G. H. WILLIAMS, Register.

ROBERT EMMETT FUNSTEN.

Entered into the life eternal on Monday afternoon, October 17, at the home of his son, Eugene M. Funsten, Hampton Park, St. Louis, ROBERT EMMETT FUNSTEN, son of the late Colonel David and Susan Meade Funsten, of White Post, Clarke County, and later Alexandria, Virginia.

A Virginian by birth, although residing the greater part of his life in St. Louis, Mr. Funsten loved and treasured the history and traditions of his native state, and was himself a typical representative of the Virginian gentleman.

From both sides of his house he derived the priceless heritage of an honorable and honored name, which he conspicuously exemplified in his own life.

An earnest Christian and a loyal lifetime member of the Episcopal Church, he was a devoted husband and father, a leader of the strictest integrity in the business affairs of his adopted city, and in social life a delightful companion.

In a very special sense his death will leave a vacant place in the hearts and lives of a wide circle of friends who had learned to know and love him.

In early manhood he married Charlotte Elizabeth Cook of Alexandria, and their life together was one of mutual devotion and unusual happiness until her death about five years ago.

Mr. Funsten is survived by a daughter, Mrs. Herbert Durand of Bronxville, N. Y., and by four sons, Fitzhugh L. of Kansas City, and Eugene M., Edward S. and F. Fairfax Funsten of St. Louis; the three latter having been associated with their father in the long established and well known business firm of the R. E. Funsten Company. He also leaves a number of grand-children, and two sisters, Mrs. Edwin S. Hinks of Casanova, Virginia, and Mrs. Robert M. Ward of Winchester, Virginia. His oldest son and namsake, Robert Emmett Funsten, Jr., died some years ago upon the threshold of a career of great promise.

During Mr. Funsten's illness of several weeks' duration he was constantly attended by his devoted daughter and sons, and the end came to him peacefully and with the consciousness that he was surrounded by his loved ones.

Funeral services were held in St. Louis from the Church of St. Michael and All Angels on Wednesday morning, October 19, the Church being filled with a throng of bereaved and sorrowing relatives and friends. A great wealth of flowers covered his last resting place in the family lot in beautiful Bellefontaine Cemetery.

"Mark the perfect man and behold the upright, for the end of that man is peace."

MARY ANDERSON DAVIS.

On Sunday, September 4, there passed into that rest that remaineth for the children of God, MARY ANDERSON DAVIS, aged ninety years. Born in Goochland County in 1837, the daughter of Benjamin Cary Anderson and Mary Nelson, she passed the earlier years of her life in her native county and in Hanover. In 1860 she married the Rev. Dabney C. T. Davis and most of the years of their early married life were spent in and around Charlottesville, Va. Three daughters and six sons survive their mother.

To few persons does God give such length of days as was granted Mrs. Davis, yet to fewer still does there come such beautiful and steadfast devotion as was hers from her children. One could well see how the care and attention she received when she most needed them were but the natural expression of a deep love that bound mother to child and child to mother. When in the earlier days of a Virginia Rectory this mother had given the best of herself and all that she had that her children might lack nothing needful for the best interests of life, when to her sacrifices she added patience, to her patience cheerfulness, and to her cheerfulness love—to this unselfish and devoted life there came as an inevitable response from her children an honor and loyalty that were as eagerly rendered as rightfully received. So the evening of her life was without shadow of loneliness or want. Everything that medical skill could suggest was given before she could realize her need. The homes of her children were her homes, and the companionship of her loved ones was the happiest experience of her latter years. It was good to see the letter of one of God's ancient laws, "Honor thy Mother", lifted into the reality of spiritual things, as love fulfilled that law.

But the strength of her life, in the latter years as in the time of her bodily vigor, lay not in what she received, but in what she gave. Her faith in God was contagious; from her presence one went out more strongly to believe because of the benediction of her perfect trust. She

was uncomplaining because she lived near to God, and His will for her became her wish for herself; so there could be no sadness, but a helpful cheerfulness about her, even in the days of her last sickness. Thoughtful of others, loving good company, as wise in her counsels as generous in her judgments, she gave to those who came under her influence all that Christian character can give to sweeten and ennoble life.

It is true of her many friends as it is of her children: "They shall rise up and call her blessed."

Personal Notes

The Rev. Vincent F. Pottle, formerly assistant at St. Mark's Church, Philadelphia, has accepted a call to be rector of St. George's Church, Philadelphia, with address at 6101 Cedar Ave.

The Rev. Henry B. Moore, formerly rector of St. Andrew's Church, Fullerton, Calif., has accepted a call to be rector of Church of the Ascension, Sierra Madre, Calif.

The Rev. Robert A. Brown, Jr., formerly curate at the Church of the Epiphany, New York City, has accepted a call to Calvary Church, Brooklyn, with address at 990 Bushwick, Avenue.

The Rev. George C. Shears, formerly non-parochial minister of Virginia, has accepted a call to St. Peter's Parish, Poolesville, Md.

The Rev. Herman E. Knies, formerly minister-in-charge of Faith Mission, Mahanoy City, Pa., has accepted a call to be locum tenens until December 1, of St. Paul's Mission, Minersville, Pa.

The Rev. J. Marshall Wilson, formerly minister-in-charge of Christ Church, Cuba, N. Y., has accepted a call to be minister-in-charge of St. James' Church, Hackettstown, N. J., and associated missions, December 1.

The Rev. W. A. Nichols, formerly religious editor of the New York Sun, and the Brooklyn Standard Union, has accepted a call to the Church of the Ascension, Brooklyn, with address at 129 Kent Street.

The Rev. Howard Cady, formerly rector of Holy Apostles' Church, Barnwell, S. C., has accepted a call to be curate of St. Luke's Church, One Hundred and Forty-first Street and Convent Avenue, New York City, with address at 11 Hamilton Terrace.

The Rev. F. Percy Houghton, formerly rector of Epiphany Church, Glenburn, Pa., has accepted a call to St. John's Church, Lancaster, Pa. His address after December 1 will be St. John's Rectory, Lancaster, Pa.

ORDINATIONS.

On October 29, 1927, the Rt. Rev. Frank W. Sterrett, D. D., ordained to the priesthood in St. Luke's Church, Scranton, Penn., the Rev. George Lorenzo Grambs, the Rev. Gordon Tyron Jones and the Rev. Paul Stevens Olver.

The preacher was the Rev. Dr. Percy Silver, Church of the Incarnation, New York City.

Archdeacon Walter read the Litany, Dean Gateson of the Pro-Cathedral read the Epistle, and Mr. Olver read the Gospel. Dean Holmes assisted the Bishop in the celebration.

Mr. Grambs is serving in St. Stephen's Church, Washington, D. C., Dr. Dudley being the rector. Mr. Jones is curate in St. Stephen's Church, Jersey City, N. J., the Rev. A. R. McWilliams, rector. Mr. Olver is the Headmaster of Mogegan Lake School and also will now be rector of St. Mary's Church, Mohegan Lake.

In addition to the clergy already named, the following from the diocese attended the service and took part in the laying on of hands: the Rev. R. P. Kreitler, the rector of St. Luke's; the Rev. Messrs. S. E. Neikirk, W. R. Holloway, H. W. Nanley, H. J. Fenwick, H. R. Taxdal, Joseph Groves, R. F. Kline, T. E. Archer, C. G. Lunn, F. P. Houghton, J. L. Hatfield, T. E. Winecoff.

On Saturday, October 29, in St. James' Church, Baltimore, Maryland, the Rt. Rev. John G. Murray, Bishop of Maryland, and Presiding Bishop, ordained to the diaconate Mr. David H. Croll, a teacher in the Dunbar Junior High School, and a candidate for holy orders. The Rev. Dr. George F. Bragg, rector of the parish, delivered the sermon, and presented the candidate. Bishop Coadjutor Helfenstein assisted Bishop Murray in the service of Holy Communion. Among those present to show their interest in this ordination were Dr. David E. Waglein, Superintendent of Education of the city, and one of the assistant superintendents, Mr. William R. Flowers. Mr. Croll has been rendering valued assistance to Dr. Bragg in the care of St. Philip's Chapel, Annapolis. He will remain as an assistant minister of the Rev. Dr. Bragg.

On Tuesday, St. Luke's Day, October 18, the Rt. Rev. John D. Wing, D. D., Bishop Coadjutor of South Florida, advanced the Rev. Gwilym Llewellyn Glendare Thomas to the priesthood in St. Bartholomew's Church, St. Petersburg. Dean P. S. Gilman of St. Luke's Cathedral, Orlando, preached the sermon; and the Rev. G. I. Hiller, of Lakeland, presented the candidate. The litany was sung by the Rev. E. A. Edwards, of St. Peter's Church, St. Petersburg. The Rev. Wm. B. Curtis, of St. John's, Tampa, read the Epistle, and the Rev. Father Karaphylis, pastor of the Greek Church in Tarpon Springs, joined, with the other priests present in the laying on of hands.

The Rev. Mr. Thomas will continue in charge of St. Bartholomew's Church, where he has served since his ordination to the diaconate.

Mr. C. B. Lucas was ordered Deacon in St. John's Church, Winnsboro, Diocese of Upper South Carolina, by the Rt. Rev. K. G. Finlay, Bishop of the Diocese, All Saints' Day, November 1. Mr. Lucas was presented by the Rev. A. R. Mitchell; the sermon was preached by the Rev. L. N. Taylor. The Rev. A. E. Evison read the Epistle; the Rev. A. M. Rich read Scripture sentences and prayers before the service; the Rev. A. Rufus Morgan read the Litany.

Mr. Lucas is minister-in-charge of St. John's, Winnsboro, and St. Mark's, Chester, with address at Winnsboro, S. C.

In the Cathedral Church of St. Paul, Boston, on October 12 the Rt. Rev. Charles Lewis Slattery, D. D., Bishop of Massachusetts, ordained Richard Peters and Howard R. Lewis deacons.

The epistle was read by the dean of the Cathedral, the Very Rev. P. F. Sturges, D. D., the Gospel by Mr. Lewis, and the litany by the Rev. C. R. Peck of the Cathedral staff. The Rev. Appleton Grannis, rector of St. Anne's Church, preached the sermon.

Mr. Peters, who was presented by the Rev. Mr. Grannis, is to be minister-in-charge of St. James' Church, Amesbury. He was formerly a Congregational minister. Mr. Lewis, who was presented by Dean Sturges, is to be minister-in-charge of St. Anne's mission, North Chelmsford. Mr. Lewis comes from the Methodist ministry.

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> "It does seem a little tough to have to cut into one's salary after one has tried to be generous with the appeal for the year's quota. It will mean a little less of this or that that we meant to do for the purpose of recreation, and perhaps mean the giving up of long-cherished dreams.
>
> "All this means pinching and self-sacrifice.
>
> "I surely hope that we will not have to cut another year, for I do not like to do it even though this year I was prepared to take a cut of double the 1¾ per cent if necessary."

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Thanksgiving Day

"O praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

He healeth those that are broken in heart: and giveth medicine to heal their sickness.

O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God:

Who covereth the heaven with clouds and prepareth rain for the earth: and maketh the grass to grow upon the mountains and herb for the use of men;

Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

Praise the Lord, O Jerusalem: praise thy Son, O Sion.

For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

He maketh peace in thy borders: and filleth thee with the flour of wheat."

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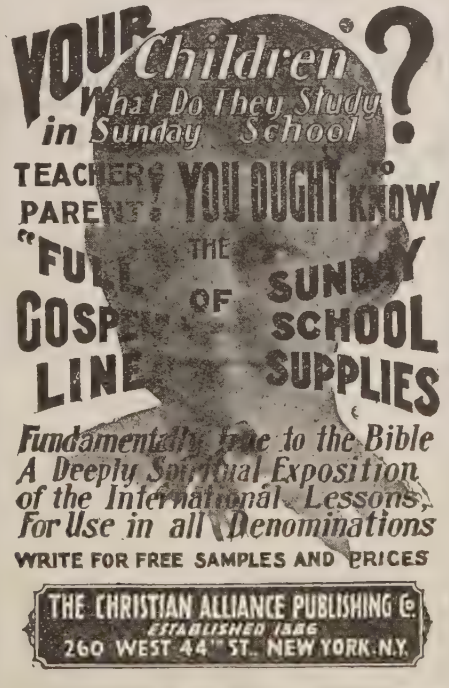
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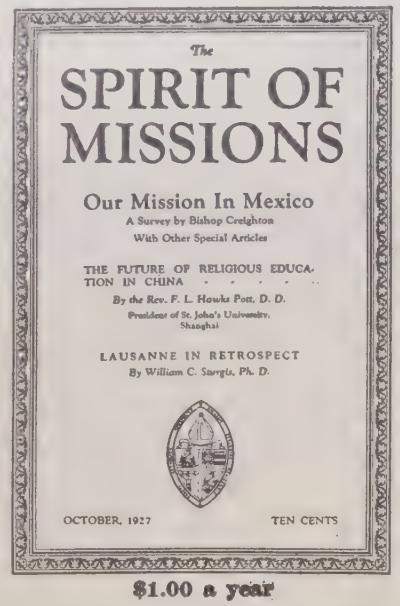
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There is but one way in which man can ever help God—that is by letting God help him.—Ruskin.

It is only the great-hearted who can be true friends; the mean and cowardly never know what true friendship means. —Charles Kingsley.

At the end of one mercy is the beginning of another; so should the end of our thanksgiving be.—Matthew Henry.

"Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be: for that thyself also hath many failings which must be borne with by others."

We give Thee thanks, O Lord!
Not for the palaces that wealth has grown,
Where ease is worshipped—duty dimly known,
And pleasure leads her dance the flowery way;
But for the quiet homes where love is queen
And life is more than baubles, touched and seen,
And old folks bless us, and dear children play;
For these, O Lord, our thanks!
—Robert Bridges.

For all that God in mercy sends—
For health and children, home and friends;
For comforts in the time of need,
For every kindly word or deed,
For happy thoughts and holy talk,
For guidance in our daily walk—
In everything give thanks!

Of course every day should be a day of thankfulness;; but it is well to lift one day above the level of all other days, and label it by official proclamation, "Thanksgiving Day", as a reminder that we are enjoying blessings which ought to be publicly acknowledged by us at the throne of God.

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EDITORIALS

Vol. 92. RICHMOND, VA., NOVEMBER 19, 1927. No. 47.

THANKSGIVING

This is the most powerful and, so far as human foresight may discover, the most securely established nation in the world, its influence more far-reaching, its wealth more enormous, than ever has been given to any nation or country. It has grown from nothing to greatness with unprecedented swiftness. There is magnificent impressiveness, perhaps solemn meaning, in the fact that our nation is the one that fixes a day on which all are urged to cease from customary labors to kneel in humble praise and thanksgiving to that God whose dwelling place is beyond our imaginations, whose power is infinite, whose purposes for our race we may not comprehend, in whom we believe and whom we worship. "In all thy ways acknowledge Him and He will direct thy paths" is the counsel and prediction of the great king and wise statesman of long ago.

The splendid custom was begun by very poor and constantly endangered people who had trusted themselves to the care of the Almighty in frail craft upon strange and stormy seas, journeying to a wild, new land. Enduring hardships, their fate apparently continually in doubt, few in numbers, clinging precariously between a rock-bound shore and a wilderness peopled by savage foes, they set apart a day for thanksgiving. The nation, as it spread and increased, adopted and accepted the example. The day was made officially a national holy day while our country was suffering the miseries, horrors and perils of civil war. With restored peace and growing strength, prosperity and dominion, we have retained it. The President and the chosen Governors of forty-eight sovereign and united States proclaim the dependence of the hundred and twenty million of us, free, self-governing, potent people, holding vast, rich territory, on the compassion of the Governor of all, exhort us to grateful recognition of His omnipotence, to dedicate a working day on which to testify our grateful reverence.

The year since the last Thanksgiving Day has brought disasters, as has every year recorded in history. It may be with peoples, as with individual men and women, that disaster and misfortune wisely used for lesson and correction will bring blessings, do much for advancement and development and future happiness. The millions who have died of plague and pestilence did not die in vain. Their deaths stimulated thought and courage to discovery and use of preventives and cures. Generations to come will live free from the blighting dread, the pain and ruin and destruction that formerly came at almost regular intervals. Great fires have taught us to build more securely and to provide effective defense. These recent freshets will bring protection to assure children of today, as they grow to maturity and age, serene, permanent safety on millions of acres of fertility. The anguish of the countless millions slain and stricken in wars has not been in vain. Gradually, but surely, the conscience of mankind is aroused against war, the best intellect, the noble philanthropy and the wide interests of commerce are enlisted against it. There is mysterious beauty, the majesty of gloriously sweet music never ceasing and heard from very far away, in the thought that the message and promise of universal peace that heralded the birth in a stable and to lowly station may be fulfilled by the masses of the working, untitled, struggling people as they win control, and the despots and war lords and absolute monarchs vanish to join the feudal lords and fighting barons of the past. "The giant forces of empires on their way to ruin, one by one they topple and are gone." Thought directed by spiritual impulse, guided by the instincts of the Divinity to which we are akin, is busier now than ever before. We are moving, we do not know where, but moving forward more speedily and surely than ever before. To us it seems a long, a bloody, a misery darkened way since that night of the Annunciation, but it is not for feeble sense to judge Him in whose sight a thousand years are as yesterday, to whose Kingdom there shall be no end, whose designs are for that eternity we cannot conceive. Despite disaster on land and sea, the disappointments and sorrows that have come to many of us personally, despite the follies and lapses, the shouted heresies and treasons, the vulgarities and crimes, all about us, there is more reason for confidence in the coming purification, elevation and better happiness of mankind and of this favored country of ours than any former years has brought; therefore, more inspiration for devout, profound and joyous gratitude and humility.

"Praise the Lord, O my soul, and all that is within me; praise His holy name."

The day will be misused and profaned by many in many ways. It has been so through the ages with all sacred days. "On the day of your fast ye find pleasure and exact all your labors. Ye fast for strife and debate and to smite with the fist of wickedness." So wrote Isaiah twenty-seven centuries ago. So it has been since. So it will be this Thanksgiving Day. But in every community some will gather to bow their heads and lift up their hearts, in ardent thanks, in living love and unfaltering trust and earnest supplication. These will say from their souls: "And we beseech Thee give us that due sense of all Thy mercies that our hearts may be unfeignedly thankful; and that we may show forth Thy praise not only with our lips, but in our lives."

Not everywhere nor by all worshippers and givers of thanks will the stately language of the Book of Common Prayer be used. For many congregations the words will be crude and the sentences uncouth, perhaps. But all the millions who will be praying and thanking will be feeling and meaning alike—from the one ocean to the other, from Florida to the Canadian border, in tropic Hawaii and ice-bound Alaska, the remote, uncultured people in little frame meeting houses, maybe in the schoolhouses, the learned and opulent surrounded by the stained glass and lofty walls of the great city churches. All will be together in faith and adoration. And these millions make the controlling and directing sentiment of this country, in any vital issue determine its policies. For that condition, for our growth and progress, for the ever increasing kindliness and understanding of mutual dependence and obligation between our capital and labor, for the restoration of peace among ourselves, for deliverances and blessings unnumbered—many of which we may not yet know—let us use the day as it is set apart and intended to be used. For our ever expand-

ing opportunity to do good for the world and to show mercy and promote peace, let us unite with fervent thanks high resolves that we shall not be slothful servants in the illimitable work that is being done, but shall be ever earnest and vigilant in endeavor to help, in our capacities as members of churches, neighbors and citizens and parts of this mighty power of ours; and so offer to our Master not only our gratitude, but our diligent service.

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice,
A broken and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget; lest we forget."

ALFRED B. WILLIAMS.

The issue as joined now seems to be between the fundamentals and the mental funnies.

Not much comfort for the modernists, liberals and mourners over the spread of the "Bible belt" who recently were eloquent and lachrymose in Washington in the celebration of Armistice Day in that city. Fighting men, thinking men and doing men united very earnestly in singing such Fundamentalist productions as "Onward, Christian Soldiers", "O God, Our Help in Ages Past", "Oh, Valiant Hearts", and in such Fundamentalist performances as praying to the God of Battles in the name of Christ and placing in the cemetery of the soldier dead a cross of stone. Really, it looks as if the "Bible belt" encompasses not only this country, but the Dominion of Canada. And when the British lion and the American eagle unite for a cause it may be regarded as fairly safe to be permanently dominant.

THE ANGEL OF REPOSE

Some years ago when the Panama Canal was being dug a visitor going through the Culebra Cut asked the engineers when the slides would cease. "Not until the angle of repose is reached," he said. What a beautiful phrase that is and how applicable to the turbulent unrest today. Figuratively speaking we are suffering from slides in almost every realm. There is instability begun in the family and reaching to the State; there is religious and political chaos. God has provided a remedy for it, and when truly applied it works unfailingly. It is found in the Gospel, by accepting which every tormented soul has found its angle of repose.

What a contrast is presented between the peace and rest offered in the Gospel and the heaving unrest that exists in the world. The very genius of Christianity is rest, finality. "Come unto me all ye that labor and are heavy laden and I will give you rest." It works to establish, to root, ground, settle one. This condition as a result of faith is beautifully described when the Psalmist says: "They that trust in the Lord shall be even as the Mt. Zion which may not be removed, but standeth fast forever." This is so because man through the Gospel becomes a son of God. And as Augustine has said: "Thou, O God, hath made us for Thyself and our hearts are restless till they rest in Thee." But how may men rest in God? Only because of a way into the holiest being purchased by the blood of His dear Son. He made peace by His Cross. There can be no rest until we rest on the Finished Work of Christ. The cure for unrest is found in God's revelation of a sin bearer even Christ who was "delivered for our offenses and raised again for our justification". There is always a wandering quest for God until we accept the death of the Lord Jesus as a sacrificial atonement for sin. What is conversion but putting down all rival claimants in the heart? With Christ as Saviour enthroned in heart and will, an authoritative government as it were, causes one to dwell securely under his vine and fig tree. There can be no peace anywhere until there is peace with God. And "it is the blood that maketh atonement".

Over against those who accept a whole Bible and the blood atonement are the modern apostles of freedom who deny this basic fact, this sine qua non of the Bible and the Christian Gospel. Here is where pure religion and adulterated religion divide. Abel showed faith in God's revealed method of approach to Him when he brought the firstling of the flock. God testified of his gift that he was righteous—a beautiful type of the believer now justified by the blood of the Lord Jesus. Cain, a type of the moral man brought the fruit of a sin cursed earth, and was rejected. His after state describes the Cainites today, fugitive and vagabond in the earth, in other words a state of constant unrest. Sin broke up God's rest and brought all the unrest into the world. No one escapes from it until he takes the remedy provided on Calvary. See the quiet trysting time of Adam with God until the father of lies uttered his sneering doubt—"Yea hath God said". Then later behold the fleeing pair. Clearly the root of unrest is sin. "The wicked are like the troubled sea, for it cannot rest, and its waters cast up mire and dirt.

Evolution has taken peace from the earth. It is seeking to undermine God's Word; its apostles are left like Noah's dove, finding no rest for the sole of its feet in a world under judgment. In many cases they accept man's word rather than God's. It reminds one of Fair Havens, when Paul, under divine inspiration urged them to set sail, but the Centurion listened to the captain of the ship rather than Paul. They are still doing this—listening to man more than God, and the result is the Euroclydon is on us. They have sown the wind and are reaping the whirlwind. The world is scudding before a storm of evil and the leaders, having taken away the truth, sit by powerless, and "let her drive".

Mr. S. D. Gordon, in his inimitable way, illustrates the point in the following:

"It was at a social gathering of a group of brilliant, intellectual men. The skeptical man had, as was his wont, taken occasion to make ugly flings at the Christian religion in his usual keen, eloquent way. Beecher listened with the others. After a pause he broke in abruptly by telling of a scene he had witnessed that day on one of the streets of New York.

It was a rainy day, with the streets in bad shape. A badly crippled man was hobbling painfully along on his crutches, picking his way over the crossing of one of the busiest thoroughfares, when a strong, burly man came roughly along, and rudely ran into the cripple; the poor fellow's crutches slipped this way and that, and he fell a-sprawling in the soft slime of the street. But the strong man, instead of apologizing and helping him up, laughed coarsely at the poor fellow's plight, and kept on his way.

As Beecher told the story in his own inimitably vivid way the company present expressed their disgust with such conduct, the skeptical man heartily condemning it. Beecher looked him full in the face and said slowly, "Thou art the man; we are all crippled by sin; Christianity is helping us find our way along the road of life, even then a painful, hobbling way; you come along ruthlessly and knock out the only help we have to hold us up and steady our steps, and offer nothing better, but leave us sprawling hopelessly in the mire". With his great keenness Beecher had characterized the whole class of skeptics, unbelievers, whose whole pleasure seems to be in telling what they do not believe, and in disturbing those who do honestly believe something.

Unbelief is the great open sore of the world. It sent Israel wandering in the wilderness forty years. They could not enter in because of unbelief. The liberal school of theology live in doubting castles and have enlisted under Giant Despair. They are ever shifting, changing, scanning

the horizon for some new theory, swept by winds of vain doctrine, luring by will o' the wisps into uncertainty and confusion. God says be still and know, but the modern schools tell us they cannot be still—they are hurrying to new processes, new light, changed interpretations, revolution of the old, to cutting of moorings and drifting. Chesterton well says: "Change is about the narrowest groove a man can get into."

What a relief to turn from this state of things to one who has grown old with God. Look at the placid face of the aged saint—one who has known the God of the Word and walked with Him. There is a sure and steadfast hope that brings tranquility because there is a sure and steadfast Word. "Great peace have they who love Thy law, and they are not offended at it." They have reached the angle of repose. Others doubtful of portions of the Bible here and there are sliding, but the former are fixed on the solid foundation of the impregnable rock of Scripture—they rest in the Lord and they are as the shadow of a great rock in a weary land. They have definite conviction, crystallized in experience, not fluid, but set like adamant—based on the Word of God. This means a final authority. We look in vain for any such from man. His dictum in one generation is overturned by the next. The eternal God is our refuge. How comforting when He says: "I am Jehovah, I change not. My word shall stand. Heaven and earth shall pass away, but My Words shall not pass away." While through the ages they have been hewing and hacking at this troublesome authority it stands firmer than ever. The grass of man's vaunted opposition of science withereth—the flower of a false philosophy fadeth, "but the Word of our God shall stand forever".

Thank God by faith in it as the inspired Word of God we reach the angle of repose, we rest securely, we lie down in green pastures, we journey by the still waters, we are delivered from death's fears and look forward to waking up in the glory of land where there "remaineth a rest for the people of God". R.

THE HOLY SPIRIT AND THE WORD OF GOD

By Kenneth Mackenzie

AN unbridgable chasm threatens to separate two classes of Christian thinkers. Those who hold with the historic Christian Church in its estimate of the Holy Scriptures; those who follow the advanced scholars of the day. The latter are dedicated to the belief that the Book may contain the Word of God, but that mingled are folklore, myth and allegory, dross from which the pure Scriptures must be separated. This process has been so drastic as to rob the Word of God of its essential qualities. The legendary character of Genesis; the composite authorship of Isaiah; the elimination from the Book of the supernatural; the daring assumption that the Gospels do not contain the history of our Lord's life, but are a fabrication embodying that which the writers felt should adequately represent what He should have been and done, that the doctrines introduced into Christianity might have a basis for promulgation; the evident interpolation of metaphysics and Grecian mysticism into the Pauline writings; these all combine to put the Bible on a plane utterly at variance with the reverent and authoritative devotion it has always commanded.

Bewildered, we stand at the parting of the ways; and unless the current can be arrested, many will drift from the divine anchorage. But the salvage can be effected only in the spirit of kindliness of heart and sweet reasonableness of thought; yet, with a firm adherence to essentials until now unquestioned. If there be ribaldry, biting sarcasm, intellectual pride, lofty superiority, it must come from those who oppose the old way. Let us who would "contend for the faith once for all delivered to the saints" be lovable, tender, sympathetic, free from cynicism.

Our present pursuit is to trace with humble hand the ways of God as disclosed in His Word for the enlightenment of those who are willing to do His will at any cost. For the precious juices of this inestimable gift will yield only to those who are in the spirit of teachableness. The process will be checked if in self-opinion, premeditated conceptions, or personal prejudice, one comes to the task of knowing the truth. To square the Word of God by the inventions of unbelievers; to subject it to the analytical standards of the so-called New Knowledge, must in the nature of the case defeat the end sought. We may be charged with pitiable ignorance, blind bigotry, stubborn dogmatism, a die-hard obstinacy; but if we have the testimony that the Word of God "effectually worketh in them that believe" (1 Thess. 2:13), let us say so with no uncertain tone.

The initial feature of the secret lies in the oft-repeated declaration that the Holy Scriptures are named the Word of God: that to that Word are ascribed elements of singularity which elevate it above purely human writings. That Word, originally embracing the ordinances and statutes of Israel, was qualified with supernatural potency Deut. 32:47; Ps. 107:20; 119:11, 50:105); it is fixed for all time (Ps. 119:89; Isa. 40:8; 55:8-11; 1 Peter 1:25). God's thoughts towards us cannot be received by us unless they come to us through this Word (Ps. 40:5; Isa. 55:8-11; Jer. 29:11-13). The office of the Word to be a life-giver and sustainer is of incalculable preciousness and indubitable certainty (Job 23:12; Jer. 15:16; Matt. 4:4 with Deut. 8:3; John 6:63; 17:17; Col. 3:16; 1 Thess. 2:13; James 1:21; 1 Pet. 1:22, 23; 2:2). The Word of God is inseparably joined to the life of our Lord. Not only that He is the Incarnate Word (John 1:1, 14), but that all He did was anticipated by the Word of the Lord to Israel (Luke 24:25-27, 44-46). We are reminded, too, that constant reference is made by the New Testament writers to Old Testament predictions of Him. And He sublimates it all in His own declaration (Matt. 24:35).

Let us take cognizance of the fact that to one man, the father of a race, the perpetuation of which is the miracle of history, a covenant was made, which in the development of the national life took the form of the oracles of God (Rom. 3:2) sublimating in the Word of God as we now have it. And let us be reminded that when this man was thus separated to be the Friend of God (2 Chron. 20:7; Isa. 41:8; James 2:23), there was no parallel in all the world to this condescension of Deity to humanity.

The writers of the Book, therefore, assume that it has a divine origin. The statement of St. Peter in 2 Peter 1:21 is confirmed by other authors (Num. 16:28; 2 Sam. 23:2; Micah 3:8; Luke 1:70; 2 Tim. 3:15-17; 1 Peter 1:11; Rev. 19:10). In writing the Gospel, St. Luke (1:3) uses a word, **anothen**, which everywhere else is made to read "from above" (John 3:3, 7 (marg.); 3:31; 19:11; James 1:17; 3:15, 17). So that he not only maintains that he had understanding of those things most surely believed, but that such understanding came to him by inspiration of the Spirit; and like his fellow-laborer in Gal. 1:11, 12, he would have us comprehend that his message is not his, but God's.

Admitting the postulate that the Holy Scriptures came to holy men through the inspiration of the Holy Spirit, there should be no perplexity as to the character of the Word of God. Is it hidden in a mass of human rubbish, which we may politely call "romantic idealism", who is to determine what is what? The rather, if we allow that the Holy Spirit had aught to do with this marvellous life-giving message, may we not credit Him with the intelligence, the care, the holy purpose to include in the Holy Writings only what He would retain, to delete what He would not hold there? Surely, this is but rational.

Now, why have we this wonderful Word? To criticize, to submit to laboratory tests that we may find its flaws and expose its weaknesses? If we do, we shall surely lose the vision. Let us use a simple illustration: You have a home. Essentially it has floors, walls and furnishings. The boards may have cracks, the walls may be irregular in places, the ornamentations may be defective in spots. An architect enters; he is concerned as to its fidelity to the class it represents, its construction and materials. He leaves the house with some measure of criticism; but it has made no contribution to his life. The artist calls with a similar purpose; he studies your wall decorations, your paintings, your arrangement of furniture; he leaves as did his predecessor, secretly idealizing a scheme which he tolerantly allows you have failed to reach. But is your house to you only an architectural, esthetic creation for admiring gaze or profound criticism? No. When you enter it and close the door against the wintry blast, your heart

wells up in thankfulness for its protection. A fascinating sense of its being very home to you sweeps over your glad soul. For it is to you what it can never be to others.

So with our Bible. Students may be able to take it apart and show what they assume to be its crudities, expose its apparent incongruities; but when they have made their decision, we are robbed of its spiritual values; there is no heart-warming sense of its inspirational supply and wealth of soul strengthening. They have frozen its springs by their frigid analyses.

And while the house you live in is home to you as it is not to any others, there is a lack in the atmosphere if there be not another to share with you its comforts and delights. The man who isolates himself has not a home; it is but a place to breathe and sleep and eat. All the joy of home lies in that other life or those other lives who enjoy it with you. Now, who resides in this spiritual house we call the Word of God? Is it not the Builder Himself? Is it not He who makes it home to us? And as we traverse the rooms from one to another, embracing history, prophecy, poetry and rule of life, is it not in the consciousness of His leading and unfoldings? From Him we receive the interpretation of the grace of God who planned the home for our delectation. It is He who through the Word reveals the Father; and His Son, whom we love as Lord and Saviour. Increasingly do we become enamored of this fellowship. And we also grow to cherish those whose lives and service fill the Book with touching reminders of their humanity and common weaknesses with ourselves; living friends they grow to be, whom we long in God's good time to see and know in the fuller life that is to come. Led of this dear Comforter (Rom. 8:14) we rise unto the standard of the apostolic benediction: "The God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost" (Rom. 15:13).

PLAIN BIBLE STUDIES

Prepared by J. T. Bougher.

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

Lesson No. 8.

Topic—The Return of Our Lord (First stage).
(Read Matt. 24; Acts 1:11.)

The full Gospel story necessarily includes the return of our Lord for His Bride, the Church, made up of all true believers regardless of visible Church affiliation.

It is His desire that each one of His own "Blood-bought band" know of this blessed truth and attending events, as attested by numerous Scriptures; "and he that hath this hope purifieth himself".—1 John 3:3.

Our Lord's return is the key to all prophecy, and the highway of the New Testament leading to the consummation of "this present evil Age". So vital is this knowledge and the faithful ministry of the Word in connection therewith, that ministers of wide repute testify to a complete revolution in their preaching, upon ascertaining and believing what the Word of God reveals on this vitally important subject. To the believer it is the gate-way to a closer walk with God, the study of His Word, the love of souls, and a turning from the perishing things of this world to an affection for things eternal.—Titus 2:11-13; 1 Peter 1:6, 7; 2 Tim. 4:7, 8.

We should be careful to distinguish between the secret "Rapture" when Christ calls His Church suddenly to meet Him in the air, and His later visible return with His Church in power to set up His earthly millennial reign; thus affording an intervening season for Daniel's seventieth week or "time of trouble", and for the completion of Israel's prophetic history. Hence Matthew 24 carries a two-fold message, one for the Church and one for the Jews after the Church is lifted from this earthly scene.

Let us, therefore, consider a few of many Scriptures, concerning this most wonderful coming event in the world's history.

The Rapture, or Christ's Call For His Church.

1. The assurance of His return for His own.—John 14: 3; Heb. 9:28.
2. The manner of His descent.—1 Thess. 4:16; Acts 1:11.
3. The manner of believer's ascent to meet Him.—1 Thess. 4:17.
4. To be a great mystery.—1 Cor. 15:51, 52.
5. Our bodies changed from mortal to immortal.—1 Cor. 15:44-54.
6. Will be done quickly and secretly.—1 Cor. 15:52; Luke 12:39, 40; Rev. 3:3.
7. Our Lord does not come to earth; we meet Him in the air.—1 Thess. 4:17.
8. A startling separation.—Luke 17:34-36.
9. The "blessed hope" of every true believer.—Phil. 3: 20; Titus 2:13; 1 John 3:2, 3.
10. The day and hour is unknown.—Matt. 24:36, 44; Heb. 10:37.
11. The world will be following its usual pursuits.—Matt. 24:37-39.
12. To occur at a time "when we think not".—Matt. 24:44.
13. Scoffers and unbelievers will ridicule.—2 Peter 3:3; Jude 4:13.

Topic—The Return of Our Lord (Second Stage).
(Read 2 Thess. 1:7-12; Rev. 19:11 to 20:15.)

After the Church (like Enoch) is "caught up" to meet her Lord in the air, as reviewed in the preceding lesson we might properly follow as our topic "the great tribulation", which then sweeps over the entire world, no longer restrained by the Holy Spirit (2 Thess. 2:7), which iniquity it will be noted prevailed or began even in the Apostle's time. But as our topic refers more especially to our Lord's return, we pass over this awful "time of trouble" to the second stage of His coming, known as the "Revelation". As stated in previous lessons we need to be careful in "Rightly Dividing the Word of Truth", especially in prophecy, as for example, in one place we read that He will come as a thief in the night (silently and unseen), while we also are told that He will come in great power and glory, and every eye shall see Him. When we once recognize the two different stages of our Lord's manifestation at the end of this stage, any apparent contradiction is at once removed, for the Word of God never contradicts itself. There are other prophecies which refer to the full course of events in one view, as for instance, "the great day of the Lord", which really involves the full end time crisis.

In Rev., Chapters 4 and 5, the Church is gone from the earth, and in Chapters 6 to 18, there is described that which takes place on earth and in Heaven, while in Rev. 19, we have our Lord's return in great power to suppress evil, bind Satan and establish His earthly kingdom. Let us note carefully the stupendous, yet solemn, events towards which the world is unconsciously drifting.—2 Peter 3:4; Luke 18:8; Luke 17:26 to 32; 2 Tim. 3:1-13; Jude 1: 3-25.

The Revelation; or Christ's Return With His Church.

1. The forecast of His return to earth in power.—Matt. 24:30.
2. The time; Immediately after the tribulation.—Matt. 24:29, 30.
3. As King of Kings and Lord of Lords.—Rev. 19:16.
4. The manner of His coming.—Rev. 19:11-16.
5. Every eye shall see Him.—Rev. 1:7.
6. They also which pierced Him.—Zech. 12:10; Rev. 1:7.
7. Revealed from Heaven with His mighty angels.—1 Thess. 1:7.
8. The saints of His beloved Church with Him.—1 Thess. 3:13; Zech. 14:5.
9. Followed by the armies of Heaven.—Rev. 19:14.
10. To punish the inhabitants of the earth for their iniquity. —Isa. 26:21. And taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ.—2 Thess. 1:8; Rom. 6:17.
11. His feet shall stand in that day upon the Mount of Olives.—Zech. 14:4.
12. The real Armageddon; The Anti-Christ and Kings of the Earth and world powers controlled by the forces of evil and spirits of demons, gather in the awful world conflict against our Lord and the Armies of Heaven.— Rev. 19:19; Rev. 16:14, 16.
13. The awful carnage.—Rev. 14:20; Rev. 19:17, 18; Ezek. 39:12.
14. The Anti-Christ captured; and Satan bound for 1,000 years.—Rev. 19:20; 20:2.
15. The Jewish remnant gathered in Palestine and there

14. "But, ye beloved, keep yourselves in the love of God."—Jude 21; "Look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.
15. There awaits a crown of righteousness which the Lord will give on that day, to all who love His appearing.—2 Tim. 4:8.

The Purpose and Result.

16. To terminate this present "Church age".—Matt. 25:10; Rev. 14:14-16.
17. The marriage of Christ and the Church.—Matt. 25: 1-10; Rev. 19:7, 8; Eph. 5:25, 27.
18. To escape "the great tribulation".—Luke 21:36; Rev. 3:10.
19. To deliver us from the wrath to come, and from a world fast ripening for judgment.—1 Thess. 1:10; Psalm 27:5.
20. That God may again deal with Israel.—Matt. 24; Daniel 12:1. Israel's final punishment; their awakening, and restoration to the promised land in Palestine.—Lev. 26:44, 45; Deut. 4:30, 31; Deut. 30:1-3; Isa. 11:11, 12; 2 Sam. 7:10; Amos 9:15; Ezek. 36:24-28; Jer. 23:3-6.
21. To reward believers for service.—Matt. 25:19; Rev. 2:17; 22:12; 1 Cor. 3:14.
22. That we may be like Him.—1 John 3:2; Phil. 20:21.
23. To give victory over death.—1 Cor. 15:22, 52.
24. To enter our eternal habitation.—2 Cor. 5:1; Rev. 22:1-7.
25. To be with our Lord forevermore.—John 14:3; 1 Thess. 4:17.

"Wherefore comfort one another with these words."—1 Thess. 4:18.

"Even so, come, Lord Jesus."—Rev. 22:20.

Lesson No. 9.

besieged by Gentile powers is defended and preserved. —Isa. 11:11; Zech. 12:1-9.

The Purpose and Result.

16. The promised Davidic Kingdom.—Isa. 9:6-7; Luke 1: 32, 33.
17. The Kingdom set up at Jerusalem.—Isa. 24:23; Jer. 3: 17; Rev. 11:15.
18. The Lord shall be King over all the Earth.—Zech. 14:9.
19. He shall rule all Nations; with justice.—Psalm 2:8, 9; Rev. 2:27; 15:4.
20. The temple at Jerusalem rebuilt.—Ezek. 40 to 48 Chapters.
21. All shall go up annually to worship Him.—Zech. 14: 16, 17.
22. The Kingdoms of this world are become the Kingdoms of our Lord and His Christ.—Rev. 11:15.
23. The wolf shall dwell with the lamb.—Isa. 11:6.
24. The wilderness shall be a fruitful field.—Isa. 32:15 and the desert shall blossom as the rose.—Isa. 35:1-2.
25. Believers will reign with our Lord as Kings and Priests, during His millennial reign.—Rev. 1:6; 20:6.

"O Earth, Earth, Earth, hear the Word of the Lord!"—Jer. 22:29.

"And he that hath My Word, let him speak My Word faithfully."—Jer. 23:28.

A MEMORABLE CRUSADE

By the Reverend Nelson P. Dame

IN St. Mary's Church, at Fleeton, Virginia, the Rev. Harold B. Peters, rector, a most interesting Crusade came to a close on Sunday night, November 6th. There were two meetings each day, the congregations were large and most attentive, the singing was good, and a deep impression was made on the whole community. The subjects dwelt upon, both in the teaching and in the preaching, were **"the great imperatives of the Christian religion"**, as suggested by the National Commission on Evangelism for the Bishops' Crusade; but especial emphasis was laid upon corporate, organized, united effort, rather than upon individual, isolated action in upholding the Christian principles of life and service in the community.

For instance, at the close of the Crusade the vestrymen and other men (all the men communicants on the point except two, who were prevented by illness) assembled Sunday afternoon at the Church and, after full discussion, expressed their convictions on the following subjects unanimously and enthusiastically. In the evening at the closing service, after renewing their baptismal vows on their knees, the whole congregation formally endorsed and adopted as their own this action of their vestrymen and the other men.

They were not saying that they individually did or did not do anything; but they were saying most emphatically that in their judgment and conviction these were principles of Christian conduct which our Lord lays down for all His people, for "all who profess and call themselves Christians", and that all the members of St. Mary's Church should, and would endeavor to, conform their lives to them. They were pledging the congregation to recognize and uphold and practice these principles of Christian living.

Minutes.

"We, the congregation of St. Mary's Church, Fleeton, Va., formally assembled, desire publicly to express these our convictions, as follows:

Baptismal Vows.

"When we became Christians in Baptism, we solemnly renounced all other leaders, 'the world, the flesh and the devil', and accepted our Lord Jesus Christ as the ruler and guide of our lives in all things, thoughts, words and deeds; and we declared our purpose, by God's help, to walk in His ways and keep His commandments, all the days of our life.

"Trusting us to keep our side of this covenant, He forgave us our sins, and made us partakers of the divine nature. We were grafted into Him, and became sharers of His Sonship to God. So we became, each one, "a member of Christ, the child of God and an inheritor of the Kingdom of Heaven", a member of the Royal Family of the Kingdom of God.

The Brotherhood.

"This congregation then is a Family of God, a Brotherhood, whose members are brothers and sisters in Christ.

"Therefore, we are persuaded that upon every member of this Church there rests the obligation to 'Love the Brotherhood', to 'Love the Brethren', that is

"(a) To do everything in our power to serve and help this Church, this Family of God, and to avoid anything that could hurt it or bring discredit upon it.

"(b) And, to be thoughtful and considerate of, and kind and friendly to, every other member of this Church: to think no evil, to see no evil, to hear no evil, to speak no evil of any other member of this Family of God; but whatsoever things are lovely, creditable, praiseworthy in our brethren, to think on these things, and to speak of them to others.

The Body of Christ.

"When we became Christians, we became members of a company of believers, a congregation of His Church, the Body of Christ, through which He proposes to continue to carry on His gracious, kindly work for men; and to do even greater things through it than He did of old through His natural human body.

"He promises that whenever this body of His members assemble in His name, He will be in their midst: the Head and the Body will be in working relations.

"As He is then dependent on the congregation as His instrument, His body, for doing His work, He asks all His members to meet Him in the gathering of His people, and urges them not to forsake the assembling of themselves together. He asks each one of us to 'Hear the Church' as His messenger, and to 'obey those in authority over us in the Lord'.

"Therefore, we are persuaded that upon every member of this Church there rests the obligation

"(a) To meet our Lord and our brethren in the regular services of their Church, whenever it is possible to do so, and to allow no claims of home or hospitality, of business or pleasure, to take precedence of His claims upon us, to keep us away.

"(b) To kneel down on both knees in the prayers in the Church, as she asks her people to do.

"(c) To say the 'Amen' aloud at the end of the prayers, as the Church requires, and

"(d) To take our part in the public worship as far as we can, as the Church prescribes.

"Take No Thought."

"Our Lord has assured His people that no real or permanent evil shall ever come to them or to those near and dear to them. He warns them that things may look dark to them, and seem to go against this promise of His; but He says they will never be really dark or disprove His

word. He asks them, therefore, to trust Him, to cast all their care upon Him who so loves and cares for them, and to let joy and gladness fill their hearts and shine in their faces, to let the peace of God keep their hearts and minds.

"Therefore, we are convinced that it is all wrong for any member of this Family of God to worry or fret, to be anxious or fearful, to whine or complain, to grumble or grouch about anything, under any circumstances. And we urge our brethren never thus to sin against our Lord, to shame Him before the world, and to drive people away from Him as such conduct does.

"First Be Reconciled."

"Our Lord has said, 'If thou bring thy gift to the altar' (confession, prayer, praise, offering of any kind), 'and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way: first be reconciled to thy brother, and then come and offer thy gift'. He is here saying very clearly that if any difference arises between any two members of this Family of God, the matter should be settled at once. It must not be allowed to fester, and the ill feeling bring discredit and shame to our Lord, or hinder His work. We are convinced that it is all wrong that ill feeling should ever be allowed to exist among any of our members, or that one member should fail to speak to any other member on account of ill feeling between them.

"Tell It to the Church."

"Our Lord says, 'If thy brother sin against thee, go and tell him his fault between thee and him alone. If he hear thee, thou hast gained thy brother. But if he will not hear thee, take one or two others with thee and tell him again. If he will not hear them, then tell it to the Church. And if he refuses to hear the Church, let him be as a heathen man and a publican. Verily I say unto you, whosesoever sins ye remit they are remitted, and whosesoever sins ye retain they are retained'.

"We are convinced, not only that all differences between members of the Family of God should be settled as soon as possible, but that they should be settled in the way that our Lord here prescribes; not before the courts, but before the Church: the person who takes offense, who feels hurt or aggrieved, taking the first step towards reconciliation."

A LESSON FOR TO-DAY.

Rev. L. R. Combs, Lancaster, Va.

The cost of building the tabernacle in the wilderness is as follows: The gold required was 29 talents and 730 shekels. A heavy talent of gold is valued at $29,085; a heavy shekel was $9.69. A light gold talent was $14,542; a light shekel was $4.85.

Amount of silver required was 100 talents and 1,775 shekels. The heavy silver talent amounted to $1,940.00; the light talent was $970.00. The heavy silver shekel equals $0.64.6; the light shekel, $0,32.3.

Assuming that the heavy talents were used we have the cost in silver and gold, $1,044,692.45; if the light talent, $522,826.40.

We have not estimated the 70 talents and 2,400 shekels of brass, nor the lumber, skins, linen, wool, gems and labor; but all of this was given by the 600,000 people who but a short while ago were slaves in Egypt.

The explanation: There were no speakers sent out to conduct an educational campaign; but "every one whose HEART stirred him up". It was, therefore, a very pronounced case of HEART trouble. There doesn't seem to be much of an epidemic to-day.

Consider another point: Moses had to restrain the people from giving; had to use force whether force of word or deed. How is it now? We train on them the big guns among the clergy and laity; but there is not much of a stampede. They soon grow weary in well-doing; it doesn't take much to stop them.

O Jesus, Thou art knocking,
And lo, that hand is scarred,
And thorns Thy brow encircled,
And tears Thy face have marred.
* * * * *
I died for you, my children,
And will ye treat me so?

The Great Commission

HAVE PATIENCE WITH CHINA.

By Logan H. Roots, Bishop of Hankow.
(Dated September 20, 1927.)

Those who lead in the political thought of the time have apparently come to no agreement as to the fundamental principles which shall govern the revolution, and the friends of China are left with the impression that personal or factional interests are supreme and that some time will be required in which to reach such political cooperation between the vast and deeply divided sections of the nation as will bring into power any one government.

Banditry is more rife than for years; the opium evil grows without hindrance, drugging the bodies and consciences of increasing multitudes; education languishes; and the constructive energies of religion are for the moment rendered almost powerless by the campaign of hate and irreligion which has been fostered by the enemies of modern civilization both within and outside of China. Constructive foreign enterprises of all sorts, commercial and industrial and diplomatic as well as medical, educational and specifically religious, are suffering great loss; but such losses are small compared with the losses suffered in these fields by the Chinese themselves.

I suppose the most acute and widespread distress as I write today is that arising from the collapse of the paper currency which, until a few days ago, was the only medium of exchange allowed by the government to circulate. In April and even May this paper was at par. In July it was quoted at seventy cents for the dollar; a month ago it was two for one; yesterday it was five for one, and today it took six paper dollars to buy a silver dollar. Under the disillusionment of the present moment the natural reaction of even the best of men is to give up hope, identifying the spirit of modern China, or the nationalist movement with some one leader, or group of leaders, or party, and when that leader or group or party proves false or corrupt, to conclude that all is lost.

I write these lines primarily for foreign friends of China, particularly Americans; but I believe my plea to "'Have Patience with China", is one which should be heeded by every friend of the nation, foreign or Chinese. I share the disappointment and chagrin of almost all the Chinese I know at the failures, especially the moral failures, which are besetting the national movement in spheres where a few months ago success was confidently anticipated. But I venture the opinion that in spite of these failures there is no sufficient reason for despair, but rather there are many sound reasons for hope. Some of these reasons are as follows:

a. The nationalist movement is far too deep and powerful for any leader or group or party to express or embody it adequately. It will ultimately require, as in the case of every other nation, at least two political parties for its adequate expression; and the failure of any one party only means that another party will soon arise which we may hope will represent the nation better.

b. Extreme anti-foreign and anti-Christian feeling and agitation which have marred and weakened the movement in the past are subsiding. They have done a certain amount of good in chastening the spirit of the foreign nations and also of the Christian forces, inducing wholesome self-criticism and needed changes in attitude and policy. But their extreme forms have been due to artificial stimulus which is now being removed, and the natural recognition of merit irrespective of nationality is finding expression again.

c. The soundness of the nation's conscience is being shown even now. Specious leaders, foreign or Chinese, are being detected and discredited, one after another, at the bar of national opinion. The fact that some eighty Boone students, the higher classes of Boone Middle School and College being closed for the present term, have found their way to Shanghai College, a foreign and a Christian institution, in spite of whatever prejudice has existed against foreigners and against Christianity in the recent past, is also a case in point.

d. Mechanical devices, like scientific accounting and auditing, are being gradually applied, and will help China to be honest as they already help foreign nations. These are recent discoveries, and are being recognized as of immense assistance to public as well as private integrity, even in the handling of Church funds.

e. Above all, the Christian movement in China is show-

ing signs of new life. These who know it best are sure it would not die out, even if it were deprived of all help from abroad. But it is showing its characteristic inner vitality in the face of adverse conditions and persecution. It is discriminating between pauperizing and constructive help from abroad, and is welcoming in manly fashion the help which will still stimulate and build it up; while at the same time the foreign part of the movement is striving more earnestly than ever before to reorganize and more thoroughly to Christianize its contributions of both money and personnel—lest it lose both its own soul and the soul of the people it would save.

In view of these facts, therefore, let no friend of China, Chinese or foreigner, lose hope for this suffering nation. Remember how marvelously God has had patience with us, and let us "Have Patience with China".

In a cable from Shanghai dated November 7, Dr. Wood reports: "Situation is quiet. Officials and people are friendly. All well."

CHUNGJU.

In addition to the Chungju dispensary, the American nurse and Korean physicians, with a druggist, have been holding dispensaries in two large market towns. The popularity of these dispensaries is shown by the number of people who sought their doors during the August rainy season when they had to be closed. "When are they going to open again?" was the common question. September found these centers of Christian influence open and ready to help body and soul.

Two years ago a horribly dirty leper came to a missionary's door for alms. He received travel expenses and a letter of introduction—containing a promissory note—to the leper asylum at Kwangju.

Recently a clean Korean of average good looks, with one of the most sympathetic and capable pastor's wives missionary's door to say that he was that man on his way back home and that he stopped en route to express his gratitude. He drew down his stockings to show where the numerous ulcers had been—now only scars. No ordinary observer would suspect that he had ever been a leper.

He said: 'Not only for the healing of my body am I thankful, but I found the Saviour at the asylum, am cleansed from sin as well, and am returning home to teach all the lepers I meet how to be cured and to tell my people of the Gospel." Taking a good bundle of leaflets he started homeward. Pray that he may never lose his gratitude to God and never have any return of leprosy of soul or body.—Korean Broadcasts.

THE PHILIPPINES.

A financial statement from the Philippines, as of September 15, shows that St. Luke's Church, Manila, the Church of the Resurrection and Easter School, Baguio, and the Church of St. Mary the Virgin, Sagada (including Besao), have already considerably overpaid their missionary apportionment for 1927.

IOLANI SCHOOL.

Iolani School for boys, in Honolulu, has started the new year in its long awaited, desperately needed, new quarters. Not including fifteen more immigrant students to come directly from the Orient, the enrollment had reached 278, divided racially as follows: Chinese, 116; Japanese, 111; part Hawaiian, 25; Korean, 13; white (i. e., "Caucasian"), 7; Filipino, 2; Portuguese, 4. Born in Hawaii, 176.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

THE "CATHOLIC" PARTY.

Mr. Editor:

With regard to the little pamphlet I wrote during the last Christmas holidays, "Shall the Protestant Episcopal Church be Destroyed?" and which you kindly reviewed in a recent issue of your paper your subscribers may be interested in reading a letter just received from a lady in California, which is illustrative of many communications coming to me from various parts of the country relative to the attempt of the "Catholic" party in the Church to overturn its doctrine, discipline and worship. I omit the name and address of the writer, as I have no authority to publish these without her permission.

"————————, Cal., Oct. 26, 127.

Mr. C. E. Marsilliot,
Memphis, Tenn.

Dear Sir:

My son received your pamphlet, and I am enclosing money order for fifty copies of the same. I want to distribute them to some friends who are ignorant of what is going on and the danger the Protestant Episcopal Church is in.

If the 'Catholic' party succeeds, I think I shall put my membership in another Church, or no Church at all.

Respectfully,

————————————."

May it not be well for Bishops, Clergy and laity, before they vote at the coming General Convention to discard the Articles of Religion and surrender the guidance of the Church to the "Catholic" party, to pause and consider whether or not this lady may express the sentiment of a very large portion, if not the majority, of the membership of the Protestant Episcopal Church?

Bishops and Clergy are necessarily aware of the fact that not five per cent of the laity are aware of the proposal to repudiate the Articles of Religion and of the program of the "Catholic" party to drag into this Church the Roman doctrines and practices which these Articles expressly disapprove. This being true, it is difficult for the laity to understand why Bishops and Clergy do not candidly and frankly tell their people from the chancel and in Diocesan publications of these proposals, in order that those in the pew may be fully advised in the premises and be thereby enabled to act intelligently in the selection of delegates to their respective Diocesan Conventions, and which Diocesan Conventions, in turn, elect representatives to the General Convention.

If, through lack of information on the part of the laity, the "Catholic" party succeeds in its designs, it is inevitable that knowledge of what has transpired will ultimately filter through to the membership of the Church; and, when that occurs, it is not difficult to imagine what will happen.

If it be the idea of Bishops and Clergy that, through some sort of a miraculous legerdemain, there will be a compromise which will avoid a conflict between the Protestant-Episcopalian and "Catholic" parties, they have only to analyze the situation far enough to realize that the two schools of thought are absolutely irreconcilable, which fact is openly admitted by "Catholics" themselves, and to read the pronouncements of "Catholic" leaders to the effect that there will be no compromise on their part

As so ably pointed out by Dr. Hart, of Chattanooga, in a communication to your paper last spring, if the Church is converted into something utterly alien to its present Constitution and doctrinal position, as the Church has declared the same to be, something which the great majority of its people do not want, may not Bishops and Clergy, because of their omission to tell the people what is proposed, find themselves with a Church reduced to a pitifully weak membership or with no Church at all?

No proposition is worthy of acceptance by the Church which cannot bear the searchlight of publicity, nor can there be peace and harmony in the Church unless its people are informed of and acquiesce in its legislation.

The writer has no disposition to undertake to instruct either Bishops or Clergy as to the performance of their duties, and the purpose of this communication is to bring to their attention the fact that the people can be trusted to express their views in the right and proper manner if they are fully advised and to loyalty support both Bishops and Clergy in standing squarely by the Constitution of the Church. No Bishop or clergyman need have the slightest fear that the great majority of his people will not back him to the limit in upholding "The faith once delivered to the Saints" as this Church has declared the same to be.

Let's tell the people in the pews all about it and then let them say what they want. If the Church atempts to force upon them something they do not want and will not have, the result is not difficult to foresee.

C. L. Marsilliot.

Memphis, Tenn.

CONCERNING EVOLUTION.

Mr. Editor:

See Dean Inge in Evening Standard (London) of October 26, 1927. He interests me. He is so cocksure of being right as to Evolution. One would think the last word had been said.

Yet Evolution, teaching that man has come from the lowest of creation up to our present state, and will go on and on up to perfection, has no room in it for Eden and the "fall of man"—no "Adam's lost race"—no "fountain filled with blood" needed. "Christian Evolution" is a misnomer, like Christian skepticism or Christian atheism.

Berkeley Minor, Sr.

APPROVED.

Mr. Editor:

I enjoy each splendid copy of the paper and wish to get it promptly each week.

The "Southern Churchman" is a valuable contribution to the Church in these troubled times, and am in hearty sympathy with its teachings and policies.

Rev. John L. Showell.

VALUABLE PAPER.

Mr. Editor:

I am still in receipt of your very valuable paper, and would not willingly do without it, so am writing to ask that you change my address on the label from Racine, W. Va., to 308 Elm Street, Charleston, W. Va., beginning with the issue for November 26, 1927.

With warmest regards and all good wishes.

(Signed) C. M. Campbell.

FIRM FOR THE FAITH.

Mr. Editor:

I send you a cheque for one year's subscription to your admirable paper, because I find that you stand firmly for the faith that was once for all delivered to the Saints.

A courageous defense of truth is the best antidote for error, and the world will be won by those who are loyal to the doctrine of Christ "as this Church hath received the same".

(Signed) RICHARD H. NELSON,
Bishop of Albany.

Book Reviews

"A YOUTH'S HISTORY OF THE CIVIL WAR." By Rushmore G. Horton.

A remarkable book has come to light, a book that served its term in the prison of libraries obscured by the multiplicity of larger volumes, and which now appears in a revised edition, "A Youth's History of the Great Civil War", suited in its style for youth and adult alike. It has a threefold merit: Truthfulness, simplicity and an unbiased author, Rushmore G. Horton, of New York, a man of literary taste, who lived, labored and died north of Mason and Dixon's Line.

The presentation of the issues which led to the War Between the States is clear, succinct and manifestly correct—a body of truth in a nutshell In focussing the responsibility for the war, the author has indulged no personal bitterness, but has brought forward an array of authenticated facts which make their own appeal. **The one chapter, "The First Gun of Sumter", is well worth the price of the book.**

The South has waited patiently for the release of the truth, the whole truth, and nothing but the truth and will welcome this vindication pronounced by a Northern man moved by a spirit of fairness and untrammeled by Southern influence. A relentless error long in the saddle has been unhorsed, and truth, hitherto "crushed to earth", has come to its rightful sovereignty on the throne.

By bringing out this revised edition, the editors, M. D. Carter and Lloyd T Everett, have performed an invaluable service for the North as well as for the South. Happily the book is dedicated to the "Copperheads of the North"—"Copperhead" being originally intended as a term of reproach, but which has become a badge of honor. Among those who stand for right rather than might the book is destined to be as popular in one section as another, in the North as in the South. In both sections already scholars and critics have announced unqualified indorsement.

The mechanical part of the work has been well executed by the Southern Publishing Company, Dallas, Texas, where the book is on sale at one dollar and twenty-five cents.

Rev. J. W. Duffey.

Church Intelligence

Girls' Friendly.

The fiftieth anniversary of the Girls' Friendly Society in America was observed by a series of important meetings in Boston, November 2 to 6, in connection with the triennial convention of the G. F. S. National Council. The meetings took place in the Hotel Statler. There were more than 1,200 registered delegates and visitors, from every part of the country. Virginia and Southern Virginia, Washington, Maryland, Lexington, Tennessee, Oklahoma and West Texas were among the Southern dioceses represented.

Although this anniversary occasion gave every reason for looking backward, the whole program centered about the theme of the "Widening Horizons" of the future. This was the point of view of Bishop Oldham's stirring address on "Christianizing International Relations", and of the talks by the Rev. Francis Cotter, of Wuchang, and Deaconess Newell, formerly of Mexico, at a missionary luncheon presided over by Miss Helen Brent. "The Horizon of Tomorrow" was the title of the great pageant written and directed by Miss Era Betzner, of New York, in which seven hundred and fifty persons from seventy-two parishes in four dioceses took part, portraying the life of a girl as she goes from childhood to youth and womanhood. "Youth Scans the Horizon" was the subject of a big meeting held by the young members of the Council, where addresses were made by three young girls, one of them Miss Winifred Leyland of St. Paul's, Newport News, Va. Dr. Miriam Van Waters of the Los Angeles Juvenile Court, a distinguished student of present-day problems, spoke at this meeting.

One of the most important events was a pilgrimage to St. Anne's Church, Lowell, on Sunday morning, for a special service in memory of Elizabeth Edson who, just fifty years ago, organized the first G. F. S. branch in this country. She was a quiet, retiring person, but the work she started with twelve members has grown to have 60,000 members, in 1,200 parish branches.

Other important parts of the program were: Morning meditations, led by Dr. Adelaide Case, of New York; discussion groups in which the large convention was divided into sixteen small sections to consider problems reported by every section of the country on the subjects of finance and membership; another series of four discussion groups on present-day problems in connection with religious, social, and international questions, and problems of leadership, as these all affect girls and young women.

There were daily celebrations of the Holy Communion in Trinity Church and elsewhere. On Sunday at eight, Trinity Church was thronged for the Corporate Communion, at which Bishop Slattery was the celebrant; ;and at four that afternoon every gallery was filled for the closing festival service, at which Bishop Murray preached.

The Girls' Friendly Society Record should be read for important official acts of the business sessions. The new national president is Miss Margaret M. Lukens, of Conshohocken, Penn., formerly G. F. S. vice-president for the Province of Sewanee. The new vice-president for the Third Province is Miss Julia J. Cunningham, of Baltimore. Work toward the National G. F. S. center in Washington is progressing, and a house has been bought for it.

Report From the National Council.

Twenty Dioceses and Districts on Honor Roll.

Here they are: Porto Rico, Haiti, Delaware, Maryland, Southwestern Virginia, Alabama, Kentucky, Canal Zone, Ohio, North Dakota, South Dakota, North Texas, Alaska, Arizona, Honolulu, Philippines, Utah, Cuba, Liberia, Mexico.

The total receipts from Dioceses and Districts are $74,111.97 behind last year.

Instead of gaining in October we lost about $24,000. Please buy some nonskid chains and then step on the gas.

Lewis B. Franklin,
Treasurer.

Palestine Museum Offered Big Sum.

Official announcement of a donation of $2,000,000 by John D. Rockefeller, Jr., for the establishment of a museum for archaelogical research at Jerusalem, is expected to be made by the Palestine government shortly.

It is understood that there are no strings tied to the Rockefeller donation such as caused the Egyptian government to refuse Mr. Rockefeller's offer of $10,000,000 for a similar museum at Cairo.

However, the donation is contingent

upon the Palestine government's donation of the land site for the museum and an undertaking to complete the building within two years.

It was believed that James Henry Breasted, noted Chicago Egyptologist, was largely responsible for Mr. Rockefeller's donation of the fund.

The C. P. C.

By means of gifts received for the purpose the Church Periodical Club (Twenty-two West Forty-eighth Street, New York) last year was able to send 44,000 Christmas cards to chaplains, missionaries and others who in some cases could provide little or no other Christmas cheer for those in their charge. A gift of four dollars provides a thousand of these cards.

An interested visitor at the first Periodical Club meeting this year was Mrs. Frank Shepherd of Fordham, N. Y., who has passed her ninetieth birthday and who was one of the first group of eight who met to organize the C. P. C. forty years ago this January.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

Evangelistic Mission.

Mr. E. C. Mercer, the noted evangelist, will hold a mission at Grace Church, Petersburg, from November 20 to 25.

Mr. Mercer's work was begun in 1904. His life experience and other Christian addresses have been given in many of our leading Protestant Churches; also in the leading colleges and universities of America, in over 3,000 high schools, over 3,000 manufacturing plants, before boards of trade, chambers of commerce, in theatres, jails, prisons, rescue missions, Y. M. C. A.'s, Rotary, Kiwanis, and other clubs. Over 4,000,000 persons of all classes and creeds have heard him, over 3,000 Bishops, ministers and leading laymen and laywomen endorse his work. He is doing a tremendous constructive work among the young people of our nation and every community needs his message and help.

Silver Alms Basin is Presented to Church.

The semi-annual presentation of the United Thank Offering took place at St. John's Episcopal Church, Tappahannock, on Tuesday afternoon, November 8, at which time a handsome silver alms basin was presented to the church by the Woman's Auxiliary in memory of the first president, Mrs. Annie Mason Brockenbrough.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Mission at Epiphany Chapel.

The Rev. J. J. D. Hall has conducted a mission during the week of November 13 at Epiphany Chapel, with three services every day. Mr. Hall is a general missioner and for a number of years conducted the Galilee Episcopal Mission in Philadelphia.

Mass Meeting.

A mass meeting in the interest of missions will be held under the auspices of the Laymen's Service Association in Washington Auditorium on the evening of December 4, as a part of the program of the Field Department of the Diocese. This will be the third service of the kind in the Diocese of Washington, and, as usual, is held near the time of the year when pledges are being made for the year's work.

Memorial Services for Woodrow Wilson.

Services in memory of Woodrow Wilson were held in Bethlehem Chapel on Armistice Day. A spray of lilies was placed upon the tomb of President Wilson by Mary Faith McAdoo, a young granddaughter. The Bishop of Washington conducted the service and was assisted by Dr. James H. Taylor, the pastor and warm friend of the great War President. Bishop Freeman, in a short address, emphasized the ideals for which Woodrow Wilson lived and died and the need for greater remembrance of these ideals.

Funeral Services for Senor Don Francisco Sanchez-Latour.

Washington Cathedral was seen in its national and international aspect recently when impressive funeral services, attended by President and Mrs. Coolidge, Cabinet officers, members of the diplomatic corps and high government officials were held November 12 in Bethlehem Chapel for Senor Don Francisco Sanchez-Latour, late Minister of Guatemala to the United States. Immediately following the services the body was taken to the Chapel of St. Joseph of Arimathea and placed in the crypt there, to remain until the light cruiser U. S. S. Memphis takes it to Guatemala for burial. This is the first time the chapel has been used.

M. M. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

A Great Conference of Diocesan Clergy.

On November 10 and 11 the clergy of the diocese, at the call of Bishop Jett, assembled in the Parish House of St. John's Church, Roanoke, for a general conference on various parochial and diocesan problems. Twenty-nine persons were in attendance.

The first session of the conference was held Thursday evening. Friday morning there was a celebration of Holy Communion in St. John's Church. Following this the conference was resumed in the parish house.

In the first resolution adopted the members of the conference expressed their sympathy and affection for the Rev. G. Otis Mead, rector of Christ Church, Roanoke, and the hope that he may soon be restored to health and strength again. Mr. Mead has been compelled, on account of illness, to take a vacation from his parochial work and is at present in Florida.

Among the subjects discussed were the following:

The conference took up the preparation for the Every Member Canvass. Great interest was manifested in the plans outlined by Bishop Jett for the establishment of a sort of diocesan industrial high school in the southwest part of the diocese.

The clergy approved most heartily a plan proposed by Bishop Jett for keeping open various vacant churches in the diocese. It is the Bishop's idea to place each of these churches under the charge of some nearby rector with a view to having at least one service a month conducted by the rector himself and other services as often as possible by lay readers, etc. In addition it is his hope that a clergyman, when thus taking charge of a vacant church, in addition to the work of his own parish, will do everything in his power to see that the Sunday School is carried on with the utmost efficiency.

The conference expressed its approval of the splendid work done last year by the Diocesan Commission on Evangelism, of which the Rev. John J. Gravatt, Jr., of Staunton, is Chairman, in promoting the Bishops' Crusade throughout the diocese. The conference went on record pledging the support of Southwestern Virginia to whatever plans may be adopted for the coming year by the National Commission on Evangelism.

There was some discussion of the "College of Preachers", inaugurated at the Cathedral in Washington, and a somewhat similar undertaking at Sewanee, and the hope was expressed that it might be found possible for some of the ministers in this diocese to attend the session in Washington each year.

Also the thought was expressed that it would be most helpful to the work of the Church throughout the diocese if a concerted movement might be made for the establishment of additional chapters of St. Andrew's Brotherhood and Daughters of the King, with a view to placing a distinct emphasis on **personal** evangelism.

T. A. S.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Conference of Women's Church Organizations.

A united devotional service and conference of all women's Church organizations in this diocese was held Tuesday, November 8, afternoon and night, in Holy Trinity Church, Rittenhouse Square, Philadelphia. The Rt. Rev. Charles Lewis Slattery, Bishop of Massachusetts, and Bishop Garland made addresses.

The women's Church organizations taking part in the day's program, included Girls' Friendly Society, Diocesan Altar Guild, Daughters of the King, Church Mission of Help, Department of Religious Education, Churchwoman's Club, Church Periodical Club, St. Barnabas' Guild, and all parish branches of the Diocesan Woman's Auxiliary.

Convention of Diocesan Young People's Fellowship.

The fourth annual convention of the Diocesan Young People's Fellowship met November 7 at the Church of the Atonement, West Philadelphia. Many delegates representing the parish young people's organizations were present. The business session was followed by a supper, at which Bishop Garland and the Rev. Charles B. Ackley, rector of St. Mary's Church, New York, were among the speakers.

R. R. W.

Memorial Church of the Good Shepherd Dedicated.

On October 13 five Bishops of the Protestant Episcopal Church took part in the consecration of the new Memorial Church of the Good Shepherd, Oak Road, Germantown, and in the dedication in the afternoon of the new parish house.

The new buildings are regarded as among the finest examples of Colonial brick architecture to be found in the United States. The structures with their equipment and the ground are

said to cost in the neighborhood of $350,000.

In addition to Bishop Garland, those who participated in the exercises were the Rt. Rev. P. M. Rhinelander, formerly Bishop of Pennsylvania and now attached to the National Cathedral at Washington; the Rt. Rev. Philip Cook, Bishop of Delaware;; the Rt. Rev. J. DeWolf Perry, Jr., Bishop of Rhode Island, and the Rt. Rev. Samuel B. Booth, Bishop Coadjutor of Vermont.

The Rev. William Y. Edwards, rector of the Good Shepherd Parish, members of the vestry and all parish organizations participated and clergy and communicants of many other Episcopal Parishes attended.

Bishop Perry was the preacher at the consecration service, and Bishop Booth delivered the address at the dedication of the parish house. Both are natives of Philadelphia and received their early religious training in the Sunday School of Calvary Church, Germantown, under the late Rev. J. DeWolf Perry, father of Bishop Perry.

The Good Shepherd was formerly a chapel of Calvary Church. About eight years ago Mr. Edwards took charge and in 1921 the Good Shepherd became a self-supporting parish. Until the congregation moved to the new church it worshipped in the old building on Midvale Avenue.

The new buildings and ground are the gift of the three sons of the late Henry W. Brown and Alice P. Brown as a memorial to their father and mother. Theodore E. Brown, the eldest, made the formal request for consecration, and Reynolds D. Brown, the youngest son, read the formal sentence of consecration. The other son, Henry I. Brown, is a vestryman of the church. The parish house was built by the congregation to conform to the architecture of the church.

The interior of the building is pure Colonial. The auditorium has a seating capacity of more than three hundred and is equipped with deep chancel and side chapel. The church is surmounted by a tower and a cross and a fine set of chimes. Both buildings are the work of Carl Ziegler, Philadelphia architect.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

Series of Discussion Meetings.

Emmanuel Parish House, Baltimore, is the scene this winter of a series of four discussion meetings under the auspices of the organizations associated in the Conference on the Cause and Cure of War. The general subject of the series is "Foreign Policy and International Security". The speakers are experts in their respective subjects.

Annual Meeting of the Woman's Auxiliary.

The annual meeting of the Woman's Auxiliary of this Diocese was held on November 9th at the Pro-Cathedral. Holy Communion was celebrated at half-past 11, at which the United Thank Offering was presented. There was an inspirational meeting afterwards, at which the speaker was Miss Sallie Deane, of Richmond, Va.

Y. P. S. L. Conference.

The Young People's Service League of the Diocese, under Mr. Henry T. Chinn as president, held a three-day conference the last of October. The general theme was "Worship". The conference terminated with a dinner at Memorial Parish House, at which time Bishop Helfenstein addressed the delegates.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor.

Council of the Church.

The one hundred and first Council of the Church in Mississippi met in St. Andrew's Church, Jackson, October 18-21.

The delegates elected to the General Convention were the Rev. Walter B. Capers, II., St. Andrew's, Jackson; the Rev. Joseph Kuehnle, Trinity, Natchez; the Rev. Val Sessions from the Missionary Field, and the Rev. Chas. E. Woodson, Christ Church, Vicksburg.

The members of the Standing Committee were reelected—the Rev. Walter B. Capers, D. D., President.

The Council authorized the Executive Committee to erect a tablet in St. Andrew's Church, commemorative of the one hundred and first anniversary of the establishment of the Diocese of Mississippi.

As Chairman of the Diocesan Committee on Prayer Book Changes, the Rev. Dr. Capers presented the following report and resolution:

Your Committee on Prayer Book Changes begs leave to report that it has followed with interest the discussions and suggestions appearing from time to time in Church periodicals relating to the ratification at the next General Convention of certain changes in the Book of Common Prayer. In the judgment of your Committee "A Petition to the General Convention by some of the Children of the Church" covers the ground, and we, therefore, adopt it as our report to this Council. The Petition follows:

"A Petition to the General Convention by Some of the Children of the Church:

"The Resolution instituting the Revision of the Book of Common Prayer, now in progress, restricted the Commission charged with the responsibility of leadership in revision to 'necessary' amendments mainly for the enrichment of worship.

"(1) We recognize that the qualifying adjective 'necessary' is somewhat elastic, its interpretation varying with common use. We submit, however, that the change in 'The Order for the Ministration of the Lord's Supper or Holy Communion', by which change the Official Title and primary purpose of the Holy Office are made secondary does not fall under the term, 'necessary' changes, and that the omission of the word 'militant' does not.

"(2) We respectfully submit that Prayer for 'Christ's Church Militant' is vital, vigorous petition for the visible Church at work under the conditions of every-day experience; that the Commemoration of those departed is not less so, being a prayer for the living to remember in order to follow their good example.

"(3) And, therefore, should the Church desire further commemoration in 'Prayers for the Dead' these prayers should be separate from the present prayer for the Church Militant. The Book of Common Prayer being a Book of instruction as well as of worship, we would ask that such prayers be optional in public use as certainly they are in private, since to require their use would be to require instruction of young and old alike upon a sacred and mysterious subject not revealed in the Holy Scriptures.

"Useful and necessary as the employment of committee consideration and predigestion of proposed measures undoubtedly is, it is attended with this serious danger (especially in the vital matter of Revision of the Church's Standard of Worship and Doctrine and Instruction), viz., that as the protracted consideration (reaching over many years) proceeds, the report of the Committee comes less and less under review and the Prayer Book comes more and more under review; the laborious work of the Committee becomes more and more to be regarded as a final judgment, needing less and less of reason shown for its adoption while the judgment of others, often equally earnest students of the subjects, holding to the old and resisting the new proposals becomes more and more to be regarded as spontaneously expressed obstructing criticisms. In short the effect becomes to put the Old Prayer Book on the defense, and instead of the "proposed amendments' being required to be justified, the Standard Prayer Book is required to be justified. And for this unequal task, each speaker (in the House of Bishops certainly) was limited to three minutes time on each resolution to amend.

"(1) In calling attention to the "serious danger' attending the committee method of Revising the Prayer Book, we want to disclaim the faintest reflection upon our beloved, revered members of the Prayer Book Revision Commission. It is an inherent weakness in a method to which we call attention. We recognize the method to be necessary—in order that we fail neither to honor the ministers of the necessary method, our Commission, with deep gratitude; nor to honor the (shall we not say inspired) inheritance of many ages of the Church's Fellowship with the Holy Spirit of which the Prayer Book is the beautiful fruit.

"(2) Thus first, the radical proposal to change the distinct expression and declaration of the normal practice of the Family of God, the Church, whereby infants are by baptism regenerated in the family. This distinctive declaration of the normal life practice is removed when the Office for Baptism is proposed to replace the two distinctive Offices in the Prayer Book. We respectfully submit that the Covenant of God contemplates that in the Family of the Covenant, both in the Old Dispensation and in the New, the infants are the normal subjects of regeneration; the adults, subjects only through neglect or lack of opportunity in non-Christian lands will long continue, the Office for Adult Baptism should be retained, with changes as above.

"(3) We petition that 'A Form of Prayer and Thanksgiving to Almighty God' be retained as the distinctive Office that it now is. As it stands, it is both an Office of Thanksgiving and the clear, precise distinctive expression of the Church's spiritual relation to the Nation and to the Nation's life. At all times (particularly in eras of unusual lawlessness) the clear declaration of the Church's responsibility for the state's citizens and vital concern for her high spiritual contact with the state and loyal recognition of her corporate relation to national social life, the Thanksgiving Office is the one normal occasion upon which the Church awaits, and gladly recognizes, the Proclamation of the State."

Your Committee, while agreeing with the petition recited above, that the Catechism be kept where it is in the Book of Common Prayer, nevertheless, approves of the Offices of Instruction and feels they should be given a prominent place in the Prayer Book, perhaps, following the Catechism.

In the opinion of your committee, the Thirty-nine Articles should be retained in their present place in the Book of Common Prayer. The Thirty-nine Articles are only standards of doctrine for their general teaching, e. g., excluding Socinianism and Roman Catholicism. While the Nicean Creed sufficiently declares against Socinianism, there will be no adequate protest against Romanism in our official teaching, if the Thirty-nine Articles are dropped. As long as we have the Nicean Creed the Church can overlook cases of individualism whether individual's practice be right or wrong, for the official position of the Church is clearly anti-Socinian, and in the same way we can put up with many ritualistic preachers and teachings while we have the Thirty-nine Articles, and the Church's position is clear; but if we haul down the flag, then the official protest is done away and the preachers and teachings of the ritualists will have free course.

Therefore:

Resolved, that this Council adopt the report of the committee as an adequate expression of the Council's position on the further revision of the Book of Common Prayer. (Adopted.)

M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Calvary Episcopal Church a Singing Congregation.

The choir-master of Calvary Episcopal Church, Mr. John Bland, hopes that the choir itself will no longer be the feature of the service that it has been in the past, for he is working to make a singing congregation.

Sunday night, November 13, at the head of the chancel steps he gave lessons to the congregation in singing certain beautiful but less well known hymns. There is practically silence in the pews for many of the hymns. The temptation of a choir-master to discount congregational singing in order to feature the work of his choir, is great. There will be continued, of course, the anthems and the beautiful offertory for which Calvary choir is famous; but a singing congregation has not only the value of having a part in the music, but the fact of this contribution makes them somehow pray more deeply, and listen with a different attention to the lessons and sermons. Mr. Bland's interest in what goes on in the huge old building lies as definitely along spiritual lines as along musical lines, and there is a unity on the part of choir-master, organist, clergy and people that makes the services striking in their appeal.

New Holy Trinity House in St. James' Parish.

Plans for a new Holy Trinity House in St. James' Parish were made public with the awarding of contracts by the vestry of St. James' Church and the rector, the Rev. Dr. Frank Warfield Crowder, to the architect, Grosvenor Atterbury, and the contractors, Messrs. Jacob and Younge. The new building will adjoin the Church of the Holy Trinity, which is the daughter-church of St. James, on East Eighty-seventh Street, near Second Avenue. The Rev. Dudley S. Stark, vicar of Holy Trinity, said that the new building would provide living quarters for the curate, sexton, women-workers on the church staff, a library, offices, and a large, fully equipped choir room which will lead directly into the church. The new Trinity House is in memory of Charles E. Rhinelander, and is made possible by a legacy from his estate received by the vestry of St. James. The property on which the Church of the Holy Trinity stands was originally a part of the old Rhinelander farm purchased in 1794 by William Rhinelander along the shores of the East River.

Seventy-fifth Anniversary.

In October, 1852, seventy-five years ago, St. Ann's Church for the Deaf was started in New York City by the Rev. Thomas Gallaudet. It was the first attempt to organize the deaf in a congregation by themselves under the authority of the Church. This seventy-fifth anniversary was fittingly observed by a special service at which Bishop Manning preached. The Church's work for the deaf is now carried on by about fifteen missionaries, whose great fields stretch clear across the country.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. W. L. Rogers, D. D., Coadjutor.

Ninetieth Anniversary.

On November 6 and 7 there was celebrated the ninetieth anniversary of the founding of St. Andrew's Church, Elgin. On Monday afternoon there was an informal reception to Bishop Rogers, Rev. J. M. (and Mrs.) Withycombe and Rev. N. D. Bigelow, former rectors. At the banquet following at the speaker's table were Bishop Rogers, the rector, Rev. Edwin B. Redhead (toastmaster), Mrs. Redhead, Rev. J. M. Withycombe, Mrs. Withycombe, Rev. N. D. Bigelow, Mr. and Mrs. George W. Smart, Mr. S. S. Rockwood and Mrs. Rockwood, the Mayor of the city, the Methodist, Congregational and Presbyterian ministers.

J. M. W.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Delaware Clergy Meet the Challenge.

Realizing that the present situation in the Church challenges the support of the whole body of clergy and laity in the nation-wide every member canvass this fall, the clergy of Delaware devoted the November meeting of the Clericus to a discussion of plans and methods. Use of the tried methods set forth by the Field Department of the National Council, with flexibility in their application to the individual parish, was the policy agreed upon.

Bishop Cook opened the Clericus with the Holy Communion, assisted by the Rev. P. L. Donaghay, rector of St. Anne's Church, Middletown, where the meeting was held on November 8. The discussion was led by the Bishop and by Dr. F. M. Kirkus and the Rev. R. W. Trapnell, of the local diocese, and the Rev. E. N. Schmuck, of the Field Department of the National Council.

The clergy recommended that the Executive Council of the diocese adopt the same budget as last year with larger consideration for the employment of personnel, rather than provision for fabric, which has received generous reinforcement during the past few years. The rectors present accepted, in behalf of their parishes, the quotas assigned to them. Delaware is as usual on the honor list of dioceses which have paid the apportionments due at this date on the national budget, and at the same time has maintained a satisfactory working balance in the diocesan treasury.

J. H. E.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Annual Council of Colored Churchmen.

The Eighteenth Annual Council of Colored Churchmen in this diocese was held in St. Andrew's Church, Charleston County, October 27-30, inclusive. The Rev. George E. Howell, of Epiphany, Summerville, preached the sermon to the ladies of the Woman's Auxiliary on the evening of the twenty-seventh. Mrs. E. L. Baskervill presided over the meeting of the Woman's Auxiliary.

On Friday, the twenty-eighth, Holy Communion was celebrated for the Woman's Auxiliary, the Rt. Rev. H. B. Delany, D. D., being the celebrant. The Interdenominational Ministers' Union of Charleston was represented by the President, the Rev. C. S. Ledbetter, of Plymouth Congregational Church.

Saturday, the twenty-ninth, Bishop Guerry having arrived, after celebration of the Holy Communion, at which he was celebrant and speaker, the regular work of the Council was taken up. A secretary and treasurer were elected, roll was called and a quorum being present, the Council was formally declared open. Among the first things done by the Council was the endorsement of Bishop Guerry's plans for "Church Unity", as laid before them in his address.

Bishop Delany made his report of work done in the diocese.

Archdeacon Baskervill also made his report, which showed the need of finances, how finances were obtained, and how disbursed.

Bishop Guerry was the preacher at the morning service Sunday. Prof. J. E. Blanton of Voorhees N. and I. School, Denmark, S. C., and Bishop Delany at the night service. Others who visited and addressed the Council were Dr. R. S. Wilkinson, of State College, Orangeburg, and Dr. H. U. Seabrook, of Charleston.

After services Sunday evening, the Council adjourned to meet next year at Calvary, Charleston.

C. A. H.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Pilgrimage to St. Thomas' Church.

The annual pilgrimage to St. Thomas' Church, Bath, was conducted on Armistice Day. Bishop Darst preached, and celebrated the Holy Communion. Music was furnished by the choir of St. Peter's Church, Washington, N. C. St. Thomas' Church building is the oldest in North Carolina, having been erected in 1734, and by generous contributions from friends is being conditioned for the future.

The Wilmington Convocation, which met in St. Mary's, Kinston, October 31, reelected the Rev. Alexander Miller, as Dean, and the Rev. George W. Lay, D. C. L., as Secretary-Treasurer.

The Rev. G. F. Cameron, of Ayden, conducted a ten-day mission in St. Andrew's Church, Columbia, N. C., beginning October 20. At the closing service Bishop Darst preached, and the rector, the Rev. Charles E. Williams, presented five candidates for Confirmation.

Death of the Rev. Preston Barr.

The Rev. Preston Barr, non-parochial retired minister of the Diocese of Western Massachusetts, died of heart failure November 7, 1927, Clinton, N. C. The suddenness of Mr. Barr's death was occasioned by excitement resulting from a fire which slightly damaged the home in which he was a guest.

Mr. Barr had supplied in several parishes in this diocese, including St. Philip's Church, Southport, and St. Paul's Church, Clinton. Because of his ability as a preacher and his pronounced Christian character and courtesy, he greatly endeared himself to the people wherever he ministered. He had been in poor health for some time.

NORTHERN INDIANA.

Rt. Rev. Campbell Gray, D. D., Bishop.

Visit of Bishop Murray.

The Most Rev. John Gardner Murray, D. D., S. T. D., Presiding Bishop, visited this diocese from Saturday, November 12, through Wednesday, November 16. Bishop and Mrs. Murray and Bishop and Mrs. Gray made a pilgrimage throughout the diocese.

Included among the places visited were: Mishawaka, South Bend, Bristol, Fort Wayne, Huntington, Logansport and Gary.

SPRINGFIELD.

Rt. Rev. John C. White, D. D., Bishop.

Annual Meeting of the Diocesan Young People's Association.

The Young People of Holy Trinity Parish, Danville, of which the Rev. Mart Gary Smith is rector, were hosts to the annual meeting of the Episcopal Young People's Association on Saturday and Sunday, November 4 and 5.

Among the leaders taking part in the conference were the Rev. Jerry Wallace, Chairman of the Department of Religious Education; the Rev. and Mrs. Mart Gary Smith; the Rev. Herbert L. Miller, rector of Emmanuel Memorial Church, Champaign, and the Rev. Morton C. Stone, Chaplain at the University of Illinois.

Officers for the new year were elected, and Emmanuel Memorial Church, Champaign, was decided upon as the next place of meeting.

Quiet Day.

The Rev. Charles Mercer Hall, rector of Trinity Church, Bridgeport, Conn., has been in the diocese recently, holding a Quiet Day in St. Paul's, Springfield, of which the Rev. Edward Haughton is rector, and is at the present time conducting a week's mission in St. Paul's Church, Alton, of which the Rev. Robert H. Atchison is rector.

Parochial Missions.

The Rev. Andrew O. Dodge, one of the Church's Missionaries within the Archdeaconry of Cairo has arranged with Bishop White for the conducting of Parochial Missions this month in St. John's Church, Mt. Carmel, and St. John's Church, Albion. These missions are in the nature of an endeavor to reach people who are not now associated or connected with the Episcopal Church, and extensive preparations have been made and it is confidently expected that a number of new people will be brought into the Church through this effort.

Advent Offering.

The Advent Offering of the boys and girls of the diocese is to be given this year towards the wiping out of the debt on the new building at Herrin. The Church is pointing with considerable pride these days to its work in Williamson County, in which Herrin and Marion, two Church centers, are located. A resident clergyman and a United Thank Offering Worker are busy every day and results are coming.

Every Member Canvass.

Preparations for the Every Member Canvass are going forward in most of the parishes and missions of the diocese and in most cases the canvass will be held on Sunday, November 20, as suggested by the National Church.

F. H. S.

ALASKA.

Rt. Rev. R. T. Rowe, D. D., Bishop.

New Archdeacon of the Yukon.

The new Archdeacon of the Yukon is the Rev. Leicester F. Kent, who succeeds the Rev. Frederick B. Drane. Mr. Drane was forced by ill health to retire last year after years of work in Alaska. His predecessor was the Ven. Hudson Stuck, D. D., who was Archdeacon of the Yukon from 1904 until his death in 1920. Mr. Kent, with Cordova as a base, has been serving eight surrounding places. His new headquarters will be Fort Yukon.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Ninety-fifth Anniversary of the Consecration of Bishop Smith.

On the afternoon of Sunday, October 30, in the Frankfort Cemetery, at the grave of Bishop B. B. Smith, the first Bishop of Kentucky, the Rt. Rev. L. W. Burton, D. D., held a memorial service commemorating the ninety-fifth anniversary of the consecration to the Episcopate of Bishop Smith.

In August, 1830, the Rev. Benjamin Bosworth Smith was unanimously called to the rectorship of Christ Church, Lexington.

The Diocese of Kentucky had been organized in 1829 by a meeting in Lexington of two presbyters, one deacon and sixteen lay delegates..

On June 10, 1831, at the third Convention of the Diocese of Kentucky, held in Louisville, the new rector of Christ Church, Lexington, was elected Bishop of the Diocese.

At that time the Bishop-elect was in his thirtieth year, having been born at Bristol, R. I., June 13, 1794. He graduated from Brown University in 1816; and was ordained to the priesthood in 1818.

Dr. Smith was consecrated Bishop of Kentucky in St. Paul's Church, New York City, on October 31, 1832. The Presiding Bishop at the consecration was the Rt. Rev. Dr. William White, of Pennsylvania. The co-consecrators were the Rt. Rev. Thomas Church Brownell, the third Bishop of Connecticut, and the Rt. Rev. Henry Ustick Onderdonk, then assistant Bishop of Pennsylvania.

Bishop Smith served in the episcopate a total of fifty-one years and seven months, and as Presiding Bishop a total of sixteen years, four months and twenty-two days.

From 1840 to 1842 he served the State of Kentucky as her third Superintendent of public instruction.

He was also an artist. He planned the church at Harrodsburg, Kentucky, after an English church. He also carved the chancel furniture. From England he brought the model for the church at Cynthiana, Kentucky. A mantel in the dining room and part of the wood work in a bay window in the orphanage of Ascension Church, Frankfort, were carved by the Bishop.

J. H. G.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Gift For Parish House.

A gift of $100,000, given by members of his parish who wish to remain anonymous, was announced recently by the Rev. George P. Atwater, D. D., rector of Grace Church, on the Heights, Brooklyn, N. Y. The money is to be used to build a new parish house.

Anniversary Celebrated.

Christ Church, Manhasset, Long Island, the Rev. Charles H. Ricker, rector, celebrated its one hundred and twenty-fifth anniversary on Sunday, October 9. Special services were held morning and evening, and a celebration dinner the following evening, at which Bishop Stires made a stirring address on the Inspiration, Aspiration and Determination needed for the successful carrying on of parish work.

M. E. S.

MARQUETTE.

Rt. Rev. R. L. Harris, D. D., Bishop.

Bethel Church, Iron Mountain.

A service of great significance to this Diocese and, no doubt, to the Church at large, took place upon November 8, when the Rt. Rev. R. L. Harris, D. D., dedicated Bethel Episcopal Church, Iron Mountain, Mich. The church had been closed for several weeks for extensive repairs, together with the installation of a pipe organ and an altar. Bethel Church is composed of Swedish people, and services are conducted in Swedish and in English. It was originally a Swedish Lutheran body, coming under the jurisdiction of our Bishop in 1923. Today the communicant list is about three hundred.

In addition to the service of dedication of the church and improvements, the Rev. W. Blomquist was instituted as rector by Bishop Harris. In the congregation were many who could understand little or no English, and of the ten clergy present only two understand Swedish. Every one of the clergy present took part in some portion of the services. Notices were given in Swedish and in English. The Bishop conducted his part in English and the Rev. W. Blomquist responded in English, but all the prayers by Mr. Blom-

(Continued on Page 22.)

Family Department

November.

1. Tuesday. All Saints.
6. Twenty-first Sunday after Trinity.
13. Twenty-second Sunday after Trinity.
20. Twenty-third Sunday after Trinity.
24. Thursday. Thanksgiving Day.
27. First Sunday in Advent.
30. Wednesday. S. Andrew.

Collect for Sunday Next Before Advent

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

Collect for Thanksgiving Day.

O Most Merciful Father, Who hast blessed the labors of the husbandman in the returns of the fruits of the earth; we give Thee humble and hearty thanks for this Thy bounty; beseeching Thee to continue Thy loving kindness to us, that our land may still yield her increase to Thy glory and our comfort; through Jesus Christ our Lord. Amen.

We Thank Thee, Lord.

We thank Thee, Lord, for nature's store,
Unfailing as in all the years
Since man, with mingled hopes and fears,
His needs to heaven first upbore.

We thank Thee, Lord, for human love!
How pure the joy it sheds abroad!
By this we prove us kin to God,
And rise our baser selves above.

We thank Thee, Lord, for what Thou art—
Unchanging, though all else be changed;
In pity not to be estranged
That frailty bar us from Thy heart.

Father, we cast ourselves on Thee!
Forgive the weakness of our praise;
Oh, help us in the coming days
More worthy of Thy love to be!

—Selected.

Let Us Come Before His Face With Thanksgiving.

Resolve to look for causes of thankfulness. "Seek, and ye shall find," is a principle as well as a promise. Look for trouble, for sin, shame, ash-heaps, broken dishes, you will find them. Look for goodness, good people, good apples —you will find them.

The Pharisees saw in Matthew a despised publican and their pride was gratified. Jesus saw in Matthew a man, a possibility, and His love was gratified. Look for the good in people, in history, in the providence of God. Look for the goodness of the Lord in your own life. The dross and slag of life accumulate; smoke is in the air; flakes of soot fall softly upon us; life can easily seem a poor affair. But life is full of dignity, grace and joy, full of opportunity for goodness and kindness. Will you wait till the sunset hour gilds its passing? Will you wait till death stirs your imagination and you see, but too late, how much beauty and half-appreciated joy there was in life, how much you had of blessing, in how many ways you could have been a blessing? Look for God's goodness today. Only so will you come to see life in its fullness.

The disagreeable may be forced upon you; but your mind will instinctively find an offset. Sweet uses will shine out of adversity. You will find "tongues in the trees, books in the running brooks, sermons in stones, and good in everything." In every storm you will hear your Saviour's voice, "It is I".

Every day will have sufficient testing; but the word of Jesus will hold good: "My grace is sufficient for thee." You will see the sterner side of life, the rock-like structure of righteousness with the Puritan, but also life's gentler side with the mystic, the green pastures and still waters of peace. In your life mercy and truth shall meet, righteousness and peace shall kiss each other. The world of law shall yet be a world of love. You shall hear it thunder at Sinai; but you shall hear the angel voices of Bethlehem singing the glory of the God of love, heralding to all mankind tidings of peace and good-will.

"Old friends, old scenes, will lovelier be,
As more of heaven in each we see;
Some softening gleam of love and prayer
Shall dawn on every cross and care.

"Such is the bliss of souls serene,
When they have sworn to steadfast mean,
Counting the cost, in all to espy
Their God, in all themselves deny."

—Maltbie D. Babcock, D. D.

The Supremacy of Loving Service.

While the disciples are disputing as to who should be greatest in the new earthly kingdom, which they fancied Christ was about to establish, He, the Lord of Glory, picks up a towel, dips it into water and washes their dust-covered feet. Was ever rebuke more tellingly administered? By that example of humble, loving service did their Lord banish their dreams of preferment and attune their lives to service. It is better, finer, nobler to serve than it is to rule. Indeed, they only truly rule who win the hearts of men by loving service.

The devotion to service in the case of the Christian is to be sharply distinguished from what we know as altruism. There is a natural love which drives even the most worldly men and women to come to the relief of the needy, the unfortunate and the suffering. Large gifts for hospitals and other merciful institutions and agencies come from people to whom the Gospel of Christ and His life and character make little or no appeal. The milk of human kindness and sympathy is often found where men are under the dominion of the lust of the flesh, or the lust of the eye, or the pride of life. Infidels, and even profligates, often respond to appeals to serve stricken and suffering humanity. But this is no more than a native instinct that awakens pity and sympathy such as even animals possess.

The service which Christ calls for springs from a deeper and more divine love. It grows out of an inner change of heart. When the love of Christ constrains, there is born in the heart a passion for loving service which becomes a second nature. The Christian catches the spirit of His Lord and Master and is driven to loving service by an inner spiritual motive and impulse whose origin is divine. In that thirteenth chapter of First Corinthians, often very superficially interpreted, Paul sings the praises of a love which by far transcends the natural love with which we are born. There lies the motive power behind all Christlike service. Love so constrained God that he sent Christ to minister unto mortals.

The lesson which Christ taught His disciples is the lesson which the Church needs to be taught today. In Christ's kingdom, service is the word that counts. There are no seats of honor for any of His followers save those that are won according to the rule He has laid down: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." John caught the meaning of the lesson which Christ taught His disciples when He washed their feet; for he recognized the fact that service was to be measured in terms of love: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Settle the question of a Christlike love for mankind, and you have settled the question of Christlike service.

The key in which the life of the minister, and indeed the life of every Christian, must be pitched is expressed in those golden words of Christ when He said: "The Son of man came not to be ministered unto, but to minister." Far above all other services that may be rendered is the ministry of love as Christ has revealed it in His life and deeds. It is not stooping down to render a humble, loving service. It is rising high above the standards and practices of the world, and demonstrating that there is no joy in any service which can be compared with the joy of "doing good unto all men, especially unto them who are of the household of faith." Not what have I received from others, but what have I sacrificed for others, determines the measure of the Christian's joy in any service. No joy can possibly spring from a service that is rendered where a selfish end or aim is the driving power; but there is a real joy in a deed of love which bears the mark of the love wherewith Christ has loved mankind.—Lutheran.

For the Southern Churchman.

Dispositions and Health.

Elizabeth Cole.

"How to Start the Day Wrong"—we've all learned ways of doing that—dropped a spot of egg on a clean suit, missed the best train, forgot to take important papers. All kinds of little petty things can make the best natured among us start the day wrong. And from then on everything else goes wrong. Irritability, discontent and complications seem to follow. And why? Because we've let a little thing upset us. Our dispositions have had a pin stuck into them and that pin goes on tormenting. Enough pricking pins may do really serious damage.

A sense of humor often saves the day. But a sense of humor is incompatible with a nagging pain or a constant weariness. Even the worry that something may be wrong sours the milk of good cheer in most of us. Certain great ones of this earth like Helen Keller succeed in keeping sweet in spite of ill health, but for most of us good disposition bubbles up only out of a healthy body and a healthy mind.

Have you ever gone about your business with a tormenting pain or a tired feeling and found that you snap at your fellow-workmen and say things you don't really mean? You sometimes quarrel with your superior, or exaggerate wrongs, real or fancied. Sometimes this results in the loss of a job. Unrest and trouble in factories, offices and homes are many times traced to the fact that physical fitness is not made the fundamental asset. When a

person's physical condition is out of tune his mind will not play harmoniously, so that if sudden trouble comes he is unable to meet it rationally. Whereas the healthy man seldom harbors a grievance and can look at the world sanely and optimistically.

Your days will start right if you know how you are physically. Have you had a good overhauling by your doctor recently so that you **know** there is nothing the matter with you? Let him tell you whether you are eating the right food. He will remind you that you need eight hours' sleep with plenty of fresh air in your rooms. ting some exercise every day, and if you are keeping your body clean inside and outside with water? See your family physician and let him look you over.

Periodic physical examinations are urged as part of the educational campaign carried on by the National Tuberculosis Association and affiliated associations throughout the country. Their aim is to eradicate tuberculosis by teaching healthy daily living, and their work is supported by the penny Christmas seals sold in December.

For the Southern Churchman

Our Harvest Festival.

Eugenie du Maurier Meredith

The autumn's breath strikes cold upon the breeze,
Where on a hill a little red church stands high,
Wherein God's people worship on their knees,
Thanking God for a most gracious supply
Of all the growing things of earth:

Within the church each one has placed a share
Of all the fruits, and vegetables, and flowers
That he has planted with such loving care,
And watched and guarded through the summer hours.

Upon the altar bread and grapes are laid,
Put there by loving hearts, in joyous mood—
Fit symbol of the covenant Christ has made—
With fervent words of thanks, of gratitude,
For all the growing things of earth:

Through all the church, on window sills and floors,
Bright as burnished copper, gleam fruits and leaves,
While oats and wheat make graceful arch-like doors,
'Twixt which each vegetable its glory weaves,
From all the growing things of earth:

Four cool gray walls, some high white beds of pain,
Sweet mingled breaths of flowers; a glimpse of the sky,
Azure, star-lit, or veiled by rain;
Without ..... a hall where quiet steps go by;
No need of growing things of earth:

Kind hands that minister through tortuous lane
Of days; and here is where some saddened heart
Receives from God-touched hands the fruitful gain
That glorifies the toil-burdened farmer's part,
In all the living things of earth

These casual, kindly acts, in passing done,
Soon vanish in the realm of things forgot;
But grows in loveliness with each day's sun
Through lives made beautiful as a garden spot
By all the loving hearts of earth.

For the Young Folks

Irene's Thankfulness.

"Tomorrow is Thanksgivilng Day, and here I haven't a thing to be thankful for!" Irene spoke crossly.

"Tut, tut, my child," spoke up Irene's dear old white-haired grandmother. "And hasn't thee a good home and a dear father and mother?

"And," the old lady went on, "shouldn't thee give thanks to God for these blessings?"

Brown-eyed Irene shrugged her shoulders.

"Oh, grandmother," she said, "you don't understand me. Of what good is a father and a mother when they are called away from home on Thanksgiving Day?"

Just then the door opened and a pretty young lady entered the room.

"Oh, Aunt Ruthie!" cried out Irene joyfully, "is today your day off?"

Aunt Ruth was one of the nurses in the big hospital in the city where Irene lived. Every half-holiday was spent at Irene's home.

Aunt Ruth shook her head.

"No, Irene, I must go right back. I came home for some directions I left here."

Noticing the disappointed look which went over Irene's face at these words, Aunt Ruth said: "But Irene, I wonder if you would like to come over to the hospital for a while and visit with little Alice Mason."

"Alice Mason. Who is she?" asked Irene.

"She is the light of Ward 2, the dearest and bravest little girl," answered Aunt Ruth.

Aunt Ruth and Irene were soon at the hospital. Aunt Ruth took Irene to Ward 2 immediately.

Irene gave a quiet little "Oh!" as she entered the room. There, on a little white cot, lay a tiny girl with eyes bandaged. The little girl called out a greeting as she heard the two enter the room.

Aunt Ruth left Irene with Alice while she went to her work. Irene and Alice were soon busily talking. Irene learned that Alice's parents were dead, having died two years ago, and that she made her home with her grandparents. She heard of the accident that left little Alice blinded in both eyes. Alice would never again be able to open her eyes to this world's beauty—never be able to see the beautiful sunsets, the beautiful flowers, the rainbow, the blooming trees in the springtime and many other gifts of God. Suddenly Alice surprised Irene by saying, "Tomorrow is Thanksgiving Day. Aren't you happy? I am; I have so many things to be thankful for."

"You!" exclaimed Irene. "What do you mean, Alice?"

Alice smiled.

"The terrible pains in my eyes do not come so often; people are so kind to me here; I will be able to go to grandmother's soon; and now I have you to be thankful for."

Irene looked surprised. To think that a girl in Alice's condition could be thankful for anything!

"Irene, what are you thankful for?" asked Alice.

Irene hung her head. She was ashamed of herself in the presence of this little blind child who was so thankful for so many things. Irene thought of her conversation with her grandmother.

"I don't know," she answered, in a low voice.

"Oh, Irene," cried Alice, "and you can see, and have a dear father and mother—parents who can take you in their arms and to whom you can go to when you are in sorrow and trouble.

Up came Irene's curly head.

"You have shown me the many things to be thankful for, Alice; and I thank you," she said.

When Aunt Ruth entered the room again, she found Irene and Alice laughing and talking together and having a good time.

"Aunt Ruth," cried out Irene, "may I come over tomorrow and spend Thanksgiving Day with Alice? I think I can enjoy myself so much here, and I am sure Alice will, too."

"Yes, dear," answered Aunt Ruth.

"And I'll bring my story books and read to you, Alice," Irene promised.

When Irene reached home she went at once to her grandmother and surprised her by saying, "Forgive me, grandmother; I have so many things to thank God for; and grandmother, you are one of them. I wish you would forgive me for what I said. Since I went to the hospital with Aunt Ruthie I feel different."

Tears filled grandmother's eyes and trickled down her cheeks onto the blue shawl thrown around her shoulders. Drawing Irene into her arms, she whispered softly, "God bless thee, dear child; and I thank Thee, heavenly Father, for her."—Selected.

How the Handys Kept Thanksgiving.

The four Handys were up early and impatient to be off to Clovernook, Grandpa Handy's place in the country, four miles from town—where visions of roasted chestnuts, rosy apples and hot doughnuts awaited them!

But when they drove up the lane leading to the house everything seemed strangely quiet. There was no grandpa at the gate, no grandma standing in the front door, no Hannah peeping out of the kitchen window and no Ezra waiting to put the horse and buggy in the stable.

"I can't understand it," said Lily.

"Perhaps it's a surprise," suggested Susie, the thoughtful one of the company. But no, it was not a surprise, as Teddy found to his sorrow, when he ran through the empty house and out into the kitchen, calling first upon one name and then upon another. There was no response. What he did find was a note pinned down to the table, with the butcher-knife, which Lily read in the absence of her mama, to whom it was addressed.

"Dear Daughter: I am sorry to run away on Thanksgiving, but Hannah's father was taken suddenly ill, and as we had given Ezra permission to visit his people, and the girl was in such a strait, there was nothing for it, but for your father and me to go with her as far as the cross-roads, and remain in Dover overnight. I leave things in your hands, and I know the children will help you all they can.

MOTHER."

"Oh, how unfortunate," moaned Lily, "that mama did not come. What shall we do, Jack? Perhaps we had better turn round and go home again."

"Never," cried Jack, "that would be too inglorious; besides, grandma is depending upon us. I say, sister, suppose we stay and fight it out."

"That's all very well, Jack," said Lily doubtfully, "but what can you do

to help?"

"Well, that is a poser," laughed her brother, "but a fellow who has just returned from a fishing party ought to know how to—"

"Broil fish," shouted Teddy.

"But that would not help us here," smiled gentle Susie. "The first thing is to see what is to be done; there is the fire to make, the turkey to roast, and the dinner to get ready."

"Bravo, little heart," cried Jack, "you have your head in the right place, and with four pairs of hands and four Handys around, we ought to prepare a dinner fit for a king, let alone four hungry mouths!"

And so each one set to work to help. Teddy brought the chips, Jack made up the fire, Sue made the rolls as she had seen cook do, while Lily wrestled with the dressing for the big turkey, which had been parboiled the day before.

'It is real jolly," said Lily, "and we can play we are at a cooking school. Wouldn't grandma be surprised to find that Mr. Gobbler has walked into the oven by himself, while the rolls have turned to a crisp brown."

They all laughed at this conceit and the dinner went merrily on. In the pantry they found pies, cakes, cookies, a dish of baked apples and a bowl of cranberry jelly, for grandma was too good a housekeeper to leave everything to be done the last day.

"What about vegetables?" asked Sue, looking up from the oven, where she was engaged in basting the turkey.

"I don't know," said Lily, doubtfully. "I think we will have to do without them, unless we might roast some potatoes, and bake a dish of tomatoes, if Jack can open a can."

Then the table had to be set, and while the two girls were busy with it, the boys started out to feed and water the stock, "for that was what grandpa always did," Teddy remembered, and Jack said, "it would be a shame to neglect them on Thanksgiving."

Two o'clock came, and flushed and excited, tired but happy, the Handys sat down to eat their own, very own, Thanksgiving dinner. Teddy asked the blessing, as he always did at home.

"If only grandma were here, and grandpa, too," they all said in chorus.

There is an old fairy story in which one had only to utter a wish, and it was granted on the spot. And so it happened right now. There was a sound of wheels on the gravel outside, and presently in came the old couple, smiling and all out of breath. The children hurried around them. "Where is your mother?" asked grandma, in perplexity, looking first at the table and then at her grandchildren.

"We left her at home. She was so sorry not to come."

"Why, my dears, you don't mean to say you did it all yourselves?" said the dear old lady. "It was worth a journey to Dover and back, just to learn how steady and self-reliant my young folks have become."

"How come you to get back so soon?" Jack inquired, by way of hiding his modesty.

"Why," said grandpa, "it was in this way. We met Hannah's brother coming for her about ten miles down the road, and so, as there was nothing else we could do for her, we decided to come back home straightway."

Grandma said it was the best Thanksgiving dinner she ever remembered eating, first, because it was unexpected, and second, because her long ride had made her hungry, and third, because they had cooked it, and lastly, because poor Hannah's father was not so badly injured as it was thought, and I am not going to repeat all the nice things she said to the gratified children.

And grandpa said that it was the way to get through life. Whenever you find a job to be done, pitch in and do it. Some people think all life a holiday, and he had even known people who would not work on a holiday. He had heard of "holiday work", and he was proud to see that they could work when the occasion called for work.

At last it was time to return to town. "Good-bye, granny, dear," cried Lily, from the depth of the buggy. "I am glad it all happened. It was the shortest day I ever spent, and the most useful."

"And the merriest," added Jack. "I shall never be afraid 'to pitch in', as grandpa expresses it, again, when there is a tough job to be done."

Sue carried a mysterious basket on her arm. It was for old Aunt Judy, the bed-ridden servant of yore, whom grandma had remembered at the last moment, for she said "she couldn't sleep well tonight, without knowing that some poor soul had shared in her Thanksgiving".

"Sue is just grandma over again," whispered Jack, as the little sister got out to leave her burden at the old negro's cabin.

How weary they all were, and how much they had to tell when they reached home at last, in the short twilight, when one and all declared, "It was the very nicest Thanksgiving they had ever spent."—Rose W. Fry, in The Presbyterian of South.

The Biggest Pay.

One day an old umbrella-mender brought his skeleton frames and tinkering tools to our door. As he sat on a box in the sun mending the broken and torn umbrella I noticed that he did his work very carefully. He tested every piece of cloth. He sewed every inch neatly and strong.

"You seem extra careful," I remarked.

"Yes," he said, working away without looking up; "I try to do good work."

"The people you mend umbrellas for wouldn't know the difference, until you were gone," I suggested.

"No; I suppose not."

"Do you ever expect to come back this way mending umbrellas?" I asked.

"No."

"Then why are you so particular?"

His answer made me forget that his clothes were shabby and faded, that his face was brown and wrinkled, and that he spoke a broken English.

"So that it will be easier for the other fellow—the next one who comes along," he answered simply. "You see if I put on shoddy goods or do bad work, they will find it out in a few weeks, and the next mender that comes along will get the cold shoulder or the bulldog—see?"

I saw! I saw that here was a man who got two kinds of pay. I paid him fifty cents for mending my umbrella, but he carried away another pay in his heart. It was that good feeling we always have when we know we have done something the very best we could do it. But that wasn't all he carried away in his heart. He had the picture of another umbrella-mender coming to my door next year. He knew I would always think better of all umbrella-menders if he did his work well. He could almost hear me, the next year, as I said: "Good morning, Mr. Umbrella-mender! No, myl umbrella is stil good; I had it mended last year by a man who did good work. I think I'll have you mend my wife's umbrella and two of my neighbors are waiting for a mender like the one who came last year."

Do you think there are very many of us who get as big heart-pay as that first umbrella mender?—Finding Out God's Secrets.

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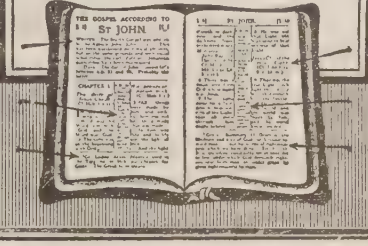
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Deaths

IN MEMORIAM.

Alice Morson Robinson.
November 20, 1852—October 31, 1927.

When at daybreak on October 31, "the one clear call" came for ALICE MORSON ROBINSON, I could but think as she "met her Pilot face to face", how truly she could lift those beautiful eyes to Him and in all humility say, "Behold the handmaid of the Lord", for such she had been all her life. She verily lived the words, "Christ has no hands but my hands to minister to Him", for she never let an opportunity pass when she could help another, doing it all as the greatest joy and privilege. To us who loved her, the more her health failed, her motto seemed to be "I Serve", till the very passion of service possessed her, never counting the cost for her frail body. The many she helped by that service so royally given, only the Master knows; the old, the young, the forgotten, the happy, the good, the sinful, the joyful, the sad, no matter who, if she could help them, that sufficed for this Soldier of the Cross to fly to their succor. As we think on the beauty of her life, and the trail of light it leaves behind her, we feel there would have been no need for that stern old Scotch Prophet to have warned her, "Take with you forgiveness, brotherly love, charity, kindness, faith, for those wares are of great value in that High Country whither you go"; for these things made her character. She used them every day and in the using, came forth a soul so sweet, so lovely, that we must always say when we think on Alice Robinson: "I thank my God on every remembrance of her."

IN MEMORIAM.

Entered into Eternal Life, October, 17, 1927, Richmond, Va., MRS. EMMA JANE GREENER, beloved mother of E. May and G. William Greener. Burial services were conducted from the residence, 3000 Monument Avenue, by the Rev. W. H. Burkhardt, D. D., rector of Grace and Holy Trinity Episcopal Church and the Rev. J. J. Scherer, Jr., D. D., of the First English Evangelical Lutheran Church. Interment in Hollywood.

"Be thou faithful unto death, and I will give thee a Crown of Life."

"Her children shall arise up and call her blessed."

CHURCH INTELLIGENCE
(Continued from Page 16.)

quist were in Swedish. The Very Rev. G. S. Southworth, Dean of the Cathedral at Marquette, preached a sermon in English, and following him, the Rev. Philip Broburg, of St. Paul, Minn., Dean of Swedish work in Minnesota, preached a sermon in Swedish. Possibly the most impressive touch, showing the bond of fellowship between all present, was the singing of the closing hymn in Swedish and in English, each one singing in the tongue most familiar.

It is hoped that Bethel Church is only the beginning of work among the Swedish people of the Diocese, for there is a splendid opportunity for our church, especially as the late Rt. Rev. G. Mott Williams has given to the church a complete translation of our Prayer Book into the Swedish language.

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Rt. Rev. Alexander Mann, D. D., Bishop.

An Orthophonic Victrola.

For special music in the choir, the trying out of anthems, and also for social activities, such as dancing among the young people of the parish, an Orthophonic Victrola has been purchased for St. Stephen's Church, Williamsburg. Mr. R. W. Hannan, Junior Warden, 6544 Darlington Road, Pittsburgh, has kindly consented to serve as chairman of the committee, authorized to buy this instrument. It is proposed to pay for the instrument independently of the church's treasury, through voluntary subscriptions from those interested in the work of our excellent choir, as well as furnishing special enjoyment for the parish's young people. At the times the dances are to be held by the young people, through the use of this victrola, a nominal admission charge will be made, a reasonable proportion of the proceeds being used for purchasing new records.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.
Rt. Rev. A. W. Knight, D. D., Coadjutor.

Annual Conference of Church Workers Among Colored People.

The sixth annual conference of Church Workers Among Colored People in the first and second provinces held their session at St. Mark's Church, Plainfield, New Jersey, beginning the evening of October 5 and closing on the night of October 7. The conference was welcomed by the Hon. J. T. MacMurray, Mayor of Plainfield, the Rev. E. V. Stevenson, rector of Grace Church, and the Rt. Rev. A. W. Knight, Bishop Coadjutor of the Diocese of New Jersey, with a response by the Rev. G. F. Miller, of St. Augustine's Church, Brooklyn. The sermon was by the Rev. J. H. Johnson, of St. Cyprian's Church, New York City.

Thursday the President, the Rev. George M. Plaskett, made the annual address, in which he stressed the necessity of the conference establishing a scholarship fund, the interest of which may be used to assist deserving students. The conference went on record as committed to such a plan. Each parish and mission in the provinces will be expected to bring to the conference year by year a small per capita tax, the increase of which in time will give a substantial sum as the principal. The Woman's Auxiliary voted $126 as a nest egg for this purpose. With the election of the same officers the conference was organized for the coming two years: the Rev. George M. Plaskett, President; the Rev. C. Canterbury Corbin, Vice-President; the Rev. William N. Harper, Secretary; Mr. Joseph H. Brown, Sr., Treasurer. The Church Service League elected the following officers for the same time: Mrs. William McKinney, President; Mrs. Maude Cole, Vice-President; Mrs. Laura McCoy, Secretary; Miss Josie Phillips, Treasurer.

On the invitation of the Rev. Mr. Bowles the conference voted to meet in 1929 at St. Luke's Church, New Haven, Connecticut; the 1928 session will be the triennial and general conference of all Church workers among Colored people, and this is to be held

at St. Augustine's Church, Brooklyn, New York.

G. H. P.

ALBANY.

Rt. Rev. R. H. Nelson, D. D., Bishop.
Rt. Rev. G. A. Oldham, D. D. Coadjutor.

St. Paul's Church, Albany, Celebrates One Hundred Years of Christian Service.

November 13-20 marks the culmination of one hundred years of Christian life and activity of St. Paul's Parish, Albany, N. Y.

Among the distinguished guests and preachers will be Bishop Murray, Bishop Reese, of Southern Ohio, and the Rev. Dr. Roelif H. Brooks, former rector of St. Paul's, now rector of St. Thomas' Church, New York City. Bishop Nelson and Bishop Oldham will also officiate.

St. Paul's Church has had a notable career. Bishop Johnson, of California, was confirmed in St. Paul's. Bishop Mosher entered the ministry from St. Paul's, as did the Rev. Jacob Streibert, Jr., Ph. D., Professor of Old Testament studies, Bexley Hall, and some twenty other clergy. Bishop Kip, first Bishop of California, was rector of St. Paul's from 1837-53, and the Rev. Dr. Thomas A. Starkey, first Bishop of what is now the Diocese of Newark, was rector from 1854-58.

The parish has during its one hundred years raised well over $100,000 for missions.

St. Paul's has one of the few strong Brotherhood Chapters in the diocese. During last summer when no services were provided at St. Stephen's Church, Elsmere, which is a child of St. Paul's Parish, the men of the Brotherhood volunteered to conduct the services. A chapel of St. Paul's Church was organized in the year 1897, services were conducted by the Brotherhood of St. Andrew, and the chapel was called Saint Andrew's. It later became independent and is now a flourishing parish of five hundred members. (Bishop Creighton was rector there for seven years.)

At the conclusion of the centennial celebration, the members of the parish will turn over to the trustees a fund of $100,000 to be added to the Endowment Fund, which will increase the Endowment Fund to half a million dollars. This centennial fund was raised during the rectorship of Dr. Brooks, under whom the parish had a remarkable growth.

The Rev. Arthur R. McKinstry, formerly of the National Council, is now rector of the parish.

Personal Notes

The Rev. James E. W. Cook, rector of St. Paul's, Greenville, who has been quite ill with pneumonia, is now rapidly recovering.

The Rev. Frank Damrosch, Jr., formerly rector of St. James' Church, Brooklyn, N. Y., has accepted a call to St. Andrew's Church, Newark, N. J., with address at 933 South Seventeenth Street.

The Rev. Eric A. Sidney Attridge, formerly rector of Zion Church, Palmyra, N. Y., has accepted a call to be vicar of St. Paul's Mission, Bishop, Cal.

The Rev. Louis L. Perkins, formerly minister-in-charge of St. John's Mission, Green River, Wyo., has accepted a call to St. Paul's Church, Kittanning, Pa.

The Rev. J. H. Cabot, Ph. D., formerly non-parochial minister of Massachusetts, has accepted a call to St. Peter's Church, Weston, Mass.

The Rev. Clarence D. Frankel has resigned as minister-in-charge of Trinity Church, Platteville, Wis.

The Rev. S. Ezra Neikirk, rector of St. James' Church, Pittston, Pa., has accepted a call to Epiphany Church, Glenburn, Pa. His address after December 1 will be Dalton, Pa.

The Rev. John M. Robeson, D. D., former rector of St. Stephen's Church, Goldsboro, and St. Paul's Church, Lynchburg, Va., has assumed charge of Grace Church, Plymouth, N. C.

Ordinations.

On All Saints' Day, in Calvary Cathedral, Sioux Falls, S. D., the Rt. Rev. Hugh L. Burleson, D. D., Bishop of the District, advanced to the priesthood the Rev. Conrad H. Gesner, Missionary Canon of the Cathedral. Bishop Burleson preached. Bishop Roberts read the Litany and united in the imposition of hands, together with Dean Woodruff, the Rev. Messrs. Junker, Melbourne and Scriven, South Dakota clergy, and the Rev. Homer E. Grace, Deaf Mute Missionary in the Northwest.

In St. Stephen's Church, Providence, R. I., on October 18, Gustav A. Schweitzer was ordained deacon by the Rt. Rev. James DeWolf Perry, D. D., Bishop of Rhode Island.

The candidate was presented by the Rev. Frederick L. Maryon, of Cranston, and the sermon was preached by the Rev. Alva E. Carpenter, of Providence.

Mr. Schweitzer is to be missionary of St. Barnabas' Church, Apponaug, with address at 12 South Water Street, Providence.

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Southern Churchman

Vol. 92. RICHMOND, VA., NOVEMBER 26, 1927. No. 48.

18. For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God.

19. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the pru dent.

20. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?

21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

"In the cross of Christ I glory"

23. For the Jews require a sign, and the Greeks seek after wisdom.

23. But we preach Christ crucified, un to the Jews a stumbling block, and unto the Greeks foolishness.

24. But unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.

25. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.

29. That no flesh should glory in His presence.

30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;

31. That according as it is written, He that glorieth, let him glory in the Lord.—1 Corinthians 1:18-31.

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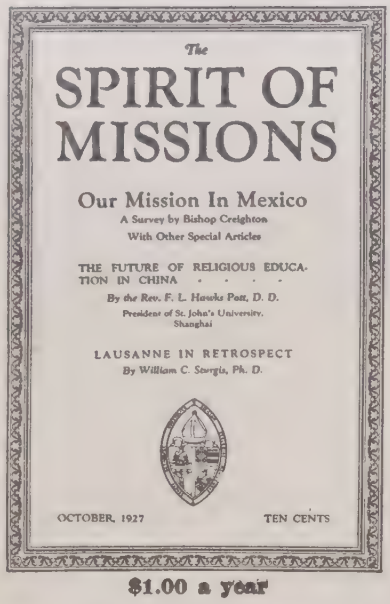
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Thoughts For the Thoughtful

There is no Gethsemane without an angel.—Selected.

If we make so much of what we do and so little of what we leave undone, then life's real accomplishments can never be ours.

"Not our taste, but God decides what is right or wrong. He who wishes to know what that taste is, let him learn it from the law of God. That law is standard and permanent."

"He is the least unhappy, who makes least account of happiness in this world; puts himself in God's way to it; patiently waits His time for it, and can see a smile on the face of death."

There is something amiss with the man who knows what course is right, but still wants time to think about it. —Selected.

A moment in the morning, take your
Bible in your hand,
And catch a glimpse of glory from the
peaceful Promised Land;
It will linger still before you when
you seek the busy mart,
And like flowers of hope will blossom
into beauty in your heart.

"I sought the Lord in sun and stars,
And where the wild seas roll,
And found Him not. As mute I stood,
Fear overwhelmed my soul;
But when I gave to one in need
I found the Lord of Love indeed."

"This is the feast: The water of life." And these are the purposed guests at the feast "He that is athirst," "Whosoever will." And these are the King's messengers, to give invitations to the feast: "The Spirit and the Bride," and he that heareth." And this is the condition of entrance to the feast: "Freely!" —J. H. Jowett.

I have a thousand times tested the efficiency of prayer in moments of difficulty, when confronted with a little temptation, when overwhelmed with irritation, before an anxious interview, before writing a difficult passage. How often has the temptation floated away, the irritation mastered itself, the right word been said, the right sentence written! To do all we are capable of, and then to commit the matter to the hand of the Father, that is the best that we can do.—Arthur C. Benson.

"I shall be as happy as it is possible to be on this side Heaven, when I have a clear perception that divine things are preferred in my esteem to all others, and have taken such possession of my soul, that I settle upon them with full acquiescence; not looking for rest and satisfaction from sensual gratifications, worldly prospects, or comforts of any kind; but solely in communion with God, and enjoying myself from day to day in doing His work, in the relish I have for spiritual exercises, and a diligent preparation for eternity. O Blessed Spirit, clear up this idea to my mind, and by Thy effectual operation make it life and power to my heart!"

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EDITORIALS

Vol. 92. RICHMOND, VA., NOVEMBER 26, 1927. No. 48.

MEMORIES

With yearning hearts we linger and look across the gray, shadowed and desolate, sea of life for our ships to come. We know that somewhere beyond the waves curving sullenly into cold foam, falling with monotonous anger upon the shore, somewhere on the further side of the tossing waste and the dull gray skies and the lowering mist, there are sunshine and beauty, clear skies reflected in the blue of the laughing, rippling water over which our ships are slowly driven by gentle, kindly winds. We look and long to see them come sailing upon the horizon, bringing with them light and gladness in the radiance of which the mist will disappear, the clouds will drift away and the black waves will shine and sparkle.

We may not summon from the sunlight and the beauty beyond the cold and darkness and desolation the ships we have waited for so long. It may be that we will never see them sailing to us over the distant horizon freighted with the beautiful things we have dreamed of, that we must turn away presently after all our years of hoping and be borne home.

The ships we wait for may never come, but we can call to us ships of ours freighted with the beautiful things we have known. When Hope departs and leaves darkness, Memory may live and bring light soft and beautiful, in the brightness of which the heart may live and the soul may gather strength and consolation and peace. Dreams may never be realized, but life has been lived and never dies or departs and the happiness we have known is ours always if we will but have it. Fairer and more beautiful than any of the lands or seas from which the ships we wait for may come are the days gone by in which we have loved and felt and labored and enjoyed. They are ours for always and we may bring them back if we will. We may gladden and lighten the desolation and the darkness with the ships belonging to us, summoned from across the sea, waiting for our calling and freighted with music sweeter and beauty more rare and pleasures more intense than any the world can give.

As we become older and wait and linger and yearn longer for the ships which do not come, it is our right and our happiness to call to us often and with pleasure ever more intense the ships of ours which have sailed from us, which are lingering in the beauty and brightness of other days to come back to us through the intervening darkness and mist and bring to us balm and comfort and peace.

Alfred B. Williams.

ADVENT

It would seem that the Advent season, which ought to be a time of spiritual revival, is being more and more ignored. This may be due partly to ignorance of the Advent truth and partly to the absorption in the activities preparatory to Christmas. But a proper observance of Advent will save Christmas. There is no more powerful call to repentance and holy living in the Scriptures than the truth that Christ is coming back to earth and that this coming is to be regarded by each age as imminent and calling for watchfulness and readiness to meet Him. It does not mean death nor is it to be spiritualized. The same Lord Jesus Who went up is to return visibly and personally. The prophets pictured Him as coming in humiliation and in majesty. He has come in humiliation—He now awaits His crown and His throne which God is under oath to give Him. He has gone to receive for Himself a kingdom and to return. Often the Advent truth is thought of as the day of judgment and the end of the world. For the Christian Church, which is the Bride of Christ, the first stage of His coming known as the Rapture ought to be longed for, as a bride awaits the wedding day. Of course there will be judgment for the wicked, but the phrase "end of the world" means end of the age. The dispensation of grace is to be followed by the glorious Millennial reign of Christ when His Kingdom is set up on the earth. This great truth of the Lord's return, so ignored by many, is mentioned over three hundred times in the New Testament. It would seem to be a necessary part of conversion, for in the model New Test Church we are told that the Thessalonians "turned to God from idols to serve the living and true God and to wait for His Son from heaven".

Many religious and political perplexities would be clarified by a true understanding of this truth. It ought to help one's faith to realize that the mystery of the Church as the body of our called ones, both Jew and Gentile who are saved by faith in a crucified and risen Saviour is to issue, when the elect number is made up, in the return of the Lord. "God did visit the Gentiles to take out of them a people for His name . . . after this I will return," Acts 15:14, 16. So the prayer book—"accomplish the number of Thine elect and hasten Thy Kingdom". Not compacts, and federations, and movements will establish righteousness in the earth, but the coming of the Lord. There has been so much abuse of His Advent, and so many false conceptions that in our brief space we feel limited in not being able to clear up these. But in all ages the purest branch of the Church have held it, and the pre-Millennial hope has been the unvarying faith of the true Church. And the most fruitful portion hold it to-day. It has added urgency today in the multiplying buds on the prophetic tree, and which our Lord told us to look for as the harbinger of His coming.

The practical application of it all is repentance. Every day at 12 M. Western Union clocks are cut in to Washington to be corrected. Our touch with God must correct our aberrations from truth and righteousness. Though primarily Jewish, we believe the application applies to us,

when Peter said, "Repent . . . that times of refreshing may come from the presence of the Lord and that He may send Jesus Christ . . . Whom the heavens must receive until the times of restoration of all things, which God hath spoken by the mouth of all His holy prophets since the world began," Acts 3:19-21. How sorely the world needs restoration—restoration of righteousness—look at the divorce courts jammed—think of the suicides—the condition of many cities like that of Sodom—nameless diseases threatening the race—twenty-three billions spent one year for luxuries—boys shipped from a certain high school for improper relations with the girls—85,000 murders in ten years—crime costing ten billions—free love advocated, and when men like Sir Auckland Geddes say that in Europe the age is dying.

Then we need restoration of **authority.** Our social complex presents a tangle that man's effort to unravel seems to intensify. Without the Bible as authoritative we are adrift with no compass. We need a restoration of man's authority as head of the house. The world is toiling in the meshes of government despotisms, industrial imperialism and corporate wealth.

All admit we need a restoration of peace. Nine years after the Armistice, leaders say the world is an armed camp. They once said the Hague Tribunal would bring peace. Then they said the League of Nations made it war-proof. God says in Ezek. 21:27: "I will overturn, overturn, overturn it, and it shall be no more until He shall come Whose right it is, and I will give it to Him." "The government shall be upon His shoulder." Oh, that is indeed the blessed hope for a world in subjection to the Prince of this world, whose reign will end when the Lord Jesus comes. Satan must be dethroned and Christ enthroned. The war to end war is Armageddon. The Kaiser said of the Lord's coming before the war that he did not like it, as it would interfere with his plans. Queen Victoria longed for it that she might place her crown at His feet. Oh, from the world's unrest—groaning and travailing in pain—we, with the first fruits of the Spirit, ought "to groan within ourselves waiting for the adoption—to-wit, the redemption of our body". The times are out of joint—the world's one hope is the coming of the Lord. For our citizenship is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, Who shall change the body of our humiliation that it may be fashioned like unto His glorious body." Oh, what a consummation devoutly to be desired. And then, beloved, to be reunited with loved ones gone before and knitting severed friendships up where partings are no more. It is enough. With raptured soul we cry, "Even so come, Lord Jesus".

R.

We wish to call attention to a notable article in this week's issue by the Rev. Dyson Hague, D. D. It is an address delivered by him on the occasion of the Jubilee gathering of Wycliffe College, Toronto, Canada, last summer. Dr. Hague is Professor of Liturgics at Wycliffe, and rector of Epiphany Church, Toronto. He is one of the great preachers and teachers of the Church and is the outstanding leader of the Evangelical School in the Anglican Church. He is the author of "The Protestantism of the Prayer Book", "The Holy Communion in the Church of England", "The Story of the English Prayer Book", "The Wonder of the Book". The latter has gone through two editions and been translated into seevral languages.

We consider this address such a powerful rallying cry to all true Evangelicals as to be epochal. It is the most timely and noteworthy article that has appeared in the Southern Churchman, in our judgment, and we urge our readers to read it carefully and to get others to read it.

THE INAUGURAL ADDRESS DELIVERED AT WYCLIFFE COLLEGE JUBILEE, SEPTEMBER 22, 1927

By Dr. Dyson Hague

We meet today on a great occasion. A union of Wycliffe men, summoned to a fellowship of quickened life, to concentrate our forces and confer together with regard to the duty of the hour, and the great call that lies before us as a representative body of Evangelical Churchmen. Let us, first of all, recall that we are what we are today, and we are where we are today, by the grace of God, and the faith and work of those Churchmen of half a century ago who laid so strong and deep the foundations of our college. The more one considers the beginnings of the Wycliffe movement, the more one is impressed with the courage, the consistency and the patient persistence of those men. In the face of a preponderating majority, they dared to stand out and to stand up for what they knew to be the truth of God and the Bible and the Church of England. They accepted cheerfully the derisive sneers of opposition. They knew that they were the trustees of a great truth; the custodians of a great heritage. They were sure they were right because they were sure the others were wrong. Standing four square on the rock of the Bible in the company of Wycliffe and Cramner and Latimer, with a singular lucid understanding of the teaching of the Prayer Book and the Articles, fortified by the study of history and the scholarship of Goode and Lightfoot and Perowne and Ellicott and Westcott and Ryle, they knew in all their heart and in all their soul that however small a minority when the time and truth of the centuries was counted. They knew that sacerdotalism was not the true teaching of the Church of England. They knew that a narrow and parochial ecclesiasticalism would never save the Church of England in Canada. They knew that a policy of isolation and ostracism was fatal to the growth of our Church in this new country, and that if the type of clergy that was being produced, and the style of teaching that was being encouraged, and the form of service that was prevailing, were to be widespread; if there were no other type of clergy, no Evangelical Gospel preaching services; that the Church of England in Canada would be an unprogressive narrow faction doomed to the paucity and poverty of insulated parishes and congregations without cooperation with other churches, missionary vision, or world-wide effort.

We marvel today not only at what they were, but at what they did. And yet we need not marvel when we remember how from the very beginning their complete dependence was upon the power of the Holy Ghost and every effort was begun, continued and ended in earnest intercession. How they cheered one another by the promises of God! How they avoided all acrimony of controversy and confined themselves to the deeper things! How they claimed no monopoly of the Gospel, but let it be known that as far as they themselves, their churches, their houses and their Dioceses were concerned, they were determined to secure it. How true they were to type! How gallant their faith! How free from the type of mind that loves vacillation rather than initiative and conformity rather than individuality! How nobly above the miasma of compromise, which was the attitude of many! How they saw their line of action clearly, and how in season and out of season, in pulpit and in press, they sought to shake the average Churchman out of his lethargy to a realization of the tremendous call of the day he lived in. And how cheerfully, with courage, heart and will, and gladness in the fight they were as men who face a hopeless hill with sparkling and delight.

If today we stand in this hall, if today we are singing unto the Lord a new song because He has done marvellous things, and we believe will do more marvellous, it is because of the men, those men with cheerful, inspiring, perceptive faith whose knowledge of the principles, whose enthusiasm for the principles, was inspiring and contagious.

And not with pride, not with vain glory, not with any falsity of self-esteem, but with humility and gratitude let us affirm and reaffirm that Wycliffe has saved the Church of England in Canada. It has saved our Church in Canada. We thank God for others, and what others have done. We speak that which we do know, and testify that which

we have seen, and we believe and assert that if it had not been for Wycliffe our Church in Canada would in all probability have been a narrow, static and feeble body, utterly without the influence, vitality and aggressiveness and missionary power that characterizes her today. And more. There are exceptions, thank God, but in nearly every Diocese in Canada it may be said that where you have a real, live, earnest parish, it is nearly always an Evangelical parish, and generally the parish of a Wycliffe man; and that just as in the old days the Evangelicals stirred the Church and saved the Church by congregational singing, potent prayer meetings, earnest visiting, vigilant soul seeking, world-wide missionary efforts, popular services, so during the last fifty years the Evangelical succession of Apostolic earnestness in hundreds of Wycliffe parishes has awakened and conserved our Church life in Canada.

The duty of the hour therefore for us as Wycliffe men is to have faith, to have more faith, and to have more faith still. To have faith in our position. Canada needs us today. The Church in Canada needs us today. But we must catch the spirit of high conviction, that intense optimism that throbs in every pulse of our College history. We must believe that the Church of England in Canada has a great mission, and that the Wycliffe men in the Church of England have a great cause as Evangelicals. And we must have faith in our position as ministers of the Gospel and as clergy. We must believe that no other calling can compare with it. Amid a million men vibrant with the optimism of Canada's wealth and need and progress and power, we must glory in the fact that we are not only nation and empire builders, but the builders of a great Empire. We are preparing for the coming of the Coming King. We have a great calling; higher than that of the teacher and educator; nobler than that of the doctor and physician; worthier far than that of the merchant, agriculturist or financier. Remember Simeon's "there goes 500 men", and Mott's famous declaration when offered $100,000 for the American consulship in China, that he would not resign an ambassadorship for a consul's position. We are ambassadors of Christ. It is a glorious thing to be a minister today, and a glorious thing to be an Evangelical, in this new land crowded with its innumerable possibilities.

Liberalism.

Men say Evangelicalism is a spent force. They say it is merely negative in its teaching, unaggressive, impractical. Evangelicalism is not a spent force. Anglo-Catholicism is a retrograde movement. Modernism is a retrograde movement. Sacerdotalism is not a spent force; but its habitat is the Church of Rome, not the Church of England. It is for the ignorant, not the intelligent. It can never survive in an atmosphere of Biblical intelligence. Liberalism is not a spent force, but its habitat is Unitarianism, not the sanctified knowledge of the spirit-taught evangelical. 1 Cor. 2; Luke 10, etc. Evangelicalism never can be a spent force, for its habitat is the heart of universal man. As Evangelical Churchmen, Wycliffe men, we stand for the larger churchmanship, larger in its conception of life and truth. It is sacerdotalism that is narrow, retrogressive and small. There is a sacerdotalism that is Scriptural, true. It is Johannine (Rev. 1:6), Petrine (1 Pet. 2:6), and that is that the priests of God are not a small and limited body of men, the clergy so-called, but the whole body of the faithful, men and women, all who love God and adore the Lord Jesus Christ. We, as Carnegie Simpson has so well said, are the full sacerdotalists; the others have only a mutilated sacerdotalism born of man, not of God. It is the claim of many high Churchmen so-called, and Anglo-Catholics so-called, that they alone represent the Church of England and are the true Anglicans. It is a pure delusion. We are the true Anglicans. We are the fully pure and the true and real Churchmen. The idea that God's grace and Christ's righteousness and salvation generally is via the Church and the Church's organs and rites and through the medium of the priests of the Church, is a very widespread and growing view today, but it is not big enough. It is small, and worse than that, it is false. It is Roman through and through, not Anglican; it is erroneous, blasphemous, dangerous. We proclaim the larger, the broader view of truth; the saving view; the view that the Church needs today; and that is, that salvation is not by man or through a man, but through Jesus Christ; that the priest who has access to God is not the vested sacerdotalist, but the child of God redeemed by the precious blood (1 Pet. 2; Rev. 1:6). This is the true sacerdotalism of the Bible and the Church of England. For this we must contend earnestly. We must be willing to stand, and to stand alone; to stand up; to stand out; to stand for; to stand against.

The truth has ever been and ever will be with minorities, and we must with great confidence in our cause dare to be brave and to be braver. How easily we are scared by big phrases, big names, big authorities and big majorities. How hard it is for us to be firm when others float; to hold to the rock when others drift; to know when others surmise; to believe when others doubt; to affirm when many deny. One of the greatest dangers facing Evangelicalism in Canada today is that of the mistaken endeavor to bring the Gospel into harmony with the spirit and results of modern science, and of an easy-going acquiescence in the all-merging and all-submerging tide of a semi-Unitarian, Theosophic, Pantheistic theology which is the fad and the fallacy of preachers today. The very air is full of forces so subtly camofluaged that heresies that would have brought men almost to the stake are now openly promulgated, not only from Unitarian, but from United Church, Baptist and Anglican pulpits. Most of us would rather live in the atmosphere of 1 Cor. 13 than that of Rom. 3 and 5 or Gal. 3 and 4. We always would prefer the beatitude of Matt. 5:9 rather than the beatitude of Matt. 5:10, but He who said, "Blessed are the peacemakers", also said, "Blessed are ye when men shall revile you." No man who is at all in any way a student of the times can deny that there are breakers ahead for drifting Evangelicals. If we drift away from the old standards, the old ideals, the old practices, we shall be as salt that has lost its savor, a candle-stick without light and a wick without oil. To drift from Romans, Galatians, Ephesians, Colossians, Hebrews, 1 Peter to a Gospel that is excellent for the Rotarians, the Kiwanis, the Masons, a Gospel of social ameliorization, humanitarian good cheer, character salvation, a kingdom of heaven to be induced by education, sanitation, eugenics, pacificism, the internationalizing of social ideals and the equation of all religions, is sure and final suicide. A leading Churchman in England said not long ago that "the Evangelicals, with their plain teaching about sin and forgiveness, are gone, and their place is taken by the professors of a flabby latitudinarism which ignores sin—the central fact of human life—and therefore can find no place for the atonement; that heresy is preached more unblushingly than it was thirty years ago". And the other day Athelstan Riley, most fearless of Anglo-Catholic laymen in England, deplored at the historic Church Assembly in Westminster Hall the passing of the old Evangelican party, and said: "Only those Evangelicals who permitted themselves to be absorbed into the ranks of Modernism could survive." We cannot speak for England. But as for us and for our College, we dare to believe that Russell and Riley are utterly wrong. Our faith is that only those that dared **not** to be absorbed by the Modernists will survive. The great names of Berridge, Wilberforce, Shaftesbury, Cecil, Romaine, Venn, Goode, Bickersteth, Ryle, Moule are as silver trumpets; calling us, summoning us in the face of drifting tides to stand fast, to stand, and having done all things, to stand. We need a bolder attitude. As Napoleon said, to conquer we must replace, and as one of his great marshals pithily declared: "An army of deer led by a lion is better than an army of lions led by a deer." Illimitable is the force of a clergyman as a religious teacher who stands firm and speaks out and dares to oppose the falsities and confront fearlessly the fallacies of many of the so-called loyal scholarship today. Our young men are harried continuously by the small and narrow views of ecclesiastically biased and ignorant men. But when they are asked with accents of superiority, "Why do you not observe the traditions of the Church"? they should be able to stand and say with the appeal judicious from Philip drunk with the intoxication of sacerdotalism or rationalism to Philip sober, to the Church's teaching, and to the Bible and to common sense, "What traditions and what Church"? and to answer with their Lord and Master to their inquiries: Why do you transgress the commandments of God and the injunctions and teaching of your own Church by your tradition?

One could wish that every graduate of Wycliffe would read that article in the Globe of last August on the Latest Finding, which very cleverly took up the retort of some critic that the Evangelicals were obscurantists and ignorant of the latest findings of scholarship: Latest findings of whom? it asked. Of German rationalists, men with an invincible prejudice against the Bible who come to their so-called investigations with the prepossessions that invalidate all scientific enquiry, sure that Moses didn't write the Pentateuch. David the Psalms, Isaiah Isaiah, John John? And it countered with the retort: Why do you not conform with and conform to the latest traditions of more learned and more scholarly men who in Biblical research and critical theology have shown that many of the so-called scholarly leaders of the scholarly are blind followers of the blind; men who were willingly ignorant of the fact that their so-called universally accepted theories have been discredited by later researches and abandoned by a truer scholarship.

The other day, as President of the British Association for the Advancement of Science, at Leeds, Sir Arthur Keith vauntingly declared the final triumph of Darwinism. But not long ago I read a book of his, and after reading it I made this comment: "Never did I read such a superstructure of dubious probabilities, reared upon such a foundation of unquestionable improbabilities." It was all hypothesis, not hypostasis. And can we in Toronto forget that the elite of the intellectuals of America, the American Association for the Advancement of Science, heard from the lips of the foremost Darwinian of the world an indictment of its weaknesses and failures that was as amazing for its frankness as for its audacity. With a relentless hand he tore down, one by one, the very pillars of the Darwinian hypothesis of the origin of species, and showed that the

theory that for nearly fifty years has had a popularity incredible, and has dominated the thinking of a large proportion of the scientific leaders of two continents, was suspended upon pegs that are nearly all of them rotten, and consisted of links of a merely theoretical strength. Let them conjecture; we know. Let them theorize; we have a sure and asaleutic foundation. When so many of the professors are so charming, so clever, so confident, can we be sure? Marcus Dobs said, "Denny is so sure". We can. Why was Paul sure? Gal. 2:5; Gal. 2:11. He knew not only what but Whom he believed. He was sure he was right because he was sure Peter was wrong. In these moods of hesitation and ambiguity that overcrowd us like fogs and paralyze our wills, our only safety is the stand of Paul, of John upon the eternal Word. And if we cannot be sure, at least let us be silent. As Schaff so finely said, "Not for all the wealth and wisdom of this world would I weaken the faith of the humblest Christian in his divine Lord and Saviour and in God's Word. But if by the grace of God I could convert a single soul to a childlike faith in Him who loved and died for me and for all, I would feel that I had not lived in vain." Oh, brothers, never, never, my brothers, whisper a word that would weaken any one's faith in the Word of God. Never in sermon or address suggest a doubt with regard to anything that would weaken faith in Jesus Christ, the Bible, the Gospel or the Church. If I forget Thee, O Son of God, O Word of God, let my right hand forget her cunning. I would rather cut off my right hand than turn any away from the Gospel. Let us give them our beliefs; they have doubts of their own. In newspaper and magazine they get their thousands; let us give them 10,000 to overcome. I shall never forget hearing once in a great Cathedral in the West a young preacher preaching on one of the Psalms, and the whole of his sermon was occupied in trying to prove that David did not write it. And there were a thousand men or so hungry, eager, asking bread, and he was giving them stone; asking for a fish, he was giving them a serpent; asking for an egg, and he was offering them a scorpion of criticism and conjecture.

Men of Wycliffe, the future is ours. Time is the mother of truth, and truth is the daughter of time. We are the coming men. A great door and energic full of possibilities of achievement and advance lies open before us. But there are, as there ever have been, many adversaries.

And the greatest problem is ourselves. We are the problem. First, there is the ever-recurring danger of the loss of enthusiasm; the drifting into the common-place; the waning of the halo; the passing of the glamour of the first love; and that awful setting down into a pit of dullness, monotonous, static, no effort to put new life into the message; no faith in revival; no hope of new life, which is, I believe, the euperistatic sin of ministers. (The Greek Heb. 12-1.) Oh, it is a glorious thing when a man has big faith in a small parish, large ambitions in a small sphere, dreaming dreams, seeing visions, fighting more fearlessly and joyously as the opposing forces increase, an Athanasius contra mundum, a little one against a thousand. Daring to say Ps. 110, 51, 141, and to re-echo Athanasius. Nebicula est transibit—it is a little cloud; it will pass. Darkness is for an hour; light eternal. The clouds pass; the sun shineth on.

There is the ever-pressing danger of the spirit of fear (2 Tim. 2:7-8), when we retreat into Coward's Castle afraid of the times, our eye on the giants, the Anakim of modern thought, the Goliath, of science and philosophy; afraid of the shadows, the sophisms of the theosophic, the paralogisms of pithanology (Col. 2:4); the illusive and delusive plausibilities of a theology that is simply a revamped Pelaganism, merely twentieth century Agnosticism. One of the appalling things today is the Unitarianizing or theosophizing of the pulpit. If most themes and the sermons of the so-called Protestant and Evangelical pulpits in the daily and religious press may be taken as samples, then any Unitarian would be glad to preach nine out of ten of them.

Standing today with fifty years behind us and the great future before us, we can be sure of this, that our safety and our success lies in our acceptance as guardians of the trust that we have received as a heritage, to guard the paracatatheke of Wycliffe. 1 Tim. 6-20 and 2 Tim. 1-14. We are specialists. We are experts. As specialists and experts we have an exclusive occupation, and that is the Evangel, and our only hope and chance is to cry with Rupert Brooke: "Now God be thanked, Who has matched us with this hour." We must be willing to pay the price and accept as our primary task, worthy of the highest ambition, the concentration of all our powers to the task of preaching ever the Word of God in its totality. Our watchword for the hour, our thrilling word and word of power, is Evangelize. Let others delve in scientific, philosophic, political or vapid Unitarian preaching; we will glory in the glorious Gospel.

In great city church, or distant mission, or country parish, if we only stick to our work and bring all our powers to bear one thing, the Holy Spirit may lead our Church forward in a great Church revival. Not through the 32,000 or 22,000 or 10,000, but through the 300 faithful to the Word, faithful to the Gospel, faithful to the work. We dare not plead our individual feebleness. God has ever operated not through the many, wise, mighty and illustrious, but the feeble who are willing in the day of His power. We will be lost in the crowd. We will drift in the broad road if we do not stick fast to the one thing that we have to do, and the one thing we can do—proclaim the unsearchable riches of Christ. Remember that the quality of the Church is far more important than the quantity, and in this century the imperious call is for specialists, experts. Our only raison d'etre in this age is: This one thing I do.

Champions.

And above all, and this is my final word, we are champions. It is not enough for a Wycliffe man to have Evangelical convictions. He must champion them. It is not enough for a Wycliffe man to be faithful to Evangelical truth. He must champion it. A champion is one who knows what he believes and is brave enough to declare it positively, unashamedly; one who not only has convictions, but the courage of his convictions. He dares to stand alone (Ephes. 6-13; Gal. 5:1). And he is ever an enthusiast. He is not afraid to use adjectives. My friends have accused me in an indulgence of adjectives. I thank God I do. I would fain rise in the company of St. Paul and St. Peter and St. John to the heights of their enthusiasm, and as I think and speak the Gospel use the terms glorious, glorious, grand, splendid, noble, marvelous, perisseutic, hyperballic, anecdiegetic, anexereunetic, anexichniastic. Pity, oh pity the of glory. (Oh Peter, Peter, who taught you to use such splendid and majestic terms as aneclaletic), who does not vibrate with a soul-stirring excitement as he explores the heights sublime, glimpsing horizons fairer far than any sunset and feels as he approaches a hitherto untraversed area of beauty: "We were the first that ever burst into that silent sea." Oh, the glory of it, to open, to expound, to interpret with heart and soul and mind and strength the Word revealed in its totality, the Word incarnate in all its glory, to lay it and to lay Him upon the deceased heart of humanity. This is our duty and is our daily delight. A life of infinite expansions, transcendent, surpassing the glory that excelleth, demanding the highest concentration of our highest powers, of prayer, study, scholarship, earnestness. Oh, to be the number of those who are aflame with certainty, not obsessed with problems, cool and clever. Anointed with fresh oil, inflamed with the fire that never goes out.

And the champion is a born propagandist, or, rather, a born-again propagandist. Applauded or unapplauded, he fights as the happy warrior the good fight of faith. With a cheerful confidence he says: "I will speak of Thy testimonies also before kings and will not be ashamed" (Ps. 110:45), i. e., the kings of science, philosophy and of theology. Yea, even in the very heart of the Empire and before the mighty on their thrones, he says I am not ashamed of the Gospel of Christ. He knows that he has the message for all the ages, for this age and every other. The man needed is not the man with a message, but the message.

He catches the glory of 2 Cor. 3:8-11; 4:4-6, the glory that excelleth. Oh, brother, we talk too much of the difficulties and peculiarities of this age. We cannot live on the yesterdays of Wycliffe. Fifty years has changed everything except the human heart and the everlasting Gospel. Telegraphs, telephones, gramophones, aeroplanes, microphones, radios; these are but the surface of things; souls are ever the same. To us our Lord has given the invaluable opportunity. And all the clamor and cross-currents and changing phrases of modern invention and criticism, these are but the accidents, the changeable phenomena on the surface of the great stream. But the great unchangeable substance, essence, the hypostasis, is the heart, the soul, the nature of man. What if the critics are abroad! What if the age is critical and the young impatient! What if scholarship is potent and claiming to be almost omniscient, typhotic (1 Tim. 3:6), intoxicated with conceit. Ours it is to speak to hearts, to souls, to startle them out of themselves to startle them out of their luxury and pleasures and thou that sleepest" cry, with an Isa. 60:1 and an Eph. 5:13 cry. Oh, the glory of it! Oh, the glory of it!

Oh, to be young today; oh, to have the promise of a life dedicated to such a work, the exposition of such a Word, the fellowship and encouragement of such a Master. Such a vocation.

And so we go into the fight as champions for Wycliffe and its work. We will stand for fraternity, the position and tradition of Cramner and our reformers versus the isolation of sacerdotalism. We will stand for scholarship, not the unitarianized scholarship of rationalism, not the pseudonymous science (1 Tim. 6:20), but the deeper knowledge, Pauline, Johannine, Petrine, the pleroma of Christ. We will stand for Churchmanship, loyal, unashamed, faithful and true; Churchmen who need not be ashamed of the Prayer Book in its totality, and the Church of England, Apostolic, Catholic, Protestant, Reformed. And, above all, as Abdiel, faithful found, we will stand for Evangelicalism, men of pronounced opinions, men who leave a mark, not a smudge, blurred and indistinct. Oh, what a call this is for men who have not lost their first love for God to go out and touch those who know not Christ and His life.

What a moment this is in the history of Canada for men whose hearts God has touched to speak a word for the Lord who bought them. Has such a call for service ever been heard in our Church's history?

Supreme above all questions for us today is the question: Can God, will God, revive the Church through us? Are we fit for the great opportunity? Have we faith enough and love enough and life enough to measure up to the grandeur of the opening door? Champions, oh, champions, take up the task eternal and the burden of the Gospel. Anointed with fresh oil, inflamed with fire, go out into a new and mightier world. On, on, in compact ranks with accessions ever rising to fill our places when we fall. Champions, oh, champions. On and on. On through battle, through defeat. Ever moving, never stopping, single or to-together, onward with the Wycliffe movement. Oh, champion, champions! Truth is with us, God is for us. Oh, ye young men and fervent. Oh, you elder, thoughtful, firmer, never must we be divided. We must ever be united. Till we hear the Trumpet sounding, till the Day break with the dawn call. Swift to the head of the churches. Swift, swift, spring to your places as leaders for Christ, for Wycliffe, for the Gospel. Champions, oh, champions!

An Advent Bible Study

By Rev. Henry Ward, Rector of Bispham Parish, Blackpool, England.

Aim of Lesson—How to Be Ready When the King Comes—Passage, Rom. 13.

1. The King's Rejection—By His Own, John 1:11. (a) People. (b) City. (c) Nation. But the Wise Men acknowledged His Kingship. Born in the Royal City of David.

1. The King's Return—In Power, Acts 1:11; Mark 14: 62; 1 Thess. 15-16. **For His Own.** Those who like Him suffer rejection.

Three Bugle Calls—Rom. 13:12-14.

2. Awake—From the Sleep of Indifference and Death. You are in **Danger!**

Put Off!—The Night Clothes! Works of Darkness!—**Sin.**

Put On!—The Lord Jesus Christ—He is the Whole Armour of God, Eph. 6:11-18. **For Support—Girdle**—Truth, John 14:6; **Sandals**—Peace, Eph. 6:15. **For Protection—Breastplate,** Jer. 23:6; **Helmet,** Ps. 27:1; **Shield,** Heb. 12:2. **For Attack—Sword** of the **Spirit,** Word of God, John 1:1.

3. The Great Review? or the Great White Throne?—For the King's Soldiers Only. The Royal Inspection. Promotion from the **Battlefield** to the **King's Palace,** 2 Cor. 5:10; Matt. 25:34; 1 Cor. 3:11-15. **For the King's Enemies—Only One Verdict—Depart!** Matt. 7:22-23; Rev. 20:11.

THE HOLY SPIRIT AND SIN

By Kenneth Mackenzie

IMMANUEL KANT declared, "A Supreme Being is for the speculative reason a mere ideal, the objective quality of which can neither be proven nor disproven by pure reason. The accurate conception of a Supreme Being which every theology requires is furnished by transcendent theology alone. Professor Louba, of Bryn Mawr, avers, "Any god, whether of the Hindoos, Mohammedans, Jews or Christians, is but a subjective reality". The issue of Will Durant's "The Story of Philosophy" led many to hope that he would weave into the philosophical world the Christian faith and its exalted standards. This, he coldly refused to attempt; and his subesquent writings confirm our suspicion that neither he nor any man can do it. Philosophy and the Christian faith will not emulsify. And for the supreme reason that Christianity deals, as no system of thought or religion can, with the problem of sin, its author, origin, ravages, conquest and final extinction.

The horrible thing is here; call it by what name we will. Its character has not changed with all the changing years. It may assume modern attire, operating in a less brutal way, may so completely disguise itself as to allure the unwary, but it is the identical criminal that has ever destroyed the peace of men and wrought havoc in lives and destiny. It is mere childish dreaming to state that it does not exist. The victim of Bright's disease may be told by a competent physician that from the look of his eye, the gait that he walks, if nothing more, he will have but six months to live. The patient may declare in derision that he is only a bit weak and needs a tonic. But scientific knowledge is superior to personal reasonings. Denying the fact cannot remove it; and the end justifies the diagnosis. In the final analysis, our Christian faith has this criterion: Man is the same, sin is the identical thing it always has been; God has not changed; the need for the disposal of this blight upon humanity is as imperative as ever.

Leaving the speculative field and turning to the revelative, we discover that sin has four definitions: It is the transgression of the Law (1 John 3:4). In order that we should know the love of God, we must first realize His justice. It is unrighteousness (1 John 5:17), and that carries its own definition. It is leaving undone the thing that should be done (James 4:17), and of that nothing need be said. "Whatsoever is not of faith is sin" (Rom. 14:23). Of this a few words may be suggestive. Lack of faith pained our Lord's heart (Matt. 14:31; Mark 4:40; John 20:24-29); He was inspired with gladness when He found it (Matt. 8:10; 15:28); and in each instance His joy was increased because it was a Gentile who offered this tribute of trust. We all know that skepticism is the root sin of many Christians. We all hurt God's heart when we doubt Him. Observe, too, in this text (Rom. 14:23), that the strength of the little word **ek,** translated into our word **of,** implies that whatsoever is not **born of faith** is sin; for the faith that will win conquest must be begotten in us by the indwelling Spirit, for faith is His bestowment (Gal. 5:22, 23; Eph. 2:8).

But individual sins do not cover the entire range of the study. While it was predicated of the Lord Jesus that He should save His people from their **sins** (Matt. 1:21), John Baptist announces Him as the Lamb of God who should take away the **sin** of the world (John 1:29). Here, then, is the deeper significance. What is sin?

We have to thank Herbert Spencer for aiding us in our quest, though he was not conscious of such a ministry. His definition of life was, "Correspondence with environment". That is to say that when a man is in correspondence with the atmosphere, he will not have lung trouble; when he is in correspondence with his food, he will not be afflicted with indigestion, and so on. Death always results from some lack of correspondence, externally or inwardly.

Now God is our environment; and sin indicates that we are out of correspondence with Him. The first man exhibited this fact in his confession, "I was afraid and hid myself" (Gen. 3:10). Unqualifiedly an innoculation of dismay had been administered by the subtle tempter who had allured him from the hallowed fellowship which had made him the joy of the God who had created him. And we may confidently affirm that everywhere there lurks in the hearts of men this dread of God which is thus discovered to be the universal malady.

Christianity is the only religious system, as we have noted, that takes this problem in hand; and sees it solved to the uttermost of the power of God, to effect its final conquest. We plead imploringly that men shall not be content with Christian ethics, with an admiration of the matchless Man of Galilee; but look deep into their hearts to find this rotten spot, and acknowledge their inability to remove it. Men may talk glibly of religious things, may discuss theology with an easy complaisance; but the thought of God is yet a terror to their hearts, though they will not admit it. To remove it, root and branch, is the intent of our Lord's redemption. And His great soul is wounded today, not alone because of flagrant iniquity which flaunts itself impudently all over God's fair earth, but that men are beguiling themselves in the delusion regarding their alienation from Him. "Salvation by character" is the opiate. Well may He have looked across the ages into this day when He declared, "This is the condemnation, that light is come into the world and men love darkness rather than light" (John 3:19). To play with sin as we have discovered it to be, call it by mild names, deny its existence, to laugh the whole tragedy off the stage of life, is to irreparably grieve the Holy Spirit of God.

Our plea then is that until that Holy Spirit is accorded His divinely appointed place in disclosing to obedient souls the nature and effect of sin, there can be no solution of this lamentable situation. And to this end our Lord defined the mission of the Spirit in the words, "He shall reprove the world of sin" (John 16:8). In this process He unfolds to seeking souls a sense of shame; He causes us to examine ourselves; He convinces us of our need of salvation; He brings to light the dark things of our inner being; He exposes to us the weakness of our mortal nature; He impels us to be honest with God and ourselves. For there can be no real transfiguration of character until, with the Cross before our vision, we cry out with David, "Search me, O God, and know my heart; try me and know

my thoughts; and see if there be any way of pain in me; and lead me in the way everlasting" (Ps. 139:23, 24).

Perhaps David best expresses the operation of the Spirit in the revealing of sin to the heart by his own experience. He was stung to the quick when Nathan pointed at him the finger of divine judgment, and in God's behalf uttered the sentence, "Thou art the man" (2 Sam. 12:13). But that was not the whole searching, scorching process. When David had reached the conviction that against God Himself, his crime had been committed, he manifested the normal Christian attitude, that sin is what it is, whether operative in commission of wrong, or unrepented as a stain of inner impurity and alienation from God, by the effect it had upon God Himself. "Against thee, thee only have I sinned and done this evil in thy sight" (Ps. 51:4). The fact that he cries with a breaking heart, later in the Psalm, "Take not thy Holy Spirit from me" (vs. 11), affords ample proof that the revelation of his sin, even to him, who had not our spiritual privileges and insight through the Cross, came through the Holy Spirit. And, unquestionably, he found a new inspiration in the conviction that he should be quickened and energized, not by self-domination, but according to the test, "What does He think of this? How would He be affected? What would He have me do? As we read His life from that on, how humbly does He deport Himself. He has found the secret which is ours to know in full. As we obtain the knowledge of the Son which is God's to bestow; as we delight in the knowledge of the Father, as our Lord Jesus knows Him (Matt. 11:27), the Spirit, who is the medium of this communication, leads us to understand whom we have believed (2 Tim. 1:12), and like Him to love righteousness and hate iniquity (Heb. 1:9).

Looking back over our past, we may come to the point of retrospect, seeing ourselves as once "Dead in sins; walking according to the course of this world, according to the prince of the power of the air; having our manner of life as others in the desires of the flesh and self; by nature the children of wrath" (Eph. 2:1-10), now sitting with Christ in the heavenlies (vs. 6), born of the Spirit, led of the Spirit, filled with the Spirit according to our capacity to receive. All He asks is that we may be willing in the day of His power (Ps. 110:3). And thank Him with jubilant hearts, that day is now.

PLAIN BIBLE STUDIES

Prepared by J. T. Bougher.

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

Lesson No. 10.
Topic—Wonderful Truths About the Lord Jesus.
Not generally known, and the world inclined to ignore.

Every one should frequently and carefully read John 1: 1-14; Heb. 1:1-12; Col. 1:1-29; wherein we find a sublime description of the wonderful Creator of all things, and in Rev. 1:10 to 18, a vivid portrayal of our Risen Lord as revealed to St. John in the Patmas vision. The One in whom "dwelleth all the fullness of the Godhead bodily", and in whom are hid all the treasurers of wisdom and knowledge. —Col. 2:3.

Below are a few wondrous truths concerning this rejected King of Glory, before whom every knee shall some day bow.—Rom. 14:11; even Jesus, "who delivered us from the wrath to come"—1 Thess. 1:10. We can become related to Him through the new birth.—John 3:5-8.

1. He was ever with the Father.—John 17:5.
2. He made this world.—John 1:10.
3. He was God manifest in the flesh.—2 Cor. 5:19.
4. Came to be King of Israel.—Luke 1:32.
5. Was rejected and crucified.—Matt. 27:—
6. Buried; arose; ascended.—Luke 24:51.
7. Will surely return.—Acts 1:11.
8. He is now our Intercessor. and Priest.—Heb. 10:24-9:24.
9. He saved us.—2 Tim. 1:9.
10. Redeemed us by His Blood.—Col. 1:14.
11. Forgives our sins.—1 John 1:9.
12. Keeps us secure.—2 Tim. 1:12.
13. Gives us access to God.—Heb. 10:19.
14. Made us Joint-Heirs.—Rom. 8:17.
15. Gives us Eternal Life.—John 10:28.
16. Will present us faultless.—Jude 1:24.
17. Will reward us.—Rev. 22:12.
18. Made us Sons of God.—1 John 3:1, 2.
19. Made us Kings and Priests.—Rev. 1:5, 6.
20. May soon call us to be with Him.—John 14:3.
21. Will return in great power to set up His Kingdom.—Rev. 19:—
22. Will sentence unbelievers.—Rev. 20:5.
23. Will put Satan in the pit.—Rev. 20:2.
24. Will correct present world troubles.—Isa. 24:23.
25. Will reign 1,000 years on earth.—Rev.20:4.

Don't you want to know Him, ere it be too late!

For to all of those who know Him,
Will the night be turned to day,
When the blessed morning cometh,
And the shadows flee away.
—J. T. B.

"Whither I go ye cannot come . . . if ye believe not that I am He."—John 8:22-24.

IRENAEUS ON THE SCRIPTURES

By the Reverend James W. Morris, D. D.

IRENAEUS lived in the latter part of the Second Century. His active life extends from about 170 A. D., to near the close of the century. He was from Asia Minor, and had been in early manhood a pupil of the famous Polycarp, Bishop of Smyrna; and Polycarp was a disciple of St. John. So that between Irenaeus and St. John there was only one human link. Dr. C. Walker, at the Virginia Seminary, was wont to tell his classes that the witness of Irenaeus to the person and the teachings of St. John, was as strong as theirs of the sayings and person of Dr. Sparrow. Irenaeus knew of St. John through Polycarp, just as those students knew of Dr. Sparrow through Dr. Walker. Therefore, the testimony of Irenaeus to the value of Holy Scripture as the divine rule of faith and practice, is peculiarly impressive.

Here are some of the statements he makes:

"We have come to know the plan of our Salvation through none others than those through whom the Gospel came to us. This Gospel they then preached, it is true, but afterwards by the will of God delivered to us in the Scriptures to be the pillar and foundation of the faith."

"We, following the one and only God, as Teacher, and taking His words as our rule of truth, always teach the same things on the same points." (Note here Irenaeus' rule for unity of teaching in the Church.)

"Having the truth itself as our rule and the testimony respecting God placed clearly before us, we ought not to cast away the firm and true knowledge of God."

Speaking of heretics, he says this: "When reproved out of the Scriptures, they immediately begin to accuse (or blame) the Scriptures themselves, on the ground that they are not correct, or not of authority, or because the truth cannot be discovered in them by men who do not know tradition, asserting that the truth was not delivered in writing, but by word of mouth."

Heretics of our day run true to this Second Century type.

"If you use (or by using) those proofs derived from the Scriptures, you may easily overturn, as we have demonstrated, all the heretical notions that were put forward afterwards."

"Read very diligently that Gospel that has been given us by the Apostles and read very diligently the prophets, and you will find the whole course of action of our Lord, as well as His whole doctrine and passion proclaimed in them."

"We know well (or knowing well) that the Scriptures are perfect as having been uttered by the Word of God

and His Spirit; but we in proportion as we are inferior and far removed from the Word of God and His Spirit, so far we lack the knowledge of His mysteries."

Should not our modern critics, who are so busily engaged in pointing out, to the delectation of unbelievers, the imperfections of the Scriptures, take a word of warning from this disciple of Polycarp? He tells us that he was often told by old Polycarp the things that St. John said and that they were all "according to the Scriptures". He further declares that "the precepts of the consummate life are in both Testaments". Have the "scientific" critics of our precious Old and New Testaments become so superior and so close to the Word and His Spirit, as to be able to solve all their mysteries—even to the point of correcting their imperfections, both as to the facts related and as to moral teaching inculcated? The purged, pruned and expurgated text of the Bible from Genesis to Revelation as held by modern advanced critics, most of them admired teachers and doctors of theology, would, if it should be published, fill with sorrowful wonder the millions of devout Christians who love their Bible and read it as verily God's Word written.

May the Lord raise us up many with the faith and influence of Irenaeus, the great Bishop of Lyons.

THE SURRENDERED LIFE---IN CHRIST

By Frank Cox

THE main contributor this week to the column is the Rev. R. Maxwell Bradner, rector of the Church of the Nativity, Brooklyn, N. Y. He makes a stirring plea to men to return to the preaching of the Gospel of Redemption, the Good News that Christ can set men free from self and sin, and can enable them to reign in life by His aid.

The Ministry of the Priesthood.

"God gave unto us the ministry of reconciliation."—2 Cor. 5:18.

That is St. Paul's conclusion of the work of the ministry. The minister or priest therefore is an "ambassador" for Christ to reconcile others to God through Christ. "We pray you on behalf of Christ, be ye reconciled to God." What a wondrous message that is. The marvel is that ministers ever waste their time in preaching anything else, for time can never exhaust the theme of the love of God in Christ Jesus to sinful men.

That is what "the ministry of reconciliation means". It means that God has placed in us who are called to the ministry the privilege of intreating men, on behalf of Christ, to be at peace with God—to be restored to friendship and harmony with God. God has placed in the ministry the power to bring men to Him through the Atonement of the Lord Jesus on the Cross. What a great responsibility rests upon us as "ambassadors for Christ", yet what a glorious calling, to proclaim "in Christ's stead", the good news of the forgiveness of sins through the Blood of Jesus to all who will accept it. Men may fly the Atlantic and be feted as heroes—men may win golf trophies and tennis tournaments and see their pictures in every newspaper in the world—men may become princes in commerce and presidents of banks and stand before kings, but none of these things, however great, can compare with the joy of being a preacher of the glorious Gospel of the grace of God. To bring to suffering, sinful men and women the glad news of a full and free salvation through faith in the Lord Jesus is the work committed unto us. Force can never make a bad man good. Bars and bolts and prison cells and man-made reform laws cannot extend the Kingdom of God nor touch a man's heart and make him a new creation in Christ Jesus. Nothing but the message of the Cross can do it, for there is a wonderful power in the Blood which can bring peace into every troubled soul. This is the ministry of reconciliation. It is the old-fashioned Gospel, but it is the only Gospel worth preaching. "But how can they hear without a preacher?" How can they hear unless the ministers of the Church cease wasting time trying to instruct sinners in morals. We cannot make the water in the well pure by painting the outside of the village pump.

What is wrong with the Church? Just this: Preachers are depending upon Geneva, London, Washington and limitation of armaments, instead of upon God. We lack faith in the power of the Gospel. We need conversion. We need "to be born again". We need contact with Jesus, for God's way of reformation is through regeneration, "Ye must be born again", and when once a man is born again he becomes a member of the true Church. Oh, this is the time for preaching the Gospel to every creature. "Unity of Christendom." It is a nice phrase. We do not need it. It is a delusion and a snare. God has given unto us the ministry of reconciliation and it is ours to go out and bear the message in all its simplicity and power to those who are in darkness and in the shadow of death. "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Our credentials are stamped with the autograph of Jesus: "Go ye unto all the world and preach the Gospel to every creature."

Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore,
Touched by a loving hand, wakened by kindness.
Chords that were broken will vibrate once more.
—Rev. R. Maxwell Bradner.

A concrete illustration of the truth of the above came to our attention a short time ago. We were about to go out to the street corner for our open air service before the regular evening service. Some good friends tried to dissuade us because it was a trifle chilly, and they were afraid that we might injure our voices. However, we went, and at the end a man who had been listening intently rushed up to us and said, "Can God save a drunkard"?

We answered with conviction, "He surely can". Then He will have to save me, for I cannot save myself," the man replied.

We invited him into the church for the service, and introduced him to two young workers who would explain things to him more fully. After the service was over he told us the following story: It seems that he had been at the front during the war, leaving his wife and two children in this country. He was brought back in a serious condition from wounds. After he recovered sufficiently he asked the nurse to call his home. His sister came to the hospital, and only then he learned that his wife and children had perished in the influenza epidemic. The news threw him into despair, and having no vital religious experience, he took to drink. His college degree and all that it stands for was not sufficient to hold him straight.

He had pawned everything that he possessed in his last spree, and that night did not know what he was to do. He came to the outdoor meeting to pass the time, was struck by the announcement that God could help any one, and decided to find out more. He said on leaving, "I came looking for help and I have found what I wanted."

He has since found a position, and goes about his work full of thankfulness for what God has done. Once more we see that God's redeeming power can save when everything else has failed.

Book Reviews

THE KESWICK WEEK: Published in London. U. S. Agents, W. D. Blessing Co., 63 East Adams Street, Chicago, Ill.

This report of the fifty-second convention of Evangelicals at Keswick, England, is a treasury of the old-fashioned Gospel teaching and preaching. If any of our clergy desire refreshment and suggestions for preaching, they may find both in these addresses. Beginning with the initial sermon by the Rev. Dr. Charles Inwood, "A Fresh Touch of Pentecost Needed", in the great tent on Saturday night, to the address of the Rev. Dr. W. Graham Scroggie, "The Programme of Christian Calling and Privilege", on Sunday morning, July 24, a week later, the book is filled with spiritual food of a very high order.

There are over thirty sermons and addresses. Some of the titles are as follows:

"The Secret of Spiritual Strength."
"The Tragedy of a Human Soul."
"The Blood That Cleanses From All Sin."
"From Carnal to Spiritual."
"Doing the Will of God."
"The Spirit Filled Life."
"The Divine Worker and His Work."
"Have Ye Received the Holy Ghost," etc.

Some of these addresses are of unusual power. "The Tragedy of a Human Soul" is a study of Peter's denial,

by Gordon B. Watt. It is a piece of very careful and thoughtful work. The illustrations are very strong. "God's Three Gifts to Men," His Son, The Holy Scriptures and The Holy Spirit, is also very well worked out and very brief. "From Carnal to Spiritual" is an illustration of how men or women can be for years members of Churches and not converted.

"Lessons from Mountains of Scriptures" is a study that goes down to the heart of the Gospel, the secret of the crucifixion of self.

"The Birthright of Every Child of God" is shown to be "The law of the Spirit of Life in Christ Jesus hath set me free from the law of sin and death".

"As He is, So Are We in This World" shows how the most profound truths can be expressed in monosyllables. The writings of St. John are rich in simple statements of the most vital truths. Note the first fourteen verses of his Gospel. Ten great facts are recorded, nearly all in monosyllables. These verses are written in the easiest Greek of the New Testament. Isn't all this an evidence of the work of the Holy Spirit guiding the writer. Any ordinary philosopher would have written several volumes on these great mysteries. As a matter of fact a small library of books have been written on the "Logos" alone.

"Keswick Week" is quarto in size, well printed, in paper covers, price one dollar.

S.

LIFE RADIANT: By Rev. Canon F. J. Horsfield, D. D. Published by Marshall Brothers, London. Price, 2-6.

This is a truly helpful book of one hundred and seven pages, filled with the purest spiritual teaching. It is a soul tonic, a quickener of the inner life and a thoroughly transparent unfolding of the true life of a child of God. The author plumbs the depths of spiritual experience and yet there is a gripping of one's interest in his orderly development of the radiant life that holds attention and inspires one to read to the end. It is a feast for those hungering for a deeper spiritual life. It is comforting and reassuring and shows the way of victory in Christ. It sets forth the glory and the privileges and possibilities of the Christian life under the nine fold chapters The Radiant Life, The Surrendered Life, The Spirit-Filled Life, The Life That Glorifies Christ, The Care-Free Life, Life on the Heights, Lives Handed Over, The Life of Service, The Satisfied Life.

It is a book that will meet your needs—will inspire you and call forth prayer and praise. You could not read it without being benefited. We know of no teaching so sorely needed as that given here and wish for it a wide reading.

R.

THE ANGLICAN EPISCOPATE OF CANADA AND NEWFOUNDLAND: By O. R. Rowley.

This volume is ready for publication. It will contain biographical sketches of the eighty-one Bishops consecrated for the Church in Canada, beginning with Charles Inglis, at one time rector of Trinity Church, New York, who became First Bishop of Nova Scotia, and ending with Bishop Sherman of Calgary, together with the five Bishops of the Church in Newfoundland. There is in addition a large amount of interesting information about the episcopate and dioceses in Canada and Newfoundland, together with one hundred half-tone portraits showing all the Bishops in Episcopal robes.

The work is the result of vast labor and research extending over twenty years, by Mr. O. R. Rowley, of Montreal. The publishers require seven hundred advance subscriptions before the work will be undertaken. This should not be difficult, as the price is $3 and $4, in purple paper, or purple cloth, respectively, plus postage of about twenty-five cents. Remittance is not required until after the book is received from the publishers. It has the recommendations of the Archbishop of Canterbury, who has written a foreword, as well as the Primates of all Canada. There will doubtless be a large number of Churchmen in the United States who will order one or more copies.

THE ORDER OF THE THOUSANDFOLD

ALMIGHTY God, our Heavenly Father, Who with Thy Son Jesus Christ, has given unto us all things in heaven and earth, we beseech Thee to make us a thousandfold more useful to Thee than ever before, so that Thy power and blessing may flow through us to multitudes of others who are in need, and also make us more willing and loving servants of Thine to Thy honor and glory for Jesus Christ's sake. Amen.

Origin.

The Order owes its origin to the prayer during the World War of a missionary, Archdeacon Frederick W. Neve, D. D., Ivy Depot, Virginia, to be made a thousandfold more useful to God than ever before so that he could help make a new and better world after the war.

Each day, at noon, he went to pray alone in his church in the mountains of Virginia, close to his home. Often he invited his parishioners to join him in this sacred custom, but these good people seldom found time from their daily labors. Nevertheless he always tolled the church bell in the hope that his people would pause in their work for a moment to offer up a prayer.

One day, when he was kneeling before the altar, his little four-year-old girl stole into the church and knelt beside him; she had brought her doll which was made to kneel also. Evidently the thought had come into the child's mind that he was alone and needed help, and so she had tried to bring all the help and reinforcement she could. After that she went to the church every day when she heard the noon-day bell.

The story of this simple incident spread far and wide, bringing about wonderful results. Encouraged by this, and other events, to believe that his prayer was being answered, he conceived the idea of enlisting others in this venture of faith and started the movement in the form of The Order of the Thousandfold.

Purpose of the Order.

The purpose of The Order is to increase the power and usefulness of the children of God, for the building up of His Kingdom, by inspiring them to draw by faith and prayer upon the infinite resources placed at our disposal by our Lord Jesus Christ.

Rules.

1. To pray earnestly every day to be made a thousandfold more useful to God than ever before. This does not mean, necessarily, any increase in outward activities, for the time of some may be fully occupied, but an increase in spiritual power and energy, so that what is done and said may exert an influence of such power and far reaching effect as to really amount to a thousandfold increase in spiritual efficiency.

2. To seek to interest others in The Order.

Membership.

Membership in The Order is open to every one. There are no dues and one need not even wait to be enrolled. To become a member all one has to do is to comply with its rules.

Possibilities.

There are passages in the New Testament which seem clearly to indicate the almost limitless possibilities of the spiritual life: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name He will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full." St. John 16:23-24. And this wonderful promise and invitation: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." St. John 14:12.

There are many Christian people who would like to do good if they only knew the way, but their modesty and feeling of unfitness holds them back. By making it a habit to pray earnestly every day for a thousandfold increase in usefulness our faith is wonderfully quickened. A new courage takes possession of us, which enables us to reach out after opportunities of service, and ways are mysteriously opened for our influence to flow forth and reach the lives of others.

Man working through nature has wrought mighty wonders, and has outwardly transformed the world. God working through man can work greater wonders still and can bring about a moral and spiritual transformation beside which the physical will seem insignificant.

When we place ourselves in Christ's hands, as instruments for Him to use in any way He chooses, then it is He who is working, and we are simply the means that He uses for the carrying on of His work, and failure is out of the question, for Christ cannot fail. St. Paul realized this when he said, "I can of mine ownself do nothing", but "I can do all things through Christ which strengtheneth me."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

A JOY.

Mr. Editor:

This blessed paper is a joy in my home, and a weekly anticipation since its resurrection. The Church at large owes you a debt. With grateful acknowledgment and wishing I could send it to an hundred homes.

A SUBSCRIBER.

BEST WISHES.

Mr. Editor:

Best wishes for the "Southern Churchman", always get something spiritually strong from its columns. I like a Church paper that really believes in Jesus Christ as the Son of the Living God. I have no apology to make, for, my friend, I know Him.

RICHMOND H. GESNER.

Newton, Conn.

ON DEUTERONOMY.

Mr. Editor:

I enjoyed reading the article in The Churchman on Deuteronomy by Dr. Morris. I have always objected to the idea that it was put over on King Josiah by the High Priest. It seems to me that Jeremiah would have had something to say about it if it had been so. Besides, we read of King Jehoshaphat telling the Levites to instruct the people out of the law.

FREDERICK W. NEVE.

COMPREHENSIVE.

Mr. Editor:

Enclosed find subscription for two years, continuing my subscription of the year passed.

May I say that I have enjoyed this Church paper, which I find more comprehensive, more full of the right spirit of a Church paper, and full of more information in regard to the unprejudiced news of our Church work in general, than any of the other three papers (Church) that I now subscribe for and were I to drop any it would not be your paper.

A SUBSCRIBER.

"THE STREETS OF NAZARETH."

Mr. Editor:

Some weeks ago you re-printed a little poem, "The Streets of Nazareth", by Nettie Rooker, and soon afterwards a correspondent of yours (whose name I have forgotten) thought there had been a mistake made in attributing it to her.

Her home was in Sevenoaks, Kent, England, and previous to her death, several years ago, she had sent me, from time to time, little poems of her own, though not this one. I had seen it before, however, in print, with her signature. In a recent letter from her sister in Sevenoaks, she says, in reply to an enquiry from me: "Yes, those verses, 'The Streets of Nazareth', were hers. When they first came out she just, as a nom-de-plume, the name of 'Anne Jay'."

So this explains any uncertainty as to the author.

M. B. Y. W.

A WELCOME VISITOR.

Mr. Editor:

Through the kindness of some unknown person, I have been receiving The Southern Churchman for some time, and I want to thank the sender very heartily for this splendid contribution to my desk.

The paper is very fine, stands for the Bible and Christianity in its historic and spiritual integrity, and certainly is a welcome visitor to my study.

Congratulating you upon the conduct of the paper, and wishing you great success in this great field of Christian service.

W. W. STALEY.

Suffolk, Virginia.

THE "HIGHER" CRITIC."

Mr. Editor:

I am again tempted to supplement Mr. Morris—this time on the authorship of Deuteronomy. I first came across the "Higher" Critic in the person of my rector many years ago. He was a Hebrew Prixeman in Dublin University. He taught me some Hebrew, and incidentally a little Higher Criticism. I still think as I did then—that "scientific" is the last term to be applied to such critics. Their work seemed to me then as now, to be a lost, wandering in trackless, arid wastes of reckless assertions, convenient assumptions, finical meanderings, and **apriori** suppositions ridden to death, all leading to so-called facts bred of fantastic theories.

To my kind teacher I made this challenge then, as I do now to the critics. Make an experimental scientific test, viz., take any works of modern fiction written by collaborators, of which there are many examples; apply your methods of dissection to determine what parts each author contributed. Then compare your results with the original MSS. Go easy at first, with works by two joint authors, and work back to writings of several authors together. Dumas the elder had for instance, many co-workers, and other authors more modern did the same.

Has such a scientific test ever been tried out? Not that I know. I only know that my kind rector hotly scouted my proposed test, as no doubt would his fellow critics higher up. Yet, it is a far simpler problem, dealing with modern spoken language in place of one long dead—the undoubted sole writings of the collaborators are accessible, and in some cases the authors themselves. Why is such a test not made? Because the fine, fragile web spun by the spider-critics could not catch a single fly of established fact!

GEORGE NUTT.

Columbia Falls, Mont.

Church Intelligence

Bishop Nelson Explains Catholic Congress.

In view of the conflicting ideas which have been published concerning the Third Catholic Congress of the Episcopal Church, it seems right that I should make a brief statement of matters in which I have accurate information, because the Congress met in Albany on my invitation, and because I was its Honorary President.

I invited the Congress to meet in the Cathedral of All Saints because I knew that it would stand clearly and loyally for the historic position of the Episcopal Church as a part of the One Holy Catholic and Apostolic Church of Christ. I believed further that the eminent clergymen and laymen who should be selected to make addresses on subjects of vital importance would stimulate interest in religion and impart spiritual benefit to their hearers.

Looking back to the services and meetings of the congress I feel free to say that my hopes and expectations have been fully realized.

The service which was held in the Cathedral on October 26 was dignified, beautiful and deeply devotional. More than three thousand people took part in the service which was rendered in true obedience to the Ritual of the Book of Common Prayer and with a richness of ceremonial suited to an occasion of extraordinary importance.

Some questions have been asked as to the meaning of the word "pontificate" as descriptive of my part in the service. It means that I took the part assigned to the Bishop in the Book of Common Prayer, of which the most important features are his pronouncement of Absolution after the General Confession, and his blessing of the people at the close of the service.

People who came from the Pacific coast as well as from nearer points assured me that the service repaid them for their journey, and I am thankful that I was able to have part in an act of worship which brought joy and comfort to such a devout multitude.

The papers which were read at the Armory were of an especially high order; and, while some of them dealt with matters in which there is room for differing opinions, they were notable for their freedom from controversial spirit and for their loyalty to the authorized teachings of the Church.

Having outlined the main features of the Congress as these present themselves to my mind, I desire to deal briefly with a spiritual principle which

seems to me to be more important than any feature of the Congress services and sessions. I refer to the spirit of charity "without which all our doings are nothing worth".

I was brought up in the kindly nurture of the Episcopal Church from my earliest childhood, and I have served in its Sacred Ministry for nearly forty-five years, more than half of which has been in the episcopate.

I love this Church and believe in it with all my heart and soul and mind. Nothing can shake my allegiance to its sacred ways, its faith, its ministry and its sacraments, but this loyalty does not require of me that I should withhold respect and affection from those who may not see through my eyes or share my strong convictions. I entertain no feeling of animosity toward those within my Church who are unable to agree with me. I respect the convictions of all Christians of every name, and I recognize in God's people of an earlier covenant a true spirituality and a large hearted charity which has been made manifest in many generous deeds.

Charity is the very bond of peace and all virtue, without which man stands dead in the sight of God. May God fill our hearts with His Spirit of loving kindness so that we may love one another in Him.

Richard H. Nelson,
Bishop of Albany.

Course of Bible Studies.

A course of Bible lessons has been arranged for by the National Brotherhood of St. Andrew for the use of Brotherhood Men's Bible Classes and any others who may desire, according to General Secretary Leon C. Palmer, and will be ready for use beginning January 1. The subject of the first six months' course will be "The Gospel of the Son of God", as given in the Gospel according to St. Mark; this will be followed by a six months' course on "The Beginning of the Church", based on the Book of Acts.

The general plan of the course is to take the outline suggested by the International Council of Religious Education, with the general helps issued by publishers of recognized standing, and supplement these with a booklet issued quarterly adapting them to the needs and teachings of the Church. These booklets are being prepared by a group of representative Church leaders and theologians, including the Rt. Rev. Thomas C. Darst, D. D., Chairman of the National Commission on Evangelism; the Rt. Rev. Campbell Gray, D. D., Bishop of Northern Indiana; the Very Rev. Theodore R. Ludlow, Secretary for Adult Education in the Department of Religious Education of the National Council; the Very Rev. Charles N. Lathrop, D. D., Executive Secretary, and the Rev. H. W. Foreman, Secretary for Rural Work in the Department of Christian Social Service; Dr. Burton Scott Easton, Dr. Charles H. Boynton and Prof. D. F. Forrester, of the General Theological Seminary; Dr. Gardiner L. Tucker, Executive Secretary of the Department of Religious Education in the Province of Sewanee, and Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia.

It is expected that the price of the complete course with all helps for the teacher will be $2, while the pamphlets giving the weekly lessons for the members of the class will be forty cents per annum. Orders may be addressed to the Brotherhood of St. Andrew, Church, 202 South Nineteenth Street, Philadelphia.

Student Volunteer Movement for Foreign Missions.

The Tenth Quadrennial Convention of the Student Voluneer Movement will meet in the Masonic Temple Auditorium, Detroit, Michigan, December 28, 1927, to January 1, 1928. Three thousand and five hundred student delegates are expected, representing nearly all the colleges in the United States and Canada; several hundred students from other lands will be in attendance, together with missionaries, mission board secretaries, editors of the religious press, and others. The grand total will be five thousand—the capacity limit of the auditorium.

Not only will there be missionary speakers in the convention, but Christian nationals of other lands are being invited to present the Christian movement as it functions in their native lands. Dr. Francis Wei, President of Boone University in Wuchang, China, has already agreed to come from England, where he is at present studying in the University of London.

One of the unique features of the convention will be the forum discussion groups in which the students will have the freest opportunity to ask questions of those who have had wide experience abroad, and discover for themselves the answers to questions about missions which perplex them. There will be about thirty of these groups meeting simultaneously.

In the afternoons there are to be demonstrations of various methods in missionary education, pageants, poster exhibits, dramatic presentations, international teas and so on. The opportunity to meet people from the four corners of the earth will be unequal.

This convention is the tenth in a long series of great missionary gatherings which have deeply affected the missionary life and that of the churches, and it bids fair to be one of the most significant of all, because of the exceptional conditions which the Christian forces face in the world today.

Seeking to Protect Human Life

The campaign which is being carried on this fall by the American Road Builders' Association in behalf of safety on the streets and highways, is eliciting much interest and support from the churches of the country.

The following resolution, emphasizing the moral aspects of the question, was adopted by the Federal Council of Churches at a recent meeting:

"The Administrative Committee of the Federal Council of the Churches of Christ in America would call the earnest attention of the churches, pastors, and Christian people to the appalling results of the disregard of human safety in the constantly increasing loss of human life caused by recklessness and selfishness in travel on the highways of the country and in the streets of our cities.

"Especially does a constant toll of the lives of little children bring daily unhappiness in multitudes of homes.

"We urge that the laws be of commensurate severity and that their enforcement be strict. We would suggest as more important, however, that pastors take appropriate opportunity to urge upon the people of their communities a unified effort to secure a voluntary restraint and considerateness, both upon the part of pedestrians and drivers, and we wish to commend heartily all such efforts."

This action gains vivid meaning when one reads the figures recently compiled by the United States Department of Commerce showing the number of people killed by automobiles. During the year ending August 13, 1927, no fewer than 6,993 men, women, and children lost their lives in motor casualties.

Because of the interest of the churches in the problem, the Rev. Chas. S. Macfarland, General Secretary of the Federal Council of the Churches, has been invited to give an address on the subject at the meeting of the American Road Builders' Association in Cleveland on January 10.

Golden Rule Sunday.

The International Golden Rule Sunday will be observed on December 4, 1927. "Whatsoever ye would that others should do unto you do ye even so unto them."

On this day the economies for our own meals are both to show us the simple fare given to our orphan wards among the Armenians, whose lives were saved by gifts from the United States, and also to enable us to send the amount of our saving to continue the service still required.

Summer Conference.

The next session of the Peninsular Summer Conference will be held at Ocean City, Maryland, June 24-29, inclusive. It is requested that all communications be addressed to the Secretary, the Rev. H. V. Saunders, St. Michaels, Maryland.

From China.

A cable from Bishop Roots in Hankow, received November 18, says:

There is no cause for alarm, new officials are friendly. Property, members of our mission, both natives and foreign, are all safe. Commission expected to arrive on the nineteenth.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

Farewell Dinner.

The Richmond Clericus gave a farewell dinner to the Rev. W. E. Cox, rector of the Church of the Holy Comforter, on Monday, November 21, at Hotel Richmond. The addresses were made at the dinner by the Rev. W. H. Burkhardt, D. D., rector of Grace and Holy Trinity Church, on Our Common Fellowship, and by the Rev. G. MacLaren Brydon, Secretary of the Diocese, on Eleven Years of Service. After a reply by Mr. Cox, the Bishop, the Rt. Rev. H. St. George Tucker, D. D., said a few closing words and pronounced the benediction.

Mr. Cox, after eleven years of service as rector of the Church of the Holy Comforter, Richmond, has resigned to enter the missionary work of the Church in the Missionary District of Arizona, under Bishop Mitchell. Expression was made at the dinner of the deep appreciation of Mr. Cox's work in Richmond, and the high estimation in which he is held as a fellow worker by the clergy of the city. The Bishop in his closing address urged that in giving up one of our most useful clergy to the more difficult work of a pioneer field we should feel that Mr. Cox is our representative in that missionary jurisdiction and should show our interest in his work in every way that we can.

Mr. Cox will enter upon his new work in Arizona on December 1.

Young People's Work.

During the latter part of the month of October this diocese held a Training School for all Church Workers, Teachers and Leaders of the Youth of the Church. This school was held at Grace and Holy Trinity Church Parish House Richmond.

We had our National Secretary of New York on Young People's Work, Miss Clarice Lambright, as the leader of the Young People's Service League Groups of this school. From her enthusiasm for the youth of the Church we have taken new strength and hope.

Our League work is a young organization in years, but we have progressed far enough to have our Richmond Council. This Council is composed of two representative from each League in Richmond and vicinity. We meet bimonthly and discuss our problems. This Council with its officers and corps of workers visit among the parish leagues and leagues of the diocese and try to keep them up to the standard enthusiasm.

Alexandria is forming a Council such as the one in Richmond.

New Leagues are organized at:

St. John's Church, Tappahannock.

St. John's Church, West Point.

St. James' Church, Ashland.

The Leagues of Richmond have had an attendance contest, St. James' League, this city, having won the banner for the month of October. On November 26 there will be the Richmond Council meeting, which the Diocesan President, Mr. Martin Mason, of St. George's Church, Clarendon, will attend.

The other diocesan officers are:

First Vice-President—Miss Mary Nicol, Christ Church, Alexandria.

Second Vice-President—Mr. Asa Seeds, Christ Church, Charlottesville.

Third Vice-President—Mr. Thomas Reed, St. Thomas' Church, Richmond.

Secretary—Miss Natalie Saunders, St. John's Church, Richmond.

Treasurer—Miss Crystal Brown, Christ Church, Charlottesville.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Memorial Service.

On Sunday evening, November 13, at the Church of the Heavenly Rest and Beloved Disciple, 67 East Eighty-ninth Street, many of the city's most prominent military officers and former officers gathered to do honor to departed members in the first annual memorial service held by the New York Society of Military and Naval Officers of the World War. The service included the sounding of taps by a bugler in remembrance of those who died during the past year and the reading of the necrology by Brigadier-General George A. Wingate, followed by an address by the rector of the church, the Rev. Henry Darlington, D. D., who is chaplain of the organization.

Gifts to Chapel of St. Luke the Physician.

On the afternoon of Sunday, October 23, service was held in the Chapel of St. Luke the Physician at Sea View Hospital, Staten Island.

The Girls' Friendly of the various parishes on the Island, who for the last twelve years have been interested in the chaplain's work there, presented a Bishop's chair for the chapel. The Senior Branch also presented two pairs of brasses for the altar as a memorial to Miss Adelaide Malloy, for some years President of the Girls' Friendly of Staten Island.

These were dedicated by the chaplain, the Rev. A. M. Hildebrand.

The dedication address was made by Canon Pascal Harrower, rector of the Church of the Ascension, who has been identified with the work of the Girls' Friendly from its inception forty years ago, and response was made by the Rev. L. Ernest Sunderland, D. D., in behalf of the Protestant Episcopal City Mission Society, under whose auspices the work for all non-Roman Catholic Christians at Sea View Hospital is being carried on.

St. Barnabas' House.

St. Barnabas' House was the scene of an afternoon tea November 10, when the Social Service Branch of the Church of the Heavenly Rest and Beloved Disciple were the guests of the City Mission Society.

This is the first of a series of teas which St. Barnabas' House hopes to have the opportunity of giving to interested parish groups caring to inspect the work of this historic old shelter which for over sixty years has been giving temporary refuge to women and children left suddenly homeless.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

College of Preachers.

Fifteen clergymen from eleven states and the District of Columbia gathered the week of November 13, on Mount Saint Alban to participate in the initial conference of a series, which will be held throughout the year under the auspices of the College of Preachers of Washington Cathedral to provide inspiration and post-graduate training for preaching the messages of the various Church seasons.

The Rt. Rev. Philip M. Rhinelander, former Bishop of Pennsylvania, and Warden of the College, directed the studies. He was assisted by the Very Rev. H. E. W. Fosbroke, Dean of the General Theological Seminary, New York City.

Institute of Woman's Auxiliary.

The Third Annual Institute of the Woman's Auxiliary in this Diocese was held in Trinity Church, November 14 and 20.

Wednesday was the intensive day of the Institute with a program, including reports from the provincial representative on the work of the province, the Girls' Friendly Society, the Daughters of the King, the Church Periodical Club, the Colored members of the Auxiliary and a talk by Miss Sally Dean, of the National Headquarters of the Auxiliary, on the organizing of "B" (junior) branches of the Auxiliary.

Mrs. Edmund Lee, formerly of Anking, China, discussed "Our Responsibilities in China". Miss Boyer discussed education work and Miss Etta Ambler described her experiences as a missionary in Japan.

The afternoon session closed with a description of the work supported by the United Thank Offering. A mass meeting devoted to the subject of rural conditions was conducted by the Rev. Robert Johnston, Chairman of the Department of Missions of the Diocese.

In connection with the Institute there was a series of training classes also at Trinity Church, conducted by Miss Laura Boyer, Educational Secretary of the National Department of Missions.

Guild of the Nazarene.

Regular weekly meetings of the Guild of the Nazarene are held at St. Mark's Church on Friday evenings at eight P. M., when intercessory prayers are offered for all who request them. The Guild of St. Mark's Church recently made an annual Thank Offering to the Society of the Nazarene, which provided a large chair for the headquarters at Mountain Lakes, N. J., in memory of the Rev. Henry B. Wilson.

Dayton Westminster Choir.

The concert of the Dayton Westminster Choir given November 14, in Central High School Auditorium was largely attended by Church people and lovers of good music. This choir, which renders its entire program a capella is under the direction of John Finley Williamson, who, though recognized for his achievements as a conductor, is particularly outstanding in his efforts to raise the level of Church music. The famous choir was brought here under the auspices of the Washington Church Council and the Federation of Music Clubs. Fourteen foreign countries are included in a tour recently booked for the choir.

Union Service.

All Protestant Churches in Georgetown united in a Community Thanksgiving service on Thanksgiving Day at St. John's Church. The Rev. F. C. Reynolds, pastor of the Wesley M. E. Church, was chosen to be the preacher. The offering of this service was taken for the Aged Women's Home of Georgetown. The Rev. F. Bland Tucker is the rector of St. John's Church.

The Rev. J. J. D. Hall, of Philadelphia, who has been conducting a mission at Epiphany Chapel, consented to remain a week longer.

M. M. W.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Conference of the Clergy.

Bishop Stires has called a conference of the clergy of the Diocese to meet in Garden City on November 21. Such a conference, lasting two days, was held in September of last year at Easthampton, and was of such value that many hoped it would be an annual event.

Fifty-fifth Anniversary.

The fifty-fifth anniversary of the Long Island Branch of the Woman's Auxiliary to the National Council was held at Trinity Church, Brooklyn, November 10. Bishop Stires preached and celebrated Holy Communion. In the chancel with him were the rector of the parish, the Rev. Jacob Probst, D. D.; the Secretary of the Diocese, the Rev. J. H. Fitzgerald; the Archdeacon of Brooklyn, the Ven. Charles G. Clark, and the Rev. A. W. E. Carrington. In the afternoon the speakers were Bishop Burleson, of South Dakota, and Mrs. Bayard Stewart, of the Philippines. The offering was toward the Auxiliary's quota of $7,000.

Anniversary of a G. F. S. Branch.

The G. F. S. of the Church of the Redeemer, Astoria, celebrated its thirty-fourth anniversary on Thursday evening, November 17. The occasion was made a reunion of old and present members. One of the charter members was present, together with a num-

ber of former members now living elsewhere, and one former rector of the parish. This branch of the G. F. S. has been unusually successful throughout its history, and has always been one of the most active and valuable organizations in the parish. The Rev. W. C. Charlton is rector. Miss Grace Carrington, Branch Secretary, was the recipient of a present from the members of the branch, in recognition of her long and devoted service.

The Church Mission of Help will hold its annual sale on December 1 at the Neighborhood Club, Brooklyn.

C. H. W.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

"Lesson Plans."

Not only is the Diocesan Department of Religious Education serving the Diocese of Georgia, but it is reaching out and giving assistance to other Dioceses in the Province of Sewanee through its "Lesson Plans" in loose leaf form, containing music, prayers and aids in teaching. There are seven copies of these books for use in parishes on request, and may be rented for $1.

Beginning in a small way, the headquarters of the department in Christ Church Parish House, Savannah, are being used also as a training school, which will later develop in a larger way as the plans grow. An offer was made to the various parishes for the education of workers in the field of religious education, and this is being accepted. Several young women are gaining practical experience in office work as well as instruction in teaching. The Church School of Christ Church is used as a laboratory.

The spirit of inter-parochialism is gaining greater force in Savannah through the attendance of teachers from the four parishes at the grade conferences held each month in nine courses of the Christian Nurture Series.

For three days the clergy of the Albany Archdeaconry of this Diocese met in St. John's Church, Bainbridge, and held services, Bible study, conferences and book reviews November 8-10. Visits were made to the schools and the jail, and one afternoon was devoted to Religious Education, the conference being conducted by Mrs. J. W. Griffeth, Executive Secretary of the Diocesan Department. This was followed by an hour for the young people led by Mrs. Griffeth and the Ven. James B. Lawrence, Archdeacon. This feature concluded with a story hour for the children of the town.

E. D. J.

DALLAS.

Rt. Rev. H. T. Moore, D. D., Bishop.

St. Andrew's, Fort Worth (Rev. Edward Henry Eckel, D. D., rector): All Saints' Day was signalized this year, in addition to its customary features in this church, by the unveiling and dedication of a new memorial window, the gift of Mrs. Waller in memory of her husband, Captain John Fontaine Waller, for many years a vestryman and warden till shortly before his death in 1909. The subject of the window is "The Parables by the Sea", and Mrs. Waller has announced that she will soon put in the companion window next to it, the subject of which will be "The Sermon on the Mount". There will thus be in the north aisle, according to the scheme of subjects designed by the rector, a presentation of Christ as the Word of Life, while the corresponding spaces in the south aisle will set Him forth as the Lord of Life.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

"Stewardship."

At St. Stephen's Church, Wilkinsburg, five vestrymen and one licensed lay reader are giving talks from the chancel Sunday mornings and evenings from November 13-27. The general theme is "Stewardship", stressing the belief that as stewards of God Who is owner of all, we should give at least a tenth of our income to Him.

WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner, D. D., Bishop

Salvation Army Has Service in Church.

By invitation of the rector, the Rev. Clarence Stuart McClellan, Jr., members of the Salvation Army in Western North Carolina took part in the morning service in Calvary Episcopal Church, near Asheville, on Sunday morning before Thanksgiving Day. Addresses were delivered by Captain A. C. Story and Envoy Edward Summers, Mrs. A. C. Story and Mrs. Summers, relative to the work of the Salvation Army. Before the addresses members of the Salvation Army in uniform rendered a program of old Salvation Army hymns in the chancel of the church. Salvation Army flags and insignia adorned the historic church. The rector preached a short sermon on "Common Sense Religion". A very large congregation attended and a good-sized offering was given the Salvation Army for their work.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Reading Railroad Night.

At St. Jude and Nativity Church, Philadelphia, on November 20, a service was held for all persons connected with the Reading Railroad. Every department of the railroad system, two railroad clubs and two Y. M. C. A. divisions agreed to back the rector, the Rev. John L. Saunders, in making this service a memorable occasion.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Woman's Auxiliary.

The thirty-ninth annual meeting of the Woman's Auxiliary of this Diocese was held October 18-20 at the Church of the Nativity, Huntsville, Ala., the Rev. Cary Gamble rector. The visitors were greeted by Mrs. M. M. Duncan, of the local branch, and response was made by Miss Martha Baird Feltus, of Birmingham. The opening address was by Bishop McDowell.

Officers for the coming term were elected as follows: President, Mrs. Albert S. Wilson, of Montgomery; Vice-President, Mrs. T. O. Melton, of Birmingham, Treasurer; Miss Marie Upton, of Greenville; Educational Secretary, Mrs. D. E. Wilson, of Woodward.

The meeting concluded with a pilgrimage to the "House of Happiness", an institutional work in the mountains of Northern Alabama.

The Bishop's League.

In the Birmingham District of this Diocese an association of laymen has been formed, to be known as the Bishop's League. It is planned to enroll 100 charter members, each contributing from $50 to $250 annually for the development of the Church in this rapidly growing, industrial section.

About one-half the above number recently met at the Church of the Advent, Birmingham, and organized. After the first 100 larger contributors are enrolled, a further call will be issued for members making pledges of smaller amounts annually.

While it is mainly a laymen's organization, the Rev. Charles Clingman, rector of the Advent, was elected secretary, and Bishop McDowell will be **ex officio** chairman of the Executive Committee of the League.

Among the first to benefit by the organization will be the congregation at Fairfield, a nearby town of 10,000, where it is hoped to purchase a suitable lot and begin building in the near future. Also St. Mark's School (colored, industrial) will be aided in moving from its present cramped quarters to a more commodious and attractive site in the suburbs.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

Inspiring Mission.

November 2-13 the Rt. Rev. Paul Jones held a mission in Emmanuel Church, Phoebus, Rev. Arthur Machen Lewis, rector.

There were services every night and special services for men and for women and for children in the afternoons.

November 8 Bishop Jones met the ministers of the Peninsula in a conference. The interest steadily grew until the closing night, when the church was filled to its capacity.

Our people all testify to the great help they received from the mission.

A. M. S.

CONNECTICUT.

Rt. Rev. John C. White, D. D., Bishop.

The 143d Anniversary of the Consecration of Bishop Seabury.

Many people gathered at Woodbury, Conn., on November 14 to greet and hear Rt. Rev. F. L. Deane, Bishop of Aberdeen, and Dr. Erskine Hill, Provost of the Cathedral.

In the long procession entering St. Paul's Church were about thirty-five clergymen followed by the guests from overseas and Bishops Brewster and Acheson. Scores of people stood during the service and several hundred, unable to gain entrance, listened to the hymns until Bishop Deane, leaving the church, spoke from the porch to the great throng. The opening hymn, "To Satisfy and Cheer Our Souls", was the same hymn that was sung at Bishop Seabury's consecration 143 years ago this day in Scotland. The psalm used in the service was the same that was sung at the first celebration of the Holy Communion by the settlers at Jamestown, Va., in 1607.

Bishop Acheson read the prayers and psalm. Bishop Brewster then introduced the guests of the day. Provost Hill in response made a gracious address on the close relationship of the Church in Scotland to the Church in America. Then the Bishop of Aberdeen recounted the zealous exploit of Samuel Seabury in braving many perils

(Continued on Page 23.)

Family Department

November.

1. Tuesday. All Saints.
6. Twenty-first Sunday after Trinity.
13. Twenty-second Sunday after Trinity.
20. Twenty-third Sunday after Trinity.
24. Thursday. Thanksgiving Day.
27. First Sunday in Advent.
30. Wednesday. S. Andrew.

Collect for the First Sunday in Advent.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal visit, in which Thy Son Jesus Christ came to visit us in great humility that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may arise to the life immortal, through Him Who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

Collect for St. Andrew's Day.

Almighty God, Who didst give such grace unto Thy holy Apostle St. Andrew, that he readily obeyed the calling of Thy Son Jesus Christ and followed Him without delay; grant unto us all, that we being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfil Thy Holy Commandments; through the same Jesus Christ our Lord. Amen.

Yet There Is Room.

Day is declining, and the sun is low;
The shadows lengthen, light makes haste to go.
The bridal hall is filling for the feast—
Pass in, pass in! and be the Bridegroom's guest.

It fills, it fills, that hall of jubilee;
Make haste, make haste; 'tis not too full for thee.
Pass in, pass in! the banquet is for thee;
That cup of everlasting love is free.

All heaven is there, all joy! Go in, go in;
The angels beckon thee the prize to win.
Louder and sweeter sounds the loving call;
Come, linger, come; enter this festal hall.

—Horatius Bonar.

Christ's Advent Call to Awake.

The great crises of history, and the great revolutions or revelations in human knowledge, have been most strangely impotent to move the mass of mankind out of their familiar ruts. For instance, the city of Rome, owing mainly to obvious geographical advantages, was for many centuries mistress of the Mediterranean basin, which then almost comprised the civilized world; and so strong is the force of habit that to this day many millions of Christians are convinced that in the counsels of God there must always be a universal Church with its seat of government on the banks of the Tiber. Again, modern astronomy has long ago shattered the old religious geography of the universe; but old habits of thought are too strong for new knowledge. The world of many Christians is still a building in three stories. More recently, the discovery of evolution has left nothing in politics, theology, or morals, quite where it was before. The fact of our real kinship with all that lives and moves in the world does not detract one atom from the glory and dignity of the humanity which God created after His Own image, and which His Son deigned to take upon Him for our sakes; but it does add a new lustre, a new sacredness, to the rest of creation and to the laws which it obeys. It does give a new force to that wonderful chapter of Romans in which St. Paul declares his hope that the creation will be delivered from the bondage of corruption; it does help us to understand the Pauline and Johannine doctrine that in the Son of God, the Word, all things subsist. It certainly involves a new responsibility in our dealings with the lower animals, our poor relations. But these truths will take centuries to soak into the popular mind.

The Gospel of Christ was a greater revolution than any of these discoveries. Think what it must have been to the first Disciples of Jesus to find that the Kingdom to which they were invited was not of this world. Think of the terrible wrench in giving up those patriotic dreams which had comforted the Jews through centuries of exile, persecution, and servitude. Think of the shock at being bidden to welcome to the society of the redeemed the uncircumcised Philistine, the heretical Samaritan, the barbarian and the Scythian. And what rare greatness there was in St. Paul, that he realized nearly all that it meant! The spiritual Israel instead of the nation; the indwelling Spirit of Christ instead of the priests and temple; the entirely new standard of values—the loving, unselfish heart, which, in having nothing possesses all things, instead of the worldly prosperity which in the Old Testament is the sign of God's favor—the law of giving sacrifice, of gain through pain, of life through death—the sublime trials of faith, hope, love, and love, joy, peace—all these things, in which the originality and far-reaching import of the Gospel mainly consists, were seized and realized by St. Paul as they have been by few since. He saw at once what it must mean for him personally. The whole course of his life was changed. Those things which before were gain to him now counted but refuse that he might "win Christ". The Incarnation had altered everything, and it surprised him that others did not see that it had altered everything. There must be a veil on their hearts; they must be asleep and dreaming. It is strange to him that people can go on living as if the light of the Glory of God had not shone upon them in the face of Jesus Christ. "Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

What would St. Paul say to us today, if he were preaching in this greatest of the Churches dedicated in his name? Is the world a different place to you and me because Christ has lived in it? Is our hope in Christ the decisive factor in the principles that we live by, in the things that we desire for ourselves and our children? We think we believe, I know; but is our faith awake or is it lying bedridden in some dormitory of our soul? Is it part of us at all, or furniture stacked in a lumber-room?

Let it be our special business this Advent to make our religion alive and wideawake. To begin with, let us make sure what we really believe. Some teachers would have us regard the Creed as a "deposit", something to be kept safe and handed back intact. "Lord, here is Thy pound, which I have kept wrapped up in a napkin. Lo, here Thou hast what is Thine." But surely, my brethren, what matters is how deeply we believe, not how much we accept. It is better to believe in one Article than to assent to Thirty-nine. The rudimentary creeds in the New Testament are theologically very imperfect, but those who held them were willing to die for them.

Secondly, we need to quicken our feeling of the truth of our religion. We must practice "recollection", with short prayers and acts of uplifting the mind to God, many times during the day. If we give about sixteen hours a day to this world, and about five sleepy minutes to the other, it is no wonder if God and Heaven seem rather shadowy things to us.

And, of course, we must act as persons who are awake. Our consciousness of the great revelation of the Gospel must show itself in the consecration of our whole life, "whether we eat or drink or whatsoever we do". It must, above all things, deepen our love to God and our neighbor. "If ye know these things," said our Lord, "happy are ye if ye do them." "He that saith, I know God, and keepeth not His commandments, is a liar!" says St. John, bluntly.

So, by God's grace, the call to awake out of sleep may not be lost upon us. So our eyes may be opened to see God and do His will. And so a life of ever-increasing alertness and watchfulness may be the prelude of that clearer vision when, after the sleep of death, we shall wake up after God's likeness and shall be satisfied with it.—Dean Inge.

How to Help.

There is not a great deal that any of us can do for our Church. Sometimes what we can do seems so little that it is not worth doing. That is a mistake, but a very common mistake. The Church loses thousands of dollars in gifts each year because so many people will not give at all unless they can give in large amounts. God asks us to give in proportion to our means and not in proportion to our desires, our vanity, or our neighbors. He asks us to give lovingly and willingly what we can, whether large or small in amount.

There are many little things we can do for the Church. A friendly invitation to some one who never goes to Church may make more difference in the history of the world than the munificent gift of a millionaire. God uses the little things and the weak things to confound the great. He is always demonstrating that His Grace is sufficient for the tasks. He asks us to dertake. So why be afraid of the job that seems big or why be ashamed to do the thing that seems so insignificant as to be useless? There is something worth while to do for the Church. Find your work and do it with all your might, as old Thomas Carlisle said.

But besides this business of helping through work there is another and even more important way to help. No human activity or effort, no human skill or wisdom, no organization or enthusiasm can take the place of prayer. If we do not pray, if we do not pray alone and together, before the altar and behind closed doors, we shall always lag and faint and at least partially fail. We must pray and pray earnestly, regularly, offering ourselves to God if we are to find our fullest usefulness and do our most effective work for Christ and His

Church.—Rev. Thomas Casady (Bishop-elect of Oklahoma).

For the Southern Churchman

Before He Comes.

F. B. Stone.

We feel, Thee, Master, striving
To find a voice through men,
To tell of Thy soon coming
From heav'n to earth again.

A voice like John the Baptist's,
To cry on mount and plain,
"Awake, repent, ye nations,
He comes, He comes again"!

The portents are beginning,
Convulsing land and sea,
All nations feel impending
The mighty things to be.

"That Day" is fast approaching,
No power can stay its speed;
O, give the world, ye people,
Christ's Gospel in its need.

Send forth the Gospel quickly,
Ere stewardship shall cease,
And all the powers of darkness
Their forces shall release.

O, we whom Christ has trusted,
The Word of Life to spread,
How can we at His coming
Then face the unsaved, dead?

Prepare the way for Jesus,
All ye who know new-birth;
May Christ of all the nations
Find faith upon the earth.

Notes From Porto Rico.

By the Rt. Rev. Charles B. Colmore, D. D., Bishop of Porto Rico.

(Memory and a diligent reading of Church papers cannot recall a better statement, well rounded, concise but very informing, from a missionary bishop outlining his field, than this which Bishop Colmore wrote for the Long Island Church Militant.)

In any country it is necessary to count upon the native element for a successful prosecution of the Church's work. As long as any mission depends entirely upon foreigners there can be no real continuity to the work. In Porto Rico this principle has been taken into account and we have been working for many years toward the building up of a native ministry, both of men and women.

Three young Porto Ricans have recently been ordained to the priesthood. I think I am not exaggerating at all when I say that these young men are as well prepared and as efficient priests as we ever get from our own seminaries in the States. I cannot say too much of them, and we feel that we are justly proud of the work they are doing. Two of them were trained entirely in Porto Rico; the other had two years' instruction at the Du Bose School in Tennessee. By placing these men in the ministry it has been possible already to dispense with the services of one American priest, the young man who is taking his place being able to carry on the work of that mission most satisfactorily.

Besides the three men mentioned we have accepted and ordained five other native men who had been trained on the ground by Bishop Ferrando. One of these men is working as assistant to the rector of Holy Trinity Church, in Ponce, and the other four are ministering among their own people in the mountains in and around Quebrada Limon, which was the work built up by Bishop Ferrando before his entrance into the Episcopal Church.

This makes a total of eight native priests in Porto Rico, without counting the Suffragan Bishop. These men have a tremendous advantage over American missionaries in reaching their own people. They know the language and customs of the people; they know what in our Church will appeal; and they know how to express it. Besides this, they are already accustomed to the climate and food and all other conditions which it is necessary to meet. In other words, they are at home and are not apt to be broken down by conditions which are entirely new and foreign to American missionaries. This insures greater continuity to the Church's work. As long as we were dependent entirely upon American missionaries we found in many cases that when, after one had spent a few years in the field, for one of many reasons, it was necessary for him to return home, all the experience he had gained was lost and we had to begin over again with a new missionary.

We have four American priests, most of whom have been tried and found most satisfactory, and I hope they will remain for many years to come. We shall for a long time need Americans for oversight, but we are going ahead with our native men and hope to greatly increase our number. Four boys in the high school at the present time have signified their intention of studying for the Sacred Ministry and should soon be admitted as postulants.

As a link in this chain leading to the native ministry we have three parochial schools and the expectation of establishing at least one other. Bringing up the children through the grammar grades, we can get an idea of their characters so as to choose the boys and girls who will be most suitable for the Church's work. As these children graduate from the grammar grades of our own schools, or have been observed in other missions while attending the public schools, we choose the girls who seem most promising, taking some for the Training School for Nurses at St. Luke's Hospital, Ponce, and bringing others to St. Catherine's Training School in San Juan.

St. Catherine's is for the training of woman workers in the mission field. They are able to attend the Central High School in San Juan while they are getting their training under Miss Robinson for the Church's work. After graduation from the high school they will specialize in the line for which they are most adapted, whether for teaching, parish visiting or social service work.

These girls, like the native priests, will be already prepared for the conditions under which they will have to work and will insure the continuity of the women's work. St. Catherine's Training School property has only this year (1926) been purchased for the Church. It contains area enough to provide for a church building, parish house, rectory and training school, which we hope to have in the future. At the present time there is a mortgage of some $9,000 on the property. Besides the features of the work thus far spoken of, our girls are being trained in industrial work at Mayaguez. We have there a large shop in which the children are taught needle work, space is provided for them to work in, all materials are furnished for them, good wages paid for their work and the product is marketed in the States. All profit is used for the benefit of mission work in Porto Rico. This industrial work has already in the past bought and paid for its own home, has provided for a visiting nurse and has helped in the construction of country chapels for the native people.

The farm of Quebrada Limon is another most interesting feature of the native work. Here Mr. Edmunds, of New York, is our agricultural missionary, seeking to instruct the native people in agriculture, care of animals and poultry, etc. He is trying, by use of the facilities which are available for all the natives, to show them how to increase their crops and make better use of their land. This mission is in the midst of a population of some 15,000 people and is the only religious work being done among them. There is an immediate opportunity for the extension of the Church's work in almost every line: evangelistic, secular education, medical work, social service, agricultural and industrial training. If we are to take advantage of the opportunities which God has placed in our hands we must increase our mission staff, and this increase should be among the native people.

The whole island of Porto Rico is over-populated. We have some three hundred and twenty people to the square mile. The people are consequently poor. The need is for service. Let the Church build up a Christian service conducted largely by the native people, whether priests or lay workers. We believe that in this way we shall help most in teaching the people to live, and shall make God's Kingdom a reality among them.

Life Goes Not Out, But On.

The life of a Loved One does not end. It simply goes on. Its work is done here, only to take up its work in the "other room". We lived before and we live after here. We are not summer flies that live but for a day. Nature teaches us this. The rotation of the trees in the woods; the succession of the seasons; the leaf that falls in the autumn turns into nurture for the new leaf of the spring. There is no end. It becomes easier to believe this when the other shore begins to be peopled by our loved ones. We can never feel for others until we have felt ourselves; we know not how to extend sympathy until it has been meted out to us. Life looks differently after the light of a life dear to us has gone on. But on, not out, it has gone; and surely, if sometimes slowly, that truth comes home to us and enters our lives. The physical presence may be denied us, but the spiritual takes its place, strengthening, heartening, reviving and uplifting. Those who leave us are never far off; they are real and near to us. And oftimes when the heart is saddest, the load heaviest, and the trial greatest, it is they who stretch out their hands to us and give us fresh courage that we wonder whence it came. It is only that with our eyes we can see not and with our ears we can hear not. One only needs to lose a good mother to know and learn this truth; to learn it so deeply and truly that no ism or cult or creed can shake that belief. It is then that clarity of vision comes; when the eye sees clearly and the mind and heart and soul unite in but one fixed truth—that we go on. The western gates close only to let the eastern gates open.

Doubt as well as faith has its problems. If the miracle of Christ's resurrection be rejected, the change that came over the spirit of the disciples, the rapid rise of Christianity, and its marvelous achievements through nineteen centuries, must be accounted for. How is this to be done?—Selected.

For the Young Folks

For the Southern Churchman.

The Power of Love.

Martha Shepard Lippincott.

With love the guiding star of life,
What heights will man attain?
There is no other power that
Can such rich blessings gain;
Have it the motive of your thoughts,
And every deed in life,
Then you will banish from your hearts
All thoughts of needless strife;;

And life will seem a blissful dream,
So full of happiness;
While every thought and deed of yours,
Some other soul will bless;
For love will make the world so bright
That sorrows cannot stay,
Love's sunshine will keep crowding them
And driving them away.

The Books That Ran Home.

Missionaries have to learn to do all sorts of things. There are no stores around the corner in the African jungle.

Many years ago a missionary was trying to teach some of the African boys and girls to read. She had no blackboard, no tablets, no pencils. With a sharp stick she made letters and figures in the red earth. School books written on the ground do not last long. Sometimes the rain came and washed the lesson away. Sometimes people walked over it. The missionary was dreadfully discouraged. Then, too, there were only a few children who could see her book on the ground. She wanted books that could be sent to other villages.

"What are we to do about it?" she said to the other missionary.

Now the other missionary was a man, and he was very strong. "If I knew where a printing press could be found, I'd go right out and get it for you," he said.

But both of them knew there was no printing press in that part of Africa. He took from his pocket his sharp knife and looked at it.

"I'll tell you what I'll do, I'll make a printing press."

The teacher laughed. "Make a printing press with a pocketknife! Who ever heard of such a thing!"

But the man missionary already had a good, smooth board in his hand and he began to whittle away with all of his might. He tried one way to whittle a letter and when that wouldn't work, he tried another way, and then, a half dozen other ways, until at last he had a wooden type that would print the letter A. After that it was easy to make all the other letters.

But his troubles weren't over. Now that he had a printing press where was he to find the ink?

When the next boat came in there was some printer's ink in it, but there were no pads, and printer's ink is so thick it has to have pads and rolls. He found two empty tin cans and stuffed them full and running over with cotton.

"Now if you'll give me one of your old shoes," he announced, "I'll show you how to make the latest thing to be had in printing pads."

The soft leather was ripped from the top of the shoe and tied over the cotton, which stuck out from the ends of the two cans. The inventor rubbed the soft pads together in great glee. Then he dabbed some of the ink on them and kept on rubbing them together until the ink was thin enough for printing. He pressed the wooden type down on the pads and then he pressed the type on a piece of paper. There the letter A was on the paper! What should he print for the first words of his printing press?

One by one he made the letters "Babe watu wa njajini", which means "Our Father Which Art in Heaven".

One day a mission school boy was watching the wonderful printing press make the letters on white cloth. He pressed one of them on his body and the letter was printed on his smooth, brown skin. Then he added another letter and another until there it was "Babe watu wa njajini". When the other children saw it they wanted the printing press to give them some printing they could carry around with them, too, so the letters of the alphabet, or some words from a Bible verse were printed on their bodies. The boys and girls themselves were the first school books in that part of Africa, and they ran home to show the wonderful printing. Fathers and mothers and brothers and sisters began to learn to read from these living books. It wasn't very long before there were real books with pages of alphabets, and stories to read, but many people remembered the days when the first printing press was whittled out of wood and when the boys and girls were the books that ran home.—Everyland.

Why Vartan Would Not Change His Name.

Minna McEuen Meyer.

There is room on Canada's great farm for boys who will become good farmers, so when the World War left many orphans in the Near East, instead of just sending contributions for their support in far-away lands, as we in the United States have done, the Canadians also arranged to bring over a hundred Armenian orphan boys to grow up on Canada's farms.

When the boys landed they were first placed in an orphanage not far from Toronto. One day a lady came to see them. She was especially attracted by one lad about ten years old.

"What is this boy's name?" she asked the Director.

"It is Vartan," he replied.

"If you will change his name to James, I will support him and send him to school," said the lady.

The next day after the chapel service the Director spoke to the small boy. "Vartan, I want to change your name to James. A good lady who is interested in you says she would like to take care of you and send you to school, but she would like you to bear the name of James."

Little Vartan looked up at the Director's face, and then down at the floor, but he did not answer.

"Did you understand me?" asked the Director. "Don't you think James is a fine name?"

Tears came to Vartan's eyes. He could not speak, but with a look that was an appeal for help, he turned toward his friend, an older boy, who sat near. The older stood up.

"Please, sir," he said. "When Vartan was a tiny baby his mother took him to the church and, as the minister sprinkled water on his head, she gave him the name, 'Vartan'. That name is all he has, sir, that was loved by his mother."

"All right, my boy," answered the Director, his voice trembling a little, and turning to the whole group, he added, "You may go now."

When the lady came again to the orphanage the Director told her that Vartan did not wish to change his name and explained the reason.

"Well, I'll do more than pay for that boy's support," she declared, when she heard the story. "I am going to adopt him as my own son, but his name shall remain Vartan."

When Dorothy Was Sure.

It was Dorothy's birthday. She was five years old. She loved surprises. Out in the dining room stood her doll carriage. It was empty. Once a lovely doll had been in it.

One morning Dorothy took this pretty doll out for a ride. She took the doll carriage over the wooden bridge. Underneath the bridge was deep water. A loose board lay in the path.

Bump! went the wheels of the doll carriage. Out of the carriage tumbled the doll. Over the edge of the wooden bridge it fell. Down into the water.

It could not swim. Dorothy couldn't either.

"Oh! if I could only swim," thought Dorothy. "Maybe I could have saved dolly. The water is not very deep. Next time when daddy tries to teach me to swim I won't be afraid. I'll try hard to learn."

Dorothy felt lonesome. She missed her doll. She wished that she had another one.

Something happened.

It was Dorothy's birthday. She went into the dining room. Mother had said to her "Dorothy, please look for mother's other glove. I've lost one somewhere." Dorothy hurried to obey her mother.

Then came the surprise.

Dorothy looked into the doll carriage. In it was a beautiful new doll. She lifted it up. It said "mama". She laid it gently down again. It closed its pretty eyes. It went to sleep.

Dorothy's mother came into the room. She said to Dorothy, "Stand your new doll upon her feet. Now take hold of both hands."

"Look, mother, she can walk, too," said Dorothy. "Isn't she a wonderful doll? I'm so happy because she is mine."

The new doll's hair was a pretty golden yellow. It was curly, too. The doll had bright blue eyes. Just the color of Dorothy's. Its dress was peach color. The dress was very pretty. The two little white petticoats had lace on the edges. On its cute feet were pink stockings and slippers.

"She is very beautiful. I shall name her Princess," said Dorothy.

It was two weeks after Dorothy's birthday. Dorothy's mother was going visiting. She took Dorothy with her. They visited the Children's Home. Many little children lived in this big building called a home.

Dorothy took Princess with her to visit the Children's Home. When they got inside the big hall they heard a child crying. She had just come to live at the Home. She felt strange.

Over to the little new child Dorothy hurried. She put Princess in her arms. "You will love to hold her," said Dorothy. A big tear glistened on the little new child's round, little cheek. She

hugged Princess to her loving little heart.

Dorothy's mother was soon ready to go home. She called Dorothy. "Why, where is Princess?" mother asked.

"In the little new girl's arms," said Dorothy.

Dorothy remembered why the little new child had been crying. It was because she was lonesome. She was contented now. A happy smile was on her lips.

Mother smiled, too. Then—she said to Dorothy, "Are you sure that you can let the little new child keep Princess"?

Dorothy looked at her beautiful Princess. She loved her. She looked at the happy little child hugging Princess. Then she said slowly and thoughtfully, "Yes, mother, I am sure".

An Unexpected Holiday.

Edwin Baxter lived in Greenwood, a town in the southern part of the United States. He had never seen any snow for it was seldom cold enough to snow in Greenwood.

The older people told of snow that they had seen years ago. But during Edwin's six years there had never been as much as one snowflake in this part of the country.

One day the newspapers reported that very cold weather was coming. The boys hurried home from school, for the wind was already cold and biting.

"It's going to snow," said Jack Spaulding, "and I'm going to get out my sled."

"Your sled!" cried all the other boys. "Have you a sled?"

"Of course I have; haven't you?" asked Jack in surprise. "Where I used to live in Boston all the boys had sleds."

The Spaulding back yard was a busy place that afternoon. Every boy of the neighborhood was there, eager to see Jack's sled. How they polished the red wood and ran their hands along the cold runners to see how sharp they were. The sled was a beauty! At dusk Edwin went home for his supper. But he was so excited he could hardly eat. All through the evening he kept shading his eyes and looking out the window. Just before going to bed he looked for the last time, but there was no sign of snow. He began to be discouraged.

But during the night little white snowflakes began to collect in the corners of the hedge where the wind blew them. They came faster and spread out over the grass. All night long they fell, until by morning, when Edwin looked out, the snow was a foot deep and every branch and twig was outlined in white.

But Edwin was not as pleased as he expected to be. "School!" he complained to himself. "To have to go to school on a day like this!"

After breakfast he helped his father shovel the sidewalk. The snow was so light it was just like shoveling feathers. This was not work at all, but play. So they went right along and cleared the walk next door.

"I'll finish this now," said father. "You'd better get your books and run along to school."

But Edwin kept on shoveling. He worked away silently for a few minutes. Then he heard the biggest commotion. It sounded like a band of Indians coming down the street, whooping and calling.

"No school today!" they shouted. "It's a holiday—no school!"

The boys soon collected in the commons, where they rolled huge snowballs and built a fort. Jack had his sled and they took turns coasting down the hill as far as the mill.

Edwin liked the coasting best of all. But there were so many boys that his turn to ride came only twice during the whole morning.

When the twelve o'clock whistle blew Edwin started home for dinner. Just as he reached his own house he saw a man coasting in the middle of the street. The man came to a stop right in front of him—it was his father on a brand-new sled!

"That's the quickest time I ever made coming from the office. I've coasted all the way from High Street," he said to the surprised boy. "Well, how do you like your new sled?"

Edwin was more pleased than he could say. He forgot about his dinner for a long time and coasted until he was hungry.

After dinner the boys were all out on the hill again. Coasting was more popular than ever, because now there were three sleds. Jack was there with his and Harry Tompson had a new one almost like Edwin's. Each boy's turn to ride came very often now.

It was almost dark when Edwin had his last ride on his new sled.

"See you tomorrow!" the boys called as they parted.

But the next morning the sun came out bright and warm and by eight o'clock there was not a sign of snow except in the corners of the hedge.—Exchange.

God will not mock the hope He giveth
No love He prompts shall vainly plead.
—Whittier.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week a which it is intended that the first insertion shall appear.

CONTRIBUTIONS TO LEPER MISSION.

August, September, October, 1927.

Miss M. T. Bargamin, Richmond, Va.	$ 3.00
A Friend, Hampton, Va.	5.00
For Pete	.43
Misses Lou and Annie Jones, Richmond, Va.	20.00
Mr. and Mrs. William A. Robertson, East Orange, N. J.	8.00
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Mrs. Charles M. Colhoun, Cumberstone, Md. (for leper child in foreign field)	5.00
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Millwood, Va., Branch—Christmas Fund—Lepers, Perulia, India	6.00
	$168.22

A Christmas Thought.

Christmas, the blessed season, is approaching, when our Lord came down to dwell among men for a brief time, to show to all who will heed what the spirit of love and thought for others may accomplish.

Will you not think of the lepers and what joy it brings to them to be remembered by the simple gifts bestowed on each one? And will you not give to these, our Lord's most unfortunate children, in memory of some loved one in Paradise,

All money gratefully acknowledged by
MISS E. P. MERIWETHER,
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POSITION WANTED BY LADY AS PRACtical nurse, or companion nurse to invalid. Address Miss M. T. Wilkins, North P. O., Va.

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Deaths

MRS. MARIA BROOKE ARMAT.

Entered into life eternal on November 2, 1927, at her home in Washington, D. C., in the eighty-ninth year of her age, MARIA BROOKE ARMAT, widow of Christopher Armat and daughter of Samuel Selden Brooke and Angelina Edrington, of Millvale, Brooke Station, Stafford county, Va.

Funeral services were held at St. Thomas' Church, Washington, D. C., on November 4th. Interment on same day in Fredericksburg, Va.

She is survived by one daughter, Angie Brooke Armat, and five sons, Thomas, Christopher, Selden Brooke, and John Hunter Armat, of Washington, D. C.

"Blessed are the pure in heart, for they shall see God."

ALEXANDER WELLINGTON WALLACE.

Died at his residence in Fredericksburg, Va., October 23, 1927, ALEXANDER WELLINGTON WALLACE.

Judge Wallace was born in Fredericksburg, August 20, 1843. In 1860 he entered the University of Virginia, intending to study law. In the spring of 1861 he withdrew to enlist in Company C, Thirtieth Virginia Regiment, Pickett's Division, with which he served until the surrender at Appomattox.

After his return from the army he continued the study of law in the office of Judge R. T. Barton, of Fredericksburg, supporting himself while studying by tutoring pupils preparing to enter college.

In 1866 he was admitted to the Bar and began to practice in Fredericksburg. From 1875 to 1877 he was a representative of his district in the General Assembly, and in 1889 he was elected Judge of the Corporation Court of Fredericksburg. This position he held until 1903, when he resigned, believing that he was ineligible to hold this office and serve as a member of the Board of Visitors of the University of Virginia, to which he had been appointed.

During his later years Judge Wallace devoted most of his time to the affairs of the National Bank of Fredericksburg, of which he was for many years president, but he preserved his interest in his profession and in 1922 was elected President of the Virginia Bar Association.

From his infancy Judge Wallace was a devoted member of St. George's Church, Fredericksburg, and for many years vestryman and senior warden. When age compelled him to resign his duties he was elected warden emeritus. Judge Wallace represented his parish at many of the annual meetings of the Councils of the Diocese and in 1904 was one of the lay delegates of the Diocese to the General Convention.

In 1883 he married Miss Victoria Stevens, of Philadelphia, who survives him. No children were born of the marriage, but he is survived by many nieces and nephews.

FREDERICK T. DATSON, PRIEST.

An Appreciation.

The REV. FREDERICK T. DATSON, rector of the Church of the Good Shepherd, Wichita Falls, Texas, entered into eternal rest on Wednesday, November 9, 1927.

We, the clergy of the Diocese of Dallas, desire to place on record, together with our sense of bereavement and our profound sympathy with the sorrowing family, our deep and sincere appreciation of the personal character and the intellectual, pastoral and administrative ability of our late associate and fellow-priest.

Coming to this Diocese of Dallas early in 1914 as rector of the Church of the Good Shepherd, Wichita Falls, he served his parish, community and Diocese with conspicuous efficiency up to within a few months of his decease. For about a year and a half, 1918-19, he served as rector of Trinity Parish, Fort Worth. At the time of his lamented death, at the age of fifty-three years, he was the third priest of the Diocese in order of canonical connection.

By reason of his widely exercised civic and religious activity in Wichita Falls in furtherance of educational, philanthropic and Christian enterprises, he had come to be recognized as one of the city's foremost citizens, known, honored and loved by all classes of people. This fact was impressively indicated in local newspaper accounts of his death, and was strikingly manifested, at the time of his burial, by the numerous representatives from various civic bodies who paid their sorrowful tribute to his memory.

The extensive and valuable parish property in the heart of the city, embracing a new church and parish house, stand as a lasting monument to his energy and success as an executive and administrator.

The Diocese of Dallas has lost by his demise one of its most capable, conscientious and useful clergy, whose wider interest and service have been of great benefit to the Diocese, and have been recognized by the bestowal of the highest honors that were within its gift.

"Lord, all-pitying Jesus blest,
Grant him Thine eternal rest."

Signed for the clergy:
HIRAM J. ELLIS,
EDWARD HENRY ECKEL,
CHAUNCEY E. SNOWDEN,
Committee.

WILLIAM WINDER LAIRD.

The funeral of WILLIAM WINDER LAIRD, age forty-nine, senior member of the brokerage house of Laird, Bissell and Meads, and nationally known banker, who died at Georgetown, S. C., on Saturday afternoon, November 19, took place November 21 at 2:30 o'clock with services in Christ P. E. Church Christiana Hundred, Del.

Mr. Laird went to Georgetown with his brother, Irenee duPont, Eugene E. duPont, and several others a week ago Saturday, on a hunting trip. There were at the Kinloch Club at Georgetown, when Mr. Laird, who was suffering with a cold when the party left this city, developed pneumonia. His condition became worse and Mrs. Laird was sent for, reaching there early Friday. Death occurred on Saturday afternoon.

Born in Maryland.

Mr. Laird was born at Brookville, Md., on January 4, 1878, and was the son of William H. Laird and Rosa Packard Laird. On his mother's side he descended from the Lees of Virginia, and on his father's side from the Goldsboroughs of Maryland. Though born in Maryland, he was always looked upon as a Delawarean, because he was interested in everything for the benefit of his adopted state. He was educated in the Episcopal High School at Alexandria, Va., and, after graduating from that institution, tutored for two years in Virginia.

In 1901, Mr. Laird came to Wilming-

ton and was connected with the Mutual Life Insurance Company of New York, at its Wilmington office. In 1903, when the Wilmington Trust Company was formed, he became connected with that institution and was its first teller. He rapidly advanced in this bank until he became Vice-President.

Counsel Eagerly Sought.

His advice and counsel were sought by numerous concerns and he continued active in the financial world until his death. He was a director of the Wilmington Trust Company, the Bank of North America and Trust Company, of Philadelphia; the Charles Warner Company, of Wilmington; the Diamond Ice and Coal Company, the Seaboard Bond and Mortgage Company and the Lumberman's Insurance Company, of Philadelphia.

In civic life he was interested in the Service Citizens of Delaware and the Delaware Citizens' Association, which succeeded that body. He was a trustee of Tower Hill and the Alexis I. duPont Schools. During the war he was interested in the housing company which aided the government in building houses for workers in this city.

Mr. Laird was a grandson of the Rev. Joseph Packard, dean of the Theological Seminary of Virginia, for a number of years. His uncle, Philip T. Laird, was at one time speaker of the Virginia House of Representatives.

In 1904, Mr. Laird married Miss Mary A. Berlin duPont, a sister of Pierre S., Irenee and Lammot duPont. His wife and five children survive him. He is also survived by two brothers and five sisters. The brothers are Philip D. Laird, of New Castle, and Walter J. Laird, of Wilmington, and the sisters are: Mrs. Wilhelmina L. Stabler, of Marshallton; Mrs. Anna LeBell, of Alexandria, Va.; Mrs. Charlotte Okie, of Berwyn, Pa.; Miss Mattie P. Laird and Mrs. Mary Laird Tucker, both of Virginia.

Winder Laird fought the good fight, and finished his course and kept the faith. Henceforth there is laid up a crown of righteousness which God has prepared for those who love Him.

CHURCH INTELLIGENCE
(Continued from Page 16.)

to secure for his beloved Church the Episcopal order. He said it might seem ungracious to come here to ask for money to build a church in Scotland, but the conditions in Scotland have become such through the losses in the great war, the dismantling of great castles, loss of fortunes and impoverishment of the plain people, that he felt constrained to appeal to the generosity of the Church. The offering amounted to **$3,300.**

After the service the congregation and visitors were shown over the historic Glebe House Mansion. The Bishop of Aberdeen made a prayer in the room where John Rutgers Marshall and his nine associates chose Seabury for their Bishop. The visitors were shown Marshall's hiding place where he fled from religious persecution, a pit behind a secret door in the hall closet, and the many valuable relics of that early day.

R. H. G.

LEXINGTON.

Rt. Rev. L. W. Burton. D. D., Bishop.

Woman's Auxiliary.

Miss Margaret Weed, of Jacksonville, Fla., Provincial Secretary of the Woman's Auxiliary, and the Rev. G. C. Dunlop, of Cincinnati, Ohio, were the principal speakers at the regional meeting of the Woman's Auxiliary held in the Church of the Good Shepherd, Lexington, on November 11.

The Rev. J. D. Gibson, rector of Trinity Church, Covington, having contracted a very deep-seated cold, has been advised by his vestry to take a few weeks' rest in Florida.

Bishop Burton took the services for Mr. Gibson on November 13 and also on November 20.

J. H. G.

WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt Rev. D. L. Ferris, D. D., Coadjutor.

Anniversary.

Christ Church, Cuba, N. Y., marked the seventy-fifth anniversary of the organization of the parish at All Saints tide with an eight days' Preaching Missions conducted by the Rev. Walter E. Bentley, of Port Washington, N. Y. Mr. Bentley is a mission preacher of wide experience, and the mission has aroused much interest in the parish. The anniversary was brought to a close on the Sunday after the mission with a Corporate Communion of the parish, at which Bishop Ferris was celebrant.

Memorial.

During the summer St. Paul's Cathedral, Buffalo, received from the estate of the late Dr. Samuel D. Flagg, of Minneapolis, Minn., whose boyhood home was Buffalo and whose father was one of the prominent and active members of St. Paul's in its earlier days, a legacy of $1,000 for the Endowment Fund. Since then his widow has expressed her desire to place a memorial window in St. Paul's in memory of her husband and his father.

Personal Notes

It is with regret that we note that, after nine years' service with the Brotherhood of St. Andrew, Mr. Charles Cain's resignation as Executive Secretary has been accepted by the Executive Committee. Mr. Cain's address is 536 Penn Avenue, Drexel Hill, Delaware county, Pa.

The Rev. Kenneth D. Martin, formerly rector of Trinity, Cranford, N. J., has accepted a call to St. Matthew's Church, Kenosha, Wis., with address at 704 Fifty-ninth Place.

The Rev. Nelson M. Burroughs, formerly curate at St. Paul's Church, Syracuse, N. Y., has accepted a call to St. Mark's Church, Syracuse.

The Very Rev. Louis C. Melcher, formerly Dean of St. Luke's Cathedral, Ancon, Panama Canal Zone, has accepted a call to be rector of Trinity Church, Clarksville, Tenn.

The Rev. Percy R. Deacon, formerly rector of St. Peter's Church, Brushton, N. Y., has accepted a call to St. Philip's Church, Norwood, N. Y., with address at 31 Prospect Street.

The Rev. George Carleton Story, formerly rector of St. Luke's Church, Dixon, Ill., has accepted a call to the Church of the Mediator, Chicago, with address at 11051 South Hoyne Avenue.

The Rev. Rodney F. Cobb, formerly curate at Trinity Church, New York City, has accepted a call to Christ Church, Austin, Minn., with address at 406 St. Paul Street.

The Rev. Charles P. Otis, S. S. J. E., formerly assistant minister at the Church of the Advent, San Francisco, has accepted a call to be rector of that church, with address at 162 Hickory Street, San Francisco.

The Rev. W. Ashe-Everest, lately minister in charge of St. Luke's Church, Seattle, Wash., has taken up his duties as rector of St. Clement's Church, Honolulu.

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The Rev. Edmunds Bennett, Ph. D., of St. John's, Ensley, Ala., has resigned his charge, in order to enjoy a few months of needed rest, after which he expects to resume his ministry in another field.

The Very Rev. R. K. Massie, D. D., Dean of Christ Church Cathedral, Lexington, Ky., is recovering from his illness, and will spend several weeks in Washington, D. C. He is expecting to take up his duties in the cathedral shortly after the first of the year.

The Rev. W. P. Stanley, presbyter-in-charge of St. Andrew's Mission for the colored people, Lexington, Ky., has resigned, his resignation taking effect November 15. He will go to Toledo, Ohio, taking charge of work there.

In Trinity Church, Princeton, N. J., on October 18, the Rev. Charles Paddock Johnson was advanced to the priesthood by the Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey.

Mr. Johnson was presented by the Ven. R. Bowden Shepherd, of Trenton, and the sermon was preached by the Rev. Canon Charles Smith Lewis, of Christ Pro-Cathedral, Trenton.

Mr. Johnson is to be student chaplain under the Procter Foundation at Princeton University, with address at 53 University Place.

The Rev. Mr. Thomas will continue in charge of St. Bartholomew's Church, where he has served since his ordination to the diaconate.

In St. James' First African Church, Baltimore, Md., on October 29, the Rt. Rev. John Gardner Murray, D. D., Presiding Bishop of the Church, ordained David Henry Crowl to the deaconate. The candidate was presented by the Rev. George S. Bragg, Jr., D. D., who also preached the sermon. Mr. Crowl will continue teaching among the public schools in Baltimore and conducting services in St. Philip's Church, Annapolis, Md.

The National Council of the Episcopal Church Plans to Spend in 1928

$4,212,370

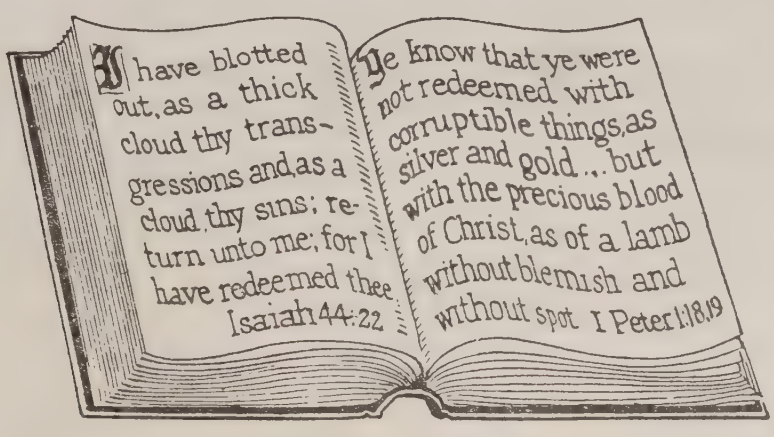
For Work in Continental United States—Evangelical, educational and medical work among the Indians, Negroes and Foreign-Born Americans and to aid churches in rural districts and smaller cities	$ 975,447
For Work in Alaska, Honolulu and the Philippines	256,889
For Work in China—The Council is retaining most of its highly trained American staff pending the time when work by them can be resumed. Chinese workers are for the most part still able to preach and teach	574,921
For Work in Japan—Churches, schools, hospitals and St. Paul's University	445 615
For Work in Liberia—Our small share in establishing Christianity in Africa	109,194
For Work in Latin America—A large proportion of the people of these countries are not members of any church	342,259
For Negro Education— Supporting nine schools for Negroes under the American Church Institute for Negroes, 3,500 pupils	203,105
For travel, outfits, medical care of missionaries, etc	155,433
For pensions and pension fund premiums	132,715
For emergencies, new workers, etc	90,000
For the central office work of the Department of Missions, support of general agencies, scholarships, etc	73,780
For work among college students, for the Church Schools, young people, adult education, etc	104,854
For promotion of social service in dioceses and parishes, specialized rural work, institutional guidance, etc	46,841
For all publicity, including publishing *The Spirit of Missions*, *The Church at Work*, For helping dioceses and parishes to do effective work in the support of the Church's Program, by speakers, training conferences and other methods	126,900
For maintenance of Church Missions House, shipping goods to missionaries and others, office expenses, printing and supplies, group insurance, General Convention expenses, keeping the accounts, administration, contingent fund etc	282,626
For the Church Colleges, the National Commission on Evangelism, the Girls' Friendly Society, Church Mission of Help, and other co-operating agencies	128,050
	$4,212,370

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Southern Churchman

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Vol. 92. RICHMOND, VA., DECEMBER 3, 1927. No. 49.



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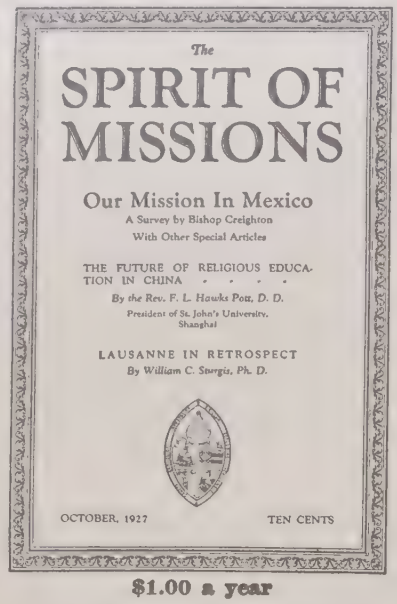
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The man who expects to win has already begun to conquer; our mood has so much to do with our might.—J. H. Jowett.

No man who lives a life of ease leaves a record worth remembering.

"The Church that forgets itself in its passion for others will in that forgetfulness find itself."

To love truth for truth's sake is the principal part of human perfection in this world, and the seed-plot of all other virtues.—John Locke.

No matter how much of a man a man is in himself, he has an added treasure in time of need when he meets those to whom his father was dear.—S. S. Times.

Love is the basis of all true reforms. It is the spirit that animates missionaries. It is only when we recognize that all men are children of God that we can approach others in less fortunate circumstances with any great hope of bettering them.

The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.—T. B. Mcaulay.

"Reward awaits the user, censure and loss the abuser of a trusteeship regardless of the amount involved."

The Word of God will stand a thousand readings; and he who has gone over it most frequently is the surest of finding new wonders there.—J. Hamilton.

"Religious education teaches us how to be doers of something worthwhile."—Temple Herald, Los Angeles.

Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—Ruskin.

We cannot all do everything. One must dig the dirt for the foundation; another must place the foundation where it is to go; and yet another is to plan that which is to rest upon it; while scores contribute to the structure which is raised. It is a mistake to say, when we see a building or a business or a life, 'one man did that', for no man ever did very much in this world alone."

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EDITORIALS

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THE VIRGIN BIRTH OF CHRIST

Text—(Isaiah 7:14) "The Lord Himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

What is the meaning of the unusual attention that is now being given to the Virgin Birth of Christ? It has recently been the subject of much discussion, for example, Soltau in his book on the Birth of Jesus Christ says: "It is a sin against the Holy Ghost to ask belief in the Virgin Birth." Dr. R. J. Campbell, in his book on "New Theology", says: "The simple and natural conclusion is that Jesus was the child of Joseph and Mary, and had an uneventful childhood. Truly the Evangelists who introduced this story into their Gospels have much to answer for." What an unjustifiable statement for any religious leader to make about the inspired writers of the Word.

There must be some reason for these attacks on the Virgin Birth because those who take issue with Christ or some written account of His earthly life in Scripture usually concentrate on what are regarded as strategic positions.

The Virgin Birth stands for the basic and vital principles of Supernaturalism. The main issue today is as to the proper recognition of God and the effort to explain everything in religion by means of rational and human elements. In opposition to this, the New Testament begins with a Divine Miracle in the Birth of the founder of Christianity. God evidently intended to show that the method of redemption He was about to inagurate was divine in its source, character and power.

Why It is Assailed.

The opposition to the Virgin Birth is in reality opposition to the miraculous. The Virgin Birth has always been an offence to Rationalism. That is why it is being assailed. Dr. James Orr, of Glasgow, a scholar of recognized standing in his book on The Virgin Birth of Christ, says: "That the great bulk of the opposition to the Virgin Birth comes from those who do not recognize a supernatural element in Christ's life at all."

Our view of the Virgin Birth has to do with the view we take of the person of Christ as well as of the Miracles. Dr. MacCartney says: **The Christian Church holds that it was the fact of the Virgin Birth that gave rise to the belief in the Virgin Birth.** There are some exceptions to this rule, but as a general thing, those who accept the Incarnation, also accept the Virgin Birth, **while opposition to the Virgin Birth usually comes from those who reject the Supernatural and Miraculous elements of Christ's life as a whole.**

There has never been anything like the Virgin Birth before or since. The Prophets foretold it and the Child Jesus was born according to Prophecy in Bethlehem of Judea. The Biblical and historical record is strikingly clear and complete.

Some Mode of Birth Necessary.

If Jesus was pre-existent and eternal, then some mode of birth was necessary, and there was no alternative between the Virgin Birth and the ordinary mode of human generation, no other mode than the Virgin Birth suggested in the New Testament. Jesus did not spring from the earth. He was sent here by His Father from the other side. If Christ was pre-existent before His Birth, how did He cross the line? The Bible says, and the belief of the Church for two thousand years answers: **"By the Virgin Birth."** This answer is being fiercely attacked in some quarters, but Christians need not be disturbed over this, **for truth will always prevail. Being born of a Virgin didn't make Jesus God. He was born of a Virgin because He was God.**

But how is this question to be settled: It can't be settled by public debates, and unqualified debaters. It can't be settled by heated controversy. In the last analysis the Virgin Birth is a question for scholarship to settle. It belongs to the field of Exegesis, Biblical interpretation, and Church History. It is the result of the research and opinion of the best scholarship that I desire to bring you on this question of the Virgin Birth. In doing so, I want to follow the advice of Dr. James Moffatt to students in the Preface of his "Introduction to the Literature of the New Testament", in which he says "The first commandment of research is "Thou shalt work at the sources"; the second is: "Thou shalt acquaint thyself with work done before thee and beside thee." With that idea in mind, let us go to the sources of authority on this subject. The Records, Dr. James Orr says: "The wealth of Manuscripts for the Gospel is without parallel in literature."

What Is the Proof That Jesus Was Born of a Virgin.

Let us go to the records—the Synoptic Gospels. The only two Gospels that speak of His Birth say He was born of a Virgin. We shall begin with St. Luke. It is not the oldest Gospel, but, perhaps, the most carefully composed. In a sense it is a reply to the minds of men impressed with the preaching of the Gospel, and who wondered who this strange and marvelous man with love sufficient to die for mankind, who was He? How, and when did He first appear? Who were His parents, and what were the circumstances connected with His birth? No one could better understand the need of an answer to these questions of the heart of the world than St. Luke, for he was an historian and we see by his history of the Apostolic Church —the Book of Acts. He was also a physician whose opinions ought to be worth something about the birth of the Son of God into the world. He begins his Gospel by adding what Mark in the first Gospel written had omitted, the Birth of Christ.

Luke's Gospel is the record of exact history. Jesus didn't come for His own age alone, but for all ages. Therefore, the authentic facts of His birth and life must be given

to the world. Dr. Riddle, Professor of New Testament Exegesis in the Seminary when I was there gave two unfailing proofs of scholarship. First, to verify the facts; second, to discriminate between the things that are worth while. Both of these rules apply to the Historian, and both were used by Luke. This idea is supported by the introduction to Luke's Gospel. After reference to other writers, he says: "It seems good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou wast instructed." Luke had sources of information which are closed to us. Even his own opinion is of high value. He was a scholar and a historian.

Striking Feature About the Virgin Birth.

The striking feature about the Virgin Birth as recorded by Luke is this: He first tells us that the Angel Gabriel appeared unto Zacharias, when he was in the Temple, and said: "Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John." Thus John the Baptist, the last of the Old Testament Dispensation, is intimately joined to the conception and birth of Jesus whose forerunner he was to be.

Then the Angel went to Nazareth. When there, he called upon a virgin named Mary, who was espoused to Joseph and said to her: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee: Therefore, also that Holy Thing which shall be born of thee shall be called the Son of God." When the Angel told her about her cousin Elizabeth going to bear a son, and Mary went nearly a hundred miles into the hill country and entered the home of Elizabeth, what happened? Before she had time to tell Elizabeth the message of the Angel to her, Elizabeth spake with a loud voice and welcomed her as the Mother of the Lord. Mary's answer was: "My soul doth magnify the Lord." Not her unborn son, but the unborn Lord.

Matthew said: "Now the birth of Jesus Christ is on this wise." Then he proceeds to tell about Mary's espousal to Joseph, and the Angel said to Joseph: "Fear not to take unto Thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a son and thou shalt call His name Jesus, for He shall save His people from their sins." In the disclosures made to Matthew, the birth of Jesus is represented as being supernatural, the mission of Jesus as being remedical, and the nature of Jesus as divine.

These two accounts come from independent sources. They were written from two different points of view, but they both agree on the all important fact that Jesus was conceived by the Holy Ghost and born of the Virgin Mary. These two accounts also agree that His birth was supernaturally announced beforehand, in the one case to Joseph, and in the other case to Mary. Both of these Gospels, though differing in details of the narrative, unequivocally state that Joseph had no place in the parentage of Jesus, and that the place of the human father had been taken by the direct action of the Holy Ghost.

Announcement to Joseph and Mary.

In Matthew, the announcement is made to Joseph, in Luke it is made to Mary. While Zacharias is told about the birth of John, Joseph plays not the slightest part in the mystery of the birth of Jesus. Mary is entirely in the forefront. To her the angel addresses himself. Joseph says nothing. He keeps himself in the background. His place is that of a guardian of Mary, a protector of Jesus. But this is what I want you to get into your mind. The same record that tells us He is divine, also tells us He was born of a Virgin. How can we consistently accept the one and reject the other? The Supernatural element cannot be eliminated from the Virgin Birth unless you eliminate everything from the Bible that is supernatural.

The first man, Adam, was created and God "breathed into his nostrils the breath of life and he became a living soul". Jesus, the last Adam, was not a new creation, but is conceived and born of the old race through the Virgin Mary, but generated by the exclusive act of the Holy Spirit without the cooperation of human paternity.

If we believe that God created the first Adam without a human father, why should it be thought a thing incredible to believe that Jesus, the last Adam, was born into the world without a human father? It is easier to believe the record concerning these things than it is to believe the excuses offered for not believing them.

When Joseph and Mary went up to Bethlehem to be enrolled, this child of promise was born and they laid Him in a Manger, because there was no room for them in the Inn. The Shepherds were in the fields watching their flocks and the Angel came unto them and said: "Behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the City of David a Saviour which is Christ the Lord. And this shall be the sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the Angel a multitude of the Heavenly Host praising God and saying 'Glory to God in the Highest, and on earth, peace and good will towards men" (Luke 210-14). And then the Shepherds went and found Mary, Joseph and the babe, lying in the manger, verifying what the Angel had told them.

Whole Thing Is a Miracle.

And still there are people who tell us that they do not believe in Miracles. The whole thing is a Miracle. Christ's birth is a Miracle. Christianity itself is a Miracle. Instead of being surprised at Miracles concerning Christ, we should be surprised if there were none. Augustine, one of the greatest thinkers of all times, said: "The establishment of Christianity without miracles would be a greater miracle than the resurrection itself." And the Christianity of his day, and the Apostolic days, included the Virgin Birth. They tell us Jesus was born like any other child. Go back to Prophecy, the Annunciation, the visit of the Angel Gabriel to Mary and Joseph, the visit of the Angel to the Shepherds, and the singing of the Heavenly Host: "Glory to God in the Highest, and on earth peace and good will toward men" and then tell me what other child ever had a birth like that.

When you deny the Virgin Birth, you throw away the key that unlocks the mystery of His life. He was a man, yet God; an infant, yet the Almighty; born, yet everlasting. His mother's maker, yet His mother's son, one whom a manger holds, yet one whom the heavens cannot contain. Who is He? The Angel says: "And thou shalt call His name Jesus, for He shall save His people from their sins." Who was His mother? The Angel answers: "And the Virgin's name was Mary." Mary was the eternal vindicator of her sex, whose seed was to bruise the head of the serpent, and dispel the shame of our race.

P. Whitwell Wilson says of Mary: "One cannot imagine a girl less likely to be deluded into thinking the Angel Gabriel had visited her. Of that scene she is, perforce, the only witness, but her evidence has stood two thousand years of cross examination and when I read her story, so candid and simple, I cannot believe her capable of defending her innocence against suspicion by putting forward so tremendous a blasphemy as a fabrication Annunciation." But that is exactly what she did, if her story is untrue.

The next question is: ARE THE RECORDS AUTHENTIC?

The favorite line of argument against these records is that they contradict each other in some details, but Oscar Holyzman, a critical writer, in his Life of Christ says: "A contradiction between these two narratives of Matthew and Luke does not exist, even in regard to places of residence and there is no need of assuming one." These two chapters containing the account of the Virgin Birth have been called an interpolation. But there is no ground for such an opinion. The first two chapters are found in all unmutilated Manuscripts. Weiss says: "There never were forms of Matthew and Luke without the infancy narrative." They are retained by the most distinguished scholars of England and Germany, even Gunkle can see no reason for their excision.

Christ's Entrance Into and Exit From the World.

Suppose these two chapters should find no place in the story, what then? A writer in Hastings Bible Dictionary says: "It has been urged with truth that the whole of St. Luke's narrative is impregnated with the underlying idea that when Christ was born, His mother was a Virgin, and it is impossible to omit this element without destroying the whole."

The late Prof. Bruce, who was liberal enough for any one says: "The connection is so close that few who earnestly believe in the absolute worth of Christ's person will be disposed to deny the truth of the evangelical narratives relating to the manner of His entrance into, and exit from the world."

The proof of the Virgin Birth rests upon the credibility of these records, Dr. Scott, a Roman Catholic Priest and educator of Boston, in an article on the Virgin Birth, says: The story comes from the record of the Gospels. If the New Testament is not accepted as history, we must reject the whole history of ancient documents of Apostolic Times, for no other book in the world is so well attested as to genuineness and authenticity as the record of the New Testament. This is the verdict of the most scholarly critics of the world today. The Gospels of Matthew and Luke declare the Virgin Birth and in order to set the Virgin

Birth aside, the historical value of these Gospels must be denied or else the Virgin Birth can't be rejected.

Prof. Charles A. Briggs, of Union Seminary, a critical scholar, says: "Criticism is the test of the certainty of knowledge, and the method of its verification." I will give you a summary of Dr. Briggs' conclusions on the Virgin Birth.

Dr. Brigs says: "The lower criticism confirms the Virgin Birth. The higher criticism confirms the Virgin Birth. Thus all departments of Biblical criticism, textual criticism, historical criticism, and Biblical Theology verify and confirm the Virgin Birth as a dogmatic fact. Who ever accepts the Bible as final is compelled to accept the Virgin Birth as an Article of Faith". That is a pretty strong statement to come from a great scholar and critic like Professor Briggs.

The Argument of Silence.

Now we come to the argument of silence. We are told that Mark and John made no mention of the Virgin Birth and that the writings of Paul are silent on the Virgin Birth. But the argument of silence is not very reliable. It either proves too much, or it doesn't prove anything. The fact that the Virgin Birth isn't mentioned by the writers of the other two Gospels or by Paul doesn't prove that they were unfamiliar with it or that they rejected it. The important thing is that the two Gospels mentioning the Birth of Jesus say He was born of a Virgin. Sir James Melville, at the Court of Mary, Queene of Scots, never once mentions the name of John Knox, the great reformer of Scotland, but history proves the existence of John Knox and we all believe that he lived.

Mark's Gospel is a record of the public ministry of Christ. It begins with His baptism and does not go back to His Childhood at all. It has to do only with the last three years of His life. It is worth while mentioning that his gospel begins with the significant words: "The beginning of the Gospel of Jesus Christ, the Son of God." What made him think He was the Son of God? We know Mark was the son of Mary, in whose home the Church met in the early days to worship. There he must have met the mother of Jesus and knew something about His birth as well as His life.

The Gospel of John does not mention His birth directly. John certainly knew the story of the Virgin Birth, for he wrote at a time when the Virgin Birth was an article of belief in the Church. Besides, Mary was put in the care of John by the Lord Himself, and probably remained with him until she died. John's silence does not imply ignorance, but tacit acceptance. Unless the story is contradicted by John, the presumption is that it is accepted. John's Gospel begins by referring to the Pre-Existence of Christ. He says in the prologue "The Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father'." Where did He dwell? Among us, on earth. John surely knew about the Virgin Birth and recognized Him as the Divine Word (Logos) made flesh.

Paul Does Not Deny It.

They tell us that Paul didn't know about the Virgin Birth, because he didn't mention it in his Epistles. He certainly does not deny it. He must have known it, he was a close friend and co-worker with Luke, the writer of the Third Gospel. It is reasonable to believe that they didn't talk it over. Paul's great theme that he constantly kept before the Church was the death and resurrection of Jesus Christ. He didn't think it necessary to add to what the Gospel writers had said about His birth.

How strong Paul affirms the solidarity of the human race with Adam. "Through the one man's disobedience the many were made sinners." Then he set forth Jesus in contrast with Adam, the new head of the race, the righteous one, through whom this evil condition was to be reversed. To Paul, the birth of Christ was no ordinary birth. He speaks of Jesus as "God sending His own Son in the likness of sinful flesh." Yet, there is a distinction; He is one of us, but not of us. It is in "The Likeness", but without sin. As Luke puts its: "That Holy One shall be born," because a higher power shall be concerned in His origin. No other explanation of such an origin is known, except that given in Luke's Gospel "conceived by the Holy Ghost, born of the Virgin Mary".

Dr. Briggs says: "If St. Paul knew it not, he was certainly very near it, and he implies in his teachings something so near it and like it that no one has ever been able to suggest anything in substitution for it, that would not undermine and destroy his entire Theology."

The doctrine of the Virgin Birth was held by the early Church. Ignatius, who lived in the beginning of the second century, laid great stress on the Virgin Birth. Justine Marty is a still more important witness. The reference shows that he was well acquainted with the writings of Matthew and Luke. Tatian, a disciple of Justin Marty, wrote the diatessaron, a harmony of the Gospels and included the story of the Virgin Birth as told by Matthew and Luke.

Our Faith in the Virgin Birth.

The statement is often made that the Virgin Birth has nothing to do with our belief in Christ. But I can't see how our faith in the Virgin Birth can be separated from the other elements of our faith in Christ. This view seems to be supported by the authorities on this subject.

Hastings' dictionary of the Gospels has an extended article on Luke's Gospel, alluding to the Virgin Birth as follows: "While St. Matthew's first chapter and St. Luke's second chapter strenuously asserts it, there can be no doubt that when once the question was raised, it was answered in widely different churches in no uncertain way. East and West, at Rome and in the provinces, belief in the Virgin Birth became a test of orthodoxy. This view is held by Dr. Orr.

During the second century, what we find Dr. Orr says: "Is the universal acceptance of the Virgin Birth, not simple as a truth believed in, but an article of the highest doctrinal importance, by the acceptance of which a genuine is distinguished from a spurious."

Dr. Briggs holds the Virgin Birth essential to the faith of the Church, but makes an exception on behalf of certain individuals. He says "the doctrine may for various reasons be so difficult for them that they cannot honestly accept it."

Scholarship is largely on the side of the Virgin Birth. Dr. Orr says: "If Scholarship is to be the test, we need not fear to meet our adversary in the gate." The majority of the great scholars of the Church accepted the Virgin Birth as well as the Reformed and Lutheran Churches, the Roman Catholic Church—in fact all Churches that accept Jesus as law accept the fact that He was conceived by the Holy Ghost and born of the Virgin Mary. This testimony ought to count for much more than the opinion of a few isolated individuals.

Bishop Gore says: "If Christ's subsequent life was miraculous and His mode of exit from it, beyond all doubt this fact conditions the evidence of His nativity."

Dr. Orr, after reviewing the doctrinal significance attributed to the Virgin Birth by some of its opponents, says: "What, I ask, does all this mean, if not that, in view even of these writers, narratives of the Virgin Birth are saturated with doctrinal significance? It seems to me that the Virgin Birth, its connection with the other truths, about the Lord's person, cannot be other than essential." The story of the miraculous conception is doctrine translated into history. The doctrinal motive is the very essence of it. Its connection with the view taken of Christ's person is absolute; that character, surely it does not lose, if refusing to regard it as a myth, we accept it as history.

Essential to the System of Doctrine and Faith.

On this point Dr. Briggs says: "When it is said that the doctrine of the Virgin Birth is essential, it is meant that it is essential to the system of doctrine and faith of the Christian Church." He also says: "They cannot possibly recognize the birth of Christ was by ordinary human generation, for that would be a revival of the Nestorian heresy, and a denial of the Christian philosophy of the centuries, with all the serious consequences therein involved. It would turn back the dial of Christianity nearly two thousand years; it would break with historic Christianity and its historic foundations and imperil Christianity itself."

These are strong words from these great leaders of Christian thought, men who are internationally known and recognized as among the great scholars of the world. I believe in the Virgin Birth myself, because I believe the records of Scriptures, and because a doctrine so universally held by the Church for so many centuries must have much of truth and merit in it.

No man but Jesus has ever been called "the sinless One". In no case in the world's history has a human being been produced by natural generation who has been sinless. Those holding the humanitarian view of Christ all hedge, when brought face to face with it. Prof. Foster, in his book on "The Finality of Religion", says: "He is the best we know." Professor Bruce says: "A sinless man is as much a miracle in the moral world as a Virgin Birth is in the physical world." But they cannot explain either one. If we deny His Virgin Birth, we cannot account for His unique life. We cannot explain His life in any other way. Christ is not the product of natural force. He is the Son of God. I would like to ask those who believe Jesus was only a

man, but a superman born of human generation, why nature didn't repeat and produce another. But no one else like Him has been produced by that method. If the method, is sound, it wouldn't have stopped with one, but would have produced many instead of one.

Dr. R. S. MacArthur says: "If we admit the account given in the Gospels of His divine birth and divine origin, all His life is easily explicable." He was easily the greatest man of the ages because He was the Son of God.

Rev. D. H. Johnston.

Scranton, Pa.

PLAIN BIBLE STUDIES

Prepared by J. T. Bougher.

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

Lesson No. 11.

Topic—Wonderful Truths About Satan, not generally known, and the world inclined to ignore.

This mysterious and terrible personage is of great power, authority and knowledge, yet how few know any thing of the revelations of God concerning Him. In fact, His chief masterpiece is to conceal His existence. In power he ranks next to God, and controls vast numbers of demons, fallen angels, and evil spirits, as well as all human beings, who have not been born into the family of God. He is referred to in Scripture under many different names, such as "prince of the power of the air"; "god of this world" (world systems operated by unregenerate humanity); "prince of demons"; "old serpent"; "evil one"; "wicked one"; "cherub"; "angel of light"; "devil"; "Lucifer"; "king of Tyrus", etc., and many others.

The following references will afford a comprehensive view of his personality, power, activity, and final doom, some of which are veiled as to title:

1. He is a person—1 Peter 5:8; Job 1:6-12.
2. Concerning his origin—Ezek. 28:14, 15.
3. His wisdom, beauty, and dazzling covering—Ezek. 28: 12-15.
4. His pride and self-exaltation—Isa. 14:13, 14.
5. His consequent fall from Heaven—Isa. 14:12.
6. He is the "god of this Age"—2 Cor. 4:4; John 14:30-16:11.
7. Restrained by the Holy Spirit—2 Thess. 4:8.
8. Has great power—Matt. 4:8, 9; Jude 9:—
9. Has deceiving and transforming ability—2 Cor. 11:14.
10. Ever seeks human control—Gen. 3:1-5; 2 Cor. 11:3; Mark 5:9.
11. All unbelievers blinded by him—2 Cor. 4:4.
12. Has his own ministers and false workers disguised as followers of Christ—2 Cor. 11:13-15; 1 Tim. 4: 1; Gal. 1:6-9.
13. He is a tempter—Gen. 3:1-5; Matt. 4:1-3.
14. Airel Heavens and Earth, the sphere of his activity—Eph. 2:2—:6:12; Job 1:7; 1 John 5:19.
15. His false teachers to introduce damnable heresies, including false "science"—2 Peter 2:1; 1 Tim. 6:20; 2 Tim. 3:5.
16. Hinders the work of God—Matt. 13:19, 25, 39.
17. Accuses the brethren—Rev. 12:9, 10.
18. Performs wonders—2 Thess. 2:9.
19. Will flee if we resist him—Jas. 4:7; 1 Peter 5:8, 9.
20. Believers' warfare and victory—Eph. 6:10-18.
21. His works destroyed through Christ—1 John 3:8-10; Heb. 2:14.
22. Will incarnate himself in anti-Christ near the close of this age—Daniel 8:23; 2 Thess. 2:3, 8; 1 John 2:18; Rev. 13:1.
23. Is to be bound and sent to the pit—Matt. 25:41; Rev. 20: 1-3;; 7:10.
24. Lake of fire his final doom—Rev. 20:10.

Dear reader, if you do not believe the above, you are within the class of "unbelievers" referred to in Rev. 21:8, and whose awful destiny is also declared therein. What a solemn moment, as we decide for Satan, and the lake of fire forever, or for Christ and eternal glory.

INTO THE TEMPLE OF THE LIVING GOD

By the Reverend J. Ross Stevenson, D. D.

President of Princeton Theological Seminary.

(Sunday, December 4, will be observed as Golden Rule Sunday in behalf of the war orphans of the Near East. The plan has been endorsed and cooperation is being given by many prominent individuals and organizations. We wish to commend this work and are glad to publish the following article.—Editor.)

FOLLOWING the Lausanne Conference it was my privilege to visit Greece and receive first-hand impressions of Near East Relief. Between this Christian service and the World Conference on Faith and Order there is a logical connection. Along with the Christian convictions which all who love our Lord alike cherish, there are the deeds of mercy in which they should unitedly engage. So it was fitting that during the sessions of the Conference at Lausanne there should be a meeting attended by representatives of the different communions to consider together the present work and the future claims of this great inter-church enterprise among the destitute populations of the Near East. The trip from Switzerland to Greece was a long and trying one in the hot, dry month of August, but we regarded the experience as among the most inspiring and rewarding of our lives. To visit stately cathedrals, consult with venerable and gracious princes of the Church, and hear of plans to conserve ancient traditions and fundamental beliefs, was impressive; but more challenging still was it to come into contact with the young lives which are being built into the temple of the living God.

Our visit to refugee camps, schools and orphanages impressed us deeply, first because of the character, devotion and service of the Near East Relief workers. These are men and women of vision, of fine culture, wide experience, in love with their tasks, and wholly equal to the responsibilities which rest upon them. It was a real privilege to confer with them regarding the specific problems each one had to face, together with the wider relations of these problems to the general welfare of the people, and to the desires of those at home who are contributing so generously to the work. One is bound to be impressed also by the equipment, the buildings of one kind and another, which have been secured at the smallest expense and which are so admirably adapted to the purpose in view.

But one needs to see the beneficiaries themselves of this great enterprise, to realize its highly multiplied worth. Our first introduction to those who had been rescued and trained by Near East Relief workers was at a meeting of some fifty Armenian boys, organized into a young men's league, assembled in a modest yet substantial building for an evening of social intercourse after the day's hard labors were over. They represented various trades and occupations. They are now self-supporting, are concerned about the future of their own race, and each one is eager to make the largest possible contribution to his day and generation. Their gratitude for what has been done on their behalf, their response to the religious appeals that are made, their expressions of good will towards our own nation were most reassuring and inspiring.

The crowning event of our visit was on the Island of Syra. We were fortunate in being able to spend a Sunday there. This had some disadvantages as we could not see the boys and girls at work in the school or in the shop. However, we could visit the rooms in which their training is carried on, see their tools, the standards set before them, and observe some of the products of their skill. On the other hand, we were privileged to attend the Sunday services, which for reverence, religious devotion and manifest spiritual profit could hardly be excelled. To see there fifteen hundred orphans rescued from privation, suffering and threatened death, and behold the look of con-

tentment, comfort and hopefulness on their radiant faces; to hear their ringing notes of gladness as they sang praises to our Redeemer; to note their eagerness to learn and the marked evidence of rapid progress: all contributed to an ever memorable experience, coupled with thankfulness, for every one can have a part through Near East Relief in making it all possible. Even more impressive was a twilight service for the boys alone, who stood at quiet, reverent attention through the entire hour and took part in the whole order of worship in an interested and intelligent way.

We were told that the average age of these orphans is eleven years, and it will be five years more until their care and education is completed, so that they may be able to shift for themselves, which means that the work of the Near East Relief should be continued for this length of time. When these children at sixteen years of age are placed in homes and given the opportunity to make their own living, experience is already proving that they are not only competent, but that they live according to high ethical standards and make a real contribution to an environment which greatly needs wholesome moral and religious influences. The unique service for "post-orphans", in which the Near East Relief personnel keep close to those who have gone out from orphanages, seeing that they get "a square deal" and counselling them regarding peculiar temptations and problems which are bound to arise, is the right way to conserve moral and spiritual values.

Other gratifying contacts which I had with the work might be mentioned, but enough has been written to justify the conviction that Near East Relief is an enterprise concerning which no contributor need have the slightest misgiving; on the contrary, every one who has had a part in the work abroad in the field of active service, or at home in the maintenance of an adequate base, is identified with a service widely multiplying in its character and influence, and has every reason to "thank God and take courage".

CLEMENT OF ALEXANDRIA

CLEMENT of Alexandria was a famous teacher of theology in the great city of his birth. He conducted, in succession to its founder, the great Catechetical School of Alexandria. He was contemporary with Irenaeus of Gaul, and Tertullian of Africa, in the last quarter of the Second Century, dying about 220 A. D. These three men, Irenaeus, the representative of the Asian Church; Clement, of the Egyptian, and Tertullian, of the African, leave no doubt in their testimony as to the estimation in which the whole Church regarded the New Testament. It was to these three men, representing all branches of the Church at that day, the very inspired Word of God, and the sole divine rule and standard of faith and morals. So much are students of the Canon impressed by this, that Bishop Westcott declares that there was at least one matter in which there was general Catholic consent, and that is the divine and final character of the Scriptures of the New Testament.

Clement was a philosopher deeply read in the Greek schools, before becoming a Christian under the influence of Pantaeaus, his master and predecessor in the Catechetical School. He never quite freed himself from certain conceptions of his Greek masters, but he wrote voluminously on Scriptural interpretation. His testimony, therefore, to the sole authority of the Scriptures, in view of his profound admiration for Greek philosophical writers, is most noteworthy.

We quote some of the things he says:

"Both the Old and the New Testaments were given by the one God through the Son."

Replying to the heathen, who objected to Christianity that it was divided into numerous sects, he says:

"It is necessary to learn demonstratively from the Scriptures themselves how, on the one hand the sects were deceived, and how on the other, the most perfect knowledge and that which is the best sect is in the truth alone and the ancient Church."

So that Scripture proofs (demonstrations) are needed to arrive at the knowledge of the truth and of the Church.

"We persuade by giving perfect proof respecting the Scriptures from the very Scriptures themselves: our proofs commending themselves to faith."

"They who strive to acquire the knowledge of those things that are of the greatest excellence, will not desist from the search for the truth until they receive from the Scriptures themselves the proof (of it)."

"When we have got the better of them (certain heretics) by showing that they are clearly opposed to the Scriptures, you will find the leaders of such heresy, do one of two things—they either give up the consequences of their own teaching or they surrender the prophecy itself, i. e.: their very hope."

"God leads by the divinely inspired Scriptures."

"The truth is found . . . by confirming each of the things sought to be proved by the Scriptures from like Scripture."

"The ecclesiastical rule (elsewhere called **the rule of truth**) is the consent and harmony of the Law and the Prophets with the Covenant (or Testament) that was delivered by the advent of our Lord."

"The truth is to be explained through the harmony of the Covenants (or Testaments)."

It is clear that Clement considered the Old and New Testaments as constituting one harmonious revelation of God's truth. We must search the Scriptures as a whole to find the Truth: for Scripture truth is ultimate.

GEOLOGY AND EVOLUTION

By Nelson F. Dame

PART I.

OUR Religion is very closely related to a long series of alleged historical FACTS: so closely related that, in the minds of many, the religion stands or falls with the truth or falsity of these alleged facts. For instance: (1) the Bible gives an account of the origin of this physical universe, "the heavens and the earth", and of the birth from chaos of form and order on this planet. (2) It tells of the beginnings of the several kingdoms of life on the earth, and of the origin of species. (3) It has much to say of the "making" of man, and of his relation to the animal kingdom; and it declares that the first men were of great size and lived to very great age. (4) It tells something of the origin of language, and of the invention or discovery of the early arts and processes. (5) it describes quite minutely the wreck of "the world that was" by a deluge of vast proportions, and of the saving of a small remnant of the race by means of an "ark" or boat, etc., etc., etc.

Now Science, in some of its many departments, deals with these same things. Astronomy, geology, biology, botany, archaeology, all touch these alleged facts at some point or other. And we are very much concerned to know the results at which Science arrives in regard to these matters.

Science is organized human knowledge. And our religion claims to have a revelation from God conveying knowledge to men on certain subjects. And where Science and Revelation meet, we are deeply interested in knowing whether or not they agree. Of course, truth must agree with truth. Knowledge is knowledge, no matter how it is arrived at. So, if there be any real collision between alleged Science and alleged Revelation, we want to know

it. For there must be a mistake somewhere. One or the other must be false.

As a matter of fact, there has been and still is very serious disagreement between alleged Science and our alleged Revelation as recorded in the Hebrew and Christian Scriptures. Some leaders of Science have denied nearly every statement of our alleged Revelation. And some of the teachers of the religion have derided as utterly false many generally accepted conclusions of Science. And like other collisions this has generated a good deal of heat on both sides.

We would not, if we could, discourage Science in any search after truth. Science ought not to be handicapped by being given an answer at which it must arrive or be anathema. It should be left entirely free to carry on its search for the truth in any manner that it sees fit, and in any direction that it chooses, and to ask any question and to get any answer that it can find.

But we have a right to demand that Science shall be true Science, not "Science falsely so-called", that it shall bring back from its excursions real knowledge, not some **a priori** inference or half-baked theory. Science should not be indebted to its imagination for its facts.

What do we mean by true Science? The principles and methods of scientific search for the truth have been laid down for all time by Bacon (1620) and Newton (1642), and they are universally accepted in principle by the entire scientific world today as the inductive method of study. It requires "that the searcher after the truth shall (1) gather all the related facts possible; that (2) he draw an inference that is consistent with all the known facts; that (3) he use that inference to help in the search for further truth; and that (4) if any new facts are discovered, the inference must be adjusted to suit the new facts".

All the other sciences, astronomy, physics, botany, chemistry, have long since adopted the inductive method: the principles of Bacon and Newton. Alchemy has given way to true scientific chemistry; astrology has given place to scientific astronomy; and so on down the line until we come to geology: the science which deals with the past history of the globe and the changes which have taken place upon it; and this "science", so called, is many years behind the times.

Of course, neither my opinion on this subject, nor that of any other layman, is of any real value whatever. But Herbert Spencer and Sir Henry Howorth, for instance, will be recognized as masters whose opinion ought to carry weight.

Now Herbert Spencer has an essay entitled "Illogical Geology", and he evidently had difficulty to keep within the bounds of parliamentary language when speaking of the absurd and vicious reasoning at the very basis of the whole current geological theory. He denounces some of the main "facts" on which geology rests as "untenable if analyzed" and "physically absurd". He then proceeds to show that the "science" of geology is "still swayed by the crude hypotheses it set out with; so that even now old doctrines that are abandoned as untenable in theory continue in practice to mold the ideas of geologists, and to foster sundry beliefs that are logically indefensible".

Sir Henry Howorth says on this subject: "It is a singular and notable fact, that while most other branches of science have emancipated themselves from the trammels of metaphysical reasoning, the science of geology still remains imprisoned in **a priori** theories."

Now it is quite unfortunate that the doctrines of evolution has to depend very largely upon the "evidence" furnished by geology; the one alleged science whose evidence is pronounced by many of the masters of science to be utterly untrustworthy, because it does not pursue its investigations according to the inductive method or correct principles of logic.

The theory of evolution, the monistic creed, makes a very strong appeal to many minds. The belief that "the entire hierarchy of animate organisms is the result of the continuity of one mode of operation throughout the whole period that has elapsed since life was first introduced into our planet", is an attractive theory. In the minds of many Christians "it harmonizes with our highest ideas of Divine foresight to believe that the scheme of evolution was originally made so perfect as to require no subsequent interference". It "banishes from geology the idea of sudden cataclysms and from zoology the idea of sudden creations". To their minds evolution means order, continuity, and progress; whereas, to their minds, the Biblical idea of creation seems to involve confusion, interruption, interference, and catastrophe. One is like the growth of a living flower; the other like the making of an artificial flower. If the choice lay between these two conceptions of the origin and development of things, one must of necessity choose evolution.

Of course, we are not shut up to any such choice as this; but the fact that to many minds this seems to be the case, and will explain the very curious fact that, while masters of science can and do disprove every fundamental principle of evolution, yet they hold on to evolution itself and believe in it to the quick of their souls. It has become an article of faith to them. They want it to be true, and even if they had no evidence at all for it, they would be sure that it is true, and that the evidence to prove it will appear in due time. The doctrine of evolution has acquired an impetus that enables it to run like the legendary machine without gas, oil, or water: solely on its reputation.

The doctrine of evolution is not, like Mohamet's coffin, suspended between heaven and earth. On the contrary, it rests upon solid foundation of alleged facts: facts that can be examined and tested by any one interested in the subject. One does not have to be a geologist, or a biologist, or a scientist, before he can examine the foundations of evolution. He needs to be simply a man of ordinary intelligence, with some knowledge of the writings of the great masters in their several fields of science.

Among the foundation facts are the following:

1. **A Fixed Succession of Sedimentary Deposits.** Open any textbook on geology as taught in our schools and colleges and universities today, and you will find a chart showing the various strata of which the earth's crust is built up. Beginning some miles down, at the (1) Archean (the beginning) or the igneous (fire marked) rocks, the strata are known as the (2) Cambrian, (3) Silurian, (4) Devonian, (5) Carboniferous, (6) Permian, (7) Triassic, (8) Jurassic, (9) Cretaceous, (10) Eocene, (11) Miocene, (12) Pliocene, and (13) Pleistocene, or the modern. These deposits, in their regular order, are believed to cover the earth like the successive coats of an onion.

2. **A Fixed Succession of Life.** These sedimentary deposits all show evidences of life of some kind, and they make it plain that all over the earth there has been a fixed succession of life-forms following each other, from the lowest to the highest. These life-forms are classified as the (1) Paleozoic (or primary), (2) the Mesozoic (or secondary), (3) the Cenozoic, or Cainezoic (or Tertiary), and the (4) Recent (or quarternary): the forms of life that exist on earth today.

3. **The Development of the Higher Forms of Life From the Lower.** Mr. H. C. Wells, in his Outline of History, shows how reptiles (amphibious animals which can live both in the water and on land) were developed from true fishes which breathe only through gills. Certain fish, thrown out of the water, struggled so hard to breathe that they developed the rudiment of lungs. They got back into the water, and transmitted this rudimentary lung to their offspring. Some of these, under similar conditions, developed that rudimentary lung into real lungs, which in turn were transmitted to their posterity, until eventually we had lunged fish and reptiles.

4. **The Doctrine of Uniformity.** This means that the quiet, orderly processes of nature which we see at work around us now have always gone on at this slow rate of speed, and have produced all the changes that have taken place on the earth. Of course, it has required long periods of time to produce these results by these slow processes. As one of the great scientists expresses it, there was no "beginning" in which creation began and ended. Creation, in the sense of the production of new forms of life, has always gone on, and is going on now, just as it did in "the beginning".

5. **The Oscillation of the Continents.** These sedimentary deposits, with their fossil remains of the various life-forms that they contain, were all made beneath the sea. The continents, they tell us, are slowly sinking beneath the sea in some places, and slowly rising out of the sea in others. They tell us, too, that fossils are still being made, as they have always been, and that fossil-bearing strata of clays and sand and gravel are still being deposited in the deep seas today, as they were of old. Then, in process of time, these deposits with their fossils will be brought to light by the steady oscillation of the continents.

6. **The Inheritance of Acquired Characters.** The development of the higher forms of living organisms from the lower has come about by the inheritance of acquired characters. Mr. H. G. Wells' fish, for instance, acquired the rudiment of a lung. This was an "acquired character" that did not originally belong to true fish. This they transmitted to their posterity They improved on it, and in turn transmitted what they had acquired to their posterity, and so on down the line. Herbert Spencer says that: "If there has been no inheritance of acquired characters, there has been no evolution." And Ernst Haeckel says that "belief in the inheritance of acquired characters is a necessary axiom of the monistic creed".

Here, then, are some of the fundamental bases of the doctrine of evolution. If any of these alleged facts should be disproved by science, what would become of evolution? If the sedimentary deposits do not actually occur in the given order, it is perfectly plain that the succession of life-forms which these deposits exhibit will have no basis to rest upon, and we should have land animals older than molusks, and reptiles retrograding into fish, etc. Of course, that would never do. Progress must go forward, not backward. Suppose again that the continents do not oscillate; sink down under the sea to receive their sedimentary deposits and then rise again, how in the world could we account for the great beds of shells in the San Bernardino Mountains, for instance, a mile and a half above sea level? Of course, the continents **must** oscillate. Suppose it were shown that there are no fossils being made now, that no such sedimentary deposits as we have in the rocks are now being made in the deep seas, what would become of the doctrine of uniformity, and several other things? Suppose it were shown that acquired characters are not, and cannot be, transmitted by heredity, what would become of the doctrine of evolution? Haeckel says that in that case we should be compelled "to accept a mysterious creation of all the species as described in the Mosaic account".

Now it happens that every one of these fundamental "facts" on which evolution rests has been denied, disproven, and sometimes flouted, not by laymen, not by the smaller size of scientists, but by the great masters of science, all of them evolutionists.

Huxley, for instance, in his "Discourses Biological and Geological" (Pp. 279-288), declares point blank that there is not "a shadow of proof for the doctrine of the fixed succession of strata all over the earth. And Herbert Spencer says that "the onion-coat hypotheses is dead". The sedimentary deposits do not follow the chart in our school books. They occur in every kind of sequence except that. For instance, in great sections of our country covering hundreds of square miles we have the Cambrian (that ought to be at the bottom), No. 2 in the chart, lying on the top of the Cutaceous, No. 9 in the chart. They occur in such haphazard order that a modern geologist declares (1) that any kind of rock, even the "youngest", may rest on the Archean; (2) that some of the very "oldest" rocks rest on the top of some of the "youngest"; and (3) "that any kind of fossiliferous rock may occur on any other kind of fossiliferous rock, old or young". In one word it may be stated that geology furnishes no evidence that any one deposit is universally or necessarily older than other other.

Again, as regards the succession of life, hear Mr. Huxley: "In the present condition of our knowledge and of our methods, one verdict—**not proven and not provable**—must be recorded against all the grand hypotheses of the paleontologist respecting the general succession of life on the globe."

Of course, if the strata do not follow each other in any fixed order, no fossil can be said to be generally and necessarily younger or older than any other fossil. And it is well to remember that the remains of men occur among the fossils.

Charles Darwin himself says (Origin of Species, p. 342): "Geology assuredly does not reveal any such finely graduated organic chain" (as his theory demanded), "and this perhaps is the most obvious and gravest objection which can be urged against my theory."

The "Face of the Earth", by Edward Suess of Vienna, is acknowledged by all to indicate the high water mark in geological literature. The one thought pervading this whole great work of Professor Suess is that absolutely nothing in the direction of an exchange of ocean and dry land (the oscillation of the continents) is now going on; and thus we have no modern analogies to explain how these great universal "transgressions" of the ocean took place in the past. In other words, uniformitarianism is now found to be bankrupt as an explanation of past geological changes. To quote his words: "The theory of the secular oscillations of the continents is not competent to explain the repeated inundation and emergence of the land." For even those localities, like Sweden and Greenland, which have supposed to exhibit the strongest evidence of the oscillation of the continents, Suess says that "Displacements susceptible of measurement have not occurred within the historic period" ("Face of the Earth", Vol. II., Pp. 540, 497.)

(To Be Continued.)

"THE WORD OF OUR GOD SHALL STAND FOREVER"

By George William Carter

Universal Bible Sunday, December 4, 1927.

TWO organizations have recently been formed, the object of each being to break down the moral teachings and influence of religion and the Bible. One of these, an Association for the Advancement of Atheism, boasts it has branches in various cities and a number of colleges. The other is the Anti-Bible Society, which claims as its object "to discredit the Bible" and by anti-Biblical literature—"to counteract the work of societies circulating the Bible as the Word of God".

We have seen some of this literature which is coarse, vicious and salacious. It aims at the destruction of God given institutions, the family, the Sabbath and the Church, at the break down of those moral and spiritual ideals found in Jesus Christ and in the Bible. The New York Bible Society received a letter recently which stated: "Your Bible will be consigned to the junk pile before this century is out." Much more than a century ago Voltaire boasted that in less than a hundred years the Bible would be practically an unknown book. But so far from this being true, since his time its circulation has enormously multiplied and is today the most treasured, the most sought after Book in existence. It has been carefully estimated that over thirty million copies of the Scriptures are circulated every year, and the Book is available in over eight hundred languages and dialects. It is the best selling Book in the world.

In summing up the case against an atheist editor who was being tried for blasphemy, a Toronto Judge addressed the jury in part as follows:

"Probably nothing is more sacred to us than our religion. We have ever been taught to reverence the name of God. . . . . We are prepared to say that love of God and trust in Him are the very foundation of our nation's greatness.

"The Bible, the Holy Scriptures, are to us the revelation of God's will concerning us and all His people. We look upon the Bible as the basis of every good law in our country. It is to us the dearest and most precious Book in all the world. Sooner would we fail with every other book than the Bible. It is in reality to us the Book of books. It is always painful to hear any person question any part of the Bible."

There is both good sense and fairness in the words of this Judge. The best way to meet the challenge of the adversary is by the Living Word itself, and by a larger distribution of the Scriptures. **The challenge is an opportunity** which the Society presents to its friends—to circulate a hundred thousand Gospels, ten thousand Testaments, a hundred Bibles, or a single Bible. Whatever number any individual will be responsible for will be so many additional copies of God's Word circulated. New York Bible Society, 5 East Forty-eighth Street, New York, N. Y.

An Advent Bible Study

The Rev. Henry Ward, Rector of Bispham Parish, Blackpool, England.

Aim of Lesson—How to Learn and Use the Bible—Deut. 4:1-13; 2 Tim. 3:14-17; 2 Peter 1:20, 21.

1. How Was the Bible Written? Many Writers who lived in different ages. **One Author—God—What Is Inspiration?**—"A Breathing into." Holy Ghost inspired men of old. It is God's Message to man. **God spoke, Men Wrote**—2 Peter 1:21.

2. What Did They Write?—The contents may be divided as follows: **Old—Pentateuch,** 5 Books of Moses; **History,** 12 Books—3 in Canaan, 6 in Kingdom, 3 After Captivity; **Poetry,** 5 Books; **Major Prophets,** 5 Books; **Major Prophets,** 5 Books; **Minor Prophets, 12 Books.**

New—Gospels, 4; **History,** 1; **St. Paul's Letters,** 13; **General Letters,** 8; **Prophecy,** 1.

3. Why Was It Written?—Teach Men of God—His object in Creation—God made man for Himself. His purpose in Redemption—Love for fallen man. His will for His people, holiness.

2. **To Reveal the Lving Word**—The Books of the Old Testament lead up to Him; the Books of the New Testament lead out from Him.

3. **To Be Our Sword in Temptation, in Conflict**—Our Lord Used it thus—Matt. 4:1:11; Deut. 8:3, 6:16, 6:13 and 20.

4. **To Be Our Comfort in Sorrow and Suffering**—Our Lord used it thus—Matt. 22:29-32; Ex. 3:6; Luke 23:46; Psalm 21:5.

Book Reviews

THE SACRED SCRIPTURES—"Concordant Version". Published by Concordant Publishing Concern, 2823 East Sixth Street, Los Angeles, Cal.

The copy before us is a pocket edition of the New Testament and not the complete edition, which is much fuller and higher priced. It is a very interesting and ambitious contribution to a better knowledge and clearer understanding of the Scriptures. It is an effort to give a more perfect translation of the Greek manuscripts into English equivalents. "It is not based on Scholarship or authority, but on the laws of language." The methods applied are purely scientific. Every teacher and preacher of the Gospel should have a copy at least of the pocket edition, which is published as low as a dollar.

The complete edition is a very remarkable book. There are photographs of every page of the three most ancient manuscripts extant, Sinaiticus, Vaticanus and Alexandrinus. Every letter and every variant is given in the larger edition. Underneath the Greek uncials is the English "sublinear translation".

A Key is in preparation which will give a complete command of its contents. It will consist of an English Concordance and Lexicon, a Greek Grammar, Reverse Index, a list of the Elements with English Standards, and a simple Elementary Greek Course.

"The Elements" lists every Greek element in alphabetical order. "Under each are all the words containing it, and their English standards and renderings. We know nothing like it heretofore. It is the backbone of the Version." Nothing so exhaustive has ever been attempted.

The "Foreword" by the compilers notes that "The Sacred Scriptures are inspired by God, hence are living and life-giving. Mortals cannot measure their heights or fathom their depths or exhaust their meaning. The usual method of translation demands a full understanding of the mind of God, which has not been given to any man. If no one knows all there is in the original, no one can tell it all in English. The Concordant Version is the only one which practically acknowledged this by basing its renderings on the laws of language rather than on the authority of scholars. It aspires to do for divine revelation what experiment and research have done for science."

The translation is literal and does not please the ear as the Authorized Version, but it throws much light upon dark places and helps to understand the Word. For example, Acts 28:23-28, gives the quotation from Isaiah, which has caused much perplexity among devout Christians, especially in the twelfth chapter of St. John's Gospel. St. Paul, in quoting it, agrees almost exactly with St. Matthew, in the thirteenth chapter, while St. Mark and St. Luke quote only a part. The Concordant translation makes it clearer. "Now setting a day for him, the majority came to him in the lodging, to whom he expounded, certifying to the Kingdom of God, and persuading them concerning Jeuss, from the law of Moses, as well as the prophets, from morning till dusk. And some, indeed, were persuaded by what he said, yet some disbelieved. Now there being disagreements one with another, they were dismissed, Paul making one declaration that 'Ideally the holy spirit speaks through Isaiah the prophet, to your fathers, saying:

"Go to this people and say,
Hearing, you will be hearing
And may by no means understand,
And observing, you may be observing
And may by no means be perceiving,
For the heart of this people was made stout,
And they hear heavily with their ears,
And they shut their eyes,
Lest at some time they may be perceiving with their eyes,
And should be hearing with their ears,
And may understand with their heart,
And should be turning about,
And I shall be healing them."

"Let it be known to you, then, that to the nations was this salvation of God dispatched, and they will hear."

SEMMES.

IF I HAD ONLY ONE SERMON TO PREACH: Edited by Charles Stelzle. Published by Harper Brothers.

This is a very handsome volume of twenty-one sermons by twenty-one leading preachers of America. It is a very notable book. The publishers say of it: "We believe that these addresses express the outstanding convictions of the men selected to give them and that they constitute a contribution to American religious literature little short of epochal in character."

Our Bishops Brent and Freeman are among the contributors. Bishop Freeman taes for his theme the Birth of Jesus, "The greatest story ever told". Bishop Brent, just from Lausanne, submits "The Call to Unity", which he delivered there, and with which many of us are familiar. Dr. James Vance deals with the Deity of Christ from the text, St. John 1:1, "Is Jesus God?" and Bishop Warren Candler follows him on the Resurrection of Christ, "Incontestable Fact and Indispensable Truth", 1 Cor. 15:14. Dr. Gaines Glen Atkins speaks of the "Triune Entirety of the Christian Revelation", founding his discussion on the text, "I am the Way and the Truth and the Life".

Cardinal O'Connell, of Boston, contributes a brief sermon on "Christ, Priest and Victim", a glowing, mystical declaration of a deep and spiritual faith in Christ as God and Priest and Saviour. Rabbi Harrison's is the only address on behalf of other religious, "I Am a Hebrew".

The more practical aspects of life are dealt with by Dr. Robert Freeman, "The Gode Ye Have Chosen", "The One-Thing Man", by Frederick Shannon; "The Curse of Cynicism", by Dr. H. E. Fosdick; "Twin Perils", by Dr. Polig, and "Creative Freedom", by Dr. Harold Hough.

"What is Religion?" by Dr. Gillis, and "What is a Religious Life?" by Dr. John Haynes Holmes, offer some fresh and stimulating reading.

Dealing with the basic truths of the Bible are the addresses of Dr. Merrill, "Can I Believe in God?"; "The Perfect Salvation", by Dr. Merton Rice; "The Inspiration of Life", by Dr. Conrad, and "The First and Final Truth", by Dr. Joseph Fort Newton.

It is difficult to select the best from this list, but among the strongest appeals is that of Dr. Vance, "Is Jesus God?" and Dr. Merrill's "Can I Believe in God?" Most of us would be satisfied with these.

SEMMES.

BACK TO THE OLD TRAIL: By Janet M. Ingles. Published by Evangelical Publishing House, Cleveland, Ohio.

In this day of lurid story-telling this is a remarkable book. May the Lord give it a wide circulation among young people. It might have been written by some Christian woman of the "seventies". If young people would read stories of this kind, there would be more real conversions in the Churches. What a vast difference between some of the magazines stories of today and a clean story of service and self-sacrifice, like this. "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

"Back to the Old Trail" means back to Christ, who is "the Way, the Truth and the Life". The story is full of interest and well told. It can be read in a day without fatigue.

Alice Hamblin, of New York, writes of it: "A timely, thrilling story for young and old! It is a positive testimony, in story form, of the truths held dear by all who believe the Word of God. Its message is invaluable."

Margaret E. Sangster, one of the world's best story-tellers, says: "The book is both interesting and inspiring. And in this day and age, the word inspiring means more than it used to! Especially would I recommend it to those younger people who are drifting away, perhaps, from the old ties."

The Sunday School Times, of recent date, reviews it at some length: "This attractive and unusual story, with its gripping heart interest and winning appeal, is written with a purpose which shines with clear light from the first page to the last. There is combined a romantic tale with deep spirituality. The characters are very true to life, and so real that the reader follows with deepening interest as through cloud and sunshine, grief, trial, and prosperity, the folk of the book find their way to the true path that leads to life. With all its fascination as a story, the book gives a ringing testimony for Christ and the power of the true Gospel, and will awaken an interest in many an indifferent one. It is exactly the kind of book that many are looking for to place in the hands of young people."

S.

"The Achievement of Israel": By Prof. H. R. Purinton. Charles Scribner's Sons, New York.

"The Sermon on the Cross": By Van Tassel Sutphen. Harper and Brothers, New York.

"Present Tense Salvation": By Evangelist John W. Ham. The Bible Institute, Chicago.

"How Long to the End": By Philip Mauro. Hamilton Brothers, Boston.

"The Abiding Life": By Fred. W. Betts, D. D. The Murray Brothers, Boston.

"The Achievement of Israel" is by the author of "Literature of the Old Testament", and is published in a very handy, well-printed and readable form for use in the home, schools and Bible classes.

It is an outline history of Israel from the beginning to Our Lord's time. It is well arranged and just what many people have desired. The twenty-five chapters are divided into seven parts, which is the proper division of Israel's story. Shepherds, The Two Kingdoms, The Captivity, Persian Rule and Under the Greeks and Romans. It is well indexed, has a good list of reference books and several appendices.

A very delightful little book for any class of readers and costs only $1.25.

"The Sermon on the Cross" is by the rector of St. Peter's Church, Morristown, N. J., and was prepared for a three hours' service on Good Friday. The seven "words" of Christ from the Cross are very reverently and helpfully considered in these meditations. We were especially impressed with the meditation on the second word to the dying thief.

These precious words from the dying Saviour are very holy ground.

"Present Tense Salvation" is a series of fourteen "God-honored revival sermons". It is a well-bound book at a dollar and thirty-five cents. The sermons are outlines of great themes not fully "clothed" as the evangelist would deliver them. They will be useful to some who will study them and get thoughts and illustrations on such great themes as "The New Birth", "Great Salvation", "Walking With God", and "Divine Love".

"How Long to the End." This is a pamphlet of sixty pages, in which the author very briefly discusses (1) the "Great Tribulation", Daniel's Seventieth Week, (2) The Future of the Jewish Nation, and (3) the Millennium. Mr. Mauro was one of the ablest lawyers of Massachusetts and of the Bar of the United States Supreme Court. In the study of the book of Daniel and the Revelation of St. John, he had few peers on this side of the Atlantic. His larger work, "The Patmos Visions", has been pronounced by competent critics to be one of the clearest books on the Apocalypse ever published.

Of his important work on the book of Daniel the Bibliotheca Sacra says: "For the first time a satisfactory exegesis of the Seventy Weeks has been published. The author is an able lawyer, accustomed to weighing evidence, and he is also a profound student of the Bible. His line of approach is original and untrammeled by previous speculations.

It meets the demands of reason, tallies with all the facts, and upsets previous speculations, which have been anything but satisfactory. It is a book not only worth reading, but also worth having."

"The Abiding Life" is a group of over fifty brief essays or meditations on many human problems or phases of Christian living. We have not read them all, but those we did read are so uniformly practical and well presented we feel sure the book is of more than ordinary merit. Deep insight and spiritual wisdom are indicated in the treatment of many common things. Take this first paragraph in "The Mystery of Life" as an example: "Sensuality is an acute manifestation of the defect of dull minds. It is living in sensations, with no mind above each succeeding sensation. It is the expression of deficient imagination, an incapacity for dealing with life as a whole. The difference between the wise man and the foolish man is not, as the old preachers taught, that one has pleasures and the other has not. Both have pleasures, but one wallows, as it were, in his, while the other understands himself as one who participates in pleasure, but is himself more than the pleasure he enjoys. The food abandons himself to each impulse, has not thought above or beyond the moment, and his existence is little more than a succession of various nervous excitements."

SEMMES.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

"THE OLD IS BETTER."

Mr. Editor:

The Southern Churchman is a great comfort to me now, teaching just what I was taught in my nonage in old St. Martin's Parish, in Hanover, in the late forties and early fifties, under the Rev. William V. Bowers and Bishop Meade, and for many years after taught by the Southern Churchman under the Rev. Dr. Sprigg. It is "old-time 'ligion" I read in the Churchman now.

"Old-time 'ligion is good enough for me;
It suited Paul and Silas, it's good enough for me!"

"The old is better . . ."—(St. Luke 5:39).

BERKELEY MINOR.

Charlottesville, Va.

SATISFACTION.

Mr. Editor:

I praise God every time I open the Southern Churchman these days. What a satisfaction it is to know where it stands on all theological questions.

MINISTER.

Church Intelligence

Church Congress.

The Executive Committee of the Church Congress has accepted an invitation from Bishop Perry for the Congress to meet next spring in Providence. The opening session will be on the evening of Tuesday, April 17; the closing session will come on the afternoon of Friday, April 20. The sessions will be held in the auditorium of the Elks' Building, on Washington Street. The program of topics and speakers will be announced later.

S. M. D.

Bible Sunday, December 4, 1927.

In accordance with its custom for many years the New York Bible Society is urging the observance by all denominations of "Bible Sunday", December 4. This Sunday, the third Sunday before Christmas has for many centuries been observed as Bible Sunday by one branch of the Christian Church. This year the date falls on the exact one hundred and eighteenth anniversary of the organization of the New York Bible Society, December 4, 1809. The special Anniversary Service of the Society will be held in the Fifth Avenue Presbyterian Church on the evening of that day and the Rev. Dr. Henry Howard, the pastor, will deliver the address.

G. W. C.

Scots in Regalia Meet at Vespers.

Leading clans of Bonnie Scotland, represented by more than three hundred kilted Scotsmen in full regalia of plaid, brooch, sporran, bonnet and dirk, foregathered the afternoon of November 27 to the tuneful lilt of bagpipes at the annual vespers service in the Chapel of the Intercession, Broadway at One Hundred and Fifty-fifth Street.

Two thousand persons crowded the edifice and made its vaulted arches ring with the singing of the Scottish national anthem, "Scots Wha Hae", and songs of the land of the heather. Many persons could not find room in the chapel.

The address of the afternoon was delivered by the Very Rev. H. Erskine Hill, provost of St. Andrew's Cathedral, Aberdeen, Scotland. He pleaded for assistance from America necessary to carry out plans for reconstructing St. Andrew's Cathedral in Aberdeen, Scotland. The contemplated structure would be a memorial to the consecration there on November 14, 1874, by the Scottish Bishops Kilgour, Skinner and Petrie of Dr. Samuel Seabury of Connecticut as the first Bishop of the Episcopal Church in America.

The provost was escorted to the pulpit by the Rev. Dr. Milo Hudson Gates, Vicar of the Chapel of the Intercession, who presided during the service. The prayer and benediction were said by the Rev. Dr. Caleb Rochford Stetson, rector of the church.

Bagpipe solos by Major Angus Fraser were a feature of the vespers. The

cian representatives entered the church at the opening of the servic led by a band of pipers conducted by Major Fraser.—New York Times.

The National Council.

December 13, 14 and 15 will be the dates of the regular meeting of the National Council and its Departments.

May we have the prayers of our people that we may have a right judgment in all things committed to us.

John Gardner Murray,
Presiding Bishop and President
of the National Council.

Bishop Lawrence Appointed.

Bishop Lawrence, who has recently resigned his office as Bishop of Massachusetts, has been appointed by Bishop Murray as Bishop in charge of our Episcopal Churches in Europe.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

Wedding.

Mrs. Marie Louise Tucker, of Maidens, Goochland County, and the Rev. John Letcher Showell, of Hughesville, Maryland, were quietly married by the Rev. Wm. W. Brander, assistant of St. James' Episcopal Church, Richmond, at St. James, November 23, 1927.

The bride is a daughter of Mrs. Mary Anderson Rudd and the late David T. Rudd, of Powhatan County, and is a graduate of Powhatan Institute. The groom is the son of Mrs. Margaret Letcher Showell and the late Robert J. Showell, of Berlin, Maryland, and a grandson of the late John Letcher, Virginia's war governor. He is a graduate of the University of Maryland, and an alumnus of the Theological Seminary of Virginia. He is now rector of Trinity Parish, Charles County, Maryland, in the Diocese of Washington.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Mass Service.

A mass service of all the Episcopal Churches in the diocese will be held Sunday, December 4, at eight P. M., in the Washington Auditorium, according to plans of the field department of Executive Council.

The clergy and choirs of the various churches will march in procession into the auditorium where seats on the stage will be reserved for them. Addresses will be delivered by Mr. Lewis B. Franklin, of the National Council, and the Rev. Arthur M. Sherman, President of Boone College at Wuchang, China. Members of the Laymen's Service Association will act as ushers. Seats will be open to the public and persons of every denomination are invited to attend.

Golden Anniversary Memorial Fund.

A special service in Bethlehem Chapel was held on November 30, when the Woman's Auxiliary made its annual presentation of the Golden Anniversary Memorial Fund.

Bishop Freeman was the preacher of the occasion and all members of the Woman's Auxiliary were invited to attend this service.

The offering will be devoted to the Golden Anniversary Memorial Fund, which has for its purpose the training of a woman mission worker for service in the Diocese of Washington.

A Sophia M. Wood Memorial has been undertaken by the Daughters of the King of St. John's Church, Georgetown, and will take the form of a closet of sick-room supplies in connection with the work of the Instructive Visiting Nurses in Georgetown.

M. M. W.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

New Diocesan Mission.

Bishop Garland Saturday afternoon, November 26, officiated at the ceremony of laying the cornerstone of the Parish House of the new Diocesan Mission, which the Protestant Episcopal Church has started at "Rhawnhurst" in the northeastern part of Philadelphia.

The Rev. A. R. Van Meter, Dean of the Convocation of Germantown, and the Rev. Paul Micou, rector, assisted the Bishop. Dean Van Meter made the address, representing his Convocation district.

For the purposes of the new mission and to provide for its future development, the Diocese has acquired ground at the highest point in the "Rhawnhurst" section. The completed building plans provide for, in addition to the parish house, the church and rectory properties, the three properties to form a single unit.

Until work on the additional buildings begins, the parish house will be used for worship as well as for other community and mission activities. The mission was organized about a year ago by the Rev. Paul Micou, rector of St. Luke's Church, Bustleton, with the approval and support of Bishop Garland and the Convocation of Germantown, and the Bishop appointed Mr. Micou to take charge of the new work in addition to his care of St. Luke's.

R. R. W.

Tribute to Bishop Motoda.

Students of the Philadelphia Divinity School have completed and paid their pledge of $1,000 for the Japan Reconstruction Fund. The pledge was made to cover a three-year period, and is for the equipment of a students' common room in St. Paul's Middle School, Tokyo, as "a tribute from the students of the Philadelphia Divinity School to Joseph Sakunoshin Motoda, of the class of 1893."

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Bishop to Dedicate New Church House.

The new Community House of St. Bartholomew's Episcopal Church, Park Avenue and Fiftieth Street, will be dedicated by Bishop William T. Manning, assisted by the Rev. Dr. Robert Norwood, the rector, Tuesday, November 29.

The church was erected a few years ago when the Rev. Dr. Leighton Parks was rector and the congregation had moved from Madison Avenue and Forty-fourth Street. The original idea was to erect on the remaining space an ordinary parish house an a rectory. Dr. Norwood, however, influenced the vestry to use the ground only for the community house and have it front on Park Avenue with a green lawn.

The Community House was erected with funds realized from the sale of St. Bartholomew's Parish House, including a chapel and hospital in East Forty-second Street, near Second Avenue.

The price received by the vestry was reported to have been 1,600,000, and virtually all of it has been used in erecting and furnishing the Community House, it was said.

This is said to make the Community House the most costly in America.

The use of the Community House will be only for members, and membership will be $1 a month. Members are passed on by a Membership Committee, on which are some of the vestry, and others active in the church. Membership is limited to six hundred—half men and half women. As soon as any one resigns applicants will be accepted according to the date of application. Already there is a waiting list.

The Community House will be open every day except Sunday from ten o'clock in the morning until eleven o'clock in the evening. On Sunday many of the rooms will be used by Sunday-school classes.

It will not be necessary to be a communicant of the Episcopal Church in order to be a member. The membership is limited in number to the capacity of the house. Every Saturday will be "Open House Day".

On the ground floor is what is considered the finest swimming pool in any such plant. On the same floor is a gymnasium. Here indoor tennis and indoor basket ball can be played.

On the first floor is an auditorium where amateur threatricals will be given. Donald Young is the full-time dramatic director.

The second floor is given over to the offices of the many members of the staff and to a non-circulating library. Miss Nellie C. Young is the librarian.

The third is the Women's Floor. There are large parlors and lounge rooms equipped with folding card tables. Bridge will be allowed but no playing for money will be permitted. Miss Anna C. Reilly is in charge of this floor.

The fourth is the Men's Floor. There are spacious pool and billiard rooms, parlors and lounge rooms. On this floor also is a little grill where luncheon is at present served to the staff, but which after the dedication will be open to all members. Mrs. Bertha Kolb is the dietician.

The fifth is the Children's Floor. A feature of this is a kindergarten which has already opened. The tuition is $150 a year. There is a washroom equipped especially for very little children. There are special quarters for Boy Scouts and girls' organizations.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

Commemoration of Twenty-Fifth Anniversary.

On the evening of November 15, a gathering of six or seven hundred people assembled at the fine Guild House of St. Paul's Chapel in southwest Baltimore, to commemorate the twenty-fifth anniversary of the coming to that work of the Rev. Frank H. Staples. On the platform, besides Mr. Staples and

(Continued on page 22.)

Family Department

December.

1. Thursday.
4. Second Sunday in Advent.
11. Third Sunday in Advent.
14, '16, 17. Ember Days.
18. Fourth Sunday in Advent.
21. Wednesday. S. Thomas.
25. Sunday. Christmas Day.
26. Monday. S. Stephen.
27. Tuesday. S. John Evangelist.
28. Wednesday. Holy Innocents.
31. Saturday. New Year's Eve.

Collect for Second Sunday in Advent.

Blessed Lord, Who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them read, mark, learn and inwardly digest them, that by patience and comfort and Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life which Thou hast given us in Our Saviour Jesus Christ. Amen.

"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inhherit the kingdom of God."—1 Cor. 610.

Awake, O Church of Christ, awake!
'Gainst rum with all it's woe,
Renew your prayers, new efforts make,
To stop this deadly foe.

No drunkard shall His kingdom see,
God's holy word declares,
Drink blocks the way from joys to be,
And crowds life's path with snares.

Lord, may we as a nation prove
To nations far and near,
That Thou hast sent Thy Son in love
To save our souls from fear.

All ye, who in temptation's hour
The paths of peace forsake,
Slumber no more in Satan's power,
Look up to Christ. Awake!

The Blot on the Letter.

The first thing that you noticed on drawing the white sheet from the envelope was a spot of ink. The pen had caught in the paper and made a bad blot. The letter began, "You must pardon the blot; I am sorry for it, but this is the only sheet of paper I have here, and I shall have to send it anyway".

The paper was heavy and rich-looking; the penmanship was beautiful; the sentiment of the letter was most cordial, and the information it contained was pleasant and interesting—but the blot! It was the first thing you saw on opening the letter and the last thing you saw on putting it back into the envelope.

In the circumstances there was no harm in sending the letter, but what if it had been a letter written, not with ink, but with the spirit of the living God? What if it had been written, not on a tablet of paper, but on the tablet of the heart? For God says that His children are the epistles of Christ to the world.

What, then, of the blot on the epistle of life that Christ has written in our lives for the world of men to read? It is true of us, as it is true of the letter, that the blot, if there is a blot, shows above everything else on the page. The life may be as nearly perfect as possible; it may have many touches of beauty and many Christian qualities; it may be most attractive in various ways—but the blot! An unkind word, a selfish act, an unfair attitude, a questionable transaction, and the world will stop and stare at the blot while the beautiful letter of a Christian life, the epistle of Christ to men, is left unread.

What a precious thing is a letter from a friend! It is almost the friend himself. And yet how easily it is spoiled! What a precious thing is a Christian life! It is almost the same as Christ Himself. And yet how easily it is spoiled! One false move, and the blot is made, and the page of life is marred. —Youth's Companion.

A Tribute to the Bible.

Visitors to London will find an added attracticion this year in the eight mural paintings in St. Stephen's Hall, descriptive of the building of Britain. Sir D. Y. Cameron had the responsibility of allotting the chosen subjects to the different artist. The most popular painting is that by Sir George Clansen, which commemorates the long struggle of the British people for liberty of religious faith. The English Bible translated by Wycliffe lies open on the knees of an elderly scholar, around whom eager listeners are hearing the divine message. It is a tribute to the ancient Word. How long would liberty endure without the light of its revelation and the lightning of its judgment?—Exchange.

Play Instinct and Proper Conduct.

"Lunch will soon be ready, John," Mrs. Lewis announced to her four-year-old son.

The little fellow ran to the corner of the kitchen and took a small pan and towel from the nail beneath the sink. His mother put water in the pan which John had placed in a chair. Then John began to wash his hands and to sing:

"I washed my hands this morning,
so very clean and white."

He did a very good job both at singing and washing.

"I can't see my face, so Mother wipes it," he told his aunt and stood still while this was being done.

"When did this miracle occur?" the aunt asked when John had gone to the office to call his father. "He used to cry and scream when you tried to clean him up for meal-time."

"That was before I realized how much children love to play and sing and repeat rhymes," his mother smiled. "John discovered the cure himself. It happened in this way: One day he had been naughty and I made him sit in the corner. As usual he cried. I went about my work in the next room, but could still hear him. Suddenly his crying stopped; he laughed and I heard him talking to himself. My curiosity got the better of me and I went to the door to listen. He was reciting 'Little Jack Horner' and making all the gestures. That gave me an idea. I decided to use his love of play, verse and song to help him do the right things.

"Water is one of John's chief troubles. He loves a lot of water for a long time and dislikes a little of it for any time. By using song and action John now enjoys cleaning up before meals. Another nice thing we do comes at the end of a bath. It used to be that leaving the bathtub brought on a battle, now we say these words, fitting the proper action to them:

'I jump right out of the tub, tub, tub,
And with my towel I rub, rub, rub.'

"John used to leave toys strewn all over the floor. Nothing short of punishment would get him to put them in their box when he finished playing. After going through siege after siege with him, I decided to arrange two shelves under the windows in the dining-room and try the verse idea for getting him to put his toys away. I played the game first myself without asking him to join in, but soon he came of his own accord and has played the game ever since. This is what we say:

'My blocs live on the first shelf
My ball lives on the top
They're going home together
Just see them hop, hop, hop.'

Different toys are named until all have gone 'home'.

"Bedtime was another difficult time. Now to the tune of 'Little Drops of Water' we sing:

'I step aboard my steamship
To Slumberland I go
Quietly, so quietly,
So no one will know.'

The 'stepping aboard' gets him into bed, and keeping it a secret helps him get to sleep.

"I'm glad I thought of the plan. Children love to play and by giving them the words that suggest proper action, life is made so much easier for them and for the older members of the family."—Minerva Hunter.

Cheerfulness at Home.

It is quite easy to be a Christian at church and Sunday School, but the real test comes in places where we live, at school, and at home. Some get the wrong idea; that it does not matter what one does at home. Of course, we are polite to strangers, thoughtful to friends; but at home—why it just doesn't count. But home, after all, is first and more important than all the rest. Our fathers and mothers deserve, more than any one else, our thoughtfulness. We seldom know how much they appreciate little, unexpected courtesies. It is a bad habit to expect to receive everything from them, and in return to give nothing, or only a little, and that grudgingly.

One of the things that helps most to make our homes happy is cheerful obedience. Obedience, because we should respect the wishes of those older. We should respect also their judgment. They have lived many more years than we have. They have had experiences not possible for us, and we should know that their love prompts them to ask of us only what is wise.

Our parents are doubly happy if our obedience is both cheerful and prompt. Few things are more disagreeable in the home than ill temper, crossness, and fussing about every little thing.

An ideal home is one in which every one helps. The baby learns to pick up his toys and put them away. Boys and girls learn to hang up their wraps and put away their games, and to keep all their belongings neat and in order. Of course, when we are obedient, we are helping; when we are cheerful, we are helping very much. But there is another way to help, and that is by being thoughtful.

There is love enough in all families. If any member were seriously ill, all the rest would make any sacrifice to care for that member or to help the doctor or nurse. But one need not wait till sickness comes to render some great service in the home to prove one's love for Christ. It can best be done by watching every day for the countless little opportunities for helpfulness and unselfishness.—Selected.

Towards a Rising Sun.

It sees that the enterprise of Christian faith and obedience is moving not toward final gloom but toward unutterable glory; not toward a setting but toward a rising sun. The vision of the New Testament is of unqualified victory of God's universal and uncontested reign; of foes become the footstools of triumphant love, unclouded by disappointment. The faith of the New Testament is that God's resources are not exhausted, and that His plans are not subject to revision; and it declares that the Church, which is the very Body of Jesus Christ, is united to Him to whom the heathen have been given for an inheritance and the uttermost parts of the earth for a possession; to Him to whom every knee shall yet bow. O my friends, how great is our need today of a renewal of the joyful energies of Christian hope, of the hope that is born and inspired of confidence in Him, and is made radiant by its own instinctive attitude of ready response to His directing example! Of course we are all aware, and possibly none of us has entirely escaped its infection, of the more or less false misconception current within the Churches that, because the religion of Jesus has its objective center in the profoundest event in the world's history, their proper attitude is a reverent looking backward to His earthly days and the days of His early followers. Indeed, it is but bare truth to say that the churches, speaking generally, appear to more than half believe that the tremendous inspirations liberated then have now become more or less exhausted or vitiated, that nothing much can be hoped for now beyond the power respectively to maintain their established institutions; nothing to be hoped for until a new and a startling crisis takes place; and hence the notable absence from the program of the churches of anything demanding high courage or inculcating adventuresomeness or reckless self-sacrifice. For men, even good men, who look for and can see nothing but the brightness which is behind, are apt to see nothing but gloom around and ahead, are apt to see nothing between this present and the furthermost horizon but very dimly-relieved darkness. Of course, they profoundly believe in the God of the Old Testament, and of the days of Christ and of His apostles, but it would almost appear as though they believed that the development of modern life is altogether too much for God, as though things had somehow got out of hand, beyond all likelihood of recovery. Although they would not so express it, they seem to think of God as having somehow exhausted Himself in past manifestations of glory and power, and as now awaiting some final climax or catastrophe of evil before declaring Himself again. To put it to you in the baldest possible way, though I think not in an unjust way, they affirm that while the past came from God, the present is going to the devil. Of course they believed in a God who was impressively active at one time, and as for intelligent cooperation with Him in the work of the Kingdom, well, they extend the vote to their ancestors but they disfranchise their successors.

Of course there is nothing new in all this. Even in the Old Testament days there were pessimistic believers whose faith focussed in the past, who persistently harked back to times of great national deliverence from evil, to the days of their great heroes, as though these were the only days of God. By the same token they miss His immediate presence, His immediate manifestation. But they were not left without witnesses, for from amongst themselves arose prophets, God-chosen, God-taught men, of whom Ecclesiastes was one, who rebuked their exclusive identification of God with history and pointed forward to yet greater things which He was even then preparing and developing among them. They declared the coming of Him whose advent should be as the dawn which pulses every star. They resolutely make ready for Him, and by their insistence on the identity of faith with morality they keep the flame of religion alight.

It was perhaps the chief function of Israel's prophets to wean the people from that ultimate despair and from the sense of ultimate despair which are the inescapable consequences of an exclusively backward look. These prophets were by no means blind to the tragedies and tendencies in their current life. To their faith God was over all, God was working out purposes which as far transcended even the highest experience of His people as the glory of harvest transcends the seed-sowing of springtime, and they realize—oh, would to God that we always did!—they realize that God works just as truly by slow processes as in swift crises. They saw God at work weaving the texture of human destiny, when others could only see the crossed and tangled threads of human failure and disappointment. They could not believe that in an expanding world God alone could be static or that God's power could actually diminish. Their strong confidence was that such a God could not fall below the level of His own achievements; His very nature was the security of their faith, as it is the security of ours. Of course, they were derided, because they not only persisted in their optimism, but they persisted in giving reasons for it; and in due time, in the time already predetermined, the better era which they foretold came, the era of a better sacrifice, a better priesthood, a better covenant; and all men saw then that God, who at sundry times and in divers portions spoke by the prophets, had now spoken by His Son. It was thus that these men who in their own generation sowed the good seed and rejoiced in the hope of the glory of God were vindicated, and it is from their experience that we of this age may still learn a lesson of persistent faith and confident courage.

For our Lord Jesus Christ by His appearing not only justified their hope, but by His own example and teaching confirmed and set His seal upon the forward look which always validates faith. For I would remind you that He, while blessing, teaching, directing, assuring His followers, establishing among them the fellowship of the Kingdom, encouraged them to move forward with Him toward an infinitely more glorious future. It was a large part of the Evangel that as they followed Him the light should become clearer. They should have the light of life, the illumination of an undeceived hope; things should become brighter and better as they went on His ways, from strength to strength, from grace to grace, from glory to glory. Time was their ally, the future was their friend. They should do greater works, they should experience larger alliances, they should discover ampler resources, they should see the ripening of richer harvests than the present, wonderful as it was, could afford. Beyond all that He always made it plain that this should only come about for them by His own vicarious taking of the way of the Garden and the Cross and the Tomb and the Mount of Departure. The certitude of their inspired hope was guaranteed to them by the sacrificial beneficences of His love. Not only did He encourage His followers thus, but let me remind you also that He in Himself exampled the confident hope to which He summoned them; for His own steadfast, persistent, unflagging hopefulness is perhaps the most arresting, the most compelling of all His characteristics. We think of the circumstances in which Jesus Himself sowed the good seed; obscure in origin, of unexalted station, homeless, encompassed about with suspicion which hardened into bitter enmity; without patronage of any kind, accounted mad, exposed to scurrilous slander, the victim of conspiracy in which religious intolerance joined with faithless friendship; His outcast life ending in ignominous death. We stand amazed, as we ever do, when we consider Him. For, in spite of everything, how radiant was His outlook, how sanguine His expectation, how invincible His hope, how dauntless His courage, how inextinguishable was our Lord's faith. He envisages a world overspread with the light of truth, beautified by the moral fertilization of His influence in the midst of its teeming competitive life. He actually sees the Kingdom of God established, a colony of heaven. Its authority supersedes and sanctifies every duty, because it is the birth of life. Its freedom is an increasing reality with the ages. Its seat of government is in the soul of its citizens. Its outcome is a great ingathering from the North and the South, from the East and the West, under the reign of God. Its completion is an impressive intervention, in which He Himself is central.—Rev. J. Stuart Holden, D. D.

"Give a Thought to Africa."

(The author of the following verses, Hosea K. Nyabonga, is a native of Uuganda, East Africa, who is now a student at Clark University, Atlanta, Ga. He is the eldest son of a native king, and consequently is heir apparent to the throne. He is a devout Christian, has a fine mental endowment, and is fitting himself for the largest possible service to his people on his return to Africa.)

Give a thought to Africa!
  Neath the burning sun,
Hosts of weary hearts are there,
  Waiting to be won.
Many idols have they,
  But from swamp and clod
Many a voice is crying out
  For the living God.

Breathe a prayer for Africa:
  "O Thou God of Love,
Send Thy blessings on the tribes,
  From Thy Home above."
Swarthy lips when moved by grace
  Can most sweetly sing,
Pray that Africa's heart may be
  Loyal to our King.

Give your love to Africa!
  There our brothers call.
Bring release from slavery,
  Break sin's bitter thrall.
White shall love the black man,
  Each forget the past;
In the Father's House above,
  All will meet at last.

For the Young Folks

For the Southern Churchman.

The Tree and Cloud.

George Nutt.

A Cross of Earth and Heaven I saw,
As Eve declined.
Before me rose a slender shaft
Of green outlined
Against the golden glow of Eve,
That sifting through,
Edged leaves with glory pulsing slow,
As living, too.
Athwart the springing tree, a cloud
With level line
Is tenuous drawn, in equal arms—
A Cross Divine!

Toward Northern snows of purity
One arm is guide—
And one looks South, where light and warmth
Of Love abide;
While straight between, from Earth to Heaven,
Life's Tree uprears;
Its crown of growth seeks life, where high,
Its Sun appears.
Our Cross of Pain comes but to guide
Where Love is all,
That pure, we see Him who for aye
Shall us enthrall!

Taking Out What We Put In.

I have in my hand an empty tin box I open the box and put into it this hard rock that you see. I put into it this trash—these scraps of paper—and this key, this piece of blank paper, this piece of paper with the splotches all over it, this flower, this slip containing a poem, these pieces of money, this piece of jewelry, this little piece of clay (dirt)—and finally this small slip of paper containing some writing. I now shut the box. You all saw what went into it.

No, I am not trying any tricks of magic. But I am giving you a lesson on taking out and putting in. Now, what can I take out of this box? Exactly the things I put in, you answer, Yes, I can take out just what I put in. First, I will take out his little slip of paper, and this gives me my text, "A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things". Those are the words of the best man who ever lived on this earth and are found in Matthew 12:35. Those are the words written on this small piece of paper.

The next thing I shall take out is this piece of blank paper. God gave us a clean life to start with—let us do our best to keep it clean. Then here is another piece of paper, exactly the same size and kind—but look at it! It is covered with blots and splotches! Some one has made a mess of it! Well, that is the way some people do in life. Do not do as they do!

Here are the scraps and bits of paper that I put in—just trash. But I could not get them out if I had not put them into the box! Lots of people, big and little folk, too, just fill their minds with pure trash. What a pity. They put trashy stories and trashy stuff of all kinds in their minds—and all they can think about is the trivial and the trashy and the worthless! Do not fill your minds with trash, whatever you do!

Well, here is a flower, just a little bud plucked from a beautiful hyacinth. The great prophet Mohammed is said to have remarked, "If I had two loaves of bread, I would sell one and buy white hyacinths on which to feed my soul". Children, fill your minds with things that are pretty and beautiful. Have flowers in the house and in the yard and in the garden—and by all means, have your mind full of the beautiful—beautiful hopes and beautiful ideas and beautiful thoughts.

And here is a clipping. It is a beautiful poem. We should memorize more of the world's great poetry. I could not get this particular poem out of my head, because I have never put it in my head. I had to get it out of the box, because that is where I put it! You get out of your mind and your heart and your life the things that you put in! The good man gets out good treasures, because he puts in good thoughts and good purposes and good intentions; while the evil man gets out evil things, because those are the things he put into his memory and into his thoughts and into his life.

And here is some money. Some people never think about anything but money! And here is a piece of jewelry. People spend billions every year for jewelry. Now money and jewelry are all right, in moderation—but let's not make them the biggest things in life! Now I have that hard rock that I put in. It represents the hard problems about the mysteries of life that some people are always wrestling with. Don't fill your mind with these puzzles and problems, knotty and hard; but fill your mind with the beautiful, with love and loving thoughts and faith and hope. This is a piece of clay, just a bit of common dirt; see how it crumbles. Do not let stuff like this get into your life. Keep the dirt out of your hearts and minds.

You have seen me put these things into the box and you have seen me take them out. Be careful what you put into your life, your heart, and your mind.—Dr. T. F. Opie, in The Homiletic Review.

Mary Ellen's Victory.

Mary Ellen was frowning as she walked slowly home from school. She was alone. She usually walked home alone. She did not seem to have any girl friends. And no girl ever wanted them more than she.

Mary Ellen prided herself on her sharp tongue. "No one can ever get the best of me," she boasted to herself. "I can always stand up for my rights."

Why, just now she had let Jane Steward know that she could not boss her. She and Jane shared the same locker at school. While getting their coats out Jane had said, "Oh, but this locker need a house-cleaning".

And Mary Ellen had answered right back, "Well, if it does, why don't you clean it? I am not going to do it".

"I thought we could do it together," Jane answered back gently. "I—" She did not finish, for a group of girls stopped and called for Jane to join them. They had not looked at Mary Ellen—not even Jean Andrews.

And that was why Mary Ellen was frowning as she walked home from school, because Jean no longer waited to walk home with her. Jean lived next door to her. Mary Ellen liked Jean better than any other girl. She was a quiet girl, but everybody seemed to like her.

"I wonder who turned her against me," thought Mary Ellen. "I am going to ask her."

She went over to see Jean right after supper. Jean was in the kitchen, washing dishes and humming softly.

Mary Ellen sat perfectly still, then said, "I thought you had a maid," she said, seating herself in a chair.

"We have," returned Jean, "but she wanted to go to visit a friend, so I told her I would wash the dishes."

"Well, I wouldn't do it," answered Mary Ellen promptly. "That is her work, what she is paid for."

Jean looked at her in surprise. "Why, Katy does all kinds of niece things for me. And tomorrow she will fix me something special to eat or press some of my clothes."

Mary Ellen did not answer. She just sat and watched Jean cleaning the sink. Jean was smiling while she cleaned the sink.

"What are you smiling about?" asked Mary Ellen curiously.

"I guess I feel smily," laughed Jean. "Katy will be pleased if the sink looks nice. And I will be pleased because she is pleased."

"Jean," said Mary Ellen abruptly, "I came over to find out why you are mad at me?"

"Mad at you?" Jean looked amazed. "I am not mad at you."

"Then, why do you avoid me?"

Jean shook out her dishcloth carefully. She gave the sink an extra polish. "I believe I have been avoiding you," she said. "But I did it unconsciously."

"But why avoid me?" she cried. "I won't eat you."

"I avoid you because you say things just like that last remark," returned Jean. "They are horrid."

Mary Ellen sat perfectly still, then said, "I never let other girls run over me."

"Who wants to run over you?" asked Jean. "I am sure I do not. And I am sure the other girls feel the same way. They want to be nice to you, but you won't let them. You drive them away with your sharp tongue."

"I want friends and I never have any," confessed Mary Ellen.

"We have to be pleasant to have friends," answered Jean. "No one wants to bother with people who are not."

"Why, Jean," cried Mary Ellen, "I never thought of that—that I was not pleasant."

Mary Ellen went home thoughtfully. "I am going to be pleasant," she thought. "I want friends."

The next day she tried not to say sharp things. It was hard not to sometimes. "They just want to pop out," she told herself. But the more she tried to repress them the easier it became for her to be pleasant and friendly.

It was when she suggested to Jane, in a new, pleasant way, that they clean their locker together, that she began to see results, for Jane smiled at her in a friendly fashion and said she would be glad to do it any time.

They cleaned the locker out the next afternoon. They were laughing together when a group of girls stopped beside them. "Some mess," said one of the girls.

And Mary Ellen started to say, "What difference does it make to you?" she was able to hold back the words and laugh with Jane.

This time the girls invited Mary Ellen

as well as Jane to go with them down to the gymnasium to watch a game of basket ball.

Jean caught her arm as they were going down the stairs. "You are doing well," she whispered. "And you have the nicest smile. It makes you look friendly."

Mary Ellen looked at Jean with happy eyes. "I try so hard," she whispered. "And the girls are all beginning to see that I am trying to be pleasant. And it makes a big difference."—Girls' World.

The Manger.

"I've built a little manger
Within my heart tonight
To welcome in the Stranger,
The Lord of Love and Right.
I've built a manger lowly
Where He may come and rest,
And here the Infant Holy
Shall be my welcome Guest.

"For many a door has turned Him
Into the evening gloom,
And many a voice has spurned Him,
Saying, 'No room! No room!'
I've made a little manger
Because I have no more.
Come in, Thou Blessed Stranger,
Possess it evermore."

—C. E. Flynn.

An Unclouded Soul.

Tom Eldridge was out of sorts with the whole world and looked it this gorgeous July morning as he walked along a beautiful country lane scowling at the road before him, and viciously snapping off with his stick the heads of the gay little daisies that were nodding at him along his path.

"Stuck away in this awful hole all summer when we might just as well have been at the shore with the gang," he muttered to himself.

The Eldridges had decided to spend their month's vacation this year at Mrs. Eldridge's fathers' farm in the country instead of going to the hotel at the beach where they had been for several summers. They hadn't liked the crowd of young folks that the children had been going with since they entered high school, and had come back to the farm, hoping to show the twins that there was real beauty in life which they were missing in their mad rush after what they called a good time.

Ray loved it all right, but Tom was perfectly miserable, missing his friends and being apparently unable to see any joy in the happy life about him on his grandparents' great farm.

This morning he had gone off by himself to grouch, because he really was ashamed to do it in front of his happy family and grand-dad and granny, who were so overjoyed at having their loved ones with them.

As Tom turned around a curve in road he came directly upon an old gentleman sitting before an easel. His curiosity got the better of him and he stepped up to look at the canvas, but it was bare, the picture hadn't yet been begun. The interesting old man was just squeezing the paints on to his palette.

"Good morning, sir," Tom said politely, for he hoped above everything in the world to be a painter some day. He had already done some very clever things in school which his drawing teacher had praised. His one idea was to get to Paris. He felt that that was the only place where one could learn to become a great artist.

The old man turned toward him cordially. "Morning, my boy. Did you ever see a lovelier morning in all your young life?" and he squeezed a long sky-blue worm along the edge of his palette.

"Oh, I don't know," Tom answered, rather patronizingly. "The country doesn't interest me. I don't see much in it."

"Don't see much in the country!" the old man gasped. "Suppose you come back here tomorrow morning around this time and see what I see in the country," and he turned back to his canvas as though the interview was ended.

That noon Tom found his family around the dinner table very much thrilled over the fact that a famous painter was in the neighborhood. And Tom was thrilled, too, when he heard it, and very much embarrassed at the way he had behaved when he had met him. He could think of nothing else all the rest of the day but the invitation he had received to come back. The next morning found him hastening down the lane toward the curve where he had talked to the great man the day before.

When he found him he was painting. He said nothing at first, then pointing to the picture on which he was working he said reverently, "There, my son, is what I am privileged to see in the country". Tom looked down on the canvas and saw spread out on it the landscape which was before them, the blue sky, the tiny hill, with the low apple tree on its side, the brook and the field of daisies. Tom had an eye for the beau-

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HAROLD C. BROOKS,
Box 257, Marshall, Mich.

tiful, and had he not been so peevish at having to come to the country instead of to the gay resort where his pals were, he would have seen the picture himself without having to have it put on canvas for him.

"Oh, sir," he asked, "do you think I will ever be able to do anything like that if I work hard? I'm not afraid of work."

"Let me tell you something that a very famous painter once told a pupil of his, my boy. 'Young man,' he said, 'if you would succeed as an artist, you must keep yourself from whatever tends to injure your work, for nature does not reveal hersel fto a clouded soul.'"

"That's true enough, sir, isn't it?" Tom said eagerly. "You know, yesterday I was angry because I didn't want to be here in this beautiful place, and I didn't see a thing in it. My soul was clouded, I guess."

The old man looked interested. "Sit down, lad, and let's have a chat."

That noon Tom announced to his family that the famous artist was going to let him sketch with him every day that he wished to, and that he was going to send home for his paint box at once.

The month in the country went too quickly for Tom, and when he returned to school that fall he seemed to have lost all interest in the crowd that his family did not approve of. Of course he never mentioned it to a person, boys do not talk of that sort of thing, but he was trying to keen an unclouded soul.—Youths' World.

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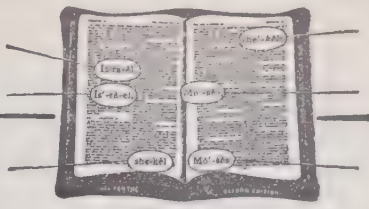
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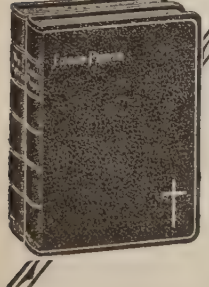
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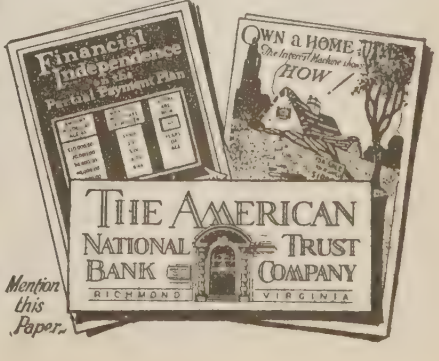
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Deaths

MISS HATTIE M. FITZHUGH.
At the Louise Home, Washington, D. C., very early in the morning of November 3, 1927, her eighty-seventh birthday, the beautiful spirit of MISS HATTIE M. FITZHUGH entered into eternal rest. She was the daughter of Mary Mildred and Augustine Washington Fitzhugh, of King George county, Virginia, where she spent her early life, later teaching for many years in Alexandria, Va. For thirty years past she lived in Washington, D. C. A fall more than a year ago resulted in a broken hip, followed by long illness, borne with Christian fortitude and gentle patience.

During her life in Washington she was a faithful member of the P. E. Church of the Epihpany, whose rector, Rev. Z. deB. Phillips, D. D., conducted the funeral services at Louise Home Wednesday, November 10, 10:30 A. M. Interment at Glenwood Cemetery.

"We would not call her back, but whisper,
O Lord, Thy will be done.'

A. B. J.

CHURCH INTELLIGENCE
(Continued from Page 16.)

his lay-reader, Mr. Disney, were Dr. Kinsolving, the rector of the mother parish; Bishop Coadjutor Helfenstein, the Rev. Benjamin H. Lovett, Mr. John M. Glenn of New York, Mr. Leigh Bonsal and Miss Elizabeth Gilman, all of whom made addresses. A purse of $500 was presented Mr. Staples from the Chapel congregation, and Mr. Bonsal for the vestry of St. Paul's, gave him a handsome pitcher and base.

The work at St. Paul's Chapel, the largest of its kind in the entire South, is the outgrowth of an enterprise begun thirty-five years ago by a group of men and women in St. Paul's Parish: Mr. Jeffrey R. Brackett, Mr. John M. Glenn, the Rev. Charles A. Jessup, Dr. C. C. Shippen, Mr. Edgar Allan Poe, Miss Elizabeth Gilman, Miss Margaretta Poe and Miss Fanny Wyatt. When the present rector came to St. Paul's in 1906, the work was housed in a small building on Columbia Avenue, upon which there was a considerable debt. A few years later a consolidation was effected with the Henshaw Memorial Church, a large coal-yard adjacent to the church was purchased, and one of the best parish houses in Baltimore erected.

Twenty years ago the congregation there raised $1,200 for all objects; last year they gave more than $8,000. The mother church has invested in the work more than $125,000, and the only indebtedness remaining upon the great plant is a mortgage of $16,000, which is steadily being extinguished. During the twenty-five years there have been 1,626 baptisms, 1,095 confirmations, 395 marriages, 926 burials.

At the commemoration exercises the rector of St. Paul's and others paid high tributes to Mr. Staples' energy and devotion, and especially to the great work he accomplished among children and adolescents.

Personal Notes

The Rev. Louis Ewalt, Vicar at the Bishop Paret Memorial Chapel, Baltimore, Maryland, has accepted a call to the Church of the Holy Cross, Cumberland, Maryland, to take effect December 1.

The address of the Rev. John T. Rose during the winter months will be Haddon Hall, Atlantic City, N. J.

The Rev. David T. Eaton, rector of St. James' Church, Painesville, Ohio, has accepted the call to be an assistant minister at Calvary Church, New York.

The Rev. William H. Stone, formerly minister-in-charge of St. Luke's Church, Milwaukee, Wis., has accepted a call to be minister-in-charge of Trinity Church, Mightstown, and Christ Church, Allentown, N. J.

The Rev. Cornelius P. Trowbridge has resigned as assistant at Calvary Church, New York City. His new address is Alexandria, Va.

The Rev. William H. Heigham, D. D., formerly rector of Port Tobacco Parish (Charles Co.), La Plata, Md., has accepted a call to King George's Parish (Prince George's Co.), Md., with address, R. F. D. 9, Anacostia, D. C.

The Rev. N. H. Caley, formerly assistant at the Church of the Redeemer, Bryn Mawr, Pa., has accepted a call to St. Paul's Church, Oaks, Pa.

The Rev. E. Felix Kloman, formerly executive secretary of the missionary district of Liberia, has accepted a call to be assistant at Grace Chapel, New York City, with address at 415 East Thirteenth Street.

The Rev. Leland H. Tracy, formerly rector of St. John's Parish, San Francisco, has accepted a call to St. Luke's Church, Los Gatos, with oversight of St. John's Mission, Saratoga, and Christ Church, Patchin, Calif.

The Rev. Charles Edward Spalding, formerly associated with the Country Center Mission, has accepted a call to St. Barnabas', (West) Philadelphia, Pa.

Mr. John C. Leffler, formerly minister in the Methodist Episcopal Church, has accepted the appointment as lay assistant at St. Paul's Church, Rochester, N. Y., with address at 145 Harvard Street.

The Rev. Edward G. Clifton, has resigned as minister-in-charge of St. David's Church, New York City, to retire because of ill health.

The Rev. C. A. Wilson, formerly rector of Trinity Church, Baroboo, Wis., has accepted a call to St. John's Church, Sparta, Wis., with address on North Water Street.

ORDINATIONS.

In All Saints' Church, Chicago, on All Saints' Day the Rt. Rev. C. P. Anderson, D. D., Bishop of Chicago, advanced the Rev. William Tullberg to the priesthood.

The rector of the parish, the Rev. F. E. Bernard, presented the candidate; the rector of Holy Cross Immanuel, Chicago, the Rev. T. N. Harrowell, read the litany; and Bishop Anderson preached the sermon.

Mr. Tullberg will continue his work at St. Ansgarius Swedish Mission, Chicago, where he served his diaconate.

On November 27, in Grace Church, Washington, the Rt. Rev. James E. Freeman, D. D., ordained to the priesthood the Rev. M. Mills Perkins. As a deacon Mr. Perkins was called to the rectorship of Grace Church, Washington. Mr. Perkins is also assisting the Bishop with the work of his office.

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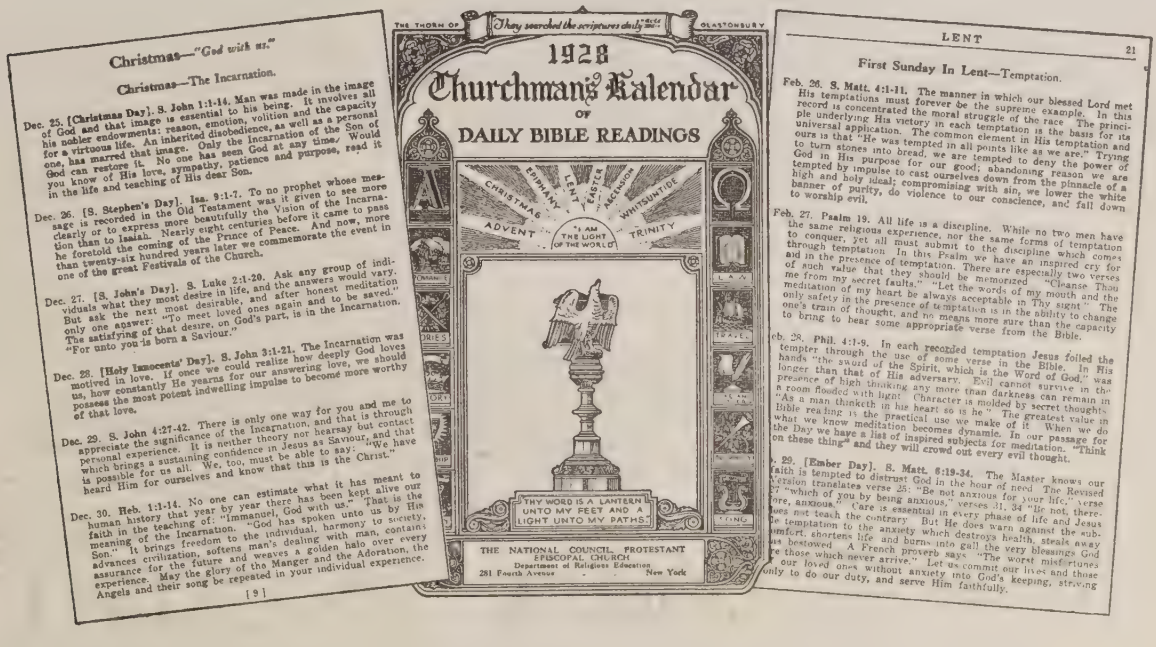
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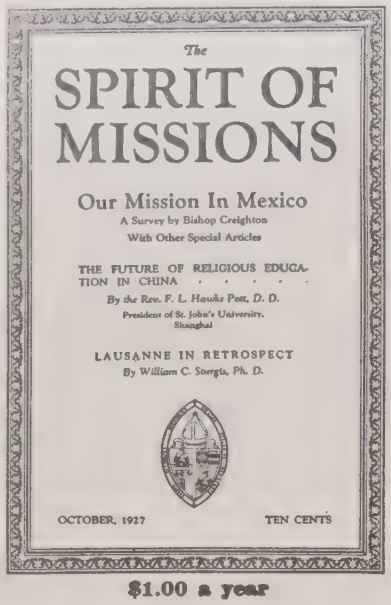
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Thoughts For the Thoughtful

In this world there are many echoes, but few voices.—Tennyson.

Walking with God will always lead you toward man.

If we are going to sit together in heavenly places, we had better begin to stand together in the earthly ones.

If we are resting on the best formulas that were ever handed down; or own the best book that was ever written by God, and not the law of God Himself, our foundation will crumble under our feet.

The question which should be of fundamental interest to Christians in America," he says, "is one that concerns, not the state of our property or the immediate status of our missionaries, but the state of Christianity—which is, I am convinced, a different thing."

Let us not be ashamed to be friendly
or to show
Any friendly feeling we may have.
Let us be the first to give a friendly
sign, to nod first,
Smile first, speak first, give first, and
if such a
Thing is necessary, forgive first, and forget first.

"You have seen a ship out on the bay, swinging with the tide, and seeming as if it would follow it; and yet it cannot, for down beneath the water it is anchored. So many a soul sways toward Heaven, but cannot ascend thither, because it is anchored to some secret sin."

If you would pray,
Then stay
Awhile upon your knees, lest your neglect
And haste show disrespect
Unto the "King of kings and Lord of
lords".
Sometimes no words
Are needed; but to wait
In silence, prospers most at Heav'n's
gate.

—William Olney.

Here is the beauty and glory of Christ, as a Redeemer and Saviour of lost man, that He goes before, always before, and never behind His flock. The works of love that He requires from us in words, are preceded and illustrated by real deeds of love to which He gave us all His mighty powers from day to day. He bore the Cross Himself that He asks us to take up and bear after Him. In all which He is our Shepherd, calling, but never driving, bearing all the losses He calls us to bear; meeting all the dangers, suffering all the cruelties and pains which it is given us to suffer, and drawing us to follow where He leads.—Horace Bushnell.

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EDITORIALS

Vol. 92. RICHMOND, VA., DECEMBER 10, 1927. No. 50.

WASTE

Misers and spendthrifts are the most wasteful of all people. The miser using life to hoard money and the spendthrift squandering money, are equally guilty of gross, shameful, atrocious waste. There is grim humor in the fact that while they waste years and happiness and hope, they are made useful against their will and intent. The one must leave his treasure to be distributed somehow and to do good for somebody. The other, as he scatters what he has inherited or acquired, must send part of it, at least, to some who need it and to whom it is real benefit. Both starve and shrivel their souls, one in the freezing air of borrowed penury and self-deprivation, the other in the hot glare of self-indulgence. They are alike mastered and driven by selfishness, working in directions precisely opposite. Shivering fear of losing and ultimate actual destitution of purse, friends, health and self-respect carry punishment and misery, bitterness and torture falling on both.

These examples are obvious and the dullest and most careless of us may learn from them that selfishness causes more waste of better and more precious things than any other human vice or passion and that all excess and extremes involve waste. Even piety may be perverted to wastefulness. Hermits who fled from contact with mankind to avoid contamination and temptation were craven deserters on the field of battle, even in ecstacies of adoration concentrating for the saving of their own souls' zeal and fire, which might have saved many souls. Shunning the touch of the sinful and suffering, they gave no healing or cleansing influence, no joy to banish anguish or light and vision to replace darkness and groping.

As with miser and spendthrift and hermit, many other contrasting and contrary courses of life lead to the same dark and fatal consequences. Those who use time and faculties chasing pleasure and exalting frivolities and those who deny themselves the proper and wholesome recreations and enjoyments of life for attainment of some selfish purpose or ambition are alike wasters. The unfortunates who spend means, ingenuity, patience, heartache, striving to climb to prominence and high place in society and the other unfortunates who saturate themselves with cynicism, misanthropy and pessimism and employ tongue and pen snarling at success and sneering at all that is, from the ordinances of the Creator to the local government and the new generations and customs, all waste recklessly and fearfully.

The vast majority of us, however, are not of any of these conspicuous extremes. We are commonplace, every-day, decent, decently well behaved citizens. Yet it behooves all of us to investigate the subject of waste in our own individual cases. Those of us who would look forward with confidence must sometimes look backward along the paths on which we have come and consider with courageous care and thoroughness what and where we have wasted and are wasting and what waste we may stop.

Many large enterprises and establishments employ now efficiency experts whose work is to find and prevent leaks and waste. No other business has so many ramifications and complications as this intricate business of being and doing, even for the simplest and narrowest lives. Our bodies are the most marvelous of all machines. We waste and misuse them cruelly. With them kindly nature acts for us as efficiency experts, giving us reminders and warnings, and the doctors are ready with repair kits and schedules of economies and rebuilding. For the other parts and elements of the human creature there is a multitude of inclinations, impulses, instincts, passions, temptations, opportunities, over which we must watch for ourselves. We are given reason and the privilege of self-inspection and analysis, which no other animal has, and, justly, are held responsible for results and output and the one Helper to whom we must appeal is not of this world. We are required to use our own ceaseless vigilance. When we fail to use it, the fault is with us.

We waste our griefs and defeats, which by processes of prayer and faith and earnest striving we can sweeten to blessings. "Misfortune nobly borne becomes good fortune." Rather than soothe the sting of them with resignation and draw from them the fragrance and beauty of loving sympathy with all affliction, too many of us distil from them poison of morbid repining, agonizing resentment, sullen despair. We waste our joys and successes for contentment and peace by neglecting to realize them and be grateful for them, incurring the bitterness of reflection, in after days, that we were happy and refused to comprehend our own happiness. Looking back along the straightest and most even path along which we have come, we must be solemnly humiliated by the waste we will detect. Time, which we might have used for betterment of ourselves and others; labor of body and mind for follies, or worse, which we could have applied to enduring good; influence, power, which we might have made felt strongly for the right, withheld or degraded to service of wrong; opportunity to give comfort, succor, aid, where they were sorely needed, nelgected, disregarded or callously denied. The richer and stronger we are, the wider our circles of contact and action, the more we have wasted, the heavier our liabilities for the great final accounting. Yet the poorest and weakest of us may be wasteful as the wildest and vainest spendthrift, may discover on honest introspection where we have thrown away the golden gift of ability to alleviate a neighbor's distress, to plant grateful and gracious memories of us in hearts, to turn to safe and upward ways feet hastening toward danger, to rebuke and halt evil, to give some courage and strength to the weak and struggling.

We may detest and scorn the miser who hoards his store and will share none of it with any, laugh contemptuously at the spendthrift who scatters what he has and sinks to want. They are victims of the same consuming demon of selfishness. But the miser must leave his gains to be divided and the spendthrift's ill-spent wealth remains, perhaps for usefulness. Those who from negli-

gence fail to seek earnestly what good we may do and to do it as we can, will leave only waste, will go forth leaving the world no better for their stay in it, death for them closing a forlorn story of empty, barren years.

One of the best and brightest hopes and promises we have for the future is in the many score thousand Boy Scouts, trained to survey each night the little way from waking to bed time to know if the Scout obligation to do at least one kindness daily has been fulfilled. This is not a new thought or plan. Through more than a century the couplet of a forgotten rhymster has been familiar:

"Count that day lost whose low, descending sun
Views from thy hand no worthy action done."

The Boy Scouts, organized in England nineteen years ago, and the unknown American writing at the middle of the Eighteenth Century express the same idea of the highest efficiency for humanity and avoidance of waste. Is it not dolefully true that some of us of mature age and faculties may look sadly back on many days and find in them only waste? Are there not unhappy, remorseful memories of wasted opportunities when, with kindly word or smile or courtesy, with gift we could have spared or evidence of friendly interest, we might have done much for the least of these our brethren, and His brethren, in varying circumstances of stress, and we did it not? If it be so, surely it is the manly and womanly part not to waste our retrospections in unfruitful remorse, but to gather from them incentive and inspiration to new vigilance to heal and comfort and help as we may, that there shall be no hearts bruised nor tears drawn by our indifference or harshness to testify fearfully against us.

A DISMAYING ANNOUNCEMENT

Is there not cause, in the paragraphs below, taken from a New York newspaper, for dismay and fear, for mournful reflections on the decadence and demoralization of the time and spread of the crime wave and for apprehension that atheism and irreligion are increasing and that the Church is threatened?

"DEISM IN NEW YORK."

"November, 1827.

"It is perhaps not generally known that a regularly organized club is in existence in this city called The Free Press Association. One dollar is entrance money and twenty-five cents a month makes a member. The funds are applied to the support of a free press (as they term it) to the purchase of books, etc., etc. They have under their direction a weekly paper with about six hundred subscribers. It contains, among other things, most of the lectures that are delivered weekly before this club.

"On the Sabbath, at four o'clock P. M., they assemble in a spacious room, two to three hundred in number, including transient visitors. The meeting is opened by an ode, sung by the club, with the assistance of a few females who have sufficiently divested themselves of the fear of God to join in such a circle. This is followed by written lectures, successively delivered by two or three individuals, and then closed by another ode, to the praise of nature."

These paragraphs, dear and estimable, even if occasionally somewhat absurd, pessimistic brother, are from the New York Observer of November 10, 1827, a little more than a hundred years ago. We gather that the Free Press Association was fashioned on the lines of the Civil Liberties Union and Association for Advancement of Atheism, both also of New York, of the year 1927. These diligently thrust themselves into the newspapers on every possible occasion as champions of every alien or citizen anarchist, revolutionist and foe of religion, who falls under ban of the law.

In proportion to population of city and country, the Free Press Association of 1827 seems to have been stronger in numbers and more generous in outlay than the Civil Liberties Union and the Atheists of now. Yet the Association is dead and forgot, long ago, known of only in rotting files of dead newspapers. And the Church the Association was to destroy is here, stronger and more of a power than ever, pessimist brother, with new churches building and new congregations developing every day and everywhere.

RELIGIOUS INTOLERANCE

John L. Williams

INTOLERANCE is one thing; an unwavering and inflexible and uncompromising devotion to truth and duty is another. One assumes control of other people; the other has the care of conscience and self-respect and its own convictions. Intolerance means impatience and tyranny towards those who will not agree with us or submit to or acquiesce in our dicta. The other spirit is absolute loyalty to truth and right, utter self-sacrifice to duty.

The Supreme Being is tolerant but uncompromising. Forbearance and mercy characterize His rule; but He has no compromise with sin. He is merciful and gracious, forgiving iniquity and transgression and sin; but He will by no means clear the guilty. His divine standard is absolute goodness, perfect holiness and purity and righteousness. He is without variableness or shadow of turning—entirely faithful. The Saviour, on earth, was tolerant but uncompromising. The robe of His righteousness was without a flaw or stain or defect, typified by fine linen, pure and white. For its attainment nothing short of entire submission and self-sacrifice was and is required. He is all mercy and compassion; but there is not a suggestion of wavering or compromise about Him. The prince of this world hath nothing in Him. The requirements for the kingdom of heaven are the simplicity and purity of a child's heart, but the righteousness of a saint. How they are to be attained, and on what terms mercy and forgiveness for defects and sins are to be had, is the great business of the Gospel.

Irreligious and religious intolerance, when men were tortured or burnt at the stake for their convictions, is a thing of the past. A steadfast spirit in questions of duty and obedience to the infinitely pure and holy God is the highest heroism and glory of this age. Intolerance that would compel the whole world up to a standard either of doctrine or discipline—the social regulator—is less and less tolerated nowadays. The kingdom of heaven within, is the idea growing more and more in favor; rigorous and habitual self-denial and unflinching self-government, and no fellowship with vice, are the world's exactions of every little dominion that lifts up the standard of Christianity.

The Church of Christ is a great, divine, acknowledged reality. It is not a religion: it is the Light of the world. And the earth no more certainly acknowledges the risen sun than the whole face and soul of humanity have acknowledged and do acknowledge and respond to the light of the Sun of Righteousness, risen with healing in His wings. We may as well talk of the sun and moon and stars, of air and life, of food and drink, of the souls of men, as matters of opinion, as call the Christian religion by that name. It does not rest on reason or grow out of syllogisms; it is a revelation, it presents itself to the famishing soul of humanity, and the soul seizes it as its life and light. It runs about from one end of heaven to the other, and nothing can resist its light and heat. It is not intolerant, but overwhelming. Darkness flies before it. Men are ashamed of their follies and vain imaginations, and cast their idols to the moles and bats in its presence. It is not a matter of opinion. It does not contend with idols, false doctrine, and imaginations and high thoughts

that exalt themselves against a knowledge of God; but it stands and speaks in the strength of the Lord and in the majesty of the Lord its God. In the light of heaven, it commands submission to its Sovereign King. This is the Invisible Church—the Bride of Christ—fair, clear, terrible and irresistible. This is made up of all souls knit together in one communion and fellowship, having one Lord, one faith, and one baptism, one God and Father of all—all denominations, all who worship the Saviour in spirit and in truth; precisely as one government embraces all loyal individuals, families and communities, though differing in character, taste, and modes of thought. The Bride, the Church of Christ, is one—perfect and peerless—made up of every creature's best; and yet while one body, having many members, and every member its own office. Its glory comes of its varieties. The pure white light of heaven is made up of divers prismatic colors. The floating idea now abroad of one uniform Church, with all peculiarities and individualities and class characteristics and privileges eliminated—only I and mine saved, and on top—is a popular, passing sensation. The four-and-twenty elders must still be ideal, and the Church be one only in the unity of the Spirit and the knowledge of the Son of God. The distinctness of denominations is the life and safety of the Church. Each has its special duty, trust and responsibility for the perfection of the whole. Every denomination and community has a right to order its own system of doctrine, discipline and worship, according to its best ideas of truth, of safety, and of instruction, precisely as every family has a right to order its household. If any individual objects, he has no right to complain of his communion as intolerant. He is free to withdraw and set up for himself, and worship and serve God as he believes to be right; he has no right to enjoy privileges without obeying conditions. Let him part in peace. But virtue can have no tolerance for vice, nor Christ for Belial; nor Truth for Falsehood. There is no communion with opposites.

The world is in a transition state—a state of moral and intellectual ferment and change. Everything is transforming, growing and maturing, adjusting and advancing towards perfection. And everything, in and out of the Church invisible, is short of what it ought to be, and has its deficiencies and faults as well as its excellences.

The general world of popular science, philosophy, wealth and fashion and rowdyism, is a community which is known as the world. It claims a dominion of its own, endowed with rights that are asserted to be native and inalienable: that are to be exercised in their own light, and acknowledges no allegiance but to ideal reason—the work of the hands of the logical craftsman. They claim the right to go to the devil their own way. This power, and those that range themselves in one way or another on its side, contend with the Church. They avow no knowledge of the essential life of the Church and its sacred and divine being. They are agnostic. They claim to judge it by its fruits—what they hear and see; the objects of their senses. They take the Church for all the worldliness that they recognize in it, the visible Church for all the frailties of humanity that are manifest in it. And they call these outward things Christianity and the Church, find that aspect of it little better than worldliness, and indict it for pharisaism and hypocrisy. And they have a kind of triumph, because spurious Christianity is a poor failing thing. And worldliness and pride and avarice cannot be Christianity. Nor can they occupy the same earthly tabernacle with the Spirit of Christ. **The rich and great are discredited as custodians of divine truth.** Indeed, true Christianity, that knows no compromise with falsehood or error or pride or vice, and is yet gentle towards all, bearing, trusting, enduring all things, does not strive—uses no force or compulsion. It overcomes evil with good; it is the seasoner and sanctifier of the world; and it overcomes all obstacles by its gentle operations, like the light and heat of the sun, the dews and frosts, that irresistibly accomplish the will of God, and yet are not intolerant. **Its only weapon is the Sword of the Spirit—the Word of God.**

THE SURRENDERED LIFE---IN CHRIST

Conducted by the Reverend Frank Cox

THE CHRIST LIFE—STUDIES IN EPHESIANS.

By the Rev. Duncan Thomas.

IN Ephesians we see that God expects the Church to be seen as the Body of Christ. Naturally each member must possess the life of the Body. We, therefore, will consider the epistle from the individual more than the corporate point of view. Let us bear in mind that God's expectation is never a tantalizing and unattainable ideal, but a full possibility, a norm for whose attainment by each child of His, God has made complete provision. In this epistle even the so frequently overlooked introduction (1: 1, 2) is full of richest material regarding the Christ-life, from the Writer, the Readers, the Greeting.

I. The Writer—the Man, His Master, Mission and Motive.

1. The Man. The first word furnishes a hint as to a basic condition of the Christ-life. Saul, the brilliant, sufficient young Jewish leader, meets Christ face to face on the road. He surrenders his life in exchange for that of Christ. Henceforth, "it is no longer I that live, but Christ liveth in me". And Saul takes a new name to indicate the change—"Paulus", "little", insignificant. He had been great He became nothing—that Christ might be all.

2. His Master. "Paul, an Apostle of Christ Jesus", that is, not his own, but belonging to Christ. Before: "I am the Master of my fate." Now: "Whether we eat or drink" it is "unto the Lord." Nothing could have place in his life except as related to Him. "I count all things as refuse . . . that I might know Him." He so filled the whole desire and vision that Paul would "know nothing save Jesus Christ". He had seen the pitiful demon-possessed. He came to know that every man at any time is either God-swayed or Satan-swayed. He would be Christ-possessed. Others called him crazy, and possibly pitied him. He gloried in it. "I am His!" he seems to shout to the world.

3. His Mission: Christ Jesus' "Apostle". Beyond the technical and official title was to him, and to us, the meaning of the word, "one sent from". A messenger is always from some one, to some one, for something. He, as we, was sent from Christ. When he talked to a man, he represented God. And he was sent to other men. An ambassador to solitude is an absurdity, a messenger to nothing! God does not send out like that. We are all sent to others; it might be well to find out whom! And sent for a purpose. No one sends a messenger without a message. The Lord Jesus said: "As the Father sent me, so send I you," to "seek and to save that which is lost." We are, all of us, "ambassadors of Christ, as though God were entreating by us: 'Be ye reconciled to God'!" "As" Christ, . . . "so" Paul. "As" Christ, . . . "so" I!

4. His Motive. Apostle "through the will of God". He did not "choose his calling" (young man, do you not see the contradiction in the terms?') he was chosen. So our Example, "even Christ glorified not Himself to be made a high priest". We are the slaves. Christ is the Master. What He says, we do. Where He sends, we go. We are to ask His directions as to whom He would have us speak, and speak what He tells us to say. Personal work may be self-directed, and a failure. The life must be absolutely under His control, the motive to do His will as He tells us each move. Then there will be fruitage.

II. The Readers—Where and How They Lived.

1. Where? As every man, they had two homes.

(1) An External and Temporary abode, "at Ephesus". But this was probably a circular letter to several churches, written to fit any church, town, home or business. Every man thinks that where he lives or works or his set of circumstances, is the hardest. But that is immaterial. No surroundings or personality can mould me unless I so will. The really important thing is:

(2) The Eternal and Permanent abode. Not "where is your house?", but "where are you"? "At Ephesus?" yes, but "in Christ Jesus". "In the world," this or that; "in Me, peace". Living in two worlds at once! rather, "in the world, but not of it'. Even in the midst of this world moment by moment breathing only the pure atmosphere of God's presence, indwelt by the Spirit, and living by Christ, "homed in God". Whatever the external circumstances there is a "Surroundings" that comes between us and them; we have put on and are in Christ.

2. How they lived:

(1) Their calling, "saints", separated unto God, is what the word means; and then, because that which is set apart for God must be like Him, holy. Such God calls, demands and expects them, us, to be, "even as I am holy". And even "at Ephesus"! But what He expects of us He makes adequate provision for.

(2) Their Character, "faithful". Not saints today, and tomorrow devils. "Faithful" means dependable, not fickle

or inconstant. Not "up and down" Christian (an anomaly, and mostly "down"); up as long as their puny strength lasts and then in their weakness stumbling. That is natural, but not supernatural. Which is Christianity?

The Secret of Dynamic. Saints can be faithful only "in Christ Jesus". Christ did not live that pitiful travesty of a life called "average", nor does He desire us to have that. And when "He is our life", His kind of life is the kind that will be seen in us. No, not "His kind", but His own life, in us, "earthen vessels", but "filled unto all the fulness of God". Christ Himself is that fulness. And not in figure or fancy, but in fact and in Person. He dwells Himself in our hearts by faith. "No longer I, but Christ liveth in me." So we can be faithful because He is, and He is our life.

PLAIN BIBLE STUDIES

Prepared by J. T. Bougher.

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

Lesson No. 12.
Topic: Heaven; the Everlasting Habitation of the Redeemed.

"For here we have no continuing city."—Heb. 13:14.

All the great doctrines of Scripture are unfolded to us progressively, and are thus marvelously concealed from the eyes of the profane, yet manifestly open to the view of believers.

Generally each theme has its leading chapter, while the numerous references beautifully scattered throughout the sacred word, when assembled afford a comprehensive view of any stated subject. As we thus assemble many side-lights concerning Heaven, they at once blend into one powerful search-light, as it were, throwing its penetrating rays into the eternal habitation, and affording a wonderful foreview of the believer's home in Glory.

1. Heaven is "a prepared place, for a prepared people."—John 14:2.
2. A city whose builder and maker is God.—Heb. 11:16.
3. Its location; upward; confirmed by a multitude of references; use of the word: First, the airel heavens, when the birds and the clouds move. Second, the planetary heavens, and third, beyond the starry firmament, the Holy of Holies, the abode of our God, and of the Blood-bought band.
4. Paul was "caught up".—2 Cor. 12:2. Our Lord "taken up"; the Apostles "gazed up".—Acts 1:9-11.
5. Paul's view in the Spirit too glorious to be divulged.—2 Cor. 12:4; John 14:2.
6. Many mansions there.—John 14:2.
7. Knowledge there.—1 Cor. 13:12.
8. We shall know our loved ones.—1 Cor. 13:12.
9. Identity preserved.—Heb. 12:22-24.
10. Recognition, our hope and joy.—1 Thess. 2:10.
11. Perfect fellowship there.—Heb. 12:23.
12. All believers to be like Christ.—1 John 3:2.
13. A perfect place; no death, no sorrow, no pain.—Rev. 21:4.
14. No night there, and the gates ajar.—Rev. 21:25.
15. Worship and service their occupation.—Rev. 21:27.
16. Glory and honor there.—Rev. 21:26.
17. Fullness of joy, and pleasures forevermore.—Psalm 16:11.
18. His rest shall be glorious.—Isa. 11:10.
19. The believer's inheritance is "reserved".—1 Peter 1:4; Rev. 21:7.
20. His name shall be in their forehead.—Rev. 22:4.
21. Yea, I shall be satisfied when I awake in His likeness.—Psalm 17:15.
22. Those alone shall enter, whose names are written in the Lamb's book of life.—Rev. 21:27.
23. The unbeliever and the unsaved are not there.—Rev. 21:8.

We would also speak of other glories, and of the walls of jasper, and the streets of gold, but limited space permits us to but add a verse of the "glory song", which so beautifully embraces the above forecast:

"Friends will be there I have loved long ago,
Joy like a river around me will flow—
And just to be near the dear Lord I adore,
Will through the ages, be glory for me."

SEWANEE AT WORK

THE CHURCH'S UNIVERSITY IN THE SOUTH, TODAY AND IN THE FUTURE.

By Prescott Mabon

A CULTURAL education in an environment where the grandeur of nature is the inspiring background of every-day life—that is what Sewanee, the University of the South, has been working to provide ever since its foundation.

At no time in its history has there been more interest in the unusual work of this school, the only institution of higher learning in the South owned by the Church, than there is today, when from the high plateau where Sewanee stands, in the Cumberland Mountains of Tennessee, there goes forth an appeal for $2,000,000 to continue Sewanee's expansion. This appeal, now being broadcast among the people of the South and the people of the Church, and acknowledging the measure of their response to be very largely the measure of the increased service of Sewanee in the future, has behind it a number of facts which should engage the attention of all who know of Sewanee.

First of all, Sewanee not only stands for the development of the whole man in a healthy environment, where students and teachers work as friends, but as a small college it proposes that no amount of expansion shall rob it of the definite small-college atmosphere. It is definitely opposed to the prevalent modern tendency toward purely technical and highly specialized education in urban institutions of great size. Such education, it is felt at Sewanee, has its place; but such education can only supplement, it can never supplant, the development of character, intelligence and culture which is Sewanee's object.

Secondly, there is something about Sewanee which it has developed out of itself, and which has become rather famous throughout the South. It has no name more definite than "The Sewanee Spirit", and its manifestations can be noted more easily than its origins can be analyzed. In so far as those origins are discoverable, they appear to be the result of the fusion of various elements in Sewanee's history. The Bishops who founded the University of the South—Polk of Louisiana, Otey of Tennessee, and Elliott of Georgia—deliberately placed the school on a mountain, in the midst of a ten thousand acre domain more than sixty miles away from the nearest community of any real size. That was just before the War Between the States. During the struggle, Sewanee's buildings were destroyed, the very cornerstone of the University blown to pieces, and the original endowment entirely wiped out. There remained the land, one log cabin, and the faith of Charles Todd Quintard, succeeding Bishop Otey as Bishop of Tennessee. Bishop Quintard climbed the mountain with a few friends, put up a wooden cross where the chapel of the new Sewanee was to go, sang the Gloria in Excelsis with his companions, and descended the mountains determined to rebuild Sewanee.

He did. England gave money. In 1868 Sewanee reopened, with nine students, two log cabins, two frame buildings, and a chapel thirty-two by twenty-four feet in size. But after that, there were years of struggle. Students and teachers alike endured hardships unbelievable in these days of comfort. Professors sometimes returned their salaries to help the University fight through another term. Out of that struggle there grew a tradition of doing things together, and in the face of obstacles doing them well—for the main point is that Sewanee never once lowered her educational standards—that is today perhaps the

largest single ingredient of the Sewanee spirit.

Another contributing factor, and what is at the same time the really unique thing about Sewanee, is the fact that on "The Mountain" there lies a purely intellectual community. It owns all the land, ten thousand acres of it. It gives employment to all who are neither professors nor students, and rents land to only desirable tenants. For its buildings, it quarries its own stone on its own domain. It owns coal mines, and it operates all local industries—electric light plant, water-works, hotels in the summer-time. The Vice-Chancellor, who administers the affairs of the University, administers also the affairs of the town. He is police commissioner, fire commissioner, chairman of the hospital board, and except for state and county roads, road commissioner. The treasurer of the University runs the local bank. In a word, Sewanee approximates a small principality.

Any one will see at a glance that this is no ordinary place. It may do its own work no better than other institutions do theirs—but it is not quite the same. That it does its own work well is attested by Sewanee's record. Sewanee's contribution to the Church has been particularly notable; from its Theological School three hundred and sixty-seven men have passed into the ministry, twenty-three of whom are Bishops. The University has a larger number of graduates mentioned in "Who's Who", in proportion to its size, than any other University in this country. It has also produced six Rhodes Scholars—a very large number in proportion to its size. Sewanee men throughout the country are to be found in positions of responsibility—and doing their work so well that a President of the United States was once moved to remark that he knew of no university of the same size, "in any part of the country, which has done more for the cause of good citizenship".

This is high praise, and only lack of space excludes the quotation of more like it.

There is another thing about Sewanee which is not only unusual, but testifies to the wisdom and far-sightedness of the Founders. Sewanee belongs to the Church, and it serves as a bond of unity between the twenty-two dioceses in the South which now share its ownership—but it is in no sense a strictly sectarian school. Last year some forty per cent of the students were of other affiliations. Owned by the Church, and with a tradition which in its religious aspect has been described as "reverently progressive", Sewanee makes its own Episcopal affiliations not a barrier to the admission of other Christians, but the background of its welcome. Nor does this diminish the importance of Sewanee's function as a centralizing factor in Church life. Every year there gather on the plateau, for the sessions of the Sewanee Summer Training School, hundreds of young people and adults who come to study the problems and purposes of Christian living. That Sewanee has given its own name to the Fourth Province of the Church is no small sign of its prominence in the affairs of the Church in the South.

Argument as to whether or not the Church is indebted to Sewanee and thereby in honor bound to aid its extension is less to the point than the simple fact that Sewanee is an institution in which the people of the Church may justly take pride. And if people wish to see Sewanee expand its work to greater usefulness, the best thought that they can have in giving their aid at this crucial time is merely the thought that they are helping a good school to do better work along lines which they may be sure will increase the extent and the prestige of the Church's life in the South. Sewanee knows that to make a gift—and particularly a gift which is essentially an investment in the future—is better than to pay a debt. One feature of the proposed expansion of Sewanee is the creation of a $500,000 endowment for the Theological School, and also the erection of a new building for the same school. In effect, this offers a splendid opportunity, for those who want to see the Church make the most of its opportunities in the South, to increase the facilities for making good ministers. Sewanee is the Church's fountain-head for ministerial education in the South; Sewanee's record in the production of clergymen is a fine one; but Sewanee today must keep the best professors, and get the best professors when it needs them, and for this it must have money. Few people probably realize, also, that there is no room for the books which theological students must have. These obstacles are being put up with today, perforce—but the struggle to make both ends meet absorbs energy and impedes the work, and additional funds would certainly have the final effect of benefiting the Church's work.

When the Theological School is looked after, when necessary additions to capital funds have been made, when new dormitories to take the place of obsolete wooden ones have been built, when certain other necessary improvements have been made on the domain—then it is planned to add a new unit to Sewanee, according to the plan of the Founders whereby Sewanee was to grow as an Oxford for America. It is in this way that the genuine character of Sewanee may be preserved in the face of necessary expansion. More young men want to come to the University now than can be admitted; the present unit, with one or two more dormitories, could admit more and still remain a small college. In the future, the greater Sewanee would not be transformed into a single vast University, all the old flavor lost, but could be a group of small units working in harmony, according to the Oxford system. The working out of this plan, with the next unit to cost about a million dollars—the second of the two millions now sought—would indeed make Sewanee more than ever a center of usefulness in education, and a source of pride to the entire Church and to the Southland in particular.

GEOLOGY AND EVOLUTION

By Nelson P. Dame

PART II.

THE "Challenger" Expedition sent out by the British Government under Sir John Murray in 1872-6 has been said to mark "the greatest scientific event of the Nineteenth Century". It was sent out to study the ocean from surface to bottom, and to find out what is going on there. Among the things they found out was that "Deposits like those of the fossiliferous rocks are not being formed anywhere in our deep seas or oceans". From end to end over the whole ocean floor, there is no gravel, no sand, no clay being shifted or deposited, such as we find in the fossiliferous rocks. Hence the most modern scientists now accept the doctrine of the permanency of the oceans, and acknowledge that the old theories in explanation of the manner in which the fossiliferous strata were formed must be given up.

Then came the startling discoveries of Mendel in the field of heredity. His book was published in 1865, but it passed unnoticed until 1900, when it was discovered by three men almost simultaneously. The discoveries of Mendel have been extended and enlarged by hundreds if not thousands of other scientists until the general principles of "Mendelism" can be demonstrated mathematically, and are universally accepted in the scientific world. Professor William Bateson, the greatest living apostle of Science in the world today, and, of course, an evolutionist, sums up the discoveries of Mendelism as follows:

First, that in great measure the properties of organisms are due to the presence of distinct, detachable elements (unit characters) separately transmitted in heredity. And

Secondly, that the parent cannot transmit to the offspring an element, and consequently the corresponding property, which it does not itself possess," and which, of course, is acquired by heredity.

That means that acquired characters cannot be transmitted by heredity. It means far more than that. "A species," says the Standard Dictionary, "is a classificatory group of plants or animals having members that differ among themselves only in minor details, and are capable of fertile interbreeding indefinitely". To put it another way, "If the two kinds breed freely with each other and the offspring is indefinitely fertile, the kinds are called varieties, but if not, they are called species". Until lately nearly every variety of animal or plant was classed as a species. This was a great help to the doctrine of evolution. But since Mendel appeared on the scene all this has changed. Professor Bateson, in his great Toronto address a few years ago, said: "When students of other sciences ask us now what is currently believed about the origin of species, we have no clear answer to give. Faith has given place to agnosticism." They were confident that they knew until Mendel came. Now they have to confess that they do not know. "How easy it all used to look," he said. "What glorious assumptions went unrebuked!" "Professed men of science offered very confident opinions on these nebulous topics which would now scarcely pass muster in a newspaper or a sermon." "We cannot see how the differentiation into species came about. Variation of many kinds" (within the limits of the species', often consider-

able, we daily witness, but no origin of species." "In dim outline evolution is evident enough. But that particular and essential bit of the theory of evolution which is concerned with the origin and nature of species remains utterly mysterious."

According to modern science, the species "Dog" includes all varieties of dogs, wolves, foxes, hyenas, etc. And the first pair of dogs that appeared on earth had in them all the "unit characters" which belong to the whole species of dog. The variations that occur within the limits of this great species are due to the recombination of these unit characters in new ways, some recessive (or latent), some dominant, some perhaps omitted or lost, but none added that are not already actual or latent in the parent. How did that first pair of dogs arise? Where did they get those unit characters with which they began life? Mendelism says these characters can be gotten now only by heredity. They cannot be acquired. Science, says Professor Bateson, has no answer to give to that question. This, of course, does not prove that that first pair of dogs was **created.** But it leaves the door wide open to those who wish to go in that way. It does another thing. It makes it very plain that all the plants and animals on the globe today came from a comparatively few types which survived that world-wide tragedy which all mankind remembers as the Deluge.

The scientists themselves are destroying the foundation on which evolution rests. President Faunce, of Brown University, stated in an address not long since that "the law of evolution—as old as the New Testament declaration of 'first the blade, then the ear, then the full corn in the ear'—is now as firmly established as the law of gravitation". Professor William Bateson, speaking to and for the real scientists, says "Our faith in evolution is unshaken. Our doubts are . . . as to the origin of species. Any day that mystery may be solved". But he agrees with Ernst Haeckel and Herbert Spencer that "the inheritance of acquired characters is a necessary axiom of the monistic creed", and that "if there has been no inheritance of acquired characters, there has been no evolution". He knows, however, that that mystery has not been solved yet. The law of evolution then with Professor Bateson is an **article of faith.** He believes in it. But it has not been "as firmly established as the law of gravitation. And it will not be until the mystery of the origin of species has been solved. So say the real scientists: the men who know.

Since evolution, then, is not an established **fact** but only an article of **faith:** "The substance of things hoped for, the evidence of things not seen," it is just as rational, just as scientific to follow Ernst Haeckel's advice and "accept a mysterious creation of all the species as described in the Mosaic account".

There is another reading of these geologial records, which conforms much more closely to the facts, and is far more reasonable than the reading which is commonly accepted and taught in our schools.

In most localities we do not have to go very far down into the earth to find granite or other so-called igneous rocks, which contain no traces of fossils. These azoic or archean rocks constitute practically all of the earth's crust, there being only a comparatively thin skin of fossil-bearing strata, like the skin of an apple. These sedimentary deposits contain the remains of various forms of animal and vegetable life which once existed on the earth. One layer of sedimentary rock will contain mostly fish, let us say. Another will contain mammals, mostly. Still another will show large quantities of invertebrates. Another will be composed almost wholly of the remains of vegetation, and so on. Of course, none of them will contain only mammals, or invertebrates, or reptiles or amphibians or fish. Generally each layer of sedimentary deposit will contain a great variety of fossils, though one kind will often predominate.

Now it is calmly taken for granted by the geologists and biologists that only a few of the lower forms of life existed all over the globe at one time. They died in the course of nature and their remains fell to the bottom of the sea and were slowly covered by sediment which eventually turned to stone. Those lowest forms of life were followed by a few other forms of a higher type of life, which in turn covered the whole earth; and these in the due course of nature died and left their remains in the sedimentary rocks; and so on up the line until we reach the modern age in which we live. It is calmly assumed that the lowest forms of life slowly evolve into the next higher, by the inheritance of acquired characters. And, of course, it must have taken long ages for these deposits to have been made in the seas, and for the evolution of the lower forms of life into the next higher.

Now these are all pure assumptions, without a particle of evidence to support them. And many of the great doctors of science, like Spencer and Huxley, etc., have denounced these baseless assumptions as "untenable if analyzed" and "physically absurd". And yet today those "absurd" assumptions lie at the basis of geology "as she is taught" in our schools and colleges.

We have around us now a world in which all kinds of living organisms exist side by side, contemporaneously, each, as it were, in its own "province"; worms, mollusks, crustaceans, insects, fishes, amphibians, reptiles, mammals, and man. What evidence is there that the world whose fossil remains we have in the sedimentary rocks was not like our present world in this respect? It would certainly be more reasonable to assume that that word was like our own, with all kinds of life existing in it at the same time, each, of course, in its own "province" than to assume that only a few types existed at a time.

Now that world was **destroyed.** The overwhelming mass of animal life, whose remains we have in the fossils, did not die slow natural deaths; they died sudden and violent deaths. This is the almost universal testimony of all the great geologists who have examined these fossils. Every one knows how a fish acts when it is hooked, or caught in a net. Hugh Miller says that nine-tenths of the fish in the "Old Red Sandstone" are in the attitude of living fish fighting for their lives; "the figures are contorted, contracted, curved, the tail in many instances is bent round to the head, the spines stick out, the fins are spread to the full, as in fish that die in convulsions". "They were suddenly buried in living shoals, by the sediment which now contains them." Some even have traces of color upon their skins. This is true of the overwhelming mass of the creatures of all kinds whose remains we find in the rocks. They "perished suddenly" by some tremendous catastrophe. It is equally true of the vegetation whose remains we have in the coal beds. Coal was not made by trees slowly dying in a forest. It was made by living forests torn up and leveled by some mighty power, and quickly covered with mud.

This destruction of the earth naturally imprinted itself upon the memories, and perpetuated itself in the traditions of all the older peoples of the earth. The Hebrews, the Indians, the Persians, Babylonians, Syrians, Greeks, Romans, Americans, and Polynesians, all record such an occurrence in their early literature. They all ascribe the destruction to a flood of waters of enormous proportions, rushing back and forth over the earth, sweeping over the highest mountains, and destroying practically all the animal life on the earth, except that which was preserved in an ark or boat. And they all agree that the destruction was wrought suddenly in a very short time, within the compass of a year.

If that elder world was like ours in the respect that all kinds of life existed in it contemporaneously, each in its own "province", as it is with us, as it is most reasonable to assume; and if the destruction was wrought by the tremendous deluge to which the whole race bears witness, it is easy to see the absurdity of separating the sedimentary deposits, as our geologists do, by millions of years. We would need the millions of years, and then some, if we are going to assume that these deposits were made as slowly as we imagine that such deposits are being made now in our deep seas. But if they were made by such a deluge as the traditions of mankind describe, then it is patent that no one deposit can be said to be necessarily and universally older or younger than another. And it cannot be said that any one fossil is necessarily older than another. All these creatures were living at the same time. They were all destroyed practically at the same time, within the same hour or day or week, perhaps. The deposits of sediment or mud that buried them were all made about the same time. While the "Devonian" deposit was being made by the rushing waters in one place, in another the "Cretaceous" was being made. As the waters rushed over the "province" where one kind of life was found and buried those creatures in one kind of mud, they would rush over another "province" where other kinds of life were found, and bury them in other kinds of mud. As a matter of fact, we find just exactly this condition of things in the rocks. The deposits never succeed each other as they are given in the school charts. They are found in every kind of order or disorder: the "oldest" lying on top of the "youngest", the Cretaceous lying next to the Archean, or the Cambrian on top of the Cretaceous, as occurs in great areas covering hundreds of square miles in our Western country. The same Deluge that killed the fish of the Old Red Sandstone in one place, drowned men and covered them with mud in another. All sedimentary deposits, and all the fossils in them, whether of invertebrates or mammals, whether of fish or men, were made about the same time.

The extent and the power of the Deluge that destroyed that elder world is worthy of attention. The earth itself furnishes most conclusive evidence of its enormous proportions, and of its almost inconceivable power.

Northern Germany and Poland are covered in places with great boulders of a kind of stone that does not belong there. They are called "erratics", wanderers that have

been brought there from the mountains of Scandinavia. They are said to be, some of them, of great size. They have come across the Baltic Sea, five, six, seven, eight, and, the smaller ones, nine hundred miles away from their original home. How did they get there? For years the men of science have been trying to persuade themselves that they must have been brought there by glacial ice. But Sir Henry Howorth in his monumental work, "The Glacial Nightmare", has punctured that bubble, and, though he hated to admit it because it corroborated the Hebrew tradition of the Deluge, he had to confess that it could have been done only by water, in a mighty rushing torrent.

In Northern Siberia the remains of incredible numbers of the enormous elephant, which we call the mammoth, have been found covered with sand and mud, and frozen so suddenly that some of them had food in their mouths, and most of those found had food in their stomachs, showing that they were browsing when the disaster befell them. They tell us that since the Tenth Century at least, for more than a thousand years, these remains have been quarried for the sake of the ivory tusks, and a regular trade in fossil ivory has been carried on both in China and Europe. It has been estimated that the tusks of not less than eight hundred thousand of these great beasts have been sold. The soil of some large islands are said to consist only of sand and ice with such quantities of the mammoth bones as almost to compose their chief substance. Every now and then when the ice retreats from unusual warmth, the bodies of more or less nearly perfect animals, standing erect, have been brought to light, and their flesh has been eaten by dogs and wolves. It is plain that these great animals did not die natural deaths. They were suddenly caught and killed by some mighty disaster, covered with mud and frozen "as of a single winter's night", says Dana.

(To Be Concluded.)

An Advent Bible Study

By the Rev. Henry Ward, Rector of Bispham Parish, Blackpool, England.

Aim of Lesson: The Thought of the Coming Judge.—St. Luke 16:1-12.

1. The Parable.

A Steward—One who was entrusted with his lord's goods.—Gen. 15:2; 43:19; 44:1. Responsible for his master's property, land, rents, etc.—use them to best advantage. Render an account of his stewardship.

Unfaithful—The day of reckoning came. Wasted his master's goods. Not used them to the best of his ability. Not collected the debts owing to his master.

Unjust—Knowing all this acts unjustly as well. Forgives one-half the debts due to his master. Why commended? Because he prepared for the future, acted promptly, used the opportunity.

2. Every Christian.

A Steward—Entrusted with a talent. To use His master's goods to the best advantage.—Prov. 11:24. Must one day render an account.

Responsible—For the way we use our talents. For the way we value our treasure. For the way we spend our lives.

Required—To be faithful, not necessarily successful! An Eastern steward could not compel people to rent his master's land, etc. To render an account.

3. Advent Speaks of the Coming Judge.

The Judgment Seat of Christ—For all stewards: Deeds done in the body. Work attempted, talents entrusted.—2 Cor. 5:10. All must be fireproof: Gold—Divine Righteousness.—Phil. 2:13. Silver—redemption.—John 15:5. Precious Stones—having a lustre not their own.—2 Cor. 4:6.

The Great White Throne—Not for stewards, Christians, but for unbelievers, disobedient, wicked: only one verdict: Depart.—Rev. 20:12.

TERTULLIAN OF CARTHAGE

190-220 A. D.

TERTULLIAN is one of the most interesting characters of the early Church, as well as one of its most original and eloquent writers. He was born in Carthage, the son of a Centurion. His father was not a Christian; and Tertullian became a famous lawyer and rhetorician in his native city. He was noted not only for his impetuous eloquence of speech, but also for his noble and generous character. He became early the leading advocate of his city and so a man of commanding influence. Late in life he was converted to Christ and was baptized. He then studied for awhile in Rome, at that time the centre of Christian culture. Afterwards he returned to Carthage and took Orders.

He wrote voluminously, though as in the case of most of the ancient authors, a number of his works are lost. He was the originator of Latin ecclesiastical terminology, which we have largely inherited from him through Cyprian Jerome, and the great Augustine. He defended Christianity against heathen adversaries with enthusiasm and with wonderful power. A master of the Latin of his day, and writing on all sorts of matters concerning both theology and morals, and Church administration, his remaining works are still of great value, while the loss of so many of them has been always a matter of keen regret to all students of Christian history and manners.

Toward the close of his life, Tertullian became a Montanist. These Montanists, followers of one Montanus of Asia Minor, were intense ascetics and puritans. They believed that Montanus and his prophets were the promised organs of the Paraclete. They had visions, fell into trances and prophesied. They claimed to be agents of the Holy Spirit to reveal directly God's will as to the meaning of Holy Writ. They did not reject any of the tenets of the Gospel; but were zealous for the reform of the lax discipline of the Church and of the loose manners of professing Christians. They earnestly opposed the Gnosticism of the day, which sought to show that heathenism taught much of divine truth and insisted that Christ alone and solely revealed God. They were the revivalists of the extreme, ecstatic type, seeking in that early day to waken the Church from its torpor, and to recall Christians to holiness of life.

Tertullian, about 201, without leaving the Church and still ardently believing and preaching the Gospel, adopted with all his warm heart and eager enthusiasm for true godliness and definite separation from the world, this movement for the reform of abuses and for the use of rigid ecclesiastical discipline. His break with the Church of the day was not in any matters of doctrine, but in the matter of discipline, in the question of separating the Church from the corruptions of the world. And in all that he taught and said, he constantly and wholly referred to the Scriptures, as his sole guide in what he taught, whether of creed or of practice.

I feel sure that the Montanists, though doubtless extremists in their preachings and practices, as against the cold formalism and sinful corruptions of the Church, are not really known to us. We know them and their practices chiefly through their adversaries, through the men who branded them as heretics and finally suppressed them. It is much as if we should know of Luther, Calvin and the reformers, chiefly through Jesuit authors; or should get our opinions of Wesley, Whitfield, and the revivalists of the Eighteenth Century, from ardent Anglo-Catholics. Catholics.

Let us see what this great apologist for Christianity, and ardent reformer of the Church life, thought of the Scriptures:

He says of a certain matter in dispute: "Nothing is certain in respect of it, because the Scripture does not declare it."

He declares that controversies are settled "by referring the points in dispute to the Scriptures of God".

"Take from the heretics," says he, "the principles they hold in common with the heathen, and force them to prove their points from the Scriptures alone, and they will not be able to stand."

Is he an idolator of a Book when he says: "I adore the fulness of Scripture which manifests to me both the Creator and His works"?

He writes of the great Church of Rome of that day: "She joins the Law and the Prophets with the writings

of the Evangelists and the Apostles, and thence draws her faith."

Would that She did this in our day!

Of certain heretics he writes:

"These heretics wishing to show the ignorance of the Apostles bring forward the fact that Peter and those with him were rebuked by Paul, etc. . . . . Now these men reject the Acts of the Apostles, therefore they must first show who this Paul was, what he was before he became an Apostle and how he got to be an Apostle. . . . They believe forsooth, without the Scriptures, that they may believe contrary to the Scriptures."

The latter statement is sufficiently modern. The errorists at that time formed their opinions, made up their theories, independently of the Scriptures (without the Scriptures), and then on the basis of such non-Scriptural theories, condemned the Scriptures.

Book Reviews

BOOKS RECEIVED.

(All books noted in this column may be obtained of The Southern Churchman, 628 East Main St., Richmond, Va.)

The Macmillan Company, New York.

EVOLUTION OF THE ENGLISH HYMN: An Historical Survey of the Origin and Development of the Hymns of the Christian Church. By Frederick John Gillman. With a Foreword by Sir H. Walford Davies. Illustrated. Price $2.50. (Reviewed.)

THE CATHOLIC ANTHOLOGY: By Thomas Walsh, Ph. D., Litt. D. Price $2.50.

THE PLASTIC AGE OF THE GOSPEL. A Manual of New Testament Theology. By Andrew C. Zenos, D. D., LL. D. Dean and Professor of Historical Theology, McCormick Theological Seminary. Price $2.75.

THE RELIGIOUS ATTITUDE: A Psychological Study of its Differentiation. By Angus Stewart Woolburne. Introduction by Shailer Mathews. Price $2.50.

THE RELIGIOUS MIND: A Psychological Study of Religious Experience. By C. K. Mahoney, Professor of Philosophy and Psychology in Dakota Wesleyan University. Price $2.00.

UNDERSTANDING OF THE APOSTLES' CREED: By Donald McFayden, Ph. D., William Eliot Smith, Professor of History, Washington University, St. Louis, Missouri. Price $2.60.

NEW STUDIES IN MYSTICAL RELIGION: The Ely Lectures Delivered at the Union Theological Seminary, New York, 1927. By Rufus M. Jones, Litt. D., D. D., LL. D., Theol., Professor of Philosophy, Haverford College. Price $1.75.

Harper and Brothers, Publishers, New York.

THE CHRISTIAN EXPERIENCE OF FORGIVENESS. By H. R. Mackintosh, D. Phil., D. D., Professor of Theology, New College, Edinburg. Price $3.00.

THE CHRIST WE KNOW: Son of Man and Son of God; Master, Lord and Saviour. By the Rt. Rev. Charles Fiske, D. D., L. H. D., LL. D., Bishop of Central New York. Price $2.00.

CATHEDRAL SERMONS: By the Very Rev. Howard Chandler Robins, D. D., Dean of the Cathedral of St. John the Divine. Price $2.00.

THE WORLD'S FAMOUS SHORT POEMS. And Prose Selections. Religious and Popular: Compiled by James Gilchrist Lawson, Author of "The World's Best Humorous Anecdotes", etc., etc. Price $2.50. (Reviewed.)

The Century Company, New York.

GOD AND THE GOLDEN RULE: Joseph Fort Newton, Litt. D., D. H. L., Author of "The Truth and the Life", "Preaching in London", etc. Price $2.00.

CHRISTIANITY AND SOCIAL ADVENTURING: Edited and with Introduction by Jerome Davis. Price $2.50. (Reviewed.)

Charles Scribners' Sons, New York.

SIMPLICITY TOWARDS CHRIST: By Howard Chandler Robins, Dean of the Cathedral of St. John the Divine. Price $2.00.

Simplicity Towards Christ: By Howard Chandler Robbins, Dean of the Cathedral of St. John the Divine. Price $2.00.

Morehouse Publishing Company, Milwaukee.

THE FAITH BY WHICH WE LIVE. A Plain, Practical Exposition of the Religion of the Incarnate Lord: By the Rt. Rev. Charles Fiske, D. D., L. H. D., LL. D., Bishop of Central New York. Revised Edition, with Questions on the Faith appended. Price $2.50.

THE LIFE AND WORK OF JESUS CHRIST OUR LORD: By the Rev. T. W. Harris, Ph. D., Rector of Trinity Church, Tilton, N. H. Price $2.00 cloth, $1.50 paper.

THE MISSIONARY AND HIS WORK. An Evaluation: By the Rev. Lefferd M. A. Haughwort, M. A., Sometime Missionary in Mexico and Porto Rico. Editor of Cantos Segrades. Price $2.50.

THE DIVINE REVELATION: Studies and Reflections Upon the Passion of Our Lord: By W. G. Peck, Author of "The Values of the Sacrament", etc.

Marshall Brothers, Limited, London and New York.

ETERNAL REALITIES OF THE PRESENT LIFE: By Louisa Clayton, Author of "The One Great Reality", etc. Price 3-6.

IN DARKEST SPAIN: By the Rev. Alexander Stewart. Price 3-6.

George H. Doran Company, New York.

RELIGION AND SOCIAL JUSTICE: By Sherwood Eddy.

DOLLARS AND WORLD PEACE: A Consideration of Nationalism, Industrialism and Imperialism: By Kirby Page, Editor The World Tomorrow. The former is No. 12 of Christianity and Industry Series; the latter is No. 14 of Christianity and World Problems Series. Pamphlets. Price each 15 cents net. The special edition has been printed for wide distribution. A Library Edition is also printed in two hundred and fifteen pages bound n cloth. Price $1.50.

RELIGION AND SOCIAL JUSTICE. The spiritual pilgrimage of one of the unique characters in the religious life of the world: By Sherwood Eddy.

DOLLARS AND WORLD PEACE: A consideration of nationalism and imperialism: By Kirby Page.

EVOLUTION OF THE ENGLISH HYMN: By Frederick John Gillman. Price $2.50. Macmillan.

Lovers of Church Hymnology, clerical and lay, will find delight and much stimulating thought in this book. It is a comprehensive survey of the origins and development of Christian Hymns from the First Century to the preseut day. Its accurate scholarship is clothed upon—with lucidity and charm of diction and the radiance of spiritual devotion, and embellished with anecdote and biography. Next only to the Bible, the Hymnology of Christendom is probably the most influential medium of religious culture we possess. How slight, however, is the knowledge of the subject even among those who love their favorite hymns. The Church's new Hymnal notes the hymn author and date with each hymn. The reading of such books as this reveals the spacious rooms of life and saintliness down the ages to which these names and dates are the neglected keys.

W.

THE WORLD'S FAMOUS POEMS. And Prose Selections. Religious and Popular: Compiled by James Gilchrist Lawson. $2.50. (Harper.)

How often one wishes he could readily find some short poem that lingers half-forgotten in memory since childhood or youth. What delight to happen upon it. In turning the pages of this compilation of 350 or more selections, one is apt to find a score of such, and along with them the most striking of the present-day shorter poems. It contains indices of first lines, of titles and of authors.

W.

CHRISTIANITY AND SOCIAL ADVENTURING: Edited by Jerome Davis. $2.50. (Century.)

Professor Davis is the Head of the Department of Social Service, Yale University. "This book," he says, "describes some of the ways in which the individual can adventure in his home community. . . . The average person who really wishes to make his life pattern square with his faith pattern will here find a whole arsenal of suggestions. The volume should also prove valuable for the minister and social worker; material is available and waiting for the rudiments of a dozen sermons." The twenty-six chapters present a symposium, by twenty-six of the outstanding leaders of the country in the cause of social justice, from William E. Borah to John R. Mott, each dwelling with some special phase of the great subject of how the individual Christian and organized Churches through civic and social agencies best bring about the well-being of society and the coming of the Kingdom of God as regnant in the daily life of humanity. Together they form a vigorous and searching study of the means of civic and social betterment.

THE PARADOX OF RELIGION: By Dr. Willard Sperry. Published by The Macmillan Company.

This little book of fifty pages presents two lectures on "What Religion Is" and "What Religion Does", which formed the basis of this year's Hibbert Trust Lectures. The learned author is the well-known dean of the Harvard Theological School. The lectures were delivered in several cities in England.

We confess, after having read them carefully, that they have been very helpful in clearing up our thoughts on the very complex problem of our religious experience. Especially in the second lecture on the operation of religion in ourselves a very clear division is established between the three conceptions of the religious relationship, Magic, Mysticism and Grace.

Magic subjects God to the control of men, making man the master.

Mysticism has a tendency to get rid of man and ignores the very stubborn actuality of self-consciousness

The Grace of God frees man from these two errors and puts him in his real place in the divine order. "Bring father to a son, being son to a father, each is worth while for its own sake."

SEMMES.

A PILGRIMAGE TO PALESTINE: By Harry Emerson Fosdick. Published by The Macmillan Company, New York.

This is a very handsome and delightful book and especially suitable for a Christmas present. It is beautifully bound in blue and gold. Price $2.50. The publishers say that "Dr. Fosdick has put his pilgrimage to Palestine in a category by itself by making it a simply amazing pageant of historical associations, an exhibit of the ramifications between the geographical features of Palestine and the contents of the Bible, which is most illuminating".

The book has been appearing serially in The Ladies' Home Journal and has given great pleasure to its readers. Dr. Fosdick has not followed the usual plan in writing a book of travels. He deals with geography, history and descriptions, richly illustrated by story and incident. All is in orderly arrangement from the Hebrews at Sinai to the modern Zionists. Three chapters are used to recall to the reader the "Land" itself and its background of history and the impressiveness of Sinai. Then follows chapter four, "The Hebrew Invasion", and, then, in order following: "The City of David," "From Gilgal to Galilee," "Journeys to the Prophets' Homes," "With the Master in Nazareth," "The Galilean Ministry," "Going Up to be Crucified,' "Christ and Christianity in Palestine," "Palestine Tomorrow."

At the end of the volume is a good index and a reference list of the best recent books in Palestine, its history and archaeology.

Dr. Fosdick's erudition, his descriptive powers together with his fine taste in his selection of material has placed his book in the front ranks of travel books.

SEMMES.

CHRIST IN THE HEBREW ALPHABET: By the Rev. John Macmillan. Published by Marshall Brothers, London and Edinburgh.

Here is a book for the Fundamentalist and the man who believes in the plenary, verbal inspiration of the Bible. It is also good for the most advanced modernist. It is written by a keen, wideawake Scotsman who knows his Hebrew and can teach most of the post-graduates in that simple language. He writes on the front page "The plan of this book is to find wholesome, edifying, suggestive teaching in the meaning of each letter of the Hebrew Alphabet. There is notihng fanciful taught here, but only what can be substantiated by our Lord's own words and those by the inspired writers of the Bible.

The learned author goes deep into the wells of etymology and finds evidence of obscure workers, who, throughout the ages, guided by the Spirit of God, have manipulated the Hebrew letters for the glory of God and the salvation of men.

To illustrate this let us take Aleph, the first letter:

It is similar in sound to E as in Elohim (plural for "God").

The word Aleph means an Ox. The Ox goes first as he draws his burden behind him. The Hebrew character for Aleph, in earlier ages was more like the head of the ox than in Israel's day and at present. But even now the strength and figure of the ox are indicated in the letter. The ox, in the Bible, stands for strength, service and sacrifice. So Christ. The greatest of all strong men was the Lord Jesus Christ. Beth, the second letter means a house as in Bethel, "House of God". The home is indicated, the unit of society and the Church.

Gimel, the third letter, means "Camel". The Camel in the Scriptures symbolized patience, burden bearing and endurance.

And so on through the Alphabet. The author believes there is no other inspiration of the Bible but verbal inspiration.

SEMMES.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

"A MINISTER OF CHRIST."

Mr Editor:

In response to your request, I reply that certainly I am glad to say over my own signature that "if the Creeds of the Church keep men out of the ministry, then, I say, let them stay out. We do not need that kind".

This expression of opinion was induced by the reported proposal of a minister at the Liberal Evangelical Conference, namely, that "certain articles of the Creed be omitted".

But may I add a few words more? I have deep sympathy with such men in their mental disturbance, but none whatever in their disloyalty to the Church. It would be similar to the act of the Trojans in admitting the wooden horse filled with warriors, the only difference being that they were unaware. The Church can never be destroyed nor weakened by enemies on the outside. And the more conscientious the in-side disloyalists are, the more damage they can accomplish.

I do sympathize with their mental disturbance. Some weeks after I entered the Virginia Seminary, as we began to study the Creed under Dr. Micou, "Jake White" and I sat together on the back seat. Suddenly I put my hand on his arm, and said tensely: "I am in the wrong place, White. I don't believe **that.** I never heard it before!" He replied: "Keep quiet. Don't go so fast. You never have **thought** before!" "Jake White" had an A. M. from William and Mary, and a Ph. D., from Columbia. And his income was such that he did not have to have a job.

The wisdom of what he said was plain. Yet I would not have entered the ministry, had I been unable to accept the Creed.

So I waited and thought and studied. Fortunately, I had no one to explain it away, or to reveal to me the secret of "mental reservation" in the matter with my honor intact.

But I have the Faith—such that "I Know Whom I believe"; but it is not by material proof. First, Jesus is the Divine Son of God; then He could not be the natural son of Joseph. Next, it is a most natural thing to believe as the Scriptures say, born of the Holy Ghost and the Virgin Mary. Otherwise, where is there any Incarnation? And so what would there be to preach that might be

called the Good News? The Foundation is undermined and gone.

Excuse me, but men who cannot accept the Creed, and yet desire to do religious work, had far better become Y. M. C. A. Secretaries, or Unitarian lecturers. Immature souls do not need such men, for they can only be damaged: and mature lives can only suffer heartache. But they need assurance and spiritual strength.

Men whose brand of intellectual power is such that they cannot humbly bow before the Incarnate Son of God and give Him full Faith are far too heavy for the spiritually-minded Souls of men who need and desire to Know the Divine Saviour.

Mr. Editor, if you desire to publish this, you have my permission. But I wish also to say this: I am a plain and unvarnished Christian, without other classification. There is only One Church, and it is the Body of Christ. When the New York Churchman speaks, then I am a Fundamentalist. When the voice of W. J. Bryan's followers is heard, then I am a Modernist. BUT I will not have the brand of any man or clan placed on me, save the brand of **a Minister of the Christ, the Divine Son of God, the Everlasting Saviour.**

RANDOLPH R. CLAIBORNE.

Camden, Arkansas.

THANKSGIVING.

Mr. Editor:

For copies of the Southern Churchman sent to me through the kindness of some unknown benefactor, and for all other blessings, I am giving thanks, on this Thanksgiving Day.

I wondered, at first, how I could ever find time to read a paper of that size, coming four times a month, but I now find myself looking forward to the next issue with eagerness.

(MISS) ALBA MALONE.

Waco, Texas.

THE ULTRA-MODERN CONCEPTION OF THE PASTORAL OFFICE.

Mr. Editor:

The two following passages, one from Acts 6:2-4, and the other from an editorial in a diocesan journal, seem in positive antagonism, the one being an apostolic instruction for the creation of the first body comparable to the modern Church vestry, and the other written by one of much experience in raising parish and diocesan funds.

Acts 6:2-4: "It is not fit that we should forsake the word of God, and serve tables. Look ye out, therefore, brethren, from among you seven men of good report, full of the Spirit and wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer and in the ministry of the word."

"I have heard clergymen, admirable men, say that the financial end of the Church belongs to the vestry, that the priest is to minister at the altar, and not to collect money. That is a wonderful theory. But the Psalm tells of the sparrow that flits about the altar, and the Gospel tells that two sparrows are sold for a farthing. Under the leadership of such an idea, the altar will support about two sparrows, and a farthing will be about all that will come there. Heaven help the poor priest that tries to live on such an altar."

In the main, the paper quoted is excellent, except that its dominant, emphasized and repeated idea is, that it is the proper work of the rector to be the "crux of the situation, the key man", in raising—not mission and benevolent funds alone—but the parish budget, the responsibility for which "must rest squarely on the rector". Further, it is also the ministerial stipend which he is expected to collect and increase, as shown by the above extract and other parts of the paper.

And the rector can easily find time for this by cutting out the making of sermons and parish calls: "The day when the rector sat in his study all the mornings, reading, and preparing sermons, and spent the afternoons in calling and drinking tea, is gone." When sermons and parish calls are to be made, is not suggested. Probably the former at night, and the latter cut out to prevent interruptions to the bridge players. What is to be the function of the vestry under this new dispensation, which is said to be already in operation to an extent which amounts to a revolution, is not stated. Perhaps it is to remain as an honorary, although useless office, a vestigial remnant of the Apostolic foundation; or perhaps (as the difficulty of converting the vestry is spoken of) as one more obstacle for the rector to hurdle to keep him busy and interested.

To a country rector it would seem that every large city parish has enough business men to do its business, and the opportunities for spiritual service in such a parish would be large enough to engage all the rector's energy. And I have seen it demonstrated repeatedly that in a small parish, where the activity of the rector in raising the parish funds, in which his stipend is the principal item, would be improper and offensive, vestries can and will do their work without the domination of the rector, and where, consequently, the rector's function of placing the mission and charitable needs before the people brings a better response than where he is the chief money-raiser for the parish.

Perhaps my position is "mid-Victorian", but it is undoubtedly Apostolic.

S. D. PALMER.

Eutaw, Ala., Nov. 26, 1927.

CHURCH MUSIC.

Mr. Editor:

In behalf of the Joint Commission on Church Music I beg to announce that the following publications of the Commission are now available:

The Choral Service: A complete compendium of the liturgical melodies of clergy and people in Morning and Evening Prayer, the Litany, and the Holy Communion. With an historical preface, and extended notes upon the music and directions for its proper rendering. Published by authority of General Convention.

A List of Anthems: Classified according to season and feast, degree of difficulty, length, etc.

A Selected List of Standard Works on Church Music.

A special edition of the Choral Service in pamphlet form, for the use of congregations, is in the press; also an edition of the same for the use of the priest at the altar.

The Choral Service may be purchased, and copies of the lists obtained free of charge, upon application to the publishers, the H. W. Gray Company, 159 East Forty-eighth Street, New York.

Further publications of the Commission now in preparation are a Classified List of Services and Canticles, and a similar List of Hymns and Tunes.

WALLACE GOODRICH, Secretary.

CHRISTCHURCH SCHOOL.

Mr. Editor:

The decision of the Rev. Dr. William Page Dame, of Baltimore, to dedicate his unusual gifts and mature experience as a leader of boys to the development of an outstanding Church School for boys in Tidewater Virginia, is of immeasurable value to the lives of many boys and through them to the whole country.

Christchurch School is very young; its alumni are few and not yet established in life. The rural section about the School is rich only in great traditions as "the cradle of Virginia families". In all Tidewater Virginia, where the Episcopal Church was supreme in Colonial days and where she is beginning to regain her influence, this is the only preparatory boarding school for boys. Indeed, it is central in the whole Chesapeake Bay region, where the Anglo-Saxon roots of the nation were first planted and the native stock is still pure in blood and true in ideals. Many boys from elsewhere also receive the advantage of education in this prevailing atmosphere.

The standards of the School are high; its life is simple; its student body and staff are select; its charges are at cost, $525 for board and tuition, or $600 for all expenses.

In a country school the life revolves around the home of the Headmaster, especially of a Headmaster like Dr. Dame with a remarkable capacity for influencing boys through social contacts. More than half the cost of the house has been found. Before work can begin the rest must be subscribed. The new gymnasium is altogether without equipment. To complete adequately both projects some twenty thousand dollars is still needed.

The range of subscriptions has been from $100 to $2,000. No public appeal is being made. Gifts may be designated as memorials. Payments may be at convenience, completion of the house being planned for June, 1928. Checks should be made payable to G. M. Brydon, Treasurer.

Among the Trustees of the School, besides myself, are the Bishop of Virginia, Dr. James H. Dillard of the General Education Board, and the Rev. Dr. Beverley D. Tucker, Jr. We have found it necessary to call for help from certain special friends of Church School education, and your response will be greatly appreciated.

EDMUND L. WOODWARD, Dean.

Church Intelligence

The Deaf.

There are said to be 89,000 deaf people in the United States. The Episcopal Church has sixteen clergy working among its deaf communicants. The field of one of them, for example, the Rev. H. L. Tracy, comprises the three Virginia dioceses and the dioceses of West Virginia and Washington, an area of 66,648 square miles. The mission for the deaf in the Diocese of Maine, where the Rev. J. Stanley Light is missionary, celebrated its Golden Jubilee last fall. The Rev. Franklin C. Smielau has for his field the dioceses of Ohio, Southern Ohio, Indianapolis, Michigan and Western Michigan. Others have similar fields.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

Business Woman's Club Entertains.

On November 7, over three hundred Nurses gathered at St. James' Parish House, Richmond, as the guests of the Business Woman's Club.

Addresses were given by Dr. G. Freeland Peter, Dr. Luther Scherer, and Mrs. Nannie Pegram Eddington. Music was furnished by Mrs. Joseph Geisinger, Mrs. Lawrence Price, Mr. Horace Powell, Prof. and Mrs. Edwin Naff, with Miss Helen Tremaine as accompanist.

The Parish House was decorated with pine, autumn leaves, flowers and cathedral candles.

St. James' Church is the only church in our city that has established through the women of its congregation two hospitals, and it is in keeping with this mothering, nursing spirit, that all student and staff nurses from the fourteen hospitals were entertained.

This influence will prevail during the coming winter as a group of the Business Women at stated intervals will provide "Fireside Evenings" in our Parish House for all professional business women who are away from their own firesides.

B. C.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

Congregation to Separate.

Grace Church, Petersburg, one of the oldest churches of Petersburg, has decided to separate into two congregations; one of which will continue to occupy the old church building at High and Cross Streets; the other, to organize a new church and occupy Grace Chapel, on Walnut Hill. The decision to form two separate congregations was brought about harmoniously and grew out of the fact that Grace Church had expanded its work to another part of the city. The Rev. E. R. Carter, D. D., rector of Grace Church, has tendered his resignation and has been extended a call to the new congregation on Walnut Hill. Dr. Carter has not yet announced his decision.

Anniversary.

On November 20, St. Peter's, Norfolk, celebrated its forty-first anniversary. The Rt. Rev. Wm. L. Gravatt, D. D., Bishop of West Virginia, and first resident rector of St. Peter's, was the preacher at the morning service. At Evening Prayer, the Bishop of West Virginia and the Bishop of Southern Virginia were in the sanctuary. Addresses were made by Bishop Tucker and Mr. J. Edward Cole, of Norfolk, a former vestryman. The church was filled to capacity. St. Peter's was organized by Bishop Tucker during his incumbency of Old St. Peter's, Norfolk.

N. E. T.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Reports Diocesan Work.

Bishop Garland, the night of December 2, at a dinner meeting in the Penn Athletic Club, of Phildalephia, of about six hundred Episcopal Church clergy and men and women parish workers, presented an official report of constructive work in the diocese on behalf of its missions and institutions which, the Bishop announced, had not been equalled in the entire previous ten-year period.

It was the first official announcement by the Bishop of the direct results of the movement started a year ago when more than $2,000,000 was subscribed in ten days by 20,000 parishioners towards a five-year program to provide needed equipment for some forty missions and ten institutions of the Church in the diocese.

He said: "Some of the five-year pledges have paid more than one-fifth, and in a few instances have paid their entire five-year pledge. We have appropriated the receipts for this year, and we are paying on the allocations as building contracts proceed."

Specific instances of appropriations are:

The Episcopal Hospital, for a new dispensary on which work will start in the near future, and will enable the hospital to triple its service in the northeast industrial section.

Galilee Mission, completion of its new Industrial Department to help solve the problem of employment for unfortunate men while trying to rehabilitate their lives.

Home for Consumptives, Chestnut Hill, completion of a new addition to the Nurses Home to enable the home to do a larger public service, and completion of a Superintendent's House.

The Church Farm School, Glen Loch, where more than one hundred boys are being educated, reduction by $25,000 of a burdensome mortgage and indebtedness on buildings.

The Sheltering Arms, for needed improvements at its new home at "Ravenswood", Germantown.

Acquirement of four new mission sites at Rhawnhurst in the northeast section of the city.

First units of parish buildings for the Ascension Mission at Rhawnhurst and at St. George's Mission, East Venango and Edgemont Streets, are under construction.

Completion of parish buildings for St. Barnabas', Germantown, and Trinity, Collingdale, and announcement that preparations are concluded for a church for the Redeemer Mission at Springfield in Delaware County, and for a Parish House for St. Mary's, Chester.

The Bishop also announced that part payment had been made on the one hundred and sixty acres acquired for a cathedral site at State College in the building of which the other dioceses in the state also are sharing.

In addition, the Bishop said that $72,404 had been sent to the National Council in fulfillment of promises made by the diocese to help the Central Church.

R. R. W.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

Church Mission of Help.

Maryland has just established a branch of the Church Mission of Help, a social service organization within the Church dealing with the problems of wayward youth, delinquency, conduct and behavior, and illegitimacy.

The work is under the supervision of a Diocesan Board of Directors of which Rev. S. Tagart Steele, D. D., is president. Miss Maria F. Martin, who received her training at the Pennsylvania School of Social and Health Work, and who later had wide experience under the Church Mission of Help in New York, has been appointed Executive Secretary.

Bishop Murray's appreciation of the value of Church Mission of Help, has led to its establishment in Maryland, the sixteenth diocese to organize a C. M. H. unit.

J. A. M

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

St. George's Church, Indian River.

St. George's Church, Indian River, is one of the most interesting rural congregations in this diocese and this part of the country. For a good deal more than a hundred years this Church has been in service. It stands in the open country miles from the nearest center of population. It is under the care of the Rev. M. Paul S. Huntington. During the summer and chiefly under the direction of Mr. D. Burton, the treasurer, who gathered the funds necessary, a very considerable amount of money was spent in repairs and restoration of the building. On the afternoon of October 30, the Bishop visited the parish and was assisted in the service by the Rev. M. Paul S. Huntington, the Rev. S. D. Van Loan, of Georgetown, and the Rev. Joseph S. Hinks, of Lewis. A congregation of several hundred gathered and so crowded the building that many had to stand through the service. Great interest and enthusiasm was expressed for these improvements which were carried out chiefly by the lay members of the congregation and completed while the priest in charge was temporarily away from his work. The old church will continue to go on serving God and His people as it has done for so many years in the past.

St. Mark's, Millsboro.

Mr. J. Riese White has been appointed Superintendent of the Church School. He succeeds Mr. Joseph C. Ellis, who served as Superintendent for forty years—a remarkable record of fi-

delity to a most important post.

The hour of the Sunday morning service has been changed to eleven o'clock.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Church School Service League.

The annual diocesan meeting of the Church School Service League will be held in St. Margaret's Church, December 10. This meeting will begin with an opening service conducted by the girls of the Wednesday Club. A business meeting, with reports will follow this, after which a typical study period will be conducted by Commander C. T. Jewell, Director of the Parish Branch, with "Social Service in the Community" as his subject.

This will be followed by a business meeting of the Diocesan Organization, and at this time reports of all branches of the diocese will be heard. Posters, illustrating the work of the Church in Liberia, which have been made in competition, will be judged and prizes awarded at this time.

A dramatization of the Biblical Story of Ruth by members of the pageantry group of St. Margaret's League and a social hour for the children, with refreshments, will close the meeting. All Sunday-school children and their teachers are invited to be present.

Toc H.

Activities and interests of Toc H, anywhere, make a special appeal to many Church people in Washington, because it was in Washington that Toc H first became established in this country. The celebration in London, therefore, on December 3, of the twelfth birthday of Toc H, when three thousand former service men gathered to pay tribute to its power and beauty, will make its impression on Toc H and those interested here as everywhere.

At an evening service, the Prince of Wales lit "Lamps of Maintenance" for new overseas groups of Toc H in Bombay, Calcutta, Colombo, Nadias, Durbau and Johannesburg, and other features of the birthday festival were a thanksgiving service in Westminster Abbey and special services in many of the London Churches.

M. M. W.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Deaconesses.

Two Deaconesses have recently come to this diocese. Miss M. E. Van Varick was placed by the Bishop in charge of the boys of the Anson Dodge Home on St. Simon's Island, which was burned last summer. The inmates, who have been housed in two comfortable cottages, recently completed, have been kept in health and comfort entirely through the efforts of Deaconess Van Varick.

Early in the fall Deaconess Ruth E. Byliesby, of Rovbury, Conn., came to join the staff of Christ Church Mission, Augusta, which is now in charge of the Rev. Jackson H. Harris, rector of the Church of the Atonement, Deaconess Byliesby was formerly stationed in Augusta, and so is well acquainted with both the people and the needs. Her specialty is kindergarten work, and a room in the parish house has been fitted up for her use in this field. Her calling has naturally led her into other activities which she has taken hold of with interest and skill.

Children's Corner.

The first "Children's Corner" in this diocese was dedicated to the Glory of God and in memory of Pattie Thomas McGlohon in St. Paul's Church, Savannah, the Rev. S. B. McGlohon, rector. Miss McGlohon was both a pupil ond a teacher of the school, and was taken to her reward last summer in early womanhood. The "corner" is fitted to conform to the standard of the children's corner, with a tiny prayer desk, and a table with a lamp and literature.

E. D. J.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Rare Lace.

An exquisite lace cloth, which Professor Blain Schick, of the Department of Romance Languages, of the University of Kentucky, Lexington, Kentucky, found upon the battlefields of France, has been presented by him to the Church of the Good Shepherd, Lexington, Kentucky, and is now used upon the altar of this church.

Professor Schick found the cloth while seeking shelter in an old church near the Chateau Thierry battlefield. Sewing the lace in his tunic, he carried it in this way through the war.

Realizing that the cloth came from a church, the Professor felt that it should be returned to one.

J. H. G.

MISSOURI.

Rt. Rev. F. F. Johnson, D. D., Bishop.

Bishop Tuttle Memorial.

On Sunday afternoon, November 27, the cornerstone of the Bishop Tuttle Memorial, St. Louis, was laid by the Bishop of Missouri. The Memorial, of which seven stories comprising the first unit, is now being erected, adjoins Christ Church Cathedral, and will be the center of diocesan, parish and community work. It is intended later to erect additional stories and a tower. Bishop Johnson in his address called attention to the fact that the campaign to raise funds for the Memorial was participated in by Roman Catholics, Jews, Protestants and men of no faith, so dearly was Bishop Tuttle loved in St. Louis.

H. G.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop
Rt. Rev. F. W. Sterrett, D. D., Coadiutor.

Consecration.

On November 15, Bishop Sterrett consecrated Epiphany Church, Glenburn, the Rev. F. P. Houghton, rector.

Epiphany is our youngest parish. It is just a few years since it was started as a mission in a school house.

The Rev. Mr. Houghton was the first missionary and has demonstrated what can be done in a rural community, if one understands and consecrates himself.

The consecration of the church was the last official act of the rector. Immediately afterward he went to his new parish, St. John's, Lancaster.

H. P. W.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

Bishop Entertained.

On a recent visit to Trinity Church, Apalachicola, Bishop Juhan was entertained at a supper, served in the rectory by the Young People's Service League. At this gathering, the Bishop made an address to the young people and then showed them the diocesan moving pictures of their own activities at Camp Weed last summer.

Offerings.

On Thanksgiving Day, the congregation of St. Peter's Church, Fernandina, presented the Bishop of the diocese with an offering, which completely wipes out a debt of $2,700, of long standing. The Rev. Harris Mallinckrodt is doing a splendid work in this parish.

St. Philip's Church, Jacksonville, the only Colored Parish in this diocese, presented the Bishop recently with an offering of $875, which covers a debt of long standing in this congregation. This parish has for its rector the Rev. T. T. Pollard, who came to Jacksonville only a few months ago.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop
Rt. Rev. E. A. Penick, D. D., Coadiutor.
Rt Rev. H. B. Delaney, D. D., Suffragan

Lay Evangelism.

With the intention of emphasizing the value and necessity of lay evangelism in the Church four conferences on Evangelism were held in November in this diocese, as follow-up work of the Bishops' Crusade. The leaders of the conferences included Bishop Darst, Chairman of the National Commission; Bishop Penick, and Mr. Leon C. Palmer, of the Brotherhood of St. Andrew. The conferences in Charlotte, Greensboro, Raleigh and Rocky Mount, were largely attended, and at each place the laymen committed themselves to a program of greater evangelistic effort.

For the Deaf.

The young people of the Sunday Schools of the Diocese of North Carolina, will again devote their Advent and Epiphany offerings to the work among the Deaf. The salary of the missionary to the Deaf, the Rev. Roma C. Fortune, of Durham, will be paid from this fund. The Rev. F. H. Craighill, of Rocky Mount, is chairman of the campaign to secure the offering this year.

Educational Institute.

A week's educational institute was held in Raleigh, November 14-19, and a series of one-day institutes were held at different places the following week in this diocese, for the purpose of arousing interest in better instruction in the Sunday Schools. The Rev. H. W. Starr, Ph. D., of Charleston, S. C.; Miss Annie Morton Stout, a worker in the Province of Sewanee; Mrs. H. M. Bonner and Mrs. F. N. Challen, of North Carolina, were leaders.

(Continued on page 22.)

Family Department

December.

1. Thursday.
4. Second Sunday in Advent.
11. Third Sunday in Advent.
14, 16, 17. Ember Days.
18. Fourth Sunday in Advent.
21. Wednesday. S. Thomas.
25. Sunday, Christmas Day.
26. Monday, S. Stephen.
27. Tuesday, S. John Evangelist.
28. Wednesday, Holy Innocents.
31. Saturday, New Year's Eve.

Collect for Third Sunday in Advent.

O Lord Jesus Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who liveth and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

The Ministers.

It is the Holy Sabbath Day and all the whole world round,
Wherever human sorrow or human need is found,
Wherever men crave sympathy or seek the light of day,
The ministers are going forth to preach and teach and pray.

Some of them are men of might and speak with silver tongue,
And some are weak and slow of sight and are no longer young.
Some go by twos and three to serve the needy ones at home,
While on far trails and perilous, some bravely go alone.

So all about the world they go on glad and willing feet,
And always they tell lovingly the Story, old and sweet;
Though here or there some minister may be misunderstood,
The one great motive urges all—to help the world be good.

And when I think of all of these who on each Sabbath day
Go swift to teach a needy world to live and love and pray,
Of these who serve and give their all, though some perhaps may fail,
I can but think that righteousness will speedily prevail.

—Frances C. Hopkins.

"The Mother of Our Lord."

(In Two Parts.)

Among all the influences of home there is none more powerful than that of motherhood. It is the moulding and inspiring force in tender and impressionable years. "The hand that rocks the cradle rules the world." In that bold line there is a deal of truth. The mother's shadow falling across the cradle is a shadow of blessing or of woe. When the eyes are opening, when the heart is softest, when the little will is yet unformed—what a tremendous influence the mother wields. There comes a time with the advance of years when the impress of the father is determinative. The strength and masculine energy of fatherhood will be needed then to guide and to control. But in the opening days, when the child is but a babe—when life is fresh, and when the world is wonderful—it is the love of motherhood more than that of fatherhood that interprets and conveys the love of God.

Now, if that be so with every infant you may be certain it was so with Jesus. All that a mother ever meant for you, that His mother must have meant for Him. He was born of a woman, made under the law. Did you ever link these words together? Is not the first law we show in life the gentle and controlling law of motherhood? And so our Lord, who on the cross of Calvary fulfilled the eternal law of God for us, began by obedience to the law of motherhood. He was as helpless. He was as dependent, as any other little babe in Nazareth. He hung upon His mother's breast as really as afterwards He hung upon the Cross. And how He was moulded in these childish years by the love and sweetness and patience of His mother we shall never understand, in all its fullness, till we cast our crowns down at His feet. How could we better spend our Christmas Sunday, then, than by thinking for a little about Mary? It is thus that we can join the angel song, "Hail, thou that art highly favored among women". What do we know of her, what can we learn of her, as we read the simple tale of the evangelist? It is on that I should like to speak.

I think the chief thing to impress us about Mary is just the obscurity in which she walks. The days and months and years go hurrying by, and of Mary there is scarce a trace. That our Lord has never ceased to love her tenderly we know from that memorable moment at the Cross. Amid the agonies of that last hour He saw her: "Woman, behold thy son—behold thy mother." And yet, though He had never ceased to love her, and she had never ceased to love her son, she lives and moves and loves behind a veil. Is it not often so in human life? The things that are dearest are the hidden things. The hands that bless us and the hearts that pray for us are hands and hearts of which the world knows nothing. Happy the life with a background such as that, where there is some one always true and loving, some one whose influence is not less real because it is hidden from the prying eye. Wordsworth has written with infinite contempt of the man who would peep and botanize upon his mother's grave. And a mother's love is like a mother's grave—it is too sacred for the light of day. And that is why Mary in her perfect motherhood is never flaunted on the Gospel page, but moves behind a veil and in obscurity. When one thinks of the place that has been given to Mary in the worship of the Roman Catholic Church; when one thinks of her exalted and conspicuous—the queen of heaven, the celestial rose—one feels that the charm of motherhood is gone. That public throne is not a mother's throne. That glittering crown is not a mother's crown. Motherhood on earth is not like that; neither is perfected motherhood in heaven. All the splendor and show of mariolatry is not half so true to what we know of motherhood as is the sweet obscurity of Scripture.

And yet if we were to think that this obscurity were the penalty of lack of gifts or character—if we were to think of Mary as a characterless woman, we should be utterly untrue to Scripture. Mary was a woman of a very beautiful character, a woman of a most uncommon nature. There are people of whom you would never hear, though they had the ancestry of David; people predestined to obscurity as others are predestined to renown. But whatever the virgin was she was not that—she was a womon of most uncommon gifts, with all her quietness she had a strength of character which has got itself written upon the Gospel page. Think of the journey she took to see her cousin. It was a toilsome and a perilous journey. For a young betrothed maiden such as she was, it was a course of action without precedent. For a Jewish maiden when she was betrothed was not expected to go much abroad; she was expected to stay modestly at home. Here was a woman, then, who had the gift of courage, and with the gift of courage she had the gift of song. Many a mother has the gift of song; Mary had it in pre-eminence. Here was one of those rare and rounded natures that not only meet life's difficulties bravely, but set the difficulties of the day to music. Two things always impress me in our Lord: the one is His courage, the other is His poetry. Christ was unfalteringly brave, and yet He was a poet to His finger-tips. And it tells us how perfectly He was a human child, drawing His human life from her who bore Him, when these are the qualities we find in Mary. A woman who could act as Mary acted—a woman who could sing as Mary sang—had energy and gifts to make her famous had she any desire to be famous. But Mary had no desire to be famous. She did not want to be the queen of heaven. She wanted to be the mother and the queen of her little growing family at Nazareth.

Now a woman who could so obliterate herself must have been a woman of singular humility. And there are several traces in the narrative that confirms the humility of Mary. Think, for instance, of the Annunciation. There is a picture of the Annunciation, by Rossetti, which I suppose many of you have seen. In it Mary is cowering away, and there is a look of terror in her eyes. But the greatest painters, like Angelico, never paint her with a look like that. They paint her as if she never thought of self at all. Think of the words that came welling from her heart when she knew she was to be the mother of Messiah. In a single moment she was lifted up into pre-eminence and immortality. Yet the one thought that rises in her heart is not that she shall be worshipped or admired—"all generations", she says, "shall call me blessed". She did not want to be great or to be beautiful—she had no selfish ambitions of that kind. She did not want to have the praise of men, or to be the attraction of a million eyes. Mary's one passion was to be a blessing—Mary's one thought that filled her heart with song was that to weary men and burdened women the world would be different when Christ was born. A woman who could so forget herself was a woman of a singular humility. You will not find her often in the Gospels. She will do nothing to attract attention. For the truest humility is not humiliation, nor any abject disparagement of self. It is never to think about oneself at all.—Dr. E. H. Morrison, D. D., Glasgow.

In Me Ye Shall Have Peace!

...g days and nights upon this restless bed,
Of daily, nightly weariness and pain!—
Yet Thou art here, my ever-gracious Lord,
Thy well-known voice speaks not to me in vain—
"In Me ye shall have peace!"

The darkness seemeth long, and even the light
No respite brings with it; no soothing rest
For this worn frame; yet in the midst of all
Thy love revives. Father, Thy will is best,
"In Me ye shall have peace!"

Sleep cometh not, when most I seem to need
Its kindly balm. O Father, be to me
Better than sleep; and let these sleepless hours
Be hours of blessed fellowship with Thee.
"In Me ye shall have peace!"

Not always seen the wisdom and the love;
And sometimes hard to be believed, when pain
Wrestles with faith and almost overcomes.
Yet even in conflict Thy sure words sustain—
"In Me ye shall have peace!"

Father, the flesh is weak; fain would I rise
Above its weakness into things unseen.
Lift thou me up; give me the open ear,
To hear the voice that speaketh from within—
"In Me ye shall have peace!"

Father, the hour is come; the hour when I
Shall with these fading eyes behold Thy face;
And drink in all the fulness of Thy love;
Till then, oh, speak to me Thy words of grace—
"In Me ye shall have peace!"

The above poem is believed to be the last ever written by Dr. Horatio Bonar and was found amongst his papers after his death.

Confidence in God.

God is not only directing history to an end which He contemplate, and which will be the explanation and justification of His slow, and sometimes hard dealing with us now, He is altering the very nature of man's experience. This is to be borne in mind. History is not the gradual unfolding of the implications of natural life; the future is not to be measured by the powers and forces implicit in the world at the present moment. God is at work upon the world. The hope of men lies in Him. The world is spiritually controlled. He can give us power of which we had not reckoned. He can bring new factors to bear upon our situation, and discover to us forces which we did not know. Such a new factor was Christ Himself. The essential difference between Christian hopefulness and ordinary optimism is that Christian hope can give an adequate account of itself. It believes from its experience of what God has done that He can do still more. When man's resources are at an end, there is still God to be counted upon. In this Advent season there is nothing we need so much to recover as the conviction of God's transforming power. Our preparation for the season, and for the coming of Christ with which it sends, ought to begin with a thoughtful and prayerful consideration of the implication of our belief in God.—Rev. Stanley Brown—Sermon in the Living Church.

Advent Lessons From Bethlehem.

He was the first Christmas present. That He should be born of a virgin was wonderful, but not so wonderful as the fact that He should be incarnated at all. When we question the Virgin Birth of Christ we question the veracity of Matthew and Luke, deny the fulfillment of prophecy (Genesis 3:15), Isa. 7:14), and consequently assail the inspiration of the Bible, strip Christ of His spotlessness and His Deity, and thereby nullify the atoning work on the cross.

The greatest lesson to be learned is the purpose of His coming into this world of sin. "He was manifested to take away our sins; and in Him is no sin . . . . For this purpose the Son of God was manifested, that He might destroy the works of the devil."—1 John 3:5-8.

"But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Galatians 4:4-5.

"Forasmuch then as the children are partakers of flesh and blood, he also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil."—Hebrews 2:14.—Rev. V. V. Morgan.

A Real Witness For Christ.

"He held the Lamp each Sababth day
So low that none could miss the way,
And yet so high to bring in sight
That picture fair—of Christ, the Light—
That gazing up—the Lamp between—
The hand that held it was not seen.

"He held the Pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary saint
And bade him drink when sick and faint;
They drank—the Pitcher thus between—
The hand that held it scarce was seen.

"He blew the Trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold
To storm the walls of Satan's hold,
The Trumpet coming thus between,
The hand that held it was not seen.

"But when our Captain says: 'Well done,
Thou good and faithful servant. Come,
Lay down the Pitcher and the Lamp,
Lay down the Trumpet; leave the camp,
His weary hands will then be seen,
Clasped in Christ's pierced ones, naught between."

—Author Unknown.

A Farewell.

Word has just been received by the Japanese Ambassador in Washington, Honorable T. Matsudaira, that the "friendship dolls", which are being sent by the Japanese children to the children of America, were given an elaborate farewell ceremony in Tokyo on November 4.

The ceremony was attended, according to the message received from Tokyo, by Viscount Shibusawa and the American Ambassador, Honorable Charles MacVeagh, both of whom made addresses on the maintenance of friendly relations between Japan and the United States.

The Federal Council of the Churches of Christ in America, to which the friendship dolls are being sent as a response to the sending of 13,000 American dolls to the Japanese Doll Festival last March as ambassadors of goodwill from the children of America, is now making plans for a public reception to the representative of Japan who has been officially appointed to convey the dolls to America.

The full message received from the Foreign Office in Tokyo is as follows:

"Fifty-eight Japanese dolls(one representing all Japan) were exhibited at the principal department store in Tokyo from October 29, before being sent by Japanese children as a return courtesy to America, and the exhibit was viewed by the public with great enthusiasm.

"On November 4, the dolls were given a farewell party at the Japanese Y. M. C. A. in the compound of the Meiji Shrine, under the auspices of the Japanese National Committee on World Friendship among Children. Princesses Kitashirakawa, Asaka, Takeda and Tokue graciously attended, as did many prominent gentlemen and about 2,000 children.

"After singing the national anthems of the two countries, the children representative of both countries exchanged greetings and handshakes and then joined in singing the Dolls' Farewell Song, especially composed for the occasion by the Department of Education.

"In conclusion, Baron Shibusawa and the American Ambassador delivered addresses on the promotion of friendship between Japan and America, thus closing a most successful meeting."

Faith.

An honored and dear teacher, Josiah Royce, whose latter years were beshadowed by sorrow and torn by the most atrocious suffering, hammered out of his pain these words: Faith is finding in ourselves and in God that which enables us to endure and triumph over anything that life or death can do to us.

Here is high courage and deep insight; it is what Jesus meant when, standing in the shadow of the Cross—the cup of Death pressed to the lips of Love—He said to His disciples in their dismay: Fear not, I have overcome the world; meaning that He had faced the worst and found the best, and that there is nothing to fear.

Some call it religion; others call it by other names. No matter; he who wins this victory has found the Pearl of Great Price. Into the Shadow our Lord went, and found the Master Light of all our seeing; in the Mystery of the Cross was revealed the meaning of Life. O my soul, remember!—Joseph Fort Newton.

Bishop Brent's Early Choice.

I do not recall an instant of my life when I aspired to any vocation excepting that of the ministry, but on one brief occasion when I faced the possibility of becoming a musician. As a boy at school, the ministry seemed to me the one vocation worth considering. My most recent reflections confirm my earliest. I know nothing that is worthy of comparison with the ministry. Were I again on the threshold of life, I would choose as I have chosen As a youth, other walks of life, excepting music alone, held no attraction for me.—From a Sermon by Bishop Brent on the twenty-fifth anniversary of his consecration.

A man who regularly and sincerely pays his vows to God will never dodge paying his bills.—Rev. Wm. Porkess.

For the Young Folks

He Cometh.

Softly He cometh,
This King;
No sound on the mountains afar;
No herald save one silent star;
Nor highway with triumph to rin!

Lowly He cometh,
This King;
No robes of purple and gold;
No pageantry royal and bold;
No banner its glory to fling!

Meekly He cometh,
This King;
To sit in our earth-shade of woe;
To wear our humanity, so may
That souls in their sonship sing!

Quickly He cometh,
This King;
Lord, even so!—longing, we wait
Outside of the pearl-builded gate.
Till Thou our glad welcome shall bring
Thou—Brother and Saviour,
And King!

—Moravian.

Christmas Obligations.

"I must begin my Christmas shopping tomorrow." Annabel heaved a sigh.

"You don't seem very happy over the prospect," Aunt Tabitha observed as she glanced up from her sewing. All of Aunt Tabitha's Christmas presents were comfortable garments which she made with her own needle, and she seemed to enjoy the service very much.

"Well, no, I can't say that I am exactly happy over the prospect,' Annabel admitted thoughtfully, as she looked down her list. "You see, I can't sew as well as you can, and even if I could, there'd be no way of meeting all this formidable list of names."

"What names, my dear?" Aunt Tabitha inquired wonderingly.

"Oh, the people who come under my head of Christmas obligations, the girls, to whom I am absolutely compelled to give a Chrsitmas present. You see, I've so many friends at school, and I met so many lovely girls at camp last summer. We've been corresponding ever since, and they're sure to send me something, so I just have to send them something."

"Let me see your list," said Aunt Tabitha with increasing interest. She read forty-three names twenty-eight of whom lived in the same town in which Annabel had always lived. "So you feel that you must send each one of these a Christmas present," Aunt Tabitha observed.

"Well, if I didn't send them anything, and they should remember me, I would feel very much embarrassed," Annabel declared

"Why not send them Christmas remembrances rather than gifts?" the old lady suggested, as she continued with her sewing. Annabel looked at her wonderingly and she added: "You do very pretty water color work. The cards you made for the places at Hester's dinner party were quite pretty. Why not make some Christmas cards, containing happy wishes and send them out to your friends?"

"Oh, Auntie," Annabel laughed. "You are so old-fashioned. Don't you know that people give presents now-a-days with the expectation of receiving others in return; that it is all just a sort of exchange system, and that the old-fashioned truly Christmas spirit has gone out? Why, if I sent just cards, particularly home-made cards, to those girls who send me gifts, they'd laugh at me, and throw the cards away."

"No, my dear," Aunt Tabitha continued to smile over her needle-work, "I do not believe that at all. I think that this is the same good, old-fashioned world that I lived in when I was your age. I believe that human nature is the same, and that people still have hearts and souls, and love Christmas cheer. I think you young folk have just fallen into a sort of mutual mistake, from which you would all love to be extricated, only you don't know how. Let me suggest a way out."

"What is your suggestion?" Annabel asked interestedly.

"Make very pretty cards with an individual wish for each of your friends. You made the twenty cards for Hester's party in one afternoon. Working a while for several afternoons you can get them ready. To your out-of-town friends just send a message of love; to your friends who live here write an invitation to meet here at your house for a cup of tea one afternoon close to Christmas day. I'll get up the refreshments for you. When you've gotten your crowd together, have the courage to get up and make a move that instead of exchanging Christmas gifts this year, all of you band together to make somebody else happy. Each young lady must find a child for whom Christmas may not come as it comes for our children, bring that child here Christmas Day, and we'll have a tree for them. Each girl may contribute the amount, or less, than she expected to put in the others' gifts. I believe, my dear, that you would get happiness as well as scatter it that way."

Annabel did not agree at once to her aunt's suggestion. She was tired and sleepy so she went up to her room, but that night she had a dream of little children who were out in the streets shivering in the cold and gazing wistfully through lighted windows at Christmas toys and beautiful Christmas trees, and she was standing in the midst of the Christmas array, and the pale-faced, wide-eyed children were holding their hands up to her appealingly. Next morning she remembered the dream clearly, and also she remembered what her aunt had said to her. It was Saturday and so she did not go to school. She had planned to begin her Christmas shopping that day. Instead she shut herself up in her room with her paints and brushes. By night she had finished more than half of her Christmas cards. She called Aunt Tabitha up to see them, and that dear old lady was so happy that tears stood in her eyes. Each card contained a tender wish of Christmas cheer, and those that were for school mates an invitation to meet at her house the next Saturday afternoon.

Every invitation was accepted, and Aunt Tabitha seemed just to try herself on those cookies. They were crisp and fragrant and melting. And the tea was the kind she, alone, seemed to know how to make. There was also home-made candy for the girls to pull, and they had great fun. Then Annabel, summoning up a deal of courage, arose from her place at the tea table and began to speak. She laid before her friends the plan her aunt had suggested, and when she sat down, there were at least three voices seconding her motion. The agreement was unanimous, and the girls got to work at once on their plans.

That Christmas Day was a very happy one. But it was hard to tell who was happier—the children who were brought to the bountifully-laden tree, or the band of girls who furnished the gifts that adorned the boughs.

"I feel," said Annabel that night to Aunt Tabitha as they sat before the glowing fire, "I feel that more than ever before I've met my Christmas obligations."—The Presbyterian Advance.

A Talk With Santa Claus.

On a plush sofa in a great room lighted by the soft glow of lamps hidden in shades that looked like flowers a little boy was sitting quietly by himself. He was so small that his legs stuck out straight before him, because they were not long enough to reach to the floor. There were many other people in the room, most of them women, some of them leading children by the hand, but none of them said anything to the little boy, or even looked at him. He was lonely, for it was the week before Christmas, and his mother had brought him to the city to see the Christmas trees and the toys in the shop windows; but after going to many places where there had been no toys or Christmas trees she had brought him to this great room and bid him wait until she came.

It seemed to him that he had waited a long time, and it was hard, for on their way to the big room they had passed through crowds of people and between long counters full of sleds and carts and toy cannon and ships and fire engines, and he wanted to look at them so that he could tell Santa Claus what to bring him. He was thinking what he should ask for and wishing that his mother would come, when in at the door walked a figure that made him hold his breath. It was the figure of a tall old man dressed in red trimmed with white. On his feet were great boots that came to his knees, and on his head a tall peaked cap with a tassel that fell over on one side. His face was covered with a long white beard in which bits of frost sparkled and through which showed a pair of laughing eyes. The little boy knew at once that it must be Santa Claus.

After standing a moment in this doorway the tall figure in red caught sight of the little boy and came over and sat down beside him and laid a hand on his head. "Well," it said, "are you thinking of what you are going to give Santa Claus this year?"

"No, sir," said the little boy, "I was thinking of what I should ask Santa Claus to give me. And you are Santa Claus! I know, because I have seen pictures of you; but I have never seen you before, and I've always had to write about what I wanted, and I can't write very well, except when my mother helps me. But now I can tell you without writing!" And then he began to name the different things that he wanted.

Santa Claus heard him through, but when he had finished he said: "I see that you think I am very rich, and that I can give a good child anything that he wants. Has no one ever told you how poor I am—that I have nothing of my own: no home, no money, no food even, except what kind-hearted people give me?"

The little boy looked at him with

eyes wide with wonder. "Poor, sir?" he said. "Why, I thought you were the richest man in the world! I thought that everything that comes to anybody at Christmas came from you. They always told me so."

"Yes," said Santa Claus, "they told you only what is true. It does come through me, but not from me. It comes from those who know me and what I do and who help me do it. Did you know that there are hundreds of little boys in this city who have no stockings to keep their feet warm and no shoes to keep them dry, that there are little girls who never had a doll and who go to bed hungry every night? And there are other cities in this country where it is the same, and in other countries too, and I must care for all of them. Even if I were the richest man in the world, as you thought, I could not do it alone; but I am happy in having thousands, yes, hundreds of thousands, of helpers."

"Can any one at all help?" asked the little boy.

"Yes, any one at all can help. I carry this for those who wish to help," and he held up a tin box that had a narrow slit in the top, and shook it until what was in it jingled.

The little boy slid to the floor and put his hand deep down into his pocket. When he drew it out there was a bright new half-dollar in it—the half-dollar that his aunt had given him that morning to spend all for himself; and without once looking at it he pushed it quickly into the slit in the tin box that Santa Claus held out to him; and because he was thinking so hard he did not even see that his mother had come into the room and was looking at him.

"I thank you, sir," said Santa Claus and made him a low bow. "You have helped me to send some stockings to a little boy that I know. When Christmas comes I shall try to remember."

And when Christmas did come the little boy found not only that Santa Claus had remembered but that there must have been money enough in the tin box to buy shoes and stockings for those who needed them and to leave something over for other things.—Youth's Companion.

Robber, the Hermit Crab.

Down at the edge of a pretty little rock pool, among the waving seaweeds, lives Robber, the Hermit Crab. He is not as friendly a little fellow as Tiny Fiddler Crab. No, siree! It certainly looks to me as if Robber went about making enemies instead of friends.

But, that may not be! Perhaps the Hermit Crab family understand each other so well, that they really don't mind having other Hermits take their homes away from them.

For that is just what happens. No sooner does a Hermit Crab get a nice, comfortable, new home for himself, than another one will want it. Then the trouble starts.

Now all of the Hermit Crabs' bodies are soft and unprotected, and are safe from hungry birds and fish only when covered by a strong shell.

When Robber was very tiny, and as soon as he understood what to do, he crawled into an empty shell and called it his home.

As he grew bigger, he needed larger shells, so he kept changing from one to another. Perhaps he came upon another Hermit Crab who was living in a shell just the size Robber thought he needed. Do you suppose he went up politely and asked for it?

I am sorry to say he did not. He rushed at the crab, and grabbed his big claw with his. Over and over they rolled and kicked and bumped and clattered. They snapped and pinched and made jabs at one another. They bubbled at their funny mouths in their anger.

Finally, Robber, who was very determined, jerked the other fellow from his shell, and as quick as a wink, he jumped into it. Just as quickly did the other crab jump into Robber's shell. He clattered off bubbling and foaming. If he did not like his home, he, too, would find another.

And all this time, you should have seen Glider, the Sea Gull, sailing round and round looking on. You should have seen the fish swimming nearer and nearer, ready to snap up the tender morsels. If the two little crabs had not been able to move quicker than eyes could see, they would have been swallowed by either, while they were out of their shells.

As soon as the battle was over, Robber placed his big claws across his doorway, and went fast asleep. He needed to get rested, for perhaps it would not be long before another Hermit Crab might try to take this shell from him. Then he, too, would have to defend this new home with every bit of strength he had.

The Christian Year In Verse.

Advent tells us Christ is near.
Christmas tells us Christ is here.
In Epiphany we trace
All the glory of His grace.

Those three Sundays before Lent
Will prepare us to repent.
In Lent we may begin
Earnestly to mourn for sin.

Holy Week and Easter, then,
Tell who died and rose again;
Of that Happy Easter Day,
"Christ is risen indeed!" we say.

Yes, and Christ ascended, too,
To prepare a place for you.
So we give Him special praise
After those great Forty Days.

Then He sent the Holy Ghost
On the day of Pentecost,
With us to always abide,
Well may we keep Whitsuntide.

Last of all we humbly sing,
Glory to Our God and King,
Glory to the One in Three,
On the Feast of Trinity.

—Katherine Hankey.

The Timid Chicken.

Brownie was a timid chicken that went half fed because he let his sisters and brothers push him aside when they scrambled for their food. He would hop about in an uncertain way, make a half-hearted start for a grain of corn or a morsel of meal, and then if another chicken happened to go toward it, Brownie would run quickly away.

Agnes found him moping in one corner of the barnyard with rumpled feathers and drooping head. "Poor little Brownie!" she said. "Don't you get enough to eat?" But Brownie never noticed her. "He's just starving to death," she told her Uncle Ned, who came with her to look at the chicken. "If I try to feed him," she continued, "the others come flocking around, and then he runs away. I'm afraid poor Brownie will die. Do you suppose he's sick, Uncle Ned?"

"No," answered her uncle; "but he might as well be as to be scared all the time. What Brownie needs is a little faith in himself. He's too meek. He lets the other chickens run over him."

"Poor Brownie!" sighed Agnes. "I hate to see him going hungry. Can't we do something for him?"

"Of course we can," answered Uncle Ned. "Just give him a few lessons in self-respect. We'll teach him to have confidence in himself. But, first of all, we'll give him a good, square meal."

So Brownie was driven into a corner. Then Uncle Ned scared the other chickens away, and Agnes fed the half-starved chicken.

Brownie was hungry; but he pecked with a beating heart and startled glances, for he did not know how soon some of the other chickens would bear down upon him and steal his breakfast. But for the first time in days he got a full meal, and it seemed to make him feel a little livelier.

"Now, we'll leave him till dinnertime," said Uncle Ned.

"But he must be so lonesome, moping in a corner," grieved Agnes. "I'd like to take him to the house and keep him in a basket."

"I wouldn't do that," said her uncle. "To much handling isn't good for chickens. Brownie isn't suffering any now. He'll be all right."

At noon they went again to feed the timid chicken and his brothers and sisters.

Uncle Ned called the chickens as he carried their corn in a pan, and they ran after him. Even Brownie started, too, but got picked at and jostled, and then hopped back to his corner.

Then Uncle Ned called the chickens toward Brownie, and they crowded about their timid brother; but he led them away again, and this time they forgot Brownie, for they had their backs to him, and ran after the corn that rattled in the pan. And Brownie, seeing the others running from him, ran after them. Then as Uncle Ned led them farther away, the timid chicken began to chase them in earnest, for he seemed to think that they were running away from him.

Agnes and her uncle practiced this way with Brownie for several days, and he soon got so much courage that he ate with the others. If one picked at him, he would pick back; if he was run against, he only pressed closer to the feed. And instead of being a frightened, half-fed chicken, Brownie grew fat and brave, and was able to take care of himself.

"But I don't see yet," said Agnes, "just why having the other chickens run away from Brownie should make him any braver."

"Because," answered her uncle, "he saw them running, and it looked as though they were afraid of him, so he began to have courage and believe in himself. He had the strength to get his food all the time, but he didn't know it."—Children's Visitors.

The Tale of Seven Little Pigs.

It was pouring rain. But Hal took an umbrella and started out to look for Old Ironsides. Old Ironsides is a sow, a big, fine Hampshire sow, sleek and black, with a neat white band around her middle and a thrifty little curl in her tail. Hal is very proud of her. She has taken a whole string of blue ribbons at the county fair. And so, on that blustery March morning, when she did not come to breakfast when Hall called, he was worried and set out to find her. He looked first in the rye field, but she was not there. Then he looked way down on the river bank, but

she was not there. The wind buffeted him about and tugged at his umbrella the rain kept pouring down, but he kept looking. He searched through the rape field (Old Ironsides was very fond of rape), but still no glimpse did he have of her.

At last he struck out through the wood lot, looking carefully in the thickets and brier patches. But still he didn't find her. A branch ran through the wood lot, and when Hal came to cross it he saw that the rain had made it too wide to jump. He walked along down one side of it, looking for a narrow place, and he passed a fallen hickory log. He heard a sudden grunt and looking around saw Old Ironsides on a pile of dead leaves, close against the log. And Hal's heart thumped loudly when he saw that Old Ironsides was not alone. Oh, no indeed! Far from it! Seven little pigs, as much alike as seven peas in one pod, were snuggled close beside her. They looked exactly like their handsome mother, too. They were sleek and black, with a neat white band about each little middle and a thrifty little curl in each little tail.

All this delighted Hall, of course, but one thing worried him. That was the rain and the branch that was getting wider every minute. If Old Ironsides stayed where she was, the seven little pigs would be sure to drown. Hal was badly bothered. His father was away; there was no one to help him. And taking young pigs away from an old sow is dangerous business. But Hal went to the barn and got some corn and a tow sack. Then he skillfully tolled Old Ironsides down the side of the branch a way, and when she was busily eating corn he slipped back to the bed and very gently put the little pigs inside the sack. He had got six of them in, without any trouble, but when he picked up the seventh little pig he had trouble. The pig gave a loud "Wee-e-e!" and Old Ironsides dropped her corn and came rushing back, her bristles up, her head down, roaring "Woof, woof, woof!" in a terrifying way. She meant to eat Hal up, if she could catch him; and Hal knew it. He grabbed his sack and started running with the six little pigs. Then they began to squeal, Old Ironsides came right him, woofing in a blood-curdling way. Hal saw that he was beaten. He dropped the sack and ran for his life to the barn.

He waited there for an hour or more for Old Ironsides to forget her anger. Then he took some more corn and patiently tolled her and tolled her, an inch at a time, until at last he got her into a stall in the barn. Then he went back to the bed, where all the little pigs had settled down again, and sacked them as before. When he got to the barn with them, they were squealing loudly, and Old Ironsides was woofing at a great rate, and Hal did not dare open the stall door. But he poked them through a crack, one at a time, and soon they were all dry and warm and safe in their straw bed.

But Hal himself was dripping wet from head to heels; he was cold, he was tired, he was hungry. That night when his father came home he told him about it all, he held out his hand to his small, determined son and said: "Shake, old fellow! You've got the kind of stuff in you it takes to make a good hog raiser or a good President either!"—Christian Observer.

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Deaths

JOSEPH ALLEN WHEAT.

At his residence in Charlottesville, Va., very suddenly, on Thanksgiving Day, JOSEPH ALLEN WHEAT passed from this life into the life eternal.

The funeral services were held in the Gibson Memorial Chapel, St. Paul's Church, University, on Saturday, the 26th, and the burial was in Thornrose Cemetery, Staunton, Sunday morning, November 27.

"He giveth His beloved sleep."

RESOLUTIONS.

At a meeting of the trustees of the Protestant Episcopal Theological Seminary in Virginia, held in the library at the Seminary on Wednesday, the 9th day of November, 1927, the following minute was adopted by a rising vote, viz.:

The Board of Trustees of the Theological Seminary in Virginia, meeting for the first time after the death of the RIGHT REVEREND WILLIAM CABELL BROWN, D. D., President of the Board of Trustees, desire to place upon the record their sense of loss in the removal of one who gave himself so unselfishly to the service of the Seminary.

It has been, looking over the past, a remarkable thing that those who have served as Presidents of the Board of this School of the Prophets have made, each one, a rich contribution to the welfare of the Seminary.

Bishop Brown brought to the work not only wise judgment, gained in his wide experience as a teacher of theology and as an administrator in the Church, but an unselfish love for the institution and a devotion to all of its interests. We ask the adoption of the following resolutions:

Resolved, that the Board of Trustees of the Theological Seminary in Virginia desire to express to Almighty God their gratitude for the services of the President of the Board of Trustees and for his self-sacrifice in the work. We feel that that work will abide and bear fruit through years to come, and that the name of William Cabell Brown will always be an inheritance to the Seminary.

Resolved, that the Board of Trustees extend to the wife and children of Bishop Brown their loving sympathy in the sorsow that has come to them.

Resolved, that we thank God for the good example of the faith and labors of this true follower of Christ, who has gone to serve in the Church above, and to receive that crown of righteousness that fadeth not away.

Resolved, that the Secretary send to the family of Bishop Brown a copy of this minute, that it be entered upon the records of the Board, and be published in the Church papers of the Dioceses of Virginia and West Virginia.

S. SCOLLAY MOORE,
Secretary.

CHURCH INTELLIGENCE
(Continued from Page 16.)

Carl Hobgood.

A very sad death occurred in Durham, N. C., on November 19. Carl Hogbood, who in October, was elected President of the Y. P. S. L., of the Diocese of North Carolina, and a member of the Executive Council, died of pneumonia. His funeral was conducted by his rector, the Rev. S. S. Bost, assisted by both of the Bishops of North Carolina.

T. P., JR.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop
Rt. Rev. E. W. Saphore, D. D., Suffragan
Rt. Rev. H. T. Demby, D. D., Suffragan.

Bishop Winchester.

The latest news from Bishop Winchester is that he is steadily improving; but that it will be some months before he will be able to take up the work of the diocese. In the meantime Bishop Suffragan Edwin W. Saphore is making the visitations.

Conferences at St. John's.

Dr. Loring Clark, of the National Council, visited St. John's, Camden, the week of November 20. At the night meeting, which was held in the church, the attendance was larger than the membership of the Church. All conferences were well attended.

Union Service.

A Union Thanksgiving Service was held in the Methodist Church, of Camden, on Wednesday night. The rector of St. John's preacher.

The Annual Every Member Canvass will be conducted throughout the diocese on November 27.

C.

NORTHERN INDIANA.

Rt. Rev. Campbell Gray, D. D., Bishop.

Church School Institute.

There was a record attendance of ninety-seven, including visitors, at the monthly meeting of the Church School Institute of the South Bend District, on Sunday, November 13. The Institute was entertained at Howe. A business meeting was followed by dress parade at Howe School and later by services in the Howe School Chapel. The course of instruction being carried this year is "The Pupil", by Weigle. Teachers and officers were present from Howe, Elkhart, Goshen, Mishawaka, St. James', South Bend, Trinity South Bend and Plymouth.

Personal Notes

The Very Rev. H. D. Peacock, Dean of Christ Church Cathedral, Mexico City, will serve Christ Church, Norfolk, Va., as locum tenens for a few months, beginning December 23. Unsettled conditions in Mexico make it possible for Dean Peacock to leave his work there and serve Christ Church, Norfolk.

The Rev. Henry R. Sizer, Jr., formerly minister-in-charge of Gethsemane Church, Sherrill, N. Y., has accepted a call to be curate of Trinity Church, Buffalo, N. Y.

The Rev. E. R. Carter, D. D., former rector of Grace Church, Petersburg, has declined a call to Trinity Church, Michigan City, Ind.

The Rev. Walter C. Middleton, formerly rector of St. Luke's Church, Plattsmouth, Neb., has accepted a call to St. Luke's Church, Denver, Colo., with address at 1256 Poplar Street.

Bishop Murray, who has been confined to the Church Home and Infirmary for the past three weeks, was able to leave the institution on December 2, and will assume his regular duties.

The Rev. W. Jusserand de Forest, formerly rector of Grace Church, Canton, N. Y., has accepted a call to St. James' Church, Brooklyn, N. Y., with address 26 St. James Place.

The Rev. George F. White, formerly rector of Trinity Church, Mineral Point, Wis., has accepted a call to St. Luke's Church, Milwaukee, with address at 448 Russell Avenue.

The Rev. Hollis W. Colwell, formerly minister-in-charge of St. Mary's Church, Palmer, and St. Andrew's Church, Ludlow, Mass., has accepted a call to St.

Andrew's Church, Harrisburg, Pa., with address at 1852 Market Street.

The Rev. Wm. Whittle has resigned from St. Mary's Church, Franklin, La., and has gone to St. James' Church, Vincennes, Indiana.

The Rev. W. Edward Hoffenbacher, formerly minister-in-charge of St. John's Church, Sparta, Wis., has accepted a call to the Church of the Good Shepherd, East Chicago, In., with address at 3620 Fir Street, Indiana Harbor, Ind.

The address of the Rev. George W. Ferguson, canon missioner of the Diocese of Western Massachusetts, formerly Lenox, Mass., is now 37 Chestnut Street, Springfield, Mass.

The Rev. J. Archibald McNulty, formerly rector of St. Thomas' Church, Alamosa, Colo., has accepted a call to become dean of the Rosebud deanery of South Dakota, with address at Trinity Rectory, Winner, S. D.

The Rev. Anthony H. Dexter, formerly minister-in-charge of St. Simon's mission, San Fernando, Calif., has accepted a call to St. Andrew's Mission. Fullerton, Calif.

The Rev. Harry Middleton Hyatt, formerly non-parochial minister of Southern Ohio, has accepted a call to Christ Church, Yonkers, N. Y., with address until spring at 911 Park Avenue, New York City.

The Ven. Juan McCarthy, formerly Archdeacon of Camaguey, Cuba, has accepted a call to be Archdeacon of Havana, with address at Paradero Cazadores, Districto Marianao, Province of Habana, Cuba.

The Rev. George Donald Pierce, formerly minister-in-charge of St. John's Church, Lancaster, Pa., has accepted a call to be vicar of Christ Church, Cuba, N. Y., and associate of the Allegany County Missions, with address at 19 South Street, Cuba.

The Rev. Reese F. Thornton, formerly minister-in-charge of Holy Trinity Church, La Gloria, Cuba, has accepted a call to be Archdeacon of Camaguey, Cuba, with address at Narciso Lopez 87, Moron, Camaguey, Cuba.

ORDINATIONS.

On October 18, in St. Bartholomew's Church, St. Petersburg, Fla., the Rt. Rev. John D. Wing, D. D., Bishop-Coadjutor of South Florida, advanced the Rev. Gwilym Llewellyn Glendale Thomas to the priesthood. Dean P. S. Gilman, of St. Luke's Cathedral, Orlando, preached the sermon, and the Rev. G. I. Hiller, of Lakeland, presented the candidate. The litany was sung by the Rev. E. A. Edwards, of St. Peter's Church, St. Petersburg. The Rev. William B. Curtis, of St. John's, Tampa, read the Epistle, and the Rev. Father Karaphylis, pastor of the Greek Church in Tarpon Springs, joined with the other priests in the laying on of hands.

On October 30 the Bishop of Minnesota advanced the Rev. Crawford W. Brown to the priesthood in the Church of St. John the Evangelist, St. Paul. The sermon was preached by Bishop Cross, of Spokane, and the candidate was presented by the Rev. F. D. Butler.

The Rev. Mr. Brown continues as assistant at St. John's Church, St. Paul.

In St. James' Cathedral, Fresno, on October 9, William Payne was ordained deacon by the Rt. Rev. L. C. Sanford, D. D., Bishop of San Joaquin. The candidate was presented by the Dean of the Cathedral, the Very Rev. G. R. E. MacDonald, and the sermon was preached by the Ven. A. W. Noel Porter of the Diocese of California.

For the past four years Mr. Payne has been treasurer of the Missionary District, and active as a lay leader on the missionary staff of the district. For at Trinity Missions, Madera, Calif. He the past year he has been lay pastor will continue as vicar of Trinity Mission, with address at 113 Eye Street, Madera.

On November 12, in St. Nathanael's Church, Philadelphia, Bishop Garland ordained to the diaconate William Powell, a communicant of St. Nathanael's and for a number of years Sunday-school superintendent, and Leon A. Shearer, a communicant of St. John's, Norristown. Mr. Powell was presented by the Rev. George R. Miller, rector of St. Nathanael's, and Mr. Shearer by the Rev. James Niblo, rector of St. John's, Norristown. The Rev. Jules L. Prevost, head of the Episcopal Church Country Centre Missions in Bucks county, preached the ordination sermon. Mr. Powell has been appointed by the Bishop to serve at the new Diocesan Mission of St. Joseph's, Marion Square, and Trinity Mission, Gulph Mills. Mr. Shearer has been appointed to serve at New Hope and Solebury, in the Bucks county mission field, under the Rev. Dr. Prevost.

The Rt. Rev. Walter Mitchell, D. D., advanced to the priesthood the Rev. Lewis Sasee, II., in St. John's Church, Bisbee, Arizona, on November 17.

Mr. Sasee, while yet a candidate for the diaconate in the Diocese of Delaware, offered himself for work in Arizona. He was accepted by Bishop Mitchell and ordained deacon in New Jersey. His diaconate has been spent in Bisbee, where he has had charge of St. John's Church beneath temporary assignment waiting the arrival of the Rev. William Cox, of the Church of the Holy Comforter, Richmond, Va. Mr. Sasee has endeared himself to the congregation, and has performed a very successful ministration.

Bishop Mitchell evinced his happiness in this, his first ordering to the priesthood within his diocese.

The Rev. Philip Smith read the litany. The Rev. E. C. Tuthill read the epistle, and the Rev. E. W. Simonson read the gospel. The latter presented Mr. Sasee.

DEATHS.

The Rev. Wilford Lash Robbins, D. D., former dean of the General Theological Seminary, died at his home at Bethel, Maine, Monday, September 5, aged sixty-eight.

The funeral services were conducted by the Rev. Charles L. Gomph, rector of Christ Church, Newark, N. J. Interment was at Woodlawn Cemetery, Boston.

The Rev. Charles Holland Kidder, non-parochial priest of the Diocese of Delaware, died at his home in Asbury Park on Monday, September 5.

Funeral services were held in Trinity Church, Asbury Park, on September 8, with the Rt. Rev. Albion W. Knight, D. D., Bishop Coadjutor of New Jersey, the Rt. Rev. Paul Jones, and nine other clergy in attendance.

The interment was in Mt. Prospect Cemetery, Asbury Park.

The late Mr. Kidder is survived by his widow, Mrs. Clara Miller Kidder, and his two daughters, Mrs. Howard Chase and Martha A. Kidder.

The Rev. Philip Gavan Duffy, son of the late Rev. F. P. F. Duffy, D. D., and non-parochial priest of the Diocese of Vermont, died in Dinard, France, suddenly on September 12, in his fifty-fourth year.

The Rev. Cuthbert O. S. Kearton, rector of Grace Church, Waterford, N. Y., died at the Samaritan Hospital, Troy, on September 6, following an illness of six weeks.

The burial service was from Grace Church, Waterford, by the Rt. Rev. George Ashton Oldham, D. D., Bishop Coadjutor of Albany, assisted by the Rev. Paul H. Birdsall, rector of Grace Church, Albany. Burial was at Geneva, N. Y.

The Rev. Edgar Morris Thompson, rector-emeritus of St. James' Church, Brooklyn, died Sunday, September 4.

Mr. Thompson was born in Gainesville, Ala. He attended the Western Theological School, being ordained deacon in 1894 and priest in 1895 by Bishop McLaren. His first charge was St. John's Church, Chicago, later becoming rector of All Saints' Church, Chicago, where he remained from 1896 until 1898, then going to St. James' Church, Chicago. He also had charge of churches in Naperville, Ill.; Goshen, Ind.; Wausau, Wis., and Stevens Point, Wis. He took charge of St. James' Church, Brooklyn, in 1912, becoming rector-emeritus in 1924.

The Rev. Wallace R. Everton, a retired minister of the Diocese of Maryland, died at his home at Ruxton, Anne Arundel County, Sunday, October 9, after a long illness.

The funeral service was held at Mt. Calvary by the rector, the Rev. Dr. William A. McClenthen, on October 12.

The Rev. Lucius Wilson Shey, rector of St. Mark's Church, Mystic, died at the home of one of his brothers in Bridgeport, Conn., on Monday evening, September 12.

The burial service was held in St. John's, Bridgeport, September 14, and was conducted by the Rt. eRv. Edward C. Acheson, D. D., Bishop Coadiutor of Connecticut. The Rev. S. F. Sherman, Jr., rector of St. John's, and the Rev. Dr. William A. Beardsley of St. Thomas', New Haven, assisted.

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Over his head a star shone bright,
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And wise men came from far away,
  And shepherds wandered where he lay
Upon his lowly bed of hay,
  Under the stars one night.

Under the stars one blessed night,
  The Christ-Child came to earth.
And through the darkness broke the light
  Of morning at his birth;
And sweet hosannas filled the air,
  And guardian angels watched him where
The Virgin Mother bowed in prayer,
  Under the stars one night.

Under the stars this happy night,
  We wait for him once more;
And seem to see the wondrous sight
  The shepherds saw of yore;
O Baby, born in Bethlehem,
  Come to us as you came to them,
And crown us with love's diadem,
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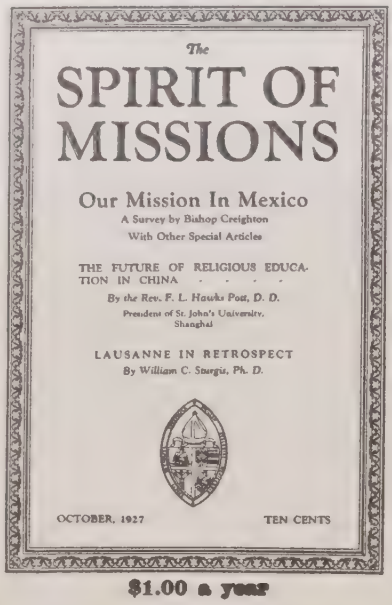
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Thoughts For the Thoughtful

How can a Christian consent to be anxious when his Lord is at hand, and he knows that all his need may be supplied by Christ according to His riches in glory.

We rejoice at Christmas because the Child, Jesus, revealed the secret of God's life and of human life—which is love.

You can even give money to the Church's work, and then fail entirely as a spiritual force; but it is impossible for you to be spiritual and not have your money "talk" for God.—Rev. William Porkess.

Misplaced emphasis is corrected by the touch of Christ. The only place to get the truly spiritual vision of life and service is at the feet of the Saviour.—Dr. J. H. Dunham.

"There is just one Light that never fails, and that Light glows brightest when the Star of Bethlehem shines over the hills and irradiates the earth."

A distinguished missionary statesman declares: "I had rather plant one seed of the life of Christ under the crust of heathen life than to cover the whole crust over with veneer of our social vestiture of Western civilization.

O earth! join heaven's lay;
Let peace abound!
Forever from this day
Echo the sound:

"Glory to God on high,
Good will and peace."
World yield Thy glad reply,
Make wars to cease.
—Mary Welden.

The great question of life is not how God made me, but what sort of a being am I now that I have been made. The problem of existence is not how much can I get out of my threescore years and ten, but how can I fit and educate myself for eternity.—Bishop Remington.

Prayer strengthens the spirit for its conflict with the temptations of the world, helps in keeping the eyes of the soul open to the spiritual adventures that we are in danger of forgetting in the midst of the toil and turmoil of this life, and sharpens the spiritual and moral instincts that often get rusty for want of use.—Indian Messenger.

God is truth. To be true, to hate every form of falsehood, to live a brave, true, real life, that is to love God.—F. W. Robertson.

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EDITORIALS

Vol. 92. RICHMOND, VA., DECEMBER 17, 1927. No. 52.

CHRISTMAS

Nowhere in literature is there another word picture so intrinsically and perfectly beautiful in the simplicity and directness of its telling and the broad splendor and noble grandeur of meaning and theme as the narrative of the Annunciation and birth of the Saviour. No human imagination has conceived nor art achieved a story or thought to compare with it. Far from the opulence and clamor of the cities and from the palaces where power dwelt and pomp glittered, in the sombre darkness of night and over the brooding stillness of the plain where humble men kept patient vigil over helpless dumb creatures, the glory of heaven shone and the multitude of the heavenly host sang. Before the remote and lonely and lowly the skies were peopled suddenly with divinity made visible, proclaiming the invocation on which the soul of mankind is lifted to hope and gladness and the promise that the old yearnings and the sweetest aspirations of mankind shall be fulfilled—"on earth peace and good will".

The Christmas season is the time, above all others, for us to strive fervently to absorb what the heralding from amid the stars of the birth in the manger would teach us. We are prone to let our minds stray afar when we consider peace and universal good will. We look to the palaces and the halls of legislation, the cabinets and statesmen. The Almighty Creator and Lord of all gave the new assurance of His beneficence to the obscure and working people among whom His Son began the work of deliverance from longdarkness and leading to everlasting light. Clear as the glory of the Lord that flashed on the startled eyes of the shepherds is the lesson that it is for each of us to do our own parts toward peace and good will, love and brotherhood among men, beginning with ourselves and in our own families and circles and spheres.

The world is being moved toward obedience to the command and the proclamation of more than nineteen centuries ago. As the power of the few has lessened and the power of the many has grown the endeavor to bind the nations to learn war and lift the sword against each other no more has become more honest and earnest. Yet, progress seems to us pitifully slow as we see, with alternating optimism and disgust, apparent successes and abject failures of League of Nations, international courts of arbitration, disarmament conferences. The fact that they exist is encouraging, but their undertakings are hindered and halting. We of the masses of the people, impotent individually to order events, busied with watching our own flocks of interests and affairs, must do humbly, as we can, to have the glory of the Lord shine and that far-away singing of the angels echo in our own hearts, our own households, wherever our influence may reach.

It is for us to disarm ourselves, to lift up no swords of anger or vengeance or harsh word, to eschew evil and do good, seek peace and ensue it, to persuade ourselves to hurt nobody by word or deed; to beat "our swords into plowshares and our spears into pruning forks" and thereby hurry forward the realization of our prayers: "Thy kingdom come, O God; Thy reign on earth begin." Most of us can look back on Christmas times marred by our own perversities, peevishness, neglects, selfishness, resentments; on others hallowed and made beautiful by love and kindliness and good humor, by self-sacrifices, cordial peace and the perfect charity the exhortation to the Holy Communion urges. We may decide for ourselves what this near Christmas shall be, how it will live in our own memories, how we will be associated with it in the memories of those with whom we will enjoy or spoil it. This is a time not only for recalling the past, luxuriating in what in it was sweet and pleasant, repenting faithfully of what evil there may have been and resolving earnestly for the future, but also for present doing. It is the time to disarm ourselves of our animosities, of all envy, hatreds, malice, uncharitableness, to take into our hearts the spirit and sincere purpose of peace and good will. Be we poor or rich, high or low, old or young, all of us can do it if we will try with all our strength and invoke devoutly the help of the never-failing Helper. If all the Christians of the world would do this, consecrate themselves this Christmas to mutual charity, tolerance and forgiveness, to establishment of peace and good will, the League of Nations and disarmament conferences would accomplish quickly splendid and enduring results. As it is, each of us can make the fact and atmosphere of peace in our varying places.

Those of us who will do it will know a peaceful and happy Christmas, however little or much we may have to give or may be given to us. Even if the season be shadowed by disaster or fear or pain or mournful recollection, the glory of the Lord will shine through and the voices of the hosts of heaven will come to us. When the sky is clear for us and the weather fair, when families may gather free of pressing cares and looming troubles, if we have done full share for peace, to stifle strife, within and around ourselves, every feast will be gladdened, each Christmas light will gleam more brightly, each garland lovelier, every sound of Christmas sweeter, the mirth more genial, the glee of children more delicious. Consciousness that we have done what we could to bring peace and spread good will surely will abide with us as a radiance from above, a living glimpse of the glory that lighted the gloom, a lingering, inspiring, comforting chord of the exultant chant that sounded through the silence of the plain where the shepherds watched.

"All glory be to God on high,
And to the earth be peace;
Good-will henceforth from heaven to men
Begin and never cease."

Alfred B. Williams.

THE ISSUE OF THE SCRIPTURES

By the Reverend Canon G. Osbourne Troop, M. A.

Rector-Emeritus of St. Martin's Church, Montreal.

"Jesus Christ, the same yesterday, today and for ever."

THE grave controversy prevalent in the Mother Church of England at this time brings once more to light the supreme need of an absolute and unchanging authority in the spiritual realm—a tribunal so supported by the human conscience, that from it there remains no appeal. The writer of this article believes with his whole heart and mind that the authority so many are pathetically groping after is found in Jesus Christ and in Him alone. In this field of conflict Christ has two would-be rivals: on the one hand human scholarship, and on the other ecclesiastical tradition. In regard to human scholarship Browning wrote with fine irony—

"There's a new tribunal now
Higher than God's—the educated man's."

The appeal to human scholarship logically results in the deification of Reason.

On the other hand, the appeal to ecclesiastical tradition logically issues in Papal Infallibility. There would seem to be no escape from this dilemma, as is clearly revealed in Newman's celebrated "Apologia".

Sadducees and Pharisees.

It is well known that the Sadducees were the "Modernists" of Christ's day upon earth. They were convinced that there was "no Resurrection, neither angel nor spirit". They had no use for the supernatural. Christ definitely rebuked them, in language still singularly significant in this boastful twentieth century. "Ye do err, ye do greatly err," he said, "not knowing the Scriptures, neither the power of God."

The Pharisees had no difficulty in accepting the supernatural; but they went to the opposite extreme. With their lips they honored the Scriptures, but in reality they buried them under ecclesiastical tradition. Thus they brought upon themselves the stern warning of the Lord Jesus:

"Ye have made void the Word of God because of your tradition."

And He went on to apply to them the prophecy of Isaiah: "This people honoureth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching as their doctrines the precepts of men."

These words are just as applicable to what is now known as "Catholic Tradition", as they were to the tradition of the Jews. Surely, then, we should lay Christ's solemn words to heart.

It is obvious that both Modernism and Ecclesiasticism, in different ways, assail the supremacy of Christ and of the Scriptures.

Criticism of the Modernists.

It is easy to give examples of this disloyalty. A Modernist, to his honor, frankly confessed that when the principles of the Higher Criticism were applied to the Old Testament, it was thought that they could safeguard the New. But logic compelled them eventually to apply the same criticism to the New Testament, and alas! even to the sacred Personality of Christ Himself.

As to ecclesiastical tradition, it has withdrawn from the laity in the Holy Communion the cup, which the Saviour Himself commanded to be received by all. It has also made "fasting" a condition of approach to the Lord's table, for which there is not a vestige of authority in the Scriptures. It has substituted an "altar" and a sacrificing "priest" for a table and a presbyter, or elder.

Let us now turn seriously and with an open mind to what the historical Christ, rooted in the Scriptures, has to say of His own authority. It is important to bear in mind that the only real Christ is the Christ of the Scriptures. The "modern" Christ is a figment of the imagination; not the Incarnate Son of God, born of the Virgin, risen from the tomb, and enthroned in His glorified Body at the right hand of God. Above all, the curious modern mind objects to the fall of man, and to the all-atoning Blood of Christ.

To the Modernist the glorious words of Toplady are hopelessly out of date:

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

We see, then, that Christ and the Scriptures are both at stake in this fateful controversy: for in all sincerity there is no escape from the issue. We cannot have it both ways.

The Christ of the Scriptures, even before His resurrection, knew and proclaimed that His Father had appointed Him the sole Judge of the living and the dead, and that all that were in the tombs should eventually hear His Voice and come forth. In majestic words He declared: "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me."

Face to face with Pilate and the Cross, He unflinchingly said: "Every one that is of the truth, heareth My voice."

Gethsemane and Calvary.

Nothing can exceed the solemnity of Christ's claim to supreme authority. Beyond all possibility of human invention is His highly-priestly prayer to His Father, as recorded in the seventeenth chapter of St. John. It is uttered in full view of Gethsemane and Calvary. In it He cries: "Father, the hour is come; glorify Thy Son that Thy Son also may glorify Thee; even as Thou gavest Him authority over all flesh."

Just before He ascended into heaven He declared: "All authority hath been given unto Me, both in heaven and on earth."

And in the vision later, granted to St. John on the Isle of Patmos, the glorified Redeemer uses language without a parallel in human literature: "I am the First, and the Last, and the Living One." He says; "and I was dead, and behold, I am alive for evermore; and I have the keys of death, and of the spirit world."

It should be inconceivable that any man professing faith in Christ—I say nothing of honest unbelievers—should dare to criticize Him, or to qualify His references to the Old Testament. Everybody knows that our Lord never gives the slightest hint reflecting upon the integrity of the Scriptures. Nor should we forget that, according to the Scriptures, the Eternal Son by His Father's own appointment is our Creator, as well as our Redeemer and our Judge. If He is our Creator, what scientist can possibly know, as Christ has always known, the mysteries of creation?

The truth is that many learned men in the pride of reason have lost the vision of God. Learning, in right relations with God, is of the greatest value; but it should never be forgotten that "the fear of the Lord is the beginning of wisdom".

No man can really see himself as a sinner, lost beyond self-recovery, until he comes face to face with the Heavenly Vision. How memorable are the words of Job:

"I had heard of Thee with the hearing of the ear, but now mine eye seeth Thee: therefore I abhor myself, and repent in dust and ashes."

And Isaiah: "Woe is me, for I am undone! For I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts."

And Saul of Tarsus, at his marvelous conversion, was in a moment brought into the dust before the vision of the glorified Saviour, and from that hour became the willing slave of Jesus Christ, and His ambassador to the world. How full of mingled dignity and humility are his later words: "Wherefore, O King Agrippa, I was not disobedient to the Heavenly Vision!"

The vision of God in Christ may not come to us in the same special form in which it came to Job, or Isaiah, or Saul of Tarsus; but come it must in some form, if we are to know God and Jesus Christ, Whom He hath sent, with the knowledge that is life eternal. This conviction is shared by distinguished men of our own time. President Coolidge said recently: "Unless our halls of learning are real temples, which are to be approached by our youth in an attitude of reverence, consecrated by worship of the truth, they will all end in a delusion. The information that is acquired in them will simply provide a greater capacity for evil. Our institutions of learning must be dedicated to a higher purpose. The life of our nation must rise to a higher realm."

Inspiring Message from Willingdon.

Canada's Governor-General, Viscount Willingdon, speaking a year ago at Queen's University, gave us all an inspiring message:

"A good citizen," he said, "is a man or woman of stainless honor, a person with a determination to play the game straight. He must have ambition to make life happier and brighter for the people around him. Above all, he must have spiritual faith. I am one who believes that no country will survive, unless its people have spiritual vision."

The late Phillips Brooks, of sacred memory, bore similar testimony. "The fullest Christian experience is simply the fullest life. To enter into it, therefore, is in no wise strange. The wonder and the unnaturalness is that any child of God should live outside of it, and so in all his life should never be himself."

We should never allow ourselves to be stampeded by the common slogan, "All scholars are agreed", for there are as great scholars of simple faith as there are of different shades of unbelief. In the spiritual sphere unbelief ultimately leads us nowhere. No one but God in Christ can triumph over sin and death. The eternal God is an unapproachable evolutionist. Before any created thing was brought into being He had the whole history of the universe lying out before Him like an open book. Nothing can ever take Him by surprise. He is prepared for every emergency. Across all the centuries of time He marches in omniscient majesty, with His eye fixed steadfastly on the goal. He pledges Himself that all rule, and all authority and power, shall be put beneath the feet of Jesus Christ, in new heavens and a new earth, wherein dwelleth righteousness. Then shall we know beyond a doubt that Jesus Christ is indeed the same, yesterday, and today, and for ever.

Just as I close, a trumpet-call has come from Central Africa, in a cable from Mr. Charles T. Studd, famous in days gone by as a leading cricketer at Cambridge University. Mr. Studd has served for more than a quarter of a century as a missionary in Central Africa. His cable was addressed to his wife in England, and is as follows:

"Here we dread neither death, hell, devils nor men. We re-declare our gospel—Jesus only, God, Saviour, King, crucified, risen, glorious: here in spirit, returning bodily soon. All other gospels anathema. Trust God; pray; play the game. Laugh at impossibilities. Sweet and right it is to die for Jesus. This is our testimony to the world."

Let us stand at the salute!

"When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

THE SURRENDERED LIFE---IN CHRIST

Conducted by the Reverend Frank Cox

Personal Work—A Result.

OUR Lord Jesus Christ laid down the method that all Christians must follow to be successful in their work for Him. I marvel that so many Christians, including many ministers, can go from week to week without bringing the claims of Jesus Christ to the many unconverted people with whom they come in contact. I recall that for many years in my ministry such an effort was almost entirely unknown to me. I invited people to church, but never a definite appeal to come to Christ. I have not the time or space to tell here how the great change came in my life. Suffice it to say that this method was brought home to me with such telling effect by some very earnest people until I came to realize something of the great need in my own heart and life and asked Him to use me daily in His service through personal work.

It constantly brings the richest blessings into my life, and I want to urge every reader of these words to begin at once what the Brotherhood of St. Andrew has been urging for more than forty years—personal work. A great evangelist in this country, when he was converted, promised God that he would speak to some one every day about their relationship to Jesus Christ. This soon brought a flood of blessing to him and so stirred him that he was soon led out into his great life's work. While attending the Brotherhood Convention in Cleveland some years ago I sought permission to hold an after meeting for any who cared to come. This meeting took place at the conclusion of the evening service.

Quite a number came to the room designated, and we continued there for two hours. Deep feeling was manifested by a number of the fellows and five or six declared their determination to study for the ministry. Nine years later I was in the Cathedral of St. John the Divine and met a fine young clergyman who rushed up to me and asked if I remembered this particular meeting in the hotel that night. He said, "Well, I am in the ministry because of that meeting. I have often wanted to write to you and tell you, but neglected to do so." A few of my friends at that meeting thought I was too severe in the way I dealt with the men. I asked them if they believed they had ever been born again by the Spirit and how they knew it. Their answers were pathetic. Under the probing and pleading through the Spirit they were melted down in a wonderful way and were led to declare their willingness to work for God. I will be glad in heaven that the Spirit directed me to talk to those fellows.

When this young clergyman spoke to me, this thought came to me: Suppose I had gone to the movies after the service, or had indulged in a game of "bridge", what a wonderful blessing I would have missed. Daniel Webster was once asked what was the greatest thought that had ever passed through his mind. "My responsibility to God," was his quick reply. The greatest thought that ever passed through my mind is, "Will I not be held responsible for all those I might have blessed if I had been more yielded to Christ"? Reader, if you have not already begun regular, definite personal work for Christ, begin now. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. Dan. 12:3.

J. J. D. Hall.

THE PURPOSE OF THE JEW

The Wonder of History.

By the Reverend E. L. Langston, M. A.

Incumbent of Emmanuel Church, Wimbledon.

Num. 23:7-10: "And he took up his parable, and said, Balak, the king of Moab, hath brought me from Aram, out of the mountains of the east, saying, Come, curse me, Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom God hath not defied? For from the top of the rocks I see Him, and from the hills I behold Him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like His!"

THE Jews are the most remarkable people in the world. There is no race like them. They are unique. What a wealth of history is wrapped up in that one word, "Jews"! They are the riddle of philosophers, the marvel of history, and an inexplicable miracle to sceptics and infidels.

There is One Book amongst all books, and it is impossible to account for it apart from the fact that it is the revealed Word of God: there is One Nation amongst all nations, absolutely unique, and it is impossible to account for them apart from the revealed Word of God: there is One Man amongst all the sons of men, the Man Christ Jesus; and it is impossible to account for Him apart from the revealed Word of God. Both the Book, the Nation and the Man are wrapped up the one in the other.

Empires have risen, flourished, faded and fallen, and yet the Jew stands today, the mystery of the ages, living in all times, scattered amongst all nations, an alien in every country, with no central government, and no national rallying point until 1917. Yet he has proved to be the mightiest power in the world. Today he fills the highest places in all departments of life, and succeeds in all that he puts his hand to, whether it be Prime Minister, banker, editor, lawyer, soldier, actor, philosopher, bishop or theologian. The Jew is always in the front rank of history. At the same time he is a strange phenomenon: though he may occupy exalted places in government, yet there is no one that is more hated, persecuted, despised than the Jew.

To the man of the world, and to the ill-instructed Christian, there is a strange uncanny indestructibility about this nation. They have suffered, during their long history, decimating persecution, and yet they still exist in stronger numbers than ever: for more than half of their history they have lived apart from their land, without national cohesion or organization—kings, governments, nations have done all they could to wipe them off the face of the earth; Pharaoh tried to drown them, but they could not be drowned; Nebuchadnezzar tried to burn them, but they could not be burned; Haman tried to hang them, but they could not be hanged. The great French sceptic Renan says, "The philosophy of history fails utterly to account for the Jew."

How can we account for their remarkable past and their persistent virility? What is the purpose of their survival? There is only one Book that can really solve the problem

of the Jew, and that is the Bible. The Jews alone, above all nations, have had their history written in advance: there is scarcely any feature of any consequence that they have experienced during the past 4,000 years which has not been predicted with an exactness and precision which admits of no correction. Why is the Jew so unique? What does the Bible say concerning them and their origin:

An Unconditional Covenant.

Gen. 12:2-3: "And the Lord said unto Abram, I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing.

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed."

The above words are remarkable in view of the fact that we see the God of the whole earth, entering into a contract with a single man amongst men, and the contract does not depend upon any conditions whatever. In this covenant there are seven clauses:

(1) "The Lord said unto Abram, I will make of thee a great nation." This promise to Abraham has been fulfilled.

(2) "I will bless thee." It is a matter of history, and we know that God did bless Abraham."

(3) "And make thy name great." There is no name upon earth that is more widely honored and revered than the name "Abraham", not even the name "Jesus", for we must remember that "Abraham" is honored by some fourteen million Jews, by the whole of Christendom, and by the whole of Islam as "the Father of the Faithful".

(4) "Thou shalt be a blessing." History reveals to us how Abraham has been, and still is, a blessing to all men.

(5) "I will bless them that bless thee." Every nation and individual that has sought to be a blessing to Abraham or his seed has received direct from the hand of God a blessing in return; no one can pray for Missions to Jews or seek to do a Jew a good turn without getting some return from the covenant-keeping God of Abraham.

(6) "And curse him that curseth thee." History and experience reveal the fact that the nations and individuals that have raised their hand against Abraham and his seed have been cursed of God. We look back upon the great empires of Egypt, Assyria, Babylonia, Greece, Rome, and in the Middle Ages we see that great empire of Spain, smashed to pieces as a result of the Inquisition, which was first started against the Jews; and then to turn to modern days we look at the ruins of Russia, and see a great, vast empire humbled to the dust. We remember that the God of Abraham hath said, "I will curse him that curseth thee". Our minds go back to the awful pogroms of a few years ago and the consistent ill-treatment of the Jews by the Russians for the past centuries.

(7) "And in thee shall all the families of the earth be blessed." It is to this clause that I want to draw your special attention, for it is reiterated to the patriarchs, and later to David, and the whole of Israel generally: for God distinctly promises that His seed is to be a world blessing.

Wrapped up with the covenant in Gen. 12 is also another covenant in Gen. 15:18, "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given the land from the river of Egypt to the great river, the river Euphrates". That is to say, the future centre of world peace, prosperity and happiness is to be between the river of Egypt and the river Euphrates.

So far this is unfulfilled prophecy. We must not forget that when the promise of world blessing was given to Abraham and his seed, Abraham and his wife were quite old, being nearly a hundred years of age. St. Paul, commenting on Abraham's attitude to the promise, says (Weymouth), "Under utterly hopeless conditions he hopefully believed so that he might become the forefather of many nations, . . . nor did he in unbelief stagger at God's promise and became mighty in faith, giving glory to God, and being absolutely certain that whatever promise He is bound by, He is able also to make good. Rom. 4:18-21.

Thus we see every Jew is the product of a divine miracle; the result of the faith of Abraham: their whole history from the very commencement has been, and will continue to be, miraculous.

The Jews Are Being Prepared for a World Mission.

All through the Scriptures and throughout their dispersion the Jews are conscious of this fact. Isa. 27:6, "In that day shall Jacob take root, Israel shall blossom and bud, and they shall fill the face of the world with fruit".

When Are They to Fulfil Their Mission? Are Those Days Near?

Isa. 19:23-25 (R. V.), gives us a very remarkable prophecy that has been partially fulfilled in our lifetime. "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptian shall worship with the Assyrian. In that day shall Israel be the third with Egypt and Assyria a blessing in the midst of the earth, for the Lord of Hosts hath blessed them, saying, "Blessed be Egypt my people and Assyria the work of my hands, and Israel mine inheritance".

Never till 1917-1918 had this prophecy received a fulfilment. In the recent war, why was it the British failed at Gallipoli? Because God wanted a highway to be made between Egypt and Assyria. In the north the Germans and the Turks had a hand in making it, and the British helped to build it in the south. "The Assyrian shall come into Egypt and the Egyptian into Assyria." That is to say, there shall be a coming and going between Egypt and Assyria, and over the whole area there is to be one religion: in the past there has been no such thing, but God has destined that this shall be the religious centre of the world.

"In that day shall Israel be a third with Egypt and Assyria a blessing in the midst of the earth."

Remarkable Preparations in the Near East.

No man can look unmoved and unstirred, in the light of these predictions at what has happened and is still happening in Palestine and the Near East with regard to the Jews.

Not only is the Promised Land being prepared for the Jews, but the Jews are being prepared for the land. It is almost an axiom in the unfolding of prophecy, that blessing to the land means blessing to the people, and blessing to the people means blessing to the land, for the two are wrapped up the one in the other.

What Is the Significance of All This for the Christian?

St. Matt. 24:32 (R. V.) and following we read, "Now from the fig tree learn a parable, when her branch is tender and putteth forth leaves", that is, when life appears to the tree, "ye know that summer is nigh"; in other words, when you see signs of reviving in the Jewish race—for that is what the fig tree represents—"Likewise ye also, when ye see these things coming to pass, know that He is nigh, even at the doors".

These are all sure signs and indications that Church history is about to be closed. The function for which the Church was created is nearly completed. It was created to be a witness to the Cross of Calvary in the power of the Holy Spirit to all nations and peoples, and to gather from their number an elect people unto God. The word for Church is "ecclesia" or "called out ones". The number of those "called out ones" is almost complete.

Some of us are profoundly convinced of the fact that we are in the very closing days of this age, and that what our God predicted is about to come to pass—St. Matt. 24:42, "Watch, or ye know not on what day your Lord cometh"; vs. 44, "Be ye also ready, for in an hour that ye think not, the Son of Man cometh".

What Is the Purpose of His Coming?

He is coming for a twofold purpose:

(1) To gather together the true Church of God. "The dead in Christ shall rise first, then we which are alive and remain shall be caught up with them to meet the Lord in the air." 1 Thess. 4:15-18.

(2) To resume relationship with His own chosen people, the seed of Abraham, and make them a blessing to all nations and that the land shall be "a blessing in the midst of the earth".

Our God warns us that when we see signs of reviving coming to Eastern lands and to the Jewish race, that those very signs of life are sure indications that "He is nigh, even at the doors".

Therefore, it is possible that in the very near future a tremendous thing is likely to happen: the heavens will be rent, for the Lord Jesus is about to leave His Heavenly Throne and come with His angels to take His Church to Himself.

In the light of this great possibility, how are you living? Have you the inward consciousness that you will be amongst those "caught up" to meet the Lord in the air?

Some one may say, "How can I know that I shall be amongst that number"? It is a very easy matter, for the Lord has told us how we can know.

It is not the fact that you have been baptized, confirmed and are a regular attendant at the Lord's house, and partake regularly of the Lord's Supper, that will fit you for that day. St. John 3:3 says, "Except a man be born again, he cannot see the kingdom of God". Everything depends upon the new birth. How can we be born again? This is a simple, straightforward transaction. The sinner needs to come to the Cross of Calvary, and in deep self-abasement pray a prayer something like this. "Lord Jesus, I deserve that death, but I come to Thee to pardon all my sins. Cleanse me from all my iniquities in Thy precious blood; and make me Thy servant :I here and now hand over to Thee my life, for time and eternity." The soul that prays that prayer sincerely from the heart, at once, is pardoned, and forgiven, and is made meet for the kingdom of God, and is become a member of the family of God. God's promise to that soul is, "Him that cometh unto Me, I will in no wise cast out".

May God give us grace, one and all, to be ready, watching, waiting, working, looking, for His coming again.

Surely, one way of working for the coming of the Lord Jesus, the Messiah, is by whole-heartedly supporting every effort for the promoting of Christianity amongst the "brethren of our Lord, according to the flesh"!

PLAIN BIBLE STUDIES

Prepared by J. T. Bougher.

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

Lesson No. 13.
Topic—Hell, and the Lake of Fire; the Everlasting Habitation of the Lost.

It is a sad fact that of the continuous passing of souls into eternity, the vastly greater number are forever lost! For in Matt. 7 we read that "wide is the gate and broad is the way that leadeth to destruction, and **many** there be which go in thereat: and straight is the gate and narrow is the way which leadeth unto life, and **few** there be that find it".

We live in a time when, true to Scriptural forecast, we hear very little warning of the awful place of the lost, toward which an indifferent world is drifting. "No Hell" is one of Satan's master-pieces, and the teaching of man-made "isms" of present-day popularity. But what saith the Lord in His immutable Word, and what are the elements of horror there?

1. A real place—Luke 16:28.
2. Its location; the Scripture points down—Ps. 63:9—Eph. 4:9.
3. There is suffering there—Luke 16:23.
4. Weeping and gnashing of teeth—Matt. 25:30.
5. Everlasting fire—Matt. 25:41.
6. Fire that shall never be quenched—Mark 9:43-48.
7. Everlasting punishment—Matt. 25:46.
8. There is memory there; Tell my five brothers lest they also come to this place of torment—Luke 16:28.
9. Beyond return: and no hope—Luke 16:26.
10. No rest day or night—Rev. 14:11.
11. **Who are the inhabitants there?** "The wicked shall be turned into hell, and all the nations that forget God—Ps. 9:17. The fearful and **unbelieving**, and the abominable, murderers, whoremongers, sorcerers, idolators, and all liars. "All have sinned"—Rev. 21:8; Rom. 2:23.
12. And whosoever was not found written in the Book of Life was cast into the lake of fire—Rev. 20:15.
13. The lake which burneth with fire and brimstone—Rev. 21:8.
14. Awake * * * to shame and everlasting contempt. Dan. 12:2.

Could there be a more solemn warning? Both the warning, and the way of escape, are the written words of a righteous God—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"—John 3:16.

"How shall we escape if we neglect so great salvation?"—Heb. 2:3.

"O, earth, earth, earth, hear the Word of the Lord"!—Jer. 22:29.

GEOLOGY AND EVOLUTION

By Nelson P. Dame

Part III.

IN the San Bernardino Mountains in Southern California, thousands of feet above the sea level, are thick beds of rock, packed full of sea shells. They are not very different from shells to be found in various parts of the Atlantic or the Pacific Ocean. How did they get there? We all know that these conditions are not peculiar to Southern California. Almost every country on the globe can furnish similar proofs that the dry land and the ocean have not always been as they are now. Sometimes it is this bed of shells a mile or two high on the mountain-side. Sometimes it is a whole forest of trees buried half a mile or more down in the ground, with a thick bed of coral or crinoidal limestone spread out over it. Sometimes it is the remains of luxuriant semi-tropical life that once prevailed away up in what are now the Arctic regions, or over the very Pole itself.

Near Palermo, Sicily, extraordinary quantities of the bones of gigantic hypopotimi, in complete hecatombs, have been found. Tons of these bones have been sent to Marseilles to furnish animal charcoal for use in refining sugar. Sir Joseph Prestwich says of them: "The extremely fresh condition of these bones, and the fact that animals of all ages were involved in the catastrophe that destroyed them, show that the event was geologically comparatively recent, as other facts show it to have been sudden."

In Alabama the large vertebrae of a gigantic species of whale were formerly found in such abundance over the country that they were used for making walls and fences, or were burned to rid the fields of them. These bones indicate that vast numbers of these great beasts were thrown many miles away from the Gulf by some mighty tide or rush of water, which left them dry and floundering under the hot Southern sun.

The same disaster befell reptiles and amphibians, to say nothing more of the larger mammals, which are also found in countless myriads, packed together as if in natural graveyards; all destroyed violently and suddenly.

The coal measures themselves all tell of some sudden and violent destruction of a most profuse tropical or semi-tropical vegetation, which was covered by mud. This was followed by another layer of vegetation, and that by another layer of mud, until there are in some places eighty-odd layers of coal with layers of shale between them.

Every geologist who has examined these remains of fish and animal and vegetable life as they occur in the sedimentary rocks has been compelled to admit, despite the doctrine of uniformity, that some sudden and violent disaster overtook them. There may have been a separate disaster for each of these masses of living things, or there may have been one world-wide deluge that buried these fossil forms and made these vast deposits of rock. If the latter be the explanation, the flood must have been a vastly more extensive affair than is generally supposed. The testimony of the rocks seem to confirm the world-wide tradition of mankind that such a mighty deluge did occur, and that "the world that then was, being overflowed with water, perished".

How could such a deluge have possibly occurred? How it **did** occur we do not know, though the fact that it did occur is now as well established as the destruction of Carthage or the burning of Moscow. But scientific men have told us how it **might** have occurred.

THE earth's axis, as is well known, is not perpendicular to the plane of its orbit. It is inclined twenty-three and one-half degrees from the perpendicular. The astronomical cause of this position is not known. But the astronomical habit of the earth being once established, it is difficult to conceive a cause that could change it. But we may suppose such a change to be possible, if the earth were struck by a comet, or some other astronomical body that had gotten temporarily out of its course. The asteroids or planetoids are believed by some to have once been a planet that was broken up into fragments, either by an internal explosion or by some external collision. Let us suppose the axis of the earth to have once been perpendicular to the plane of its orbit; and then suppose it had been struck by this planet, and the axis shifted **suddenly** from the perpendicular to its present inclination of twenty-three and one-half degrees. That change would have let loose forces sufficient to do an inconceivable amount of geological work: far more than our problem requires. Calculations have been made on the supposition of a far less disturbance than the maximum indicated above, and it has been shown that the earth, like a huge top, would "begin to wobble, and it would continue to wobble, as a top does when going to sleep" (Houghton), until it had adjusted itself to its new position of rotation.

In the meantime the oceans would have flown from their beds at an attempted speed of a thousand miles an hour, and twice each day they would have rolled a mighty tidal wave around the globe, which Twisden has calculated would have been about six miles in height at the equator. Tidal waves are true transition waves, and involve a movement of the whole mass of the water bodily to the very bottom of the oceans. Such a deluge, moving at such a speed, would dig out the mountains by their roots and shatter the surface of the earth beyond all conception. It would have re-

quired only a fraction of this energy to transport those erratics from the mountains of Scandinavia across the Baltic Sea to the places where they are now found in Northern Germany and Poland. This flood, rushing back and forth, at this incredible speed, would have torn masses from the forests as they went forward and strewn the debris over a wide extent of country, and then covered it with mud as they returned, repeating this operation with less and less speed until the earth had steadied down and the waters had adjusted themselves to their new direction. This mighty deluge could have laid down all the sedimentary deposits that exist on the earth at present and "destroyed every living thing of all flesh" and buried them in the mud, as we find them today.

THE geological records cast some most interesting light upon some of the conditions of the "world that was" before the deluge.

All the fossils (save a very few of the "glacial age", so-called, and they admit of another easy explanation) give us proofs that an almost eternal spring prevailed in the arctic regions, and semi-tropical conditions in north temperate latitudes: give us proofs in short of a singular uniformity of climate over the whole globe, which we can hardly conceive possible, must less account for. Howorth and Dana tell us that the best thermometer which we can use to test the character of a climate is the flora and fauna (the vegetation and the animal life' that existed while it prevailed. This evidence is unmistakable: cold-blooded reptiles cannot live in icy water, semi-tropical plants cannot ripen their seeds and sow themselves under arctic conditions. An examination of all the ages past, down to the deluge, shows no discontinuous and alternating climate, no evidence whatever of the existence of periods of intense cold intervening between warm periods, but just the contrary. There was no frigid zone, and there was no excessively torrid zone. In past ages not only was the climate more uniform, but more evenly distributed over the whole earth. The animal and vegetable relics found in the polar regions uniformly testify that a warm climate has in former times prevailed over the whole globe.

This genial climate which marked the "world that was", with no alternations of summer and winter, of heat and cold, was most conducive to growth for animal and vegetable life alike. And we consequently find the seas and lands swarming with life in incredible numbers. Not only so, but they also attained gigantic size in comparison with their descendants which are with us now. And they were longer lived than our present animals of the same species. The elephant, the rhinoceros, the hippopotamus, the lion, the tiger were all enormous as compared with their descendants: for that our animals are lineal descendants of those of that older world which ended at the deluge is beyond question, though some geologists and biologists do not like to admit it. The coal beds show us vegetation enormously larger than anything which we possess of the same kind. The giant trees of California are more likely descendants of some ante-deluvian forest. The modern club mosses, which are insignificant plants never reaching more than two feet in height, and generally trailing on the ground, were represented in that older world by great trees. Our horse-tails, ground pines, ferns and cycads are little more than herbs or shrubbery; but the ancient representatives of these plants before the deluge were trees from thirty to ninety feet in height. And their carbonized stems and leaves make up our best coal beds.

The rocks show us frogs from six to ten feet in height, some with "jaws more powerful than an ox". Locusts had an expansion of wing of over seven inches. Dragon flies had bodies from a foot to sixteen inches long, with wings over two feet in spread. Dana says that our lion, bear and hyena are "dwarfs in comparison" with those before the deluge. He also says: "A species thrives best in the fittest climate. Then the fittest climate was universal." The largest thing we have on earth today of the lizard shape is the crocodile or the alligator, which run from ten to fifteen feet in length. In the Museum of Natural History we have a skeleton of a great beast of that general type, the dinosaur, that is said to be ninety feet in length, of such "height of body and massiveness of limb that, without the evidence from the bones, would have been thought too great for muscle to move".

What wonder is it that we read in the Hebrew records that men were "giants in those days". All things else, animal and vegetable, were "giants in those days". Does it seem strange that the Hebrew records tell us that men in those days before the flood lived far longer lives than men do now, seven, eight, and rarely nine hundred years and over? Everything else lived longer then than things of the same kind do now. Why not man also?

THEN the deluge came, which put an end to that wonderful climate, and we hear for the first time in the Hebrew records of "summer and winter", with their alternations of heat and cold. An old hymn used to speak of the earth as we now have it as a "desert drear". That is just what the geological records show it to be in comparison with the "world that was". Everything that we have now is a dwarf, a degenerate, by the side of the same kind of thing that existed then.

Everything? Perhaps I ought to have excepted the horse. According to the theory of evolution, of course, things ought to grow larger and better as time passes. Some evolutionists even quote Scripture to prove that their theory is all right: "First the blade, then the ear, then the full corn in the ear." So, of course, the horse must not only grow from a small colt to a full-sized horse, as all horses do, but in order to support the theory of evolution, the horse must have been developed from a very much smaller animal of the fossil world.

In the Natural History Museum in New York they have arranged a series of skeletons, starting with the skeleton of a little animal about the size of a fox, that had toes, and coming on up gradually to the skeleton of a real horse, with its hoofs. And they solemnly present this graded series of skeletons to **prove** the evolution of the horse. I have seen it referred to many times as **evidence** of the truth of the theory of evolution. Was there ever anything quite so absurd?

In the first place, there is not the slightest evidence that the various animals that are represented in that series of skeletons were even remotely akin to the horse. We might collect from here and there a series of skeletons of birds graded all the way up from the smallest humming bird to the largest Thanksgiving turkey. That would prove that there had been various sizes of creatures that looked as much like turkeys as the fox-size skeleton in the museum looks like the skeleton of a horse. But that would not prove that the various birds represented by those skeletons were of the same species as the turkey, or that they were the ancestors of the larger bird: as we know that they were not. If all those skeletons in the museum were skeletons of real horses, that would only prove that there were horses of various sizes. It would not prove that the larger horse was developed from the smaller, any more than it would prove that the smaller horse was a degenerate from the larger. As Bateson says, "Variations of many kinds, often considerable, we daily witness, but no origin of species", and as he shows elsewhere, **no real** transgression of the limits of the species. Until we have some evidence that looks in that direction, that series of skeletons in the Museum of Natural History will remain a grim joke, to say nothing of the honesty or the intelligence of the people who arranged it, or of those who refer to it as "demonstrating the truth of the theory of evolution":

AGAIN, as Herbert Spencer and Huxley and a host of lesser scientists have shown, to quote Huxley again: "One verdict—**'not proven and not provable'—must** be recorded against all the grand hypotheses of the paleontologist respecting the general succession of life on the globe." There is, as we have seen, not the slightest evidence that any one of the sedimentary strata is **generally and necessarily** older or younger than another. In one locality they are found arranged in one way; in another they are arranged differently. The only thing that can be said confidently is that they are never arranged anywhere according to the chart in our school text-books. Then again, it cannot be said that any one fossil is older or younger than any other fossil. All the fossils were made practically at the same time by the same great cosmic catastrophe, the deluge, as we have seen. There was no long interval between the laying down of the different sedimentary deposits. The animals, whose fossil remains we have, all lived, as they all died, practically at the same time. Therefore, if all the skeletons in our series in the museum were those of horses, which of course they were not, it would not even help to suggest the idea of evolution, much less prove it.

ONCE more we have seen that many plants and almost all the animals that we had before the deluge were larger, often enormously larger, than the same species which we have in our present world. That very striking fact is fully accounted for by the evidence that, as Dana says, "A species thrives best in the fittest climate". In the world before the deluge "the fittest cilmate was universal". Growth was not checked by any alternation of heat and cold. Abundant food and the fittest climate explain the greater size and the longer life of all the antedeluvian species of animal and vegetable life.

This fact is interesting, too. The drop from the large size and longer life of the ante-deluvian animals to the dwarfs of our world was as sudden as the deluge. It occurred at the time of the deluge. To quote Dana again: "Geologists have attributed the extinction of some species and the dwindling of others to the cold"; the cold that came with the deluge, and that "froze suddenly, and as in a single winter's night", the countless herds of mammoths in Northern Siberia. The degeneration that took place was

not gradual, like an evolution working backwards, but very sudden.

If we were going to prepare a list of skeletons showing the "development" of any other kind of animal except the horse, say of the lion, bear, hyena, elephant or any of the invertebrates, insects, fishes, amphibians, reptiles, mammals or plants, we would have to begin with a fossil ancestor of giant size, and then step down suddenly to the modern dwarf representative of that species: all except the horse. The series of skeletons in the museum "prove", "demonstrate" that the horse never grew bigger than a fox when the food and climate were most favorable for growth, and then grew big and strong when the conditions of growth were most unfavorable. But he is the only animal in the whole menagerie that proves an exception to the rule. Now if it had only been the crab, "the little red fish that swims backwards", we could understand it. It might be natural for it to develop backwards. But the horse!

O, Mendalism has cut the tap-root of the doctrine of evolution, which for a century has been declaring that man had a simian ancestry. Even Dr. Henry Fairchild Osborn, who is responsible for that hoax perpetrated on the public by that series of skeletons in the Museum of Natural History in New York, "proving", "demonstrating" the doctrine of evolution, has begun to see the light. Listen to this protest from him:

"The ape-human ancestry theory is greatly weakened by recent evidence. . . . I regard the ape-human theory as totally false and misleading. It should be banished from our speculations and from our literature, not on sentimental grounds, but on purely scientific grounds, and we should now resolutely set our faces toward the discovery of our actual pro-human ancestors. . . . The 'Dawn Man' belonged to a distinct family, the Hominidae, ground-living, alert, capable of tool-making. The ape belongs to a distinct family, the Simidae, tree-living, sluggish, incapable of tool-making."

"I saw Satan fall from heaven."

An Advent Bible Study

By the Rev. Henry Ward, Rector of Bispham Parish, Blackpool, England.

Aim or Lesson—The meaning of Christmas, St. Luke 2:1-14, St. John 3:16.

1. **God the Father So Loved That He Gave**—(a) **The Need for It**—God saw man could never save himself. Test after test proved this. To fulfill the promise, Gen. 3:15. Prophets pointed to it, people looked for it. (b) **The Gift—His Only Son**—Why? No other good enough. Law broken; justice to be met; Jesus came and fulfilled it; suffered for us.

2. **God the Son So Loved That He Came**—(a) **In Humility** His earthly parents peasants of royal line. **A King** born in a Stable in the **Royal City. God**—With our **body nature**, sin only excepted. This royal family only recognized by the shepherds and Magi. (b) **To Lay Down His Life for His Enemies**, John 15:13, Rom. 6:8. (c) **To Defeat Satan** in the very form Satan had conquered man.

3. Our Duty—**To Love** in Return—(a) By accepting His **Great Gift**, John 1:12; Gospel—Glad tidings; Faith—Accepts, John 5:24, 6:3. (b) By thanking Him, John 3:18. Learn of Me, obey me, value me, enjoy me.

"The King must take it ill that He's so slightly valued in His messenger."—Shakespeare.

Book Reviews

"IN CONFERENCE WITH THE BEST MINDS": By Lorne Pierce. Published by Cokesbury Press, Nashville, Tenn.

There are thirty-one chapters of wit and wisdom on the art of preaching and reading by one of Canada's ablest preachers and editors in this very attractive volume.

The chapters are very brief and there is not a dull one in the book. Every phase of the Christian ministry is touched upon with sound, common sense. As editor of the United Church of Canada Publishing House the gifted author comes into touch with the best literature of the world. At the end of each chapter recent books bearing on the subject are listed. The volume is one that will give pleasure and inspiration to clergymen of any age or experience.

The titles to the chapters indicate the scope of the author's purpose. The references and quotations are a treasury of wisdom and humor: "Progressive Preaching," "Ambassadors of God," "The Aristocracy of Brains," "Old Wine in New Bottles," "Pulpit Vulgarity," "The Decay of Yelling," "Can the Ministry Save Itself?" "Twenty Thousand Sermons—Mostly Duds," "Jesus as a Preacher." Picked at random, the little chapter on "The Decay of Yelling" will afford us a sample of the author's humor and good sense.

"The tendency today is not to minimize candor or to soften the tone of authority, but to discount spurious sensationalism. The true fountain of eloquence must always be the highest truth, the rarest beauty and the divinest good, exalted and empowered by fervent feeling. But, too often, fervency is associated with noise, loud and continuous. Sermons, to change the life, must reach into the mind, satisfy its questionings, direct its gropings and stimulate its faculties. . . . Experience and all the zeal and fervency of the world, without hard, sweaty, mental grinding, end in sound and fury and froth. When the ears are being stunned, the mind is not being reached. When the preacher's voice reaches within an octave of a scream, his powers of collected reasoning are in temporary abeyance. Not infrequently both preacher and people confuse eloquency with yell-o-quence."

"And with a return to sanity in preaching, there is noticed a similar movement toward sanity in church publicity. The raucous sermon is as out of date as the raucous billboard. Power is always associated with dignity and beauty. Bishop McConnell, in his book, 'Public Opinion and Theology', has an interesting chapter on 'Publicity in the Kingdom of God'. What he says here is quite along the same line with Dr. Stidger's 'Standing Room Only". These men, who know what the drawing power of eloquence means, bitterly arraign the cheap, tawdry claptrap of so many of our churches in their straining after packed houses, after what these writers call crowds, but not congregations. Lengthy quotation would be illuminating if space permitted, especially the sections on church finances, the raffling off of religion at a spurious species of revival service, and the vaudeville billboard, with the wild, weird sermon themes that bellow at you. Jesus was timely, forceful, practical, even revolutionary, but never once did He sacrifice the urgency of directing the minds of men and the dignity of truth to gesticulating garrulity. It is difficult to refrain from falling into a like error of excess when speaking of the jazz symbolism of the modern church billboard."

"Wesley was right. Sensational preaching is the swinging of the pendulum away from sound preaching; and roaring evangelism has no basis in reason or common sense. We frequently come across homiletic sleight of hand and dexterous, if not dare-devil, exegesis, which always fail to establish us in truth or in confidence with the preacher. Preaching and publicity, which lack the elements of sober sense and refining dignity, have not the right to be called worship. The so-called getting down to the people, for which there is a craze today, is only getting down into a man's ministerial grave. A very great percentage of the homiletic helps in demand by preachers, as well as books on practical psychology, are only thinly disguised aids to draw the crowds, 'cribs' to assist a preacher to know 'human nature' better and what it will fall for and gormandize upon. It is as intelligent to appeal to this morbid appetite as to make executions public, because so many seem to fatten on such things. It comes as no surprise, therefore, where the ministry is estimated in such terms, that churches break out all over the country with a kind of megalomania mumps, a craze for increases, booms, drives, membership hunts, numerical advances 'over last year's report', until we have developed a kind of actuarial Christianity."

"How different all this is from the method of Him who came saying, 'Learn of me', whose dearest title was simply 'Teacher'."

"But these have their reward."

SEMMES.

"MAN, GOD AND IMMORTALITY." "Thoughts on Human Progress": By Sir James George Frazer. Published by The Macmillan Co., New York.

This very interesting volume is a compilation from the author's larger works, revised and edited by himself. It is intended to meet the demand for a more popular presentation of the studies made and conclusions reached in his scientific works, "The Golden Bough", "Totemism and Exogamy" and a number of others. "All I have attempted in this volume," he says, "is to crystallize, as it were, the results of my studies into an optic glass which may afford the general reader some momentary glimpses of the long march of humanity on the upward road from savagery to civilization."

The book is simply and admirably arranged for the general reader. There is the study of man, animal and intellectual, his development in his social contacts and his growth in the conception of God and belief in the supernatural. Lastly, the belief of man in a future world and his own immortality, which has been found to be universal, is very ably and reasonably stated. The style of the author is so simple and the language so clear that the varied and abundant materials are made available to any intelligent reader.

The volume is a handsome octavo priced at three dollars.

Semmes.

BOOKS RECEIVED.

Charles Scribner's Sons.

CHRIST IN THE WORLD OF TODAY. A record of the Church Congress in the United States on its fifty-third anniversary A. D. MCMXXVII, with an introduction by the General Chairman, Charles Lewis Slattery, Bishop of Massachusetts.

Marshall Bros. Ltd., London, England.

SOME LAST HOUR REFLECTIONS. By Arthur E. Ware.

The Bible Institute Colportage Association.

HIS IN A LIFE OF PRAYER. Norman B. Harrison.

Rafael D. Szalatnay, General Distributor.

A CHILD'S BOOK OF HYMNS AND CAROLS. Compiled by Margaret G. Weed.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

"A Day of Intercession and Discussion in Rio de Janeiro."

Mr. Editor:

Shortly after my arrival in Brazil I was privileged to be present at a meeting of a unique and interesting character at the Church of the Redeemer in Rio de Janeiro. Bishop Thomas requested the clergy of Central Brazil, the officers and teachers of the Sunday schools of Rio de Janeiro, and the officers of the various church societies in the city to meet with him for prayer and for a discussion of the problems confronting the Brazilian Episcopal Church in that section of the country.

In response to his request, there were present of the clergy the Rev. C. H. Sergel, of the Church of the Redeemer, Rio; the Rev. Euclydes Deslandes, of St. Paul's Church, Rio; the Rev. Clodoaldo Ramos, of Trinity Church, Rio. From Sao Paulo, twelve hours' distant by train, came the Rev. Solomao Ferraz and the Rev. Iassoje Ito, who, with much success, is working among the Japanese colonists in the State of Sao Paulo.

The sessions of the day were begun at 10 A. M. with a meeting of the Bishop and the clergy. After prayer and hymns there followed a frank discussion of certain problems, which the ministers present had encountered in their work.

The Rev. Charles Sergel complained of the absence of the evangelistic spirit among laymen. The Rev. Solomao Ferraz spoke of encountering an apathetic indifference to spiritual matters in the men and women of the Church. The Rev. Euclydes Deslandes mentioned the need of a more perfect understanding between the pastor and his people and complained of a lack of opportunity for adequate parochial visiting. The Rev. Clodoaldo Ramos said that he found a serious difficulty in the fact that there were so few properly trained church members. The Rev. Iassoje Ito pointed out certain of his problems, which were due to the fact that his work lay among non-Christians, many of whom have no religious beliefs of any sort.

At 11:30 Bishop Thomas, assisted by the Rev. C. H. Sergel, held a corporate communion for the clergy, their wives, and for a few of the regular Church workers. Afterwards a very delicious lunch was served to those present by the ladies of the Church of the Redeemer.

After lunch the Bishop and clergy went to the cemetery of St. Francis Xavier to visit the tomb of the Rev. Dr. Meem. A prayer was offered by the Rev. Solomao Ferraz and then flowers were placed on the tomb as a loving tribute to the memory of this pioneer missionary, whose consecrated life and ministry were such a great factor in the establishment of the Brazilian Episcopal Church.

Returning to the Church of the Redeemer, of which Dr. Meem had been rector for ten years or more, and which had been founded by Bishop Brown, the Bishop and clergy took up again the problems they had discussed at the morning session. An effort was made to discover the causes of the difficulties under consideration and various remedies for them were suggested.

At 3 P. M. this meeting was brought to a close and a song service was held in the church. At this service nine Sunday schools were represented by their officers and teachers. It was also attended by the officers of all the church organizations and by representatives from the parishes in Rio de Janeiro and vicinity.

After the song service there was an intermission for tea, following which every one present met together in the church. Problems relating to the work of the Woman's Auxiliary were first taken up for discussion and some time was given to a consideration of them. Then problems peculiar to the men's societies were briefly considered. The last hour of this meeting was devoted to a discussion of difficulties encountered by the Sunday schools, and, though the time was limited, an effort was made to solve some of them.

The afternoon session was brought to a close at 6 P. M. and dinner was served on the church grounds to the large gathering. Afterwards the vestries from the Churches of the Redeemer, St. Paul's and Trinity met together for a discussion of their common problems.

This very interesting day was closed by a joint service in the Church of the Redeemer of the congregations in Rio de Janeiro and its neighborhood. The Bishop and all of the clergy took part in this service. A very appropriate sermon for this occasion was preached by the Rev. Solomao Ferraz.

Those who attended the various meetings felt that the day was a most successful one from every point of view and went away feeling that they had been enriched spiritually and stimulated to greater efforts in their labors for the Episcopal Church in Brazil. Another inestimable benefit derived from these meetings lay in the fact that they promoted a greater feeling of fellowship and a fuller union between the congregations in Central Brazil.

The success of the day was due in no small measure to Bishop Thomas, who presided over all of the meetings. Under his skillful direction they were run according to schedule; the discussions were conducted smoothly, and matters of little import were not allowed to consume any of the precious time.

The day's events made a profound impression on me, as I had just arrived in the field and it was my first real contact with the Brazilian Episcopal Church. I was struck with the enthusiastic interest displayed by the clergy and laymen in all of the meetings. Practically every one present took part in the discussions and had something of profit to offer. Regardless of an imperfect understanding of all that transpired, I could sense the enthusiasm displayed in the various meetings and could detect an eager effort on the part of all to reach the heart of the difficulties impeding the progress of the Church. It was easy to see the love of these, our Brazilian friends, for the Episcopal Church and that its welfare lies close to their hearts.

Watkins Leigh Ribble.

DESPERATE NEED.

Mr. Editor:

The Missionary District of **Liberia**, West Africa, **desperately needs a layman as treasurer.** We would like a communicant of this Church who is a competent bookkeeper. He should be free from family obligations and of sufficient maturity to be a guarantee of his having had wide experience, and of being in every way stable in character and devotion.

It is a difficult task in a trying climate, and only one with a robust constitution could be happy in the position. The work is to care for the disbursing of salary and other items of a budget totaling in the neighborhood of $100,000.

The worker would live in Monrovia at the Bishop's house and labor in close association with the Bishop. The salary is small, but sufficient for living expenses.

For further particulars, address

Rev. A. B. Parson.

281 Fourth Avenue, New York City.

December 6, 1927.

APPRECIATION.

Mr. Editor:

I am enclosing my check to cover small bill. Please accept my sincere and grateful thanks for your sending me this wonderful helper and leader of life. Any one taking

time to read and digest these splendidly written articles cannot but feel inspired to live a better and more generous life. My Sundays, also week days, have been much more enjoyed on account of this Church paper. Some of the articles I have to lend out to others to help them. I sincerely hope you will continue to keep up the great work you are doing, and God will bless you in it, I am sure.

A Subscriber.

Columbia, S. C.

SCHOLARSHIP.

Mr. Editor:

"Special thanks for address by Dr. Dyson Hague and Dr. Morris on "Irenaeus on the Scriptures". We do not lack scholarship in our ranks.

J. W. WARE.

Orange, Va.

Church Intelligence

Place and Function of Province.

At the Synod of the Province of Sewanee, which met in Columbus, Georgia, October 25, 26, 27, resolutions were adopted expressing the interpretation of that Province of the place and function of the Province in the Church's organization.

The resolutions read as follows:

Resolved, That Section 1 of the report of the Commission on Increased Efficiency of the Provincial Organization in the Province of Sewanee be accepted as an adequate interpretation of the present relation of the Province and its function in the Church's work, as follows:

1. We recommend that the Province be considered as a working unit in the Church's organization. The function of the Province should be considered as administrative rather than as legislative. Let the Province be considered an association for the purpose of cooperation in all the Church's work.

The natural relationship of the Province will then be with the National Council. This has proven true in practice. The General Convention is organized without regard to the Provinces, but is composed of Diocesan delegations whose provincial affiliation is disregarded therein. The General Convention has no present intention of giving to the Province any share in responsible deliberation upon the matters with which it deals. The General Convention has contented itself with passing rules guiding and regulating the Provinces. Aside from that, it has let the Provinces severely alone; the one exception is the commitment of the development of Rural Work in America to the Provinces, and this rather as a suggestion than as a definite mandate.

On the other hand, the association of the National Council with the Provinces is much closer. The Provinces, as such, are represented in the National Council, and in some degree at least the National Council has made use of the Provincial system; notably, the Department of Religious Education. In ways which will be pointed out later in this report, the opportunities for cooperation between the National Council and the Province are numerous and important.

Resolved, That Section 2 of the report of the Commission on Increased Efficiency of the Provincial Organization in the Province of Sewanee, as amended, be approved, as follows:

2. **The Synod then should be considered as a workers' conference.**

The members of the Synod should be, as far as possible, leaders in the several activities of the dioceses. The matters considered by the Synod should be, primarily, plans whereby diocesan leaders may cooperate in the several activities of the Church, under the guidance of Provincial leaders and in close contact with the National leaders.

In suggesting that the Synod be considered as a Workers' Conference, the Commission believes that its educational value should not be overlooked. It is not desirable that the dioceses should discontinue the selection of Synod delegates, clerical and lay, for the sake of the broader knowledge and personal contacts to be gained by them through attendance upon the Synod.

However, the recognition of the Synod as a Workers' Conference would increase its educational value many times. First, because the Synod would then handle problems, instead of merely talking about them, thus using the most effective educational process, i. e.: the project method. Secondly, the delegates would have real reports to report on, when they returned to their dioceses and parishes, and the Synod would then become an educational agency, not only for those who might attend, but for those at home to whom the proceedings and findings should be reported.

The recommendations approved in the above resolutions were contained in the report of the Commission on Increased Efficiency of the Provincial System in the Province of Sewanee, of which the Chairman was the Rt. Rev. William Mercer Green, D. D., Bishop of Mississippi, and were presented first to the Provincial Council of the Province of Sewanee, which approved them with certain amendments, and recommended their adoption by the Synod. The report of the Commission also contained recommendations concerning the activities of the Provincial Council and the several Provincial Departments. The most important of these was that the Provincial Council should hold an all-day meeting at some time next summer, which should be preceded by all-day meetings of the several Departments. The object of this arrangement was that the Departments might prepare their plans, programs, and budgets in their departmental meetings, and should be able to submit them the next day to the Provincial Council at its meeting. These recommendations, together with others touching the activities of the Provincial Council and the Departments, were referred by the Synod to the Provincial Council for consideration. The Council followed the suggestion of the report in fixing the time of its next meeting, and appointed it for August 1, 1928, at Sewanee, Tenn., the day immediately preceding the opening of the Sewanee Summer Training School.

This last action may be considered as an important step in carrying out the policy of considering the Province as a "Workers' Unit". The Sewanee Summer Training School is already an unofficial Workers' Conference of the Province of Sewanee, bringing together there about five hundred people active in all branches of Church Work in the Province. The fixing of the meetings of the Provincial Departments and Provincial Council on the days immediately preceding the Summer School will bring into even closer touch the responsible leaders in Church work on the one hand, and on the other hand the men, women and young people who are being trained at the Summer School for participation in the Church's work, and, what is equally important, those who are teaching and training them.

G. L. T.

Nation-Wide Broadcast of Christmas Carols.

A national radio song service on Christmas Eve, in which the whole country is invited to join in the singing of carols, has been arranged under the auspices of the Federal Council of the Churches with the cooperation of the National Religious Radio Committee.

Leading stations of the country will carry the broadcast, including WEAF, New York City; WGY, Schenectady; WGR, Buffalo; WJAR, Providence; WFI, Philadelphia; WCAE, Pittsburgh; WTIC, Hartford; WWJ, Detroit; WHAS, Louisville; WSB, Atlanta; WTAG, Worcester. It is expected that other stations also will cooperate in the program.

The service begins at 10:30 P. M. and continues until midnight of Saturday, December 24. "Every one," states the program, "is invited to join in singing the old familiar carols as led over the radio, thus uniting in a great nation-wide chorus of praise and joy on Christmas Eve."

$896,941.92 Due.

The December 1 statement shows what each Diocese must do in this last month of the year to make good what it told the National Council to expect on its quota.

The total need is $896,941.92.

The balanced budget of the National Council, under the "pay-as-you-go" plan, is based upon the collection of this entire amount.

The Church must not fail in this task and success or failure rests on the result in each individual Diocese.

What is the standing of your Diocese?

What will it be at the end of the year?

Lewis B. Franklin,
Treasurer.

December 8, 1927.

VIRGINIA.

Rt. Rev. H. St. Geo. Tucker, D. D., Bishop.

The Virginia Rural Church Survey.

Under the chair of Rural Sociology of the Virginia Polytechnic Institute there has been instituted a survey of the rural church situation in this State. The committee having this survey in charge has on it representatives of all of the religious bodies of the State, as well as many other representative citizens.

Scope of the Survey.

The Executive Committee held several meetings during the year following its appointment to decide on the scope of the survey, principles of pro-

cedure, and so on. The most significant of these decisions were:

That the objectives of the study should be to analyze the effectiveness of the activities of the country church and affiliated societies, especially the church young people's organizations, in promoting the best country life and the highest welfare of the country people; to bring out the elements of strength and weakness, and the significant trends.

That the study should cover such points as membership strength; financial support; physical equipment; parish area; duplication of services; ministerial training, conditions of work, support, etc.; community conditions; relationship of church and church societies to community conditions, and to the activities of other community organizations; points of emphasis in church and church associations teachings, leadership.

That in making the survey not only the churches and church societies should be studied, but also the whole setting of community conditions in a number of type situations, including cases where the church and church organizations are doing outstanding work, as well as cases where they are meeting with poor success.

That in addition to these type studies an analysis should be made of the various denominational annual reports and other types of literature in order to correlate significant trends, such an analysis to be supplemented by data collected from the State as a whole through a widely distributed questionnaire.

Work Begun.

The actual field work of the survey was begun June 10, and has been vigorously pushed all the summer.

The direction of the undertaking as a whole is in the hands of W. E. Garnett.

On account of other work being carried on by the Experiment Station's Department of Rural Sociology, it was necessary to confine the church survey at first to: (1) A study of type community situations; (2) a study of young people's organizations. It is planned to undertake the other phases outlined above as soon as practicable. It will take at least a year longer, however, to finish the undertaking as a whole.

Progress Made.

Community, neighborhoods and parish boundaries have been mapped, activities of the church and other organizations have been studied, and general community conditions and tendencies have been analyzed in parts of certain counties, representative of the several geographic regions of the State.

Use of the Results.

At its meeting on October 4 the Survey Executive Committee devoted considerable time to the question of the preparation of a proper seed bed of intelligent understanding of rural life problems and tendencies before the survey report is issued. It was decided that the rural church or other proper committees of each of the sponsoring denominations should be asked to keep the problems of the rural church before their people as much as possible during the coming year; that they be asked to arrange, where possible, to have such questions discussed in their annual State conventions; that they make an effort to have the several church papers carry a series of articles on the rural church and the problems of rural life; that both ministers and laymen be urged to read some of the best literature on this subject during the next year.

Note: Those wishing a concise statement of the more important Virginia rural life problems and tendencies should have a copy of the Virginia Agriculture Experiment Station Bulletin 256. This, together with a list of the best rural life and rural church literature, can be had from the V. P. I. Department of Rural Sociology, Blacksburg, Va., for the asking. Every minister should also have a copy of the statistical study of Virginia, recently prepared by Dr. Wilson Gee, of the University of Virginia.

F. D. G.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

Notice!

To the clergy entitled to seats in the Diocesan Council and to the parishes, separate congregations and organized missions entitled to lay representation in the Council:

Whereas, as it has been found expedient to change the place designated by the Council of 1927 for the meeting of the Council of 1928;

Therefore, I, Beverley Dandridge Tucker, Bishop of Southern Virginia, acting under Article II of the Constitution, do hereby order the change of the place of meeting for the Council of 1928, from St. Andrew's Church, Lawrenceville, to St. Paul's Church, Newport News.

The time remains the same, the fourth Tuesday in January, being January 24.

Beverley Dandridge Tucker,
Bishop of Southern Virginia.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Toc H House-warming.

Good fellowship, plenty of fun and deep spirituality characterized the official house-warming of the new home of Toc H in Washington, which is now known as Mark I—1324—Eighteenth Street, N. W. These new quarters are the gift of Mrs. K. D. Wiley, who thus has made possible a broader and more far-reaching work for Toc H. At this house-warming ladies were invited, as well as Toc H men and their friends, and though there was a definite program, it was all so informally and generally done that one felt more a part of a large family gathering than as one attending a meeting. Mr. Coleman Jennings, the "job master", presided, and one after another, Toc H boys or some one interested, told something for Toc H. Included in this number were the job masters of the New York and Philadelphia Toc H and three clergymen who have been very close to the Toc H movement in this country, namely, Rev. Mr. Luske, of Ridgeville, Conn., and Bishop Rhinelander and Canon Anson Phelps Stokes, of Washington Cathedral. Toc H boys told of some of the "jobs" which they preferred to call pleasures and which were in reality always some form of social service which they all pledged to do. Toc H songs interspersed the evening. Rev. Mr. Sawbridge, the padre, gave a short talk on the meaning and spirit of Toc H, and the usual lighting of the Lamp of Maintenance, with all other lights out, was followed by the ritual of admitting a new member to Toc H. The inspiration of the whole evening seemed to be epitomized in a talk of Forbes Amory, a Toc H man from Walter Reed Hospital, greatly wounded in body, but greatly lifted up in spirit. After the true Toc H fashion, though greatly handicapped by the effects of his World War wounds, he is working over a large field in this country in the interest of a hospital for the treatment of patients suffering from infantile paralysis. His enthusiasm, his spiritual message and his bearing and the love of all the boys for him are things that were felt there, but cannot be set down in words. Family prayer was said in the chapel downstairs by the padre, to which all present were invited. After this, upstairs in the dining-room, refreshments were served and a social hour enjoyed.

Former Actor, Missioner.

St. Paul's Church, Rock Creek Parish, conducted a mission during the week of December 11, the missioner being Rev. Walter E. Bentley, a former Shakespearean actor. Services were held every afternoon and evening, and on Saturday, December 17, a lecture on "The Church and the Theater" will be given in the parish hall. Prior to this mission, cottage meetings have been held in the various homes in preparation for it.

M. M. W.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Thank Offering.

In this year's United Thank Offering for Christ Church, New Bern, N. C., is found the following inspiring event:

"In the purse of one of the splendid Christian women, who passed into Paradise last summer, was found the only written words of instruction she left. The note read that all money in her purse should be turned over to the United Thank Offering. The money was duly presented at the altar as a part of the parish offering. Thus her last wish was kept and her whole unselfish life summed up in that last thought for others rather than for herself."

Garzia Chalice.

The most prized possession of St. Thomas' Church, Bath, N. C., is the Garzia chalice, recently returned to it by the congregation of St. Paul's, Edenton, in whose keeping the ancient chalice had been for many, many years. The chalice bears no date, but has the inscription: "D. D. Johannes Garzia Anglicana Presbyter". The colonial records of the State of North Carolina show that the Rev. John Garzia was sent to the "Parish of Pamlico", in which the Bath church is located, about the year 1734. He served there until his death in 1744. The chalice was used for the first time since its return to St. Thomas' at the service of the Holy Communion during the annual pilgrimage, November 11, 1927, by the Rt. Rev. Thomas C. Darst, D. D.

St. Peter's Chapel.

The newly erected chapel of St. Peter's Parish, Washington, N. C., the Rev. Stephen Gardner, rector, was consecrated on November 12 by the Rt. Rev. Thomas C. Darst, D. D. The chapel was donated to the parish by Mrs. Laura E. Brown, and dedicated to the memory of her husband, the late Judge George Hubbard Brown. It was erected and equipped at a cost exceeding $30,000.

It is one of the most beautiful

chapels in the whole South. The exterior was designed by James Salter, architect of Raleigh, and corresponds with the architecture of the parish house now under construction. The interior is perpendicular gothic, having been planned and executed by R. Geissler, Inc., of New York City.

Banner School.

Because it gave the largest per cent beyond its quota for the Mite-Box offering, the Church of the Good Shepherd, Wilmington, N. C., has been designated "the banner school of the Diocese", and will be presented with the prize, the Diocesan Church School Banner, the first of the coming year.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

City Mission Day.

In a letter addressed to all the clergy of the Diocese, Bishop Manning stated:

"It is within the scope of the purpose and methods of our Nation-Wide Campaign that parishes and individuals may make supplementary offerings for specific items in our Diocesan budget. Such offerings will be credited on the parish quota.

"In order to help the City Mission Society and at the same time to secure a larger payment on our Diocesan quota, I shall be very glad if you can consider Sunday, December 11, or Sunday, December 18, as a City Mission Day, on which you can refer to its work and take a special offering."

Attached to the letter from Bishop Manning was a statement to be read in the parishes.

It states in part:

"So many thousands of people are dependent on the Episcopal City Mission Society for spiritual guidance and concrete aid in their extremity that the Board did not reduce the budget for 1927, hoping that increased income could be secured. However, unless special effort be made the income from the parishes will be even less than in 1926, creating a deficit of at least $20,000.

"We are facing just now a winter of more poverty than for several years. At a time when employment is decreasing and winter suffering imminent, it is distressing to contemplate any limitation of the all too meagre help which the Church is extending to the handicapped and the aged.

St. Stephen's College is happy to announce that it has been included on the fully accredited list of the Association of American Universities.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Fiftieth Anniversary.

The Church of the Redeemer, Sayre, celebrated the fiftieth anniversary of the founding of the mission in 1877. From small beginnings it has grown into one of the large parishes of the Diocese. In equipment and endowment there is none better in the Diocesan family. The following clergy have served the Church of the Redeemer: The Rev. G. F. Rosemuller from 1877-1883; the Rev. W. B. Marrow from 1883-1888; the Rev. Leighton Coleman, 1888-1889; the Rev. S. J. French, 1889-1892; the Rev. John H. Griffith, 1895-1898; the Rev. R. M. Doherty, 1898-1899; the Rev. Robert Bell, 1899-1901; the Rev. Frank T. Cady, 1901-1906; the Rev. H. L. Hannah, 1906-1912; the Rev. W. N. Weir, 1912-1927; the Rev. Glen B. Walter came October 1, 1927.

On Saturday, December 3, the parish gave a reception to the new rector and his wife and at the same time celebrated the half century of growth. The ministers of Sayre were invited to attend. Of the Church clergy there were present the Bishop of the Diocese; the Ven. Harvey P. Walter, of Bethlehem; the Rev. Messrs. G. A. Harvey, of Athens; W. E. Daw, L. W. Lunn, of Waverly, N. Y., and F. M. C. Bedell. The papers say the anniversary and reception were the largest attended affairs in the history of the parish.

On Sunday, December 4, the Bishop instituted the Rev. Mr. Walter.

The parish also had its Annual Member Canvass. From the reports thus far brought in the rector assured the Bishop that its full quota for the church's program would be pledged for the first time since the Nation-Wide Campaign was inaugurated.

H. P. W.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Church School Christmas Celebration.

On Sunday afternoon, December 18, the Church School of Christ Church, Macon, will present the pantomime, "Why the Chimes Rang". It is a very beautiful and elaborate production in which many members of the parish and the Church School will take part. A feature of the pantomime is the presentation of the gifts of the members of the Church School which represents a part of their work in the community block of service.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Deaths.

Three deaths have occurred this fall in the Diocese of Georgia, two of them being laymen. The first to enter his eternal rest was Mr. James Moultrie Lee, of Savannah, who died September 22. Mr. Lee, up to two years ago, was the faithful and efficient treasurer of the Executive Council of the Diocese. He resigned on account of ill health. It was largely due to Mr. Lee's interest and fidelity, as well as his efficiency as treasurer of the Council, that the finances of the Diocese were so successfully managed and the obligations to the National Council so regular and fully met. His death is a great loss to his parish, Christ Church, Savannah, of which he was a vestryman and treasurer for many years, and many times a delegate from his parish to the Diocesan Convention.

Mr. J. K. McIver, who succeeded Mr. Lee as treasurer of the Executive Council, died suddenly on Sunday night, December 4, at his home near Savannah. Mr. McIver, who was for many years superintendent of the Church School of St. Paul's Church, Savannah, was a devoted member of that parish and of the church. His work as treasurer of the Executive Council followed closely that of his predecessor in office, and was marked by loyalty, efficiency and regularity. The services of these two laymen were given freely to the Diocese.

A retired priest of the Diocese of Georgia, the Rev. Chauncey C. Williams, D. D., entered into rest at Mobile, Ala., October 29. Dr. Williams was for thirty years rector of St. Paul's Church, Augusta, until he retired in 1907. He spent his entire ministry in the Diocese of Georgia, having been ordained deacon in 1874 and priest in 1875. He was successively assistant minister of St. Philip's Church, Atlanta, rector of Christ Church, Macon, and rector of St. Paul's Church, Augusta. From time to time Dr. Williams held every position of honor and responsibility in his Diocese, among them member and president of the Standing Committee and Deputy to the General Convention.

In Honor of the Rev. Samuel B. McGlohon.

Members of the four parishes in Savannah attended St. Paul's Church, November 20, for the evening service to do honor to the rector, the Rev. Samuel M. McGlohon, who on that occasion celebrated the twentieth anniversary of his rectoship of that parish. The church was crowded, and the combined choirs aggregating eighty men and women, rendered the music exceptionally well under the leadership of W. S. Henley, the director of St. Paul's Choir. The rectors of the other three parishes, the Rev. David Cady Wright, D. D., rector of Christ Church; the Rev. W. A. Jonnard, rector of St. John's Church, and the Rev. Henry Bell Hodgkins, rector of St. Michael and All Angels' Church, took part in the service, and Dr. Wright gave the short address, which was chiefly a tribute to Mr. McGlohon, whose activities in behalf of the sick and needy, irrespective of creed, have continued throughout his residence in Savannah. On account of previous appointments, the Bishop of the Diocese could not be present, but in his letter explaining his absence, Bishop Reese likened Mr. McGlohon to the "Good Priest" of the poet Chaucer's description, paraphrased by Dryden who wrote, " 'Wide was his parish, Yet still he was at hand Without request to serve the sick, to succor the distressed' ". The Bishop in his letter bore testimony to Mr. McGlohon as "a loyal Churchman, a consecrated Christian, a friend of God, and consequently a friend of man, who has gone his way quietly and unobtrusively, doing good to all men as opportunity made possible and need required". Mr. McGlohon's rectorship has been marked by three particular things of importance, over-coming the removal of the church building from one part of town to another site; the wiping out of a debt of $17,000 and the education of the parish in giving to missions from an entirely parochial viewpoint.

E. D. J.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop.

Reception.

Bishop Darlington made his annual visitation to St. Paul's Parish, Philipsburg, on November 13, and administered Confirmation. On the preceding Saturday evening a reception was held in the parish for the Bishop, and for the rector, Archdeacon Eastment, who will retire from the active ministry on January 1, 1927. During Archdeacon Eastment's career of forty years in the Priesthood of the Church he has had but three parishes. His first parish was Canton, Pa., where he served for ten years. In Lewistown, Pa., he was rector for ten years, and in Philipsburg, Pa., twenty years. In each of these parishes beautiful churches have been

built during his incumbency.

The reception was presided over by George W. Zeigler, of Philipsburg. Music was furnished by the Russian Orthodox Choir, of Osceola Mills, Pa., and by the orchestra of the Philipsburg High School. Addresses were given by the following ministers of the town: The Rev. S. B. Evans, of the Methodist Church; the Rev. Ernest L. Lee, Lutheran; the Rev. E. B. Learish, United Brethren; the Rev. Charles F. Kulp, Baptist; the Rev. Ralph Illingworth, Presbyterian; the Rev. Willoughby M. Parchment, of Altoona; and the Rev. Andrew Didick, of the Russian Orthodox Church of Osceola Mills, Pa. Letters of regret from many other ministers and their wives were read.

Resolutions of the congregation, passed and signed by the vestry, and handsomely mounted on a scroll, were then presented to the rector by the Senior Warden, P. E. Womelsdorff. Albert Walton, vestryman, presented Archdeacon Eastment with a purse of gold as a slight tribute of esteem from the members of his parish. The final address was made by Bishop Darlington.

A. A. H.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Francis A. Lewis, widely known banker and financier and Churchman, died November 29 at his home in Haverford. He was prominent in practically every branch of civic life in Philadelphia, and an active worker for the church, as trustee of the Diocesan Christmas Fund, a vestryman of St. Peter's Church and accounting warden of the Church of St. James the Less. For twenty-five years he was a delegate to the General Convention. He held the presidency of the Union Benevolent Society, was manager of the Episcopal Hospital and vice-president of the Corporation for the Relief of Widows and Children of Deceased Clergymen. He was buried from Old St. Peter's Church on December 1.

WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt Rev. D. L. Ferris, D. D., Coadjutor.

Radio.

The Rev. James Cosbey, rector of the Church of the Good Shepherd, of Buffalo, N. Y., has made arrangements, with the assistance of other clergymen, to continue broadcasting, during the winter, morning prayer service from the studio of WKBW. Dr. Cosbey conducts the service the first Sunday in each month, the following Sundays being taken by the Rev. Mr. Carrie, of St. Luke's Church; the Rev. Dr. Jessup, of St. Paul's Cathedral, and the Rev. Mr. Byrd, of St. Paul's, Fort Erie, Canada. Much credit is due Dr. Cosbey for his efficient efforts to establish and maintain this feature of religious radio service, so apreciated by "shut-ins". Station WKBW will soon be operating on 5,000 watts of power, thus enabling people at great distance to enjoy the benefits of this short inspirational service.

M. Y. T.

Union Service.

The annual union Thanksgiving Day service of the Methodist, Episcopal, Baptist, Free Methodist and Episcopal Churches of Forestville, N. Y., was held in St. Peter's Episcopal Church on November 24, with the Rev. Charles J. Burton as the preacher. These same churches, with the exception of the Free Methodist, hold union services the last evening in each month, with each minister preaching in his own church, whilst the others assist in the reading of the Scriptures and a prayer.

These services are always very well attended.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

Corporate Communions.

This Diocese cooperated in the Tenth Annual Nation-Wide Corporate Communion for men and boys fostered by the Brotherhood of St. Andrew. Special Corporate Communions were held in a number of parishes, including Ascension, Grace and St. Peter's, St. John's, Waverly, Cathedral of the Incarnation and the Church of the Messiah. At the last named church a special sermon was preached by the Rev. Arthur M. Sherman, of China.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Lay Evangelism.

Thirty-three clergy and one hundred and fifty laymen, representing nearly every parish and mission in the Diocese, attended the conference on Lay Evangelism, held November 30-December 1, in St. John's Church, Montgomery, the Rev. Richard Wilkinson, D. D., rector.

The conference was conducted by the Rt. Rev. T. C. Darst, D. D., of East Carolina, and Dr. W. L. Glazebrook, a prominent physician of Washington, D. C.

All who attended these conferences were profoundly impressed, gaining a new vision on a layman's part in the advancement of the Kingdom.

G. W. R.

Thank Offering.

Twice a year at West Blocton, Ala., seven women of the Auxiliary meet to offer the contents of their United Thank Offering boxes. Last summer West Blocton was burned out, stores and homes, with only a fringe of dwellings left; total loss, no insurance. Yet the seven came, bearing their Thank Offering for the half-year, $62, thankful no one had been burned. One woman brought a mass of fused coins, the contents of her Blue Box, dug from the ruins.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

St. Anne's Mission.

"To express the Life of Jesus Christ to the Children of God" is the wording on the cornerstone of the new building, erected by the National Council, to house the activities of St. Anne's Mission, El Paso, Texas, which for the past five years has struggled in a little adobe house, situated in the center of about 50,000 Mexicans, to meet the demands made upon it by these people from across the border. During the five years of its life, the work demanded of it has grown by leaps and bounds, until now about six hundred patients pass through its clinic each month. Truly Miss Aline Moise Conrad, R. N., who has been in active charge of the work for the past three years, has been under a terrible strain; and it is she, who has emphasized to the Church the value and meaning of the words on the cornerstone of the new building.

The new building, of beautiful Spanish type, has two wings, connected by a patio. One wing is to house the waiting room, two operating rooms and a clinic room on the first floor and complete living quarters for the workers on the second floor. The other wing will take care of the Kindergarten, social gatherings and the Church School; while located in the patio will be a shrine with full chancel furnishings. The building will fill a long-felt want in the Church work amon gthe foreign and native-born Spanish-Americans. The various parishes and missions in the district have undertaken to furnish the living quarters of the workers; while it is hoped that some kind friends on the outside will assist in furnishing surgical instruments.

St. Andrew's.

St. Andrew's, Roswell, N. M., after having been a mission for thirty years, has taken upon itself the responsibilities of a self-supporting parish. Instead of merely raising $600 necessary for this step, the communicants raised nearly $1,000 more than had been raised previously for the support of the mission. The third Confirmation class during 1927 is now being prepared for presentation to the Bishop on December 11.

D. J. W.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

The Every-Member Canvass throughout the Diocese is practically completed, and seems to have been quite successful. Several parishes report a very considerable increase over last year.

J. E. W.

SPRINGFIELD.

Paid in Full.

St. John's Church, Decatur, the Rev. Stanley Allan Macdonell, rector, is the first parish in the Diocese to have paid in full by this date every obligation in Diocesan assessment and missionary money for the year 1927.

In Mr. Macdonell's letter in the December issue of the Diocesan paper he pays tribute to the leadership and faithfulness of his vestrymen, what he calls the Senior Guild, St. Martha's Guild, the Altar Guild, the choir, the Church School and the Chapter of the Brotherhood of St. Andrew.

F. H. S.

Fire.

The Diocese has just suffered a loss in the complete destruction by fire of its new church building at Herrin. Practically the entire loss is covered by insurance, but a fire of this kind always entails losses which are not covered by insurance. The local clergyman lost practically all of his own personal effects, some of which were insured.

Arrangements have been made for the holding of services in the Elks' Building until such time as a new place is provided for.

This loss is taken by the leaders of the Diocese to be simply a challenge to redouble the Diocesan efforts in this field of missionary endeavor and a new St. John's will shortly take its place.

(Continued on page 23.)

Family Department

December.

1. Thursday.
4. Second Sunday in Advent.
11. Third Sunday in Advent.
14, 16, 17. Ember Days.
18. Fourth Sunday in Advent.
21. Wednesday. S. Thomas.
25. Sunday, Christmas Day.
26. Monday, S. Stephen.
27. Tuesday, S. John Evangelist.
28. Wednesday, Holy Innocents.
31. Saturday, New Year's Eve.

Collect for Fourth Sunday in Advent.

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might, succor us; that whereas through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to Whom with Thee and the Holy Ghost, be honor and glory, world without end. Amen.

Collect for St. Thomas' Day.

Almighty and ever-living God, Who, for the great confirmation of the faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection, Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to Whom, with Thee and the Holy Ghost, be all honor and glory, now and forevermore. Amen.

Lo, I Come.

Dean Alford.

I know not if He come at eve,
  Or night, or morn, or noon;
I know the breeze of twilight gray
That fans the cheek of dying day,
  Doth ever whisper—Soon!

I know not why our souls should doubt
  His promise to appear,
When every flower's opening eye
Looks up into the changing sky,
  And seems to murmur—Near!

I know not round His blessed feet
  What perfect glories throng;
I only know from rending tomb,
The good shall burst, in beauty's bloom;
  And faith assures—Not long!

I know not if His chariot wheels
  Yet near or distant are;
I only know each thunder-roll
Doth wake an echo in my soul,
  That saith—Not very far!

I know not if we long must wait
  The summer of His smile;
I only know that hope doth sweep
With thrilling touch my heart-strings deep
  And sings—A little while!

I know not on this glorious theme
  Why lips so oft are dumb;
I only know the saddened earth
Will flush with beauty and with mirth
  At sound of Lo, ! come!

—Dean Alford.

Three Stages of Christmas.

The Christmas season has in the case of this writer passed through three quite distinct stages. It is possible that this is true also of quite a number under whose eyes this may fall. First of all was the Christmas of childhood days. Many years have passed, years filled with duties, responsibilities, joys, griefs, all manner and all variety of human experiences. None the less, as we sit today at our desk those days come back in memory with a clearness of detail that is almost startling. The scenes that are recalled were laid in a quiet and remote country section. They date in the middle sixties, during a part of which Virginia was engulfed in the great war of 61-65 and during the other part of which the old State was struggling up out of overwhelming disaster and ruin. Notwithstanding all this, all the horrors of war, and of the collapse which followed, the Christmas season was joyous, at any rate for the little ones. To be sure its joys were simple. Expenditures for the celebration of the season were very limited, but the traditional stocking was hung at Christmas Eve and the eager boy or girl was glad to find in it bright and early Christmas morning something like these; a big red apple, an orange, a bunch of raisins, a little striped peppermint candy, a few home-made cakes and in the war years a handful of chestnuts, which became a little later a handful of almonds, pecans and palm nuts, known then as "niggertoes". This would about conclude the list of presents for the youngsters, but if any precocious child of the present time should smile at its simplicity, let him be assured that the zest with which the children of that day enjoyed these simple things is fully equal to that with which the more sophisticated boy at the present time welcomes his more elaborate and costly gifts.

In that period, in spite of war's rude alarms and of its disastrous results, the Christmas table was well laden. The inevitable turkey was at hand, the country ham was on deck, oysters of the finest quality were in abundance, the open fires burned brightly, often the snow had cast its white mantle over all the earth, hiding its ugliness and deformity, and, better than all, the tide of youthful blood ran high in our veins and the simple winter sports of the countryside were keenly relished. Alas, how far away and yet how near it all seems!

A later stage of the Christmas season came when the boy had grown to be a man and had made his own home and had his own children around him. Then the season brought a new kind of pleasure. Childhood, with all its innocence and attractiveness, is essentially selfish. Little children are thinking about what the Christmas will bring them. Alas, too many grown folks are probably looking forward with the same sort of selfish anticipations to this season which is now so near at hand. But many of them are not. Fathers and mothers will gather their brood about them and will find their chief pleasure in seeing the little faces glow and in hearing the little voices cry out with delight as one after another the gifts of the season are bestowed. It is good to have one season in the year—it would be good indeed to have many—when we are thinking more of the comfort and happiness of others than we are of our own. The Christ-spirit, the spirit of Him who went about doing good, is more abroad at the Christmas season than at any other.

The stage of Christmas experiences of which we are now speaking is a third of a century nearer to us than the earliest stage and is full of pleasant memories, though somehow they are not quite so sharp and clear. In hundreds and thousands of homes the experiences of twenty-five and thirty years ago will be repeated at this season. Parents will watch with a glow of exquisite delight the joy, the hilarity, of their children, and let us hope that on the vast majority of these homes no shadow may fall. It must be mentioned, however, that the Christmas of the second period was a more elaborate and complex affair than that of the first.

Now the third stage has come in one home at least. The children are all grown and married. They come back to the parental roof for a brief season, and their coming is in itself a Christmas joy beyond computation. But they bring with them the third generation, six of them, and everybody knows that the chief folk in that large family circle will be the little folk and everybody will understand anew the meaning of that ancient word, "and a little child shall lead them". And so the grandchildren—think of it—take charge. But nobody expects them now to be content with the red apple, the orange, etc. These indeed they have whenever they wish them. Now they must have more costly, elaborate novelties, mechanical and other. Yet the childish laugh will ring out and the joy of the childish hearts will be just as merry and just as contagious as ever.

How blest all of us are in the memories of other and vanished days and in the simple and wholesome pleasures of the present time. What a blessed Saviour He was who brought into a world of gloom and darkness so much of light and gladness. Nowhere, save where the spirit of the Lord Jesus reigns, is there a season of the year when the vast majority of our people are thinking of how to give pleasure to others rather than to provide pleasure for themselves. Why not make this approaching Christmas an occasion for resolving quite earnestly that we will take the spirit of the Christmastide into all the rest of the year?—Dr. R. H. Pitt in Religious Herald.

The Calendar of God.

The Book says, "When the fullness of time was come, God sent forth His Son". Christmas is the evidence that God keeps His promises; that when the clock strikes He makes His word good All down the ages form the days in Eden, when man fell, there was a voice of promise. For thousands of years men kept heart because God had made a promise. There was weary waiting, hours when the heart grew sick, when the moaning, groaning, crushed, sin-stricken race was in despair, and cried out, "How long, O Lord, how long"? The time was not complete. God's time had not come. And on the years swept, until the great Christmas morning when the angels sang over the new-born Babe of Bethlehem. It was God's time because it was man's time. Christ came to a prepared earth and at the very hour when He ought to have come.

Rome had reached her height of glory and of shame. Greece had sent forth her matchless gems of beauty in philosophy and romance and poetry, but her heart was eaten away by her sins. Israel stood weeping over her once glorious temple, now under the control of aliens, fighting until the streets ran red with blood over questions that meant naught to the ancient glory she had lost. Even the heathen poets sang the story of the Messiah's coming, and philosophers declared the earth needed to be touched by the presence of God walking among men. It was at this noonday of need, when peace was abroad in all the earth, and but one tongue

was used among the scholars of the world, that God sent His Son. "In the nick of time," we say. God was ready and the world was ready, and the far-off promise of Eden found its fulfillment in the stable of the inn. God kept His promise, and this Christmas means that God will always keep His promises and never forsake His children.—Selected.

Daybreak.

Like silver dawn upon a world unfolding
So doth Thy Kingdom come,
Ethereal jewels dazzled eyes beholding
Nor reckoning the sun.

As morning breaking on the eye of slumber
So doth Thy love appear,
When in the doubt that doth my soul encumber
I learn to find Thee near.

An early toiler to the fields is wending
Upon a fragrant way,
Praise to the skies for life abundant sending
And for the light of day.

And earth rejoices in the glow extending
O'er river, mountain, plain,
In fruitful gladness on the glades descending
For man's immortal gain.

Swift as the light of heaven's high altar bringing
Devotion's humblest crumb,
Love blends earth's sorrow with the soul's sweet singing
"Lord, let Thy Kingdom come".

When Is Man Educated?

When he can look out upon the universe, now lucid and lovely, now dark and terrible, with a sense of his own littleness in the great scheme of things, and yet have faith and courage. When he knows how to make friends and keep them, and above all, when he can keep friends with himself. When he loves flowers, can hunt the birds without a gun and feels the stir of a forgotten joy in the laugh of a child. When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the memory of one much loved and long dead. When he can be happy alone, and high-minded amid the meaner drudgeries of life. When he can look into a wayside puddle and see something besides mud, and into the face of the most forlorn mortal and see something beyond sin. When he knows how to live, how to love, how to hope, how to pray—glad to live and not afraid to die, in his hand a sword for evil, in his heart a bit of a song.—Joseph Fort Newton.

Heathen Logic.

It would seem strange to you to meet a freshman at home who had never heard of Jesus and did not know that there was such a book as a Bible, wouldn't it? But many who enter the University of Nanking are like that. One of the missionaries who teaches Bible there told me last night of one such boy who entered her class. She said after she had been teaching the class only a short time and had not felt that the time had come to ask if any wanted to take a stand for Christ, that one of the boys came to see her and said, "I want to be a Christian. I didn't know before that there was anybody like Christ, but I want to be like Him. I can't understand why everybody wouldn't want to follow Him, as soon as they hear about Him."—Virginia M. Richardson.

For the Young Folks

For the Southern Churchman.

Christmas-Tide.

Isabel Hicks Ellis.

O holy, happy season,
So full of joy and cheer;
We love the sounds and odors
That tell us it is near.

We love the wreaths and flowers
That homes and church adorn,
We love the happy faces
That greet us Christmas morn.

We love the children's service;
Their songs and sparkling trees;
The Church's Midnight Vigil,
Bowed heads, adoring knees.

We love the sacred music;
The joyful bells that ring.
We love to lift our voices
In praises to our King.

We love the lighted Altar;
Its mysteries we revere;
We love to gather round it
And feel Christ's Presence near.

We love the Gospel story
Of Jesus' wondrous birth,
How angels, at His coming,
Sang, "Peace, good will on earth."

We love the blessed message
God's Holy Word imparts,
That Jesus, born of Mary,
Still dwells in humble hearts.

We love to help the needy,
By doing so we bring
An offering to our Saviour,
From whom all blessings spring.

How Elsie Earned Christmas Money.

Little Elsie Blake ran into the room where her mother was sitting, and almost out of breath said: "Oh, mother, the girls in my Sunday-school class are to help make a poor family comfortable for the winter. Please give me some money."

"But if I gave you the money," said her mother, "you will not be helping them. I shall be the one."

"But where shall I get it if you or father do not give it to me? I have spent all of my allowance, and I want it before my next is due."

"You must earn it," said her mother; "that is the only way you can truly give anything. Tomorrow you can work half an hour before school in the morning and half an hour at noon. I have a large bag of pieces which you can look over and sort the woolen from the cotton and silk and tie them in neat bundles. Then we will see what you can do after that."

The next morning Elsie was up bright and early and began her work, and at night she said to her mother: "I have finished the work you gave me and have thought of something else. Mrs. Brown's nurse is sick, and she has no one to wheel the baby. Perhaps she would let me do that in the morning, and at noon I could hurry from school, and I will be very careful with the baby."

And sure enough, Mrs. Brown was very glad to have her. At the end of the week Elsie had all her own earnings to give towards helping the poor family.

After she returned from giving the money she said to her mother: "I had a very pleasant feeling about giving that money, because I worked to get it. Could you find something to do that would help you and give me a few pennies for each week? Then the next time I am asked to give I shall have something saved."

Her mother was very much pleased, because Elsie spent her pennies very freely and never thought about any one having to earn them. The next day her mother told her she could look over the clothes when they came from the laundry and put away those that did not need mending, and all that needed buttons she could attend to; then she would teach her to darn and then she could mend the stockings.

Elsie was pleased, and before long she was a good helper for her mother, who was proud of her daughter's thriftiness. And the next Christmas Elsie had earned all the money for her presents for the family. Wasn't that nice?

The Icing Dish.

"Who wants to scrape this dish?" It was Mother's voice calling, and Gertrude dropped the scissors with which she had been cutting out paper dolls, and ran to the kitchen.

"I do, I do!" she cried, hopping up and down on her toes.

Now, Mother always let Gertrude and her sister, Louise, scrape the dish when she had finished icing a cake. Sometimes she left a ring of the soft, foamy sweetness all around the edge of the dish. You could run your finger along it, and the icing would curl up over it My, but it was delicious!

Mother smiled at her little daughter's eagerness, and gave the cake one final flourish with the last spoonful of icing.

"Here you are, dear," she said, pushing the plate toward Gertrude. "Find Louise and scrape it together."

Gertrude grabbed the tempting remains and the thickly coated spoon and hurried toward the playroom. Now, when she started, she had fully intended to go directly to Louise and share the dish. But she could hear her sister talking to her dolls in the playroom, so she stood a moment in the hallway undecided. The icing dish in her hands looked so good, and that spoon! Oh, dear, there wasn't a great deal of it. Mother had cleaned up the plate more than usual. Really, there was only enough for one person. She listened again to her sister's voice. Louise seemed to be having a fine time alone with her dolls. Maybe she wouldn't like it if she rushed into the playroom suddenly. Perhaps she ought not to bother her. She might be playing church and would be angry if disturbed. Good! Then she, Gertrude, would tiptoe up the attic stairs and clean up the icing dish all by herself.

Very quietly she climbed the stairs. It was stuffy and close up there, but it wouldn't take long to finish the icing.

She sat down on a trunk, the dish planted firmly on her knees, and tasted the spoon. Smack, smack, went her lips all over it! It was just about the best frosting Mother had ever made, she thought.

A little mouse scurried across the floor. He stopped in front of her and winked his beady eyes at her.

"You want some of my icing?" asked Gertrude, holding up the sticky spoon.

She poed up a tiny ball with her

finger and flipped it at him. He grabbed it and scampered away in a hurry.

"Oh, dear, just look what I've done!" thought the little girl. "I've shared the icing with a mouse, and I wouldn't share it with my own sister. What a selfish little pig I am!"

Down from the trunk she jumped and hurried across the attic floor.

"Gertie! Gertie!"

Who could that be calling her? She ran down the stairs so fast she nearly tumbled. There was no one in the hall.

"Gertie, where are you? I'm giving the dolls a tea party. Come on in the playroom and help me serve."

It was Louise calling. Gertrude looked at the dish in her hand. She hadn't eaten a bit of that yet, only the spoon she had licked.

"I'm coming, Louise," she answered. "And I've got something perfectly grand for the tea party." She fairly burst into the playroom, holding the plate in her outstretched hands. "Look, Louise, Mother said we could scrape the dish. We'll make icing balls for the dolls."

"Oh, yes, and eat them ourselves, of course," said Louise. "Oh, my, isn't this fun!"

"Icing balls, smooth and fine
Pop into your mouth,
Pop into mine."

How happy and glad Gertrude felt! And how long that icing candy lasted! Louise believes it is because they made it up into candy balls, but Gertrude thinks it is because she shared it.—Christian Observer.

December.

Earth lies buried
Deep in snow.
Stars like candles
Are aglow.

One is bright
Than the rest,
See it gleaming
In the West.

Now I wonder
If that star
Guided wise men
From afar.

Guided shepherds,
Bringing them
All at last to
Bethlehem.

There to find a
Baby sweet
Fall and worship
At His feet.

If the same, O
Star so bright,
Let us follow
In the light.

Find and keep that
Child so dear
In our hearts through
All the year.

—Marjorie Varian.

The Story of a Little Seed.

Once upon a time there was a tall milkweed that stood in a fence corner at the very edge of a large wood. As the summer advanced, the milkweed was covered with long greed pods; and by and by these pods burst open, and dozens upon dozens of tiny seeds with soft, downy tips, came peeping out. "My children, my lovely little seed children," murmured the milkweed, as she swayed to and fro in the summer breeze, "you must fly away now and leave me, one by one. But the good God meant that every one of you should sink down into the cool, damp earth and grow up to be a big, splendid milkweed just as I am".

"And so we will; and so we will!" cried all the downy seeds together; "we will not forget what you have told us. Good-bye, dear mother, good-bye." Just then a gay little breeze came dashing by and caught them up in his arms and away they flew, here and there and everywhere. But wherever a seed dropped into the cold, damp earth, the milkweed mother knew that a tall, splendid plant like herself would be growing next summer.

One little seed, smaller than the others, with downy wings that glistened in the sun, shrank back into the green pod and refused to go with the rest. "I like the sunshine and the pure, sweet air and the bright blue sky," she cried; "don't cast me on the ground, Mr. Wind, but take me sailing away and away, ever and ever so far!"

Now the wind was a jolly, rollicking fellow, so crying, "All right, here we go!" he caught her up and carried her off in a hurry. On and on she flew with breathless haste, through the woods and over the brook to a wheat field that stood fair and shining in the sun. At last she caught on a prickly ear of wheat and hung there, breathless.

"And who are you?" she cried at last, when she was rested enough to speak.

"I am a stalk in a wheat field," answered the wheat politely.

"And how came you here?" said the seed gazing admiringly down at the long, yellow stalk.

"Oh, I was a tiny grain once," said the wheat. "But a farmer planted me in the cool, damp earth, and I grew up to be the splendid stalk that you see."

"I don't want to be planted," said the little seed saucily, "I had much rather fly about in the sunshine. Take me up again, Mr. Wind," and away she flew.

When she stopped again, after a long, glorious flight, she caught on the rough bark of a broad, graceful tree, covered with green leaves and luscious summer fruit.

"And who are you?" she asked again.

"I am an apple tree," said the big tree, kindly.

"An apple tree, and how come you here, pray," asked the seed.

"Oh, I was just a tiny apple seed once," said the tree, "but I sank into the cool, damp earth just here, and now I have grown into a great, broad tree and bear ever so many delicious apples every year of my life."

"That's all very well," said the little seed, "but I like better to fly in the sunshine," and away she went, rolling and tumbling and laughing in the summer breeze.

She flew back into the large, dark forest this time, and when she stopped again she found herself in the arms of a great forest tree, larger and more splendidly than any she had ever seen.

"And who are you?" she asked of the big, rough tree."

"And who are you?" she asked of the big, rough tree.

"I am an oak," was the answer in big, kindly tones.

"And where did you come from?" asked the seed.

"Oh, I was nothing but an acorn once," said the tree, "but I sank into the cool, damp earth just here, and now I am a great fine tree, with ever so many birds nesting in my branches."

Just then the seed looked down into a hollow in the great, gnarled branches and saw a little brown something, ugly and shriveled and old.

"And who are you?" she said with a little shrug of contempt.

"Oh, I am an acorn," came the answer in a shrill, cracked voice, "a last yearn's acorn that didn't want to be planted. Just see how safely I am hiding."

The tiny seed looked at the poor, wizened acorn, and at the big splendid oak, and hung very quietly in her place for a long, long time. At last she called out, very gently: "Take me down to the cool, damp earth, Mr. Wind, for I want to be a milkweed like my mother!"

"All right," said the good-natured wind and away she flew.—The King's Builders.

The Secret of Christmas.

What does Christmas meant to you,
My pretty lass, with the eyes so blue?
A doll, a book, a ribbon, a ring,
That this day of gifts is going to bring
A feast with games and song and fun,
Where you are ever the foremost one;
A time when all is merry and gay—
Is this the meaning of Christmas Day.

What does Christmas mean to you,
My frank-faced lad, with brow so true?
A holiday full of gifts and toys
And jolly fun with the other boys?
A frolic the freest of all the year,
A table heaped with the best of cheer,
And skating or snow or hearty play—
Is this the meaning of Christmas Day?

Ah, bright are the hours of this happy time,
And gay is the ring of the Christmas chime,
Yet through it all must whisper still
"Glory to God, to men good will";
And in every heart, of girl or boy,
Must be the holy Christmas joy
Before we can gladly and truly say,
"I have learned the meaning of Christmas Day".

—Priscilla Leonard.

More Than a Station.

"You never did try to make your home a station, Eleanor," said grandmother. "Make my home a station! What can you mean?"

"Well, there are young people who seem to make home a station—a sort of stopping place, you know, where they can wait when one excitement is over until the next excitement is on," said grandmother. "They do not give much thought to making the home brighter. They merely stop there, and are restless to be off again. But I must say that you are different, Eleanor. You live in your home and you have a real interest in it. You help in it and bring gladness and good times to it, instead of simply waiting in it betweenwhiles for you own good times."

Eleanor's face looked happy. "It was worthwhile to stay home yesterday afternoon with little sister, who was in bed with a cold, instead of going for a hike with the girls," she thought.—Queens Gardens.

"Hearts need fond words to help them on their way;
Caresses, pleasant looks, to cheer each passing day;
Then hoard them not until they useless be;
In life—not death—
Speak kindly. Living hearts need sympathy."

—Selected.



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My Nest.

Some nights, when I lie down to rest,
I think about the bluebird's nest
That just outside my window pane
Is tossing in the wind and rain.

And then I cuddle snug and warm
To shut away the night and storm,
And make believe I'm in a nest
Against the mother bluebird's breast.

And presently, beneath her wing,
Into the dark I seem to swing
Far to and fro, until it seems
I swing into the land of dreams.

The promises of God, scattered throughout the Bible, are like the stars in the firmament; if it were always day we should not know that the sky was so full of them, but when night approaches they begin to shine. When the night of affliction overtakes the child of heaven the promises of God are seen to shine forth one after another in the firmament of His Word.

No Night.

There is no night when God is nigh,
Nor any unrequited sigh,
No rending of the robe of peace,
No agony of life's release,
Nor any long unanswered cry.

Unto the Lord of earth and sky
The soul on faith's strong wings may fly,
Where blindness finds on bended knees
There is no night.

In silence like a shadow bye
He speaks in love's serene reply,
To bid the troubling sorrows cease,
And wake the soul to life's increase,
For when the last hours slowly die
There is no night.

—Robert MacGowan.

Most of the difficulties connected with the Christian life arise from our attempts to live it half way.

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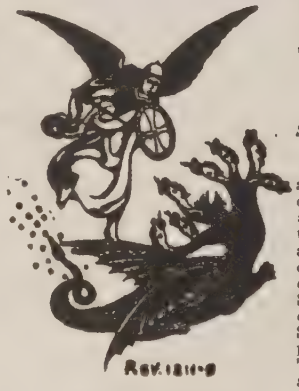
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Deaths

THOMAS RICE JACKSON.

Entered into eternal rest, Trursday, October 20, 1927, at Montrose, Va., in the fifty-fifth year of his life, THOMAS RICE JACKSON, son of the late Samuel R. and years Mr. Jackson was vestryman of St. James Church and during that time served Church and during that time served twenty years as Junior Warden, and for past seven years was Senior Warden.

He was a native of Westmoreland county and had spent most of his life at Montross, the County seat, where he was engaged in business and was among the county's most widely known and esteemed citizens.

He married Ethel A. Sandy, who, with four daughters and a son survives him. He leaves also one brother and two sisters.

An earnest follower of Christ, faithful member of his church, a loyal husband, a devoted father, a true friend and a splendid citizen, honorable in all business relations, his passing has caused general and genuine regret.

Genial, sympathetic and companionable, singularly steadfast and sincere, his life was a moral straight line—the shortest distance between man and God.

"I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness."

T. P. B.

REV. JAMES E. W. COOK.

The REV. JAMES E. W. COOK, rector of St. Paul's Church, Greenville, N. C., died December 7, 1927, after being critically ill for several weeks. After the funeral service in St. Paul's Church, which was conducted by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, assisted by the Rev. Robert B. Drane, D. D., of Edenton, and the Rev. Stephen Gardner, of Washington, N. C., the remains were carried to Wilmington, N. C., where interment was made with funeral rites of the Masonic fraternity.

Mr. Cook was born in Tetbury, England, in 1862, and spent the first thirty years of his life in that country. Thirty-five years ago he came to America and engaged in business. At the age of sixty he was accepted as a candidate for Holy Orders; and, after taking the regular examinations, including Greek, and without any dispensations, was ordained to the Diaconate and finally to the Priesthood. His first charge, after entering the ministry, was that of the Church of the Good Shepherd, Wilmington, N. C.; and following his ministry there was archdeacon of the diocese, serving mission stations and supplying wherever he was needed. Late in 1923 he accepted a call to the recorate of St. Paul's Church, Greenville, where he served until his death.

He brought into the ministry a deeply consecrated life and rare intelectual attainments. Everyone who heard him was impressed by his power of effective expression and spiritual interpretation of life. He was one of the national crusaders in New Hampshire during the Bishops' Crusade last February. He was associate editor of the Mission Herald, official organ of the diocese, a member of the Standing Committee of the diocese, and one whose judgment and character were highly esteemed in the many walks of lif which he so conspicuously served.

He had been appointed Grand Orator of the A. F. and A. M. of the Grand Jurisdiction of the State of North Carolina, and would have delivered the annual oration to the Grand Lodge in Raleigh in January, 1928. He was a member of both the York and Scottish rite bodies of Masonry, and in the latter was a State Lecturer and had attained the honorary degree of K. C. C. H. He was also a member of the Greenville Kiwanis Club and the Knights of Pythias order.

He is survived by his wife and two sons, B. P. and H. J. Cook, of Camden, N. C.; and five daughters, Mrs. Harry Lucia, Mrs. M. H. Weppler, of Blackwood, N. J.; Mrs. E. L. Johnson, of Camden, N. J.; Mrs. C. Roger Morse, of Wilmington, N. C., and Miss Margaret Cook, of Greenville, N. C.

MISS ANNA MARIA BOWIE CHEW.

ANNA MARIA BOWIE CHEW peacefully entered into her Eternal Rest on Wednesday morning at hree-thirty December the seventh, at the home of her sister, Mrs. O. B. Zantzinger, 3307 R Street, Northwest, Washington, D. C., after an illness of several months. She was the daughter of Judge Richard Benjamin Brookes Chew and Louisa Daingerfield Brookes, of "Ellerslie", near Upper Marlboro, Prince George's County, Maryland, and the great-granddaughter of Major Benjamin Brookes, of Revolutionary fame, and all through her life her bravery and strength of character proved her to be the descendant of a distinguished soldier. During her late illness, though a great sufferer, her peace of mind and faith never faltered—proving her a true soldier of Christ.

To her many friends the memory of her good deeds will always be an inspiration.

"Numbered with Thy Saints
This planet set; but an afterglow remains,
Reflected—her influence will extend to generations, perhaps beyond,
Not dead, but living unto Thee."

E. W. H.

REV. MURRAY WILDER DEWART.

The REV. MURRAY W. DEWART, Rector of Christ Church, Baltimore, was stricken with a sudden heart attack after his 11 o'clock service on Sunday, December the 4th, and died almost immediately. He had been suffering from heart trouble for a year and had recently returned from a six month's leave of absence. The funeral yas conducted in his own church on Wednesday, December the 7th, by The Rt. Rev. John Gardner Murray, Bishop of Maryland, and The Rt. Rev. Philip Cook, Bishop of Delaware. The service was a beautiful and triumphant Christian conclusion to a noble life. The chancel was banked with white flowers and the choir sang Easter hymns.

Mr. Dewart came to Christ Church, Baltimore, only five years ago from the Church of the Epiphany, Winchester, Mass., but in that time had made himself a power in the community. His influence extended far beyond the confines of his own parish, which in itself is one of the larger down-town churches, for he was well known as a speaker for men and had formed large contacts in the business world. The respect in which he was held is well indicated in the following editorial published in the "Baltimore Sun":

"Baltimore can ill afford the loss of The Reverend Dr. Murray W. Dewart. His honest facing of facts, his loyalty to his convictions and his earnest advocacy of them were making him known to many beside his parishioners.

"One rememberes him for that recent graphic illustration of his efforts to see reality—his recital of how, as chaplain in wartime, he had explained to many a man what the great war was about, whereas he had come to feel that those ignorant soldiers were wiser than he. For at last he realized that he also did not know. He had the honesty, and the courage in exhibiting it, of Sir William Robertson, to whom war appears 'a fool's game'.

"His courage, indeed, marked him. It is no light matter to take seriously what many a man agrees to set aside as unimportant or insoluble, and yet he spoke with conviction in his efforts to make religion a vital force in every element of human behavior.

He made much of the simple virtues—honesty, humility, love. His death brings to a tragically early end the life of a man who, in a few years, had won friendship and sincere respect to a degree that gave indication of the still higher place he would have attained in Baltimore's affection in years to come."

Mr. Dewart was born in Ohio fifty-two years ago, but spent much of his early life in Minnesota. He was graduated from the University of Minesota with the degree of Bachelor of Arts in 1897, and later went to the General Theological Seminary for a year and then to the Episcopal Theological School, Cambridge, where he received his B. D. in 1901. He was ordained to the Diaconate in 1910 and priested in 1902 by Bishop Lawrence. Before coming to Baltimore in 1922 he served as Rector of St. aJmes Church, Roxbury, Mass., and of the Church of the Epiphany, Winchester, Mass. (1912-22).

During the Mexican trouble in 1916 Mr. Dewart went to the border as Chaplain in an artillery regiment of the National Guard of Massachusetts. Soon after he became Chaplain in the Twenty-sixth Division and went to France on the entry of America in the World War. He was at the front with the troops almost continuously for a year and later held a position on the staff of the Training

School for Chaplains. He is survived by a widow and three sons, Donald, Kenneth and Murray Dewart, Jr.

CHURCH INTELLIGENCE
(Continued from Page 16.)

Golden Jubilee.

Christ Church, Springfield, the Rev. Jerry Wallace, rector, celebrated its Golden Jubilee on November 16. The celebration took the form of a parish dinner, at which the principal speakers were the Rev. Charles F. Blaisdell, D. D., rector of Calvary Church, Memphis, and Mr. George K. Gibson, Superintendent of St. Luke's Church School, Evanston, and one of the leading laymen of the Diocese of Chicago.

Mr. Pascal E. Hatch, rector's warden and treasurer of the parish, was the chairman of the meeting and spoke briefly on the life and work of the parish during the past years, as did also Mr. D. J. Lochman, parish warden. Mr. Clifford Hathaway, the clerk of the vestry, read the names of former people connected with the early days of the parish.

Personal Notes

The Rev. Clarence Wyatt Bispham has resigned as rector of the Church of the Advent, Indianapolis, Ind., because of ill health. His new address is care of Central Union Trust Company, 80 Broadway, New York City.

The address of the Rev. Herbert C. Merrill, minister in charge of deaf mute work in the Dioceses of Albany, Central New York and Western New York, formerly 615 West Brighton Avenue, Syracuse, N. Y., is now 814½ South Avenue.

The Rev. Francis C. Woodward has resigned as rector of Grace Church, Scottsville, N. Y. His new address is 51 Bellevue Drive, Rochester, N. Y.

The Rev. George C. Wadsworth has resigned as rector of Christ Church, Oil City, Pa.

Ordinations.

In the chapel of the Church House, Philadelphia, on November 5, the Rt. Rev. Thomas J. Garland, D. D., ordained John Raymond Crosby, Ph. D., S. T. D., D. C. L., deacon. The candidate was presented by the Rev. Jules L. Prevost, of Langhorne, and Bishop Garland preached the sermon. Dr. Crosby is to be in charge of Grace Church, Hulmeville.

Rev. Harry Stansbury Weyrich was advanced to the priesthood on Sunday, December 4, at Emmanuel Church, Baltimore, by the Rt. Rev. John Gardner Murray. The candidate was presented by his rector, the Rev. Hugh Birckhead, and the sermon was preached by the Rev. Wyatt Brown, D. D., rector of St. Michael's and All Angels' Church.

In St. Paul's Cathedral, Fond du Lac, on November 9, the Rt. Rev. Reginald H. Weller, D. D., advanced the Rev. Walter George Kings and the Rev. William Charles Downer to the priesthood. Both candidates were presented by the Rev. Frederick G. Deis, of St. Mark's Church, Oconto. Mr. Kings is to be minister in charge of St. Margaret's Church, Park Falls, and St. Clement's Church, Mellen, with residence at Park Falls, and Mr. Downer is to be minister in charge of St. Ignatius' Church, Eagle River.

The ordination of three Chinese deacons to the priesthood, which took place on October 1 in Hankow, did not bring together so large a congregation as that which gathered on Whitsunday, for it was a week day; but that very fact made it more possible for the clergy to be present and strengthen by their prayers their brethren who then stepped forward into the ranks of those who, as Bishop Gilman emphasized in his sermon, thus became acknowledged leaders of the Christian forces of Central China; a responsibility which would be crushing were it not for the "Power" which is promised along with the burden.

The three men represented, it was noticed, three of the many objects to which Christian work is directed in this new day. Rev. Nelson Lieo is one of the chaplains to the Church General Hospital, Rev. Fred Lieo is one of the clergy in charge of St. Andrew's, with its great mill population, while Rev. Wang K'ang-sen, son of a farmer, has just been appointed to the large farming district of Yuinmeng after a long apprenticeship in Simakeo, another farming district on the Han River.

Deaths.

The Rev. Menard Doswell, rector of St. John's Church, Jacksonville, Fla., died at Riverside Hospital early Sunday morning, December 11, after an operation for appendicitis.

The Rev. Murray W. Dewart, rector of Christ Church, Baltimore, Md., died suddenly on Sunday, December 4. The funeral was conducted in his own church on December 7 by the Rt. Rev. John Gardner Murray and the Rt. Rev. Philip Cook.

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St. Alban's Church, Washington, D. C.
St. Bede's Chapel, Rosemary Hall, Greenwich, Conn.
Christ Church, Cranbrook, Mich.
Church of the Good Shepherd, Brooklyn, N. Y.
St. Mary's Church, Burlington, N. J.
Church of the Holy Spirit, Lake Forest, Ill.
St. John's Church, Cornwall, N. Y.
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Christmas



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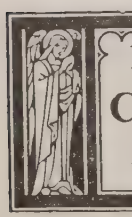
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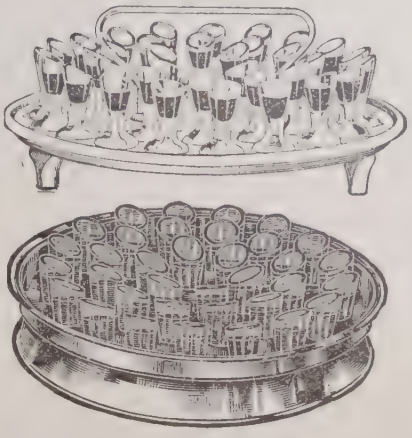
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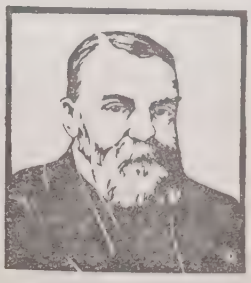
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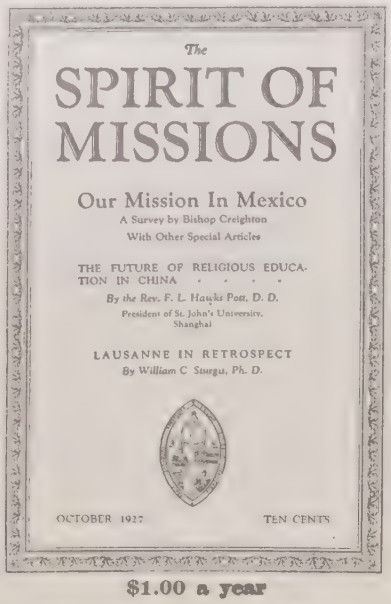
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Thoughts For the Thoughtful

Fall on your knees and grow there. —Phelps.

"It is experience that makes commonplaces shine like stars."

God's law for our souls is as unvarying as the sun.

"Be mild and cleave to gentle things.
Thy glory and thy happiness be there."

Doubts are dreary things in times of sorrow. Ifs, buts, and perhapses are sure murderers of peace and comfort. Surely if those ages before the advent of Christ could say "I know", we should not speak less positively.—C. H. Spurgeon.

It is the failure to spend a definite even though it be a short time each day with God that is the secret of all weakness, variableness and shallowness in our spiritual experience and service.—W. H. Griffith-Thomas.

He chose this way, it may have been
That those poor mothers everywhere
Whose babies in the world's great inn
Find scanty cradle-room and fare,
As did the Babe of Bethlehem,
May find somewhat to comfort them.
—May Riley Smith.

The charm of Christianity lies in its concreteness; not merely is God seen embodied in man, but He comes to us, not as one of the more abstract and speculative classes aloof from man, but Emmanuel, God with us. It is to the crib and the Babe men look, to the Boy in the temple, to the strange Preacher of goodness, the Friend of Lazarus, the Sufferer of Gethsemane, the Confronter of Pilate and Herod, and above all, to the "Strange Man on a Cross".—Figges.

My teacher taught me that the way for me to help others was not to tell them their duty, but myself to learn of Him who bore our griefs and carried our sorrows. As I learned of Him, I should be able to help them. I have not had an theory but just to be their friend—to do for them the best I can. —George McDonald.

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EDITORIALS

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Sermon for Christmas Day

"For behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born, this day, in the city of David, a Saviour, which is Christ, the Lord."—Luke 11:10.

BEHOLD, in effect, the grand tidings which, for four thousand years, the world had expected; behold the grand event which so many prophets had foretold; so many ceremonies had figured; so many righteous had awaited, and which all nature seemed to promise, and to hasten by the universal corruption spread through all flesh; behold the grand blessing which God's goodness prepared for men, after the infidelity of their first parent had rendered them all subject to sin and death.

The Saviour, the Christ, the Lord, at last appears this day on the earth. The over-shadowed brings forth the righteous; the star of Jacob appears to the universe; the scepter is departed from Judah, and He, who was to come, is arrived; the age of darkness is accomplished; the promised sign of the Lord to Judea hath appeared; a virgin has conceived and brought forth, and out of Bethlehem comes the leader who is to govern and enlighten all Israel.

What new blessings, my brethren, doth this birth not announce to men? It would not during so many ages, have been announced, awaited, desired; it would not have formed the religion of a whole people, the object of all the prophecies; the unravelling of all the figures, the sole end of all the proceedings of God towards men, had it not been the grandest mark of His love which He could give them. What a blessed night is that which presides at this divine bringing-forth! It hath seen the light of the world shine forth in its darkness; the heavens resound with joy and songs of thanksgiving.

BUT, my brethren, we must participate in the blessings which this birth is meant to bring us, in order to enter into all the transports of delight which it spreads through the heavens and the earth. The common joy is founded only on the common salvation which is offered to us; and if, in spite of this aid we still obstinately persist in perishing, the Church weeps over us, and we mingle mourning and sorrow with that joy with which such blessed tidings inspire it.

Now, what are the inestimable blessings which this birth brings to men? The heavenly spirits come themselves to make it known to the shepherds; it comes to render Glory to God, and peace to men; and behold the whole foundation of this grand mystery laid open. To God, that glory of which men had wished to deprive Him; to men, that peace of which they had never ceased their struggles to deprive themselves.

PART I.

MAN had been placed upon the earth for the sole purpose of rendering, to the author of his being, that glory and that homage which were his due. All called him to these duties; and everything, which ought to have called, removed him from them. To his supreme Majesty he owed his adoration and his homage; to his paternal goodness his love; to his infinite wisdom, the sacrifice of his reason and his lights. These duties, engraven on his heart, and born with him, were still also incessantly proclaimed to him by all creatures; he could neither listen to himself, nor to all things around him, without finding them; nevertheless, he forgets, he effaces them from his heart. He no longer saw in the work, that honor and that worship which were due to the sovereign Architect; in the blessings with which He loaded him, that love which he owed to His benefactor; in the obscurity spread through even natural causes, that impossibility, much less, of fathoming the secrecies of God, and that mistrust, in which he ought to live, of his own lights. Idolatry, therefore, rendered to the creature that worship which the Creator had reserved for Himself alone: the synagogue honored him from the lips, and that love, which it owed to Him, was confined to external homages totally unworthy of him; philosophy lost itself in its own ideas, measured the lights of God by those of men, and vainly believed that reason, which knew not itself, was able to know all truth; these sores spread over the face of the whole earth. In a word, God was no longer either known or glorified, and man was no longer known to himself.

The world was plunged, almost from its creation, in the horror of darkness; every age added to it fresh impieties. In proportion as the appointed time of the deliverer drew near, the depravity of men seemed to increase. Rome itslf, mistress of the universe, gave way to all the different worships of the nations she had subjugated; and beheld exalted, within her walls, the different idols of so many conquered countries, that they became the public monuments of her folly and blindness, rather than of her victories.

But, after all, though all flesh had corrupted his way, God no longer wished to pour out His wrath upon men, nor to exterminate them by a fresh deluge; He wished to save them. He had placed in the heavens the sign of His covenant with the world; and that sign was not the shining, though vulgar rainbow which appears in the clouds; it was Jesus Christ, His only Son, the word made flesh, the true seal of the eternal covenant, and the sole light which comes to enlighten the whole world.

He appears on the earth and restores to His Father that glory of which the impiety of a public worship had wished to deprive Him. The homage rendered to Him, by His holy soul united to the world, at once makes amends to His Supreme Majesty for all the honors which the universe had hitherto denied Him, in order to prostitute them to a creature. A Man-God adorer renders more glory to the divinity than all idolatrous ages and nations had deprived Him of; and such homage must indeed have been agreeable to the Sovereign God, seeing it alone effaced idolatry from the earth; made the blood of impure victims cease to flow; overturned the profane altars; silenced the oracles of demons; reduced to dust the vain idols, and changed their superb temples, till then the receptacle of every abomination, into houses of adoration and prayer. Thus was the universe changed; the only God, unknown even in Athens, and in those cities most celebrated for knowledge and polished manners, was worshipped; the world acknowledged its Author: God entered into His rights, a worship worthy of Him was established over the whole earth; and He had everywhere adorers, who worshipped Him in spirit and in truth.

Behold the first blessing accruing from the birth of Jesus Christ, and the first glory which He renders to His Father. But, my brethren, is this grand blessing for

us? We no longer worship vain idols; an incestuous Jupiter, a lascivious Venus, a cruel and revengeful Mars; but is God, therefore, more glorified among us? In their place do we not substitute fortune, voluptuousness, court favor, the world, with all its pleasures? For, whatever we love more than God, that we worship; whatever we prefer to God, that becomes our God; whatever becomes the sole object of our thoughts, of our desires, of our affections, of our fears and hopes, becomes likewise the object of our worship; and our gods are our passions, to which we sacrifice the true God.

THUS Jesus Christ doth not confine Himself to manifesting the name of His Father to men, and to establishing, on the ruins of idols, the knowledge of the true God. He raiseth up worshippers, who reckon external homages as nothing, unless animated and sanctified by love; and who shall consider mercy, justice, and holiness, as the offerings most worthy of God, and the most shining attendants of their worship; second blessing from the birth of Jesus Christ, and second sort of glory which He renders to His Father.

Jesus Christ comes to open the eyes of Judea on an error so gross, so ancient, and so injurious to His Father. He comes to inform them, that man may be satisfied with externals alone, but that God regards only the heart; that every outward homage which withholds it from Him, is an insult and an hypocrisy, rather than a true worship; that it matters little to purify the external, if the internal be full of infection and putrefaction; and that God is truly worshipped only by loving Him.

Jesus Christ comes to restore to His Father that glory of which the vain reasonings of philosophy had deprived Him. He comes to teach to men that faith is the source of true lights; and that the sacrifices of reason is the first step of Christian philosophy. He comes to fix uncertainty, by instructing us in what we ought to know of the Supreme Being, and what, with regard to Him, we ought not to know.

In was in effect, sufficient that men, in order to render glory to God, should make a sacrifice to Him of their life, as to the author of their being, and should, by that avowal, acknowledge the impiety of idolatry; that they should make a sacrifice to Him of their love and of their heart, as to their sovereign felicity, and thereby proclaim the insufficiency and the inutility of the external and pharisaical worship of the synagogue; it was likewise required, that to him they should sacrifice their reason, as to their wisdom and to their eternal truth, and thus be undeceived with regard to the vain researches and the conceited knowledge of philosophers.

NOW, the sole birth of a Man-God, the ineffable union of our nature with a divine person, disconcerts all human reason; and this incomprehensible mystery, held out to men as their whole knowledge, their whole truth, their whole philosophy, their whole religion, at once makes them feel, that the truth, which they hitherto had in vain sought, must be sought, not by vain efforts, but by the sacrifice of reason and of our feeble lights.

BUT, alas! where among us are believers, who make a thorough sacrifice of their reason to faith; and who, rejecting their own lights, humble their eyes, in a respectful and silent adoration, before the majestic impenetrability of religion? I speak not of those impious, still to be found among us, who deny a God. Ah! we must leave them to the horror and the indignation of the whole universe which knows a divinity, and which worships Him; or rather leave them to the horror of their own conscience, which inwardly invokes and calls upon Him in spite of themselves; while outwardly they are glorifying themselves in professing not to know Him.

I speak of the majority of believers, who have an idea of the divinity, almost equally false and equally human, as had formerly the pagan philosophers; who consider Him as nothing in all the accidents of life; who live as if chance or the caprice of men determined all things here below; and who acknowledge good-luck and bad-luck as the two sole divinities which govern the world, and which preside over everything relative to the earth. I speak of those men of little faith who, far from adoring, the secrecies of futurity in the profound and impenetrable councils of providence, go to search for them in ridiculous and childish prophecies; attribute to man a knowledge which God hath solely reserved to Himself; with a senseless belief await, from the dreams of a false prophet, events and revolutions which are to decide the destiny of nations and empires; found thereupon vain hopes for themselves and renew either the folly of pagan augurs and soothsayers, or the impiety of the pythoness of Saul, and of the oracles of Delphi and Dodona. I speak of those who wish to penetrate into the eternal ways of God on our lots; and who, being unable, by the sole powers of reason, to solve the insurmountable difficulties of the mysteries of grace with regard to the salvation of men, far from crying out with the apostle, "O the depth of the riches both of the wisdom and knowledge of God"! are tempted to believe, either that God doth not interfere in our salvation; or, if He does, that it is needless for us to interfere in it ourselves. I speak of those dissolute characters in the world, who always find plausible and convincing, though, in fact, weak and foolish in the extreme, whatever unbelief opposes to faith, who are staggered by the first frivolous doubt proposed by the impious; who appear as if they would be delighted that religion were false; and who are less touched by that respectable load of proofs which overpower a conceited reason and its truth, than with a senseless discourse which opposes it, in which there is generally nothing important but the boldness of the impiety and of the blasphemy. Lastly, I speak of many believers who turn over to the people the belief of so many wonderful actions which the history of religion has preserved to us; who seem to believe that, whatever is above the power of man, is likewise beyond the power of God; and who refuse credit to the miracles of a religion which is solely founded on them, and which is itself the greatest of all miracles.

Behold how we still snatched from God that glory which the birth of Jesus Christ had rendered to Him. It had taught us to sacrifice our own lights to the incomprehensible mystery of His manifestation in our flesh, and no longer to live but by faith; it had fixed the uncertainties of the human mind, and recalled it from the errors and the abyss in which reason had plunged it, to the way of truth and life, and we abandon it: and even under the empire of faith, we wish still to walk as formerly, under the standards, if I may venture to speak in this manner, of a weak reason: the mysteries of religion, which we cannot comprehend, shock us; we suspect, we reform all; we would have God to think like man. Without altogether losing our faith, we suffer it to be inwardly weakened; we allow it to remain inactive; and it is this relaxation of faith which has corrupted our manners; multiplied vices; inflamed all hearts with a love of things present; extinguished the love of riches to come; placed trouble, hatred and dissention among believers, and effaced those original marks of innocence, of sanctity and of charity, which at first had rendered Christianity so respectable even to those who refused submission to it. But not only doth the birth of Jesus Christ restore to God that glory of which men had wished to deprive Him; it likewise restores to men that peace, of which they had never ceased to deprive themselves: "And on earth peace, good will towards men."

PART II.

AN universal peace reigned throughout the universe when Jesus Christ, the "Prince of Peace", appeared on earth; all the nations subject to the Roman empire peaceably supported the yoke of those haughty masters of the world; Rome herself, after civil dissentions, which had almost depopulated her walls, filled the islands and deserts with her proscribed, and bathed Europe and Asia with the blood of her citizens, breathed from the horror of these troubles, and reunited under the authority of a Caesar, experienced in slavery a peace, which she had never, during the enjoyment of her liberty, been able to accomplish.

The universe was then at rest; but that was but a deceitful calm. Man, the prey of his own violent and iniquitous passions, experienced within himself the most cruel dissention and war; far from God, delivered up to the agitations and frenzies of His own heart; combatted by the multiplicity and the eternal contrariety of his irregular propensities, he was unable to find peace, because he never sought it but in the source of all his troubles and disquiets. Philosophers made a boast of being able to bestow it on their followers; but that universal calm of the passions which they gave hopes of to their sage, and which they so emphatically announced, might suppress their sallies; but it left the whole venom in their heart. It was a peace of pride and ostentation; it masked the outward man; but under the mask of ceremony, man always knew himself to be the same.

JESUS Christ comes today upon the earth, to bring that true peace to men which the world hitherto had never been able to give them. He comes radically to cure the evil; His divine philosophy is not confined to the promulgation of pompous precepts, which might be agreeable to reason, but which cured not the wounds of the heart; and, as pride, voluptuousness, hatred and revenge, had

been the fatal sources of all the agitations experienced by the heart of man, he comes to restore peace to him, by draining them off, through His grace, His doctrine, and His example.

Yes, my brethren, I say that pride had been the original source of all the troubles, which tore the heart of men. What wars, what frenzies, had that fatal passion not lighted upon the earth? With what torrents of blood had it not inundated the universe? And what is the history of nations and of empires, of princes and of conquerors, of every age and people, but the history of those calamities with which pride from the beginning had afflicted men? The world was but a gloomy theatre, upon which that haughty and senseless passion every day exhibited the most bloody scenes. But the external operations were but a faint image of the trouble which the proud man inwardly experienced. Ambition was a virtue; moderation was looked upon as meanness; an individual overthrew his country, overturned the laws and customs, rendered millions miserable, in order to usurp the first place among his fellow-citizens; and the success of his guilt ensured him every homage; and his name stained with the blood of his brethren, acquired only additional lustre in the public annals which preserved its memory; and a prosperous villain became the grandest character of his age. That passion, descending among the crowd, became less striking; but it was neither less animated nor furious; the obscure was not more at his ease than the public man; each wished to carry off the prize from his equals; the orator, the philosopher, wrangled for, and tore from each other that glory, which, in fact, was the sole end of all their toils and watchings; and, as the desires of pride are insatiable, man, to whom it was then honorable totally to yield himself up to it, being unable to rest in any degree of elevation, was likewise incapable of peace and tranquillity. Pride become the sole source of human honor and glory, was likewise become the fatal rock of the quiet and happiness of men.

The birth of Jesus Christ, by correcting the world of their error, reestablishes on the earth that peace which pride had banished from it. He might have manifested Himself to men, with all the marks of splendor which the prophets attributed to Him; He might have assumed the pompous titles of conqueror of Judah, of legislator of the people, of deliverer of Israel; Jerusalem, in these glorious marks, would have recognized Him whom she awaited; but Jerusalem in these titles, saw only a human glory; and Jesus Christ comes to undeceive, and to teach her, that such glory is nothing; that such an expectation had been unworthy of the oracles of so many prophets who had announced Him; that the Holy Spirit, which inspired them, could hold out only holiness and eternal riches to men; that all other riches, far from rendering them happy, only increased their evils and crimes; and that His visible ministry was to correspond with the splendid promises, which had, for so many ages, announced Him, only by being wholly spiritual, and that He should intend only the salvation of men.

Thus, He is born at Bethlehem, in a poor and abject state; without external state or splendor, HE WHOSE BIRTH SONGS OF ALL THE ARMIES OF HEAVEN THEN CELEBRATED; without title which might distinguish Him in the eyes of men, He who was exalted above all principality and power; He suffers His name to be written down among those of the obscurest subjects of Caesar; He whose name was above all other names, and who alone had the right of writing down the names of His chosen in the book of eternity; vulgar and simple shepherds alone came to pay Him homage; He before whom whatever is mighty on earth, in heaven, and in hell, ought to bend the knee; lastly, whatever can confound human pride is assembled at the spectacle of His birth. If titles, rank, or prosperity had been able to render us happy here below, and to shed peace through our heart, Jesus Christ would have made His appearance clothed in them, and would have brought all these riches to His disciples; but He brings peace to us only by holding them in contempt, and by teaching us to hold them equally in contempt; He comes to render us happy, only by coming to suppress desires which hitherto had occasioned all our disquiets; He comes to point out to us more solid and more durable riches, alone capable of calming our hearts, of filling our desires, of easing our troubles; riches of which man cannot deprive us, and which require only to be loved and to be wished for, to be assured of possessing them.

NEVERTHELESS, who testifies of this blessed peace? Wars, troubles, frenzies, are they more rare since His birth? Are those empires and states which worship him, in consequence more peaceful? Does that pride which He came to destroy, occasion less commotion and confusion among men? Alas! see among Christians that peace which ought to be their inheritance, and where shall you find it? In cities? Pride sets everything there in motion; every one wishes to soar above the rank of his ancestors; an individual exalted by fortune destroys the happiness of thousands who walk in His steps, without being able to attain the same point of prosperity. In the circle of domestic walls? They conceal only distresses and cares; and the father of the family, solely occupied with the advancement rather than the Christian education of his offspring, leaves to them, for inheritance, his agitations and disquiets, which they, in their turn, shall one day transmit to their descendants.

BEHOLD, my brethren, to what height of honor Jesus Christ, in this mystery, exalts our flesh; He makes of it the temple of God; the sanctuary of the Holy Spirit; the portion of a body in which the fulness of the divinity resides; the object of the kindness and the love of His Father. But do we not still profane this holy temple? Do we not still turn to shame the members of Jesus Christ? Do we, in a higher degree, respect our flesh, since it is become a holy portion of His mystical body? Does that shameful passion not still exercise the same tyranny over Christians, that is to say, over the children of sanctity and liberty? Does it not still disturb the peace of the universe, the tranquility of empires, the harmony of families, the order of society, the confidence of marriage, the innocence of social intercourse, the lot of every individual? Are not the most tragical spectacles still every day furnished to the world by it? Does it respect the most sacred ties and the most respectable character? Does it not reckon as nothing every duty? Does it pay attention even to decency? And does it not turn all society into a frightful confusion, where custom has effaced every rule? Even you, who listen to me, from whence have arisen all the miseries and unhappinesses of your life, is it not from that deplorable passion? Is it not that which has overturned your fortune; which has cast trouble and dissention through the heart of your family; which has swallowed up the patrimony of your fathers; which has dishonored your name; which has ruined your health, and now makes you to drag on a gloomy and disgraceful life on the earth? Is it not, at least, that which actually rends your heart at present filled with it? What goes on within you but a tumultuous revolution of fears, desires, jealousies, mistrusts, disgusts, and frenzies? And since that passion has stained your soul, have you enjoyed a single moment of peace? Let Jesus Christ again be born within your heart; He alone can be your true peace; chase from it the impure spirits, and the mansion of your soul will be at rest, become once more a child of grace; innocence is the only source of tranquility.

LASTLY, the birth of Jesus Christ reconciles men to His Father; it reunites the Gentile and the Jew; it destroys all those hateful distinctions of Greek and Barbarian, of Roman and Scythian; it extinguishes all animosities and hatreds; of all nations it makes only one people; of all His disciples, only one heart and one soul; last kind of peace which it brings to men. Formerly they were united together, neither by worship, a common hope, nor by the new covenant, which, in an enemy, holds out to us a friend. They considered each other almost as creatures of a different species: the diversity of religion, of manners, of countries, of languages, of interests, had, it would appear, as if diversified in them the same nature: scarcely did they recognize each other by that figure of humanity, which was the only sign of connection still remaining to them. Like wild beasts, they mutually exterminated each other; they centered their glory in depopulating the lands of their fellow-creatures, and in carrying in triumph their bloody heads as the splendid memorials of their victories: it might have been said that they held their existence from different irreconcilable creators, always watchful to destroy each other, and who had placed them here below only to revenge their quarrel, and to terminate that diagreement by the general extinction of one of the two parties; ever disunited man, and nothing bound them together but interest and passions, which were themselves the sole source of their divisions and animosities.

BUT Jesus Christ is become our peace, our reconciliation, the cornerstone which binds and unites the whole fabric, the living head which unites all its members, and makes but one body of the whole. Everything knits us to Him; and whatever knits us to Him unites us to each other. It is the same spirit which animates us, the same hope which sustains us, the same bosom which brings us forth, the same fold which assembles us, and the same Shepherd who conducts us; we are cildren of the same Father, inheritors of the same promises, citizens of the same eternal city, and members of one same body.

Now, my brethren, have so many sacred ties been successful in binding us together? Christianity, which ought to be but the union of hearts, the tie to knit believers to each other, and Jesus Christ to believers; and which ought to represent upon earth an image of the peace of heaven; Christianity itself is no longer but a horrible theatre of troubles and dissentions; war and fury seem to have established an eternal abode among Christians; religion itself, which ought to unite, divides them. The unbeliever, the enemy of Jesus Christ, the children of the false prophet, who came to spread war and devastation through men, are in peace; and the children of peace, and disciples of Him, who, this day, comes to bring it to men, have their hands continually armed with fire and sword against each other! Kings rise up against kings; nations against nations; the seas which separate reunite them for their mutual destruction; a vile morsel of stone arms their fury and revenge; and whole nations go to perish and bury themselves under its walls, in contesting to whom shall belong its ruins; the earth is not sufficiently vast to contain them, and to fix them, each one in the bounds which nature herself seems to have pointed out for states and empires; each wishes to usurp from his neighbor; and a miserable field of battle, which is scarcely sufficient to serve as a burial place to those who have disputed it, becomes the prize of those rivers of blood with which it is ever stained. O divine Reconciliator of men! return then once more upon the earth, since the peace which Thou broughtest to it at Thy birth still leaves so many wars and so many calamities in the universe.

OH! my brethren, in vain then hath Jesus Christ descended upon the earth! He is come to bring peace to us; He hath left it to us as our inheritance; **nothing hath He so strongly recommended to us as that of loving each other;** yet fellowship and peace seems as if banished from among us, and hatred and animosity divide court, city and families; and those whom the offices, the interests of the state, decency itself, and blood ought, at least, to unite, tear, defame, would wish to destroy, and to exalt themselves on the ruins of each other; and religion which shows us our brethren even in our enemies, is no longer listened to; and that awful threatening, which gives us room to expect the same severity on the part of God which we shall have shown our brethren, no longer touches or affects us; and all these motives, so capable of softening the heart, still leave it filled with all the bitterness of hatred. We tranquilly live in this frightful state: the justice of our complaints with regard to our enemies, calms us on the injustice of our hatred and of our rooted aversion towards them; and if, on the approach of death, we apparently hold out to them the hand of reconciliation, it is not that we love them more, it is because the expiring heart hath no longer the force to sustain its hatred, that almost all our feelings are extinguished, or, at least, that we are no longer capable of feeling anything but our own weakness and our approaching dissolution. LET US THEN UNITE OURSELVES TO THE NEWLY-BORN JESUS CHRIST; LET US ENTER INTO THE SPIRIT OF THAT MYSTERY; WITH HIM LET US RENDER TO GOD THAT GLORY WHICH IS HIS DUE; IT IS THE ONLY MEANS OF RESTORING TO OURSELVES THAT PEACE, OF WHICH OUR PASSIONS HAVE HITHERTO DEPRIVED US.

Jean-Baptiste Massillon,
Bishop of Clermont.

The Centuries of Silence and the Incarnation of "The Word"

By Charles Hall Davis

To St. Paul's Men's Bible Class,
St. Paul's Protestant Episcopal Church,
Petersburg, Virginia,
This Christmas thought, and these lines,
are dedicated.

FOREWORD.

MALACHI, the last of the prophets, prophesied about 420 B. C. From that time until the Coming of Christ, no prophet's voice was heard in Israel. The period is known as "The Centuries of Silence". It witnessed the repeated conquest, massacre, enslavement and humiliation of the Jews. Conquered in turn by the Persians, Greeks, Egyptians, Syrians and Romans, Jerusalem was repeatedly taken, and the Temple violated. Under Antiochus Epiphanes, a Syrian, the Jews were forbidden to worship God, observe the Sabbath, practice circumcision, or conform in any respect to the Mosaic law; all copies of the Holy Scriptures were ordered destroyed, and a statue of Jupiter Olympus was placed on the Altar of Burnt Offering in the Temple. This brought on the successful Maccabeean Revolt. Finally Herod, an Idumaean, who outwardly conformed to Jewish ritual observances, became King of Judea, as the Roman representative. He rebuilt the Temple, but placed the Imperial Golden Eagles of Rome over its entrance; and he constructed numerous heathen temples elsewhere in the country.

During this period, the Rabbis and Scribes largely devoted their energies to an elaboration of the rites and ceremonies required of each individual in order to conform to the Mosaic law and to the oral traditions of the Elders, which were placed on an equality with the law by the sect of Pharisees. At the time of Christ's Coming, it is stated that there were several hundred specific rites and ceremonies to be performed each day by a devout Jew; and that it was currently believed that if one Jew could fulfill all these requirements for one day, the Messiah would come immediately.

"The Centuries of Silence" were broken by: The Annunciations—to Zacharias (Luke 1:5-22); to Joseph (Matt. 1:18-25); to the Virgin (Luke 1:26-38).

The Birth of Christ (Luke 2:1-20; Matt. 2:1-12).

The preaching of John the Baptist; the Baptism of Jesus; and John's testimony that He was the Son of God (Matt. 3; Mark 1:1-11; Luke 3:1-22; John 1:6-8; 15:19-37).

"THE CENTURIES OF SILENCE."

Four long centuries of silence, with no prophet's gifted voice
To declare to Israel's children—people of God's special choice—
When the looked-for "King Messiah";—the anointed superman;—
From the royal line of David, with a world-controlling plan,
Should evict the hated Roman, make supreme the Jewish law,
With a power and glory greater than the Queen of Sheba saw.

Four long centuries of silence, while the priesthood daily taught
That with form and ceremonial could God's favor best be bought:—
While the Rabbis, dwelling daily on the promises of old,
On the Messianic Coming, by the prophets all foretold,—
Urged that ever stricter living by the full Mosaic test
Would assure the promised glory to the people God had blessed.

Four long centuries of silence, and an Idumaean King
Holds Judaea with the power of an armed Roman ring:—
While the Temple of Jehovah on the Holy City's height
Has been sullied by the presence of a heathen idol's blight:—
While God's chosen people daily, at each hour of sacrifice,
Must now worship where the shadow of Imperial Eagles lies.

Four long centuries of silence, while the heart of Jewry bled
At the sight of shrines to Baal, throughout Canaan widely spread:
While, relying on His promise, the devout still prayed to God
For relief to suffering Israel from His fearful chastening rod; —
For the coming of Elijah to announce the promised reign
Of the King, whose visioned glory should restore her power again.

THE BREAKING OF THE SILENCE.
"The Annunciations."

That long silence now was broken;—in the Temple's inner shrine,
When "The Herald's" birth was promised, of a royal priestly line:—
In the Galileean country, where the Angel Gabriel's word
Told the Virgin of the glory that was promised by her Lord;—
Of the Spirit overshadowing, of the Son that should be given,

Who should be the Incarnation of the Son of God in Heaven.

THE COMING OF THE KING AND THE SIGN OF HIS COMING.

"The Incarnation."

Not with worldly pomp and splendor did the King come to His Own;—
For a stable served as birthplace, and a manger for His throne;
No loud peal of earthly trumpets marked this miracle of time;
But the humble Shepherds only heard the wondrous heavenly chime,
As the Angels sang the glory of the marvel of His birth,
And declared His Coming Kingdom would bring peace, goodwill to earth.

The Sign—"The Star of Bethlehem."

Not to Pharisee, self-righteous; nor to Sanhedrim, nor Priest;
Was the Heavenly signal granted; but to Wise Men from the East.—
To those Three, of saintly spirit, of devout and humble mind,
Looking daily for the coming of the Saviour of Mankind,
Was the wondrous vision granted of blest Bethlehem's bright star,
Marking where our Lord was cradled, with a glory from afar.

This:—the Christ-Child's crown of glory on that brilliant Christmas Morn,
When the Angels sang the wonder of humanity's new dawn;
When the kingdom of the spirit was announced on earth to men;
When the happiness of Eden was made possible again;
When the Nations saw the coming of the rule of heavenly love;
When the morning stars sang paeans to a gracious God above.

"The Herald."
His Message.

Through long years of preparation in the desert waste and wild;
Fed on honey and wild locusts; consecrated from a child:
John, "The Herald", trains his spirit; and his message then he cries,
With prophetic fervor stating; mine the mission to baptize
With the water of repentance; then my people, else now lost,
At the hands of God, the Saviour, may receive the Holy Ghost.

The Baptism of Jesus and the Descent of the Holy Spirit.

And, baptizing in the waters of historic Jordan's flood,
Comes to him our Lord and Saviour, for the end of mankind's good,—
There, submitting to Baptism (though for naught could He repent),
With the water, from the Heavens is the Holy Spirit sent;—
In a dove-like form, descending on His head it comes to rest,
With a voice from Heaven declaring Him the Son, beloved and blest.

"The Kingdom,"

Its Privileges and the Hope of the World.

Through two thousand years resounding, rings the Angels' heavenly song:—
That our mighty glorious leader, Lord of Heaven and Earth, is strong;
That the Son of God so loved us, that He came to Earth to give,
By His Holy Incarnation, a new hope that man might live:
That His Kingdom of the Spirit is as wide as Heaven's own dome;
That a welcome waits each mortal in His fair eternal home.

Through two thousand years resounding, vocal to each listening ear,
Comes Christ's message;—"love abounding, peace and charity and cheer"—
In each contrite heart indwelling, when with humble voice we pray,
Comes the Holy Ghost, conferring strength as needed for each day;
Bringing sweet, divine assurance of a Father's tender care,
Of a Brother's kindly feeling, of a Sonship over there.

The Universal Week of Prayer

Sunday, January 1, to Saturday, January 7, 1928

WE publish herewith the call to the Universal Week of Prayer, issued by the World's Evangelical Alliance. For eighty-one years this call has been made. It is to be hoped that groups of churches may unite to observe this week of prayer, but if this is not done, that groups of individuals may do so. The Sunday School Times well says: "With almost everything in this new call to the Universal Week of Prayer, God's true people can whole-heartedly unite; there are searching reasons given for humiliation and confession and deeply discerning and Scriptural statements of need for intercession."

To all who in every land call upon God through His Son, our Saviour, Jesus Christ.

Dear Brothers in Christ,

Today more than ever before is there forced upon the Church of Jesus Christ the necessity for a call to united prayer.

From a political as well as from an ecclesiastical point of view the need for peace and union has never been so universally manifest. The number of assemblies and conferences convened to bring closer together churches and individuals is multiplying unceasingly. But of what avail are all such efforts of human organization, sincere and distinterested as their motives may be, if God Himself is not in the center of their programs? And how can He be there if all those who call upon Him do not unite the best of their spiritual forces to insure His presence?

We believe with all our faith in the power of good will, and in the fecundity of love, but we know from the experience of all the Church's history that good will and love in themselves are nothing if it is not God the Holy Spirit who inspires and animates them.

Let us unite therefore to supplicate our heavenly Father to come Himself by an effusion of His Spirit to insure the success of our efforts. And let us ask Him above everything else that the ambition of the whole Church may be to put in the first place the seeking after widespread spiritual revival; apart from the deepening of the spiritual life of individuals and of Churches. Except for a revival of the moral and spiritual ideal among all peoples, all efforts at organization and drawing together will remain stirile

And in thus gathering for intercession let us bear in mind that we have not to overcome any reluctance upon God's part, but only to cooperate with His willingness and ability "to do exceeding abundantly above all that we ask or think". How full of eternal result then may this week be if we not only seek and receive the fullness of the Holy Spirit, but also submit ourselves, spirit, soul, and body, to His government and guidance for whatever service He may appoint us in the furtherance of the Gospel of Christ.

May God Himself pour out His blessing on the Universal Week of Prayer in the year of grace 1928.

Sunday, January 1—Texts Suggested for Sermons and Addresses.

"Incline your ear, and come unto me; hear, and your soul shall live" (Isa. 55:3).

"Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1).

"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

"We preach not ourselves, but Christ Jesus the Lord" (2 Cor. 4:5).

Monday—Thanksgiving and Humiliation.

Thanksgiving—For the long suffering of God toward us.

For the privileges and blessings of the past year, even when passing through difficulties and trials.

Christian leaders are urged to make arrangements early

to bring Christians together for united prayer daily during this week, and to circulate the program widely. Ministers are earnestly asked to use the suggested texts for sermons on the opening Sunday, and bring the Week of Prayer before their congregations. Copies of programs giving the topics for prayer, one page left blank for local announcements of the meetings, to be distributed in local churches on the Sunday preceding the week-day meetings, may be ordered at cost from the World's Evangelical Alliance, 19 Russell Square, London, W. C.1, England. The following are the British prices, to which postage should be added:

Program, with Prayer Topics, large size, 2 shillings 6 pence per 100;

Program, small size, 1 shilling 6 pence per 100.

Week of Prayer Posters, large, 2 shillings each;

Week of Prayer Posters, small, 1 shilling each.

The Alliance hopes that brief reports of the meetings held, and results, will be sent to the General Secretary at the address noted.

For the progress of the Kingdom of Jesus Christ in the world.

For the continued presence and work of the Holy Spirit.

For the new year that lies before us as an open door, and a fresh opportunity of proving the sincerity of our obedience and willingness for service.

Humiliation—For mistakes and faults committed in the course of the past year.

For opportunities that offered, but were not taken.

For our selfish interests, whether from an individual, family, or national point of view.

Prayer—For a vision of the Kingdom of God in its entirety.

For light to perceive and strength to fulfill the duties that this vision lays upon us.

Scripture readings—Psalm 27; Ezekiel 37:1-14; Daniel 9:3-10, 17-19; John 17:20-26; Ephesians 4:1-5.

Tuesday—The Universal Church.

"I believe in the holy catholic (universal) Church, the communion of saints" (The Apostles' Creed).

Thanksgiving—For the evident desire for closer union among the different sections of the universal Church.

For the still more distinct desire to seek not an outward, but an inward and spiritual unity.

For the sacrifices already agreed to by a great number of individuals and of Churches in view of this common desire.

Confession—Of oppositions to this unity which come from pride and egoism, even in God's children.

Of our temptation of wishing to see our own ideals triumph without considering those of others.

Let us confess our lack of true love.

Prayer—For a more sincere endeavor toward "the unity of the spirit, in the bond of peace".

That we may have an ever deeper humility in the consciousness of our own shortcomings.

To learn to understand more completely the point of view of others.

Scripture readings—Psalm 97; Psalm 90; John 14; 1 Cor. 13; Colossians 3:1-17; Philippians 2:1-18.

Wednesday—Nations and Governments.

Thanksgiving—For all approaches to and achievements in international friendship.

For the progressive disappearance of causes of friction.

For the interest manifest all over the world in the work of the League of Nations.

Confession—That in spite of all progress, the masses in all the nations, by their skepticism and their inertia, are retarding international friendship. Of national egoism, of mutual suspicions, and of that lack of broad vision, which form obstacles to world peace.

Prayer—Let us pray for those whose mission it is to guide others, that God may give them first of all a clear perception of the righteousness which exalteth a nation.

That He may afterward give them the courage to go forward in spite of opposition.

That He may enable them ever to keep before their eyes the moral ideal before political prejudices and diplomatic anxieties.

That the Christians of every nation may support their governments by an ever more intense effort in intercession.

Scripture readings—Deuteronomy 30; Joshua 24:14-28; Psalm 23; Isaiah 41:1-16; 2 Corinthians 4.

Thursday—Missions.

Thanksgiving—For the growth of the missionary work of the Church.

For new translations of the Scriptures which have enabled the Gospel to reach tribes until now ignorant of its message.

For new attempts at cooperation which have been made possible in several mission fields.

Confession—That the work of missions still remains the work of the little flock.

That the Church of Jesus Christ as a whole has not yet taken seriously the duty of the evangelization of the world. Of any abatement of missionary enthusiasm, among young people, or a diminishing of the number of missionary societies to engage in secular work to the neglect of spiritual work and the preaching of the Gospel.

Prayer—For all pastors and evangelists of the native churches.

For ever more fraternal relations between the missionaries and their native co-workers, that the love of the former may be free from all pride and from any patronizing spirit.

For all Bible Societies, and the diffusion of the Word of God which remains the essential element of the missionary message.

For the meeting at Jerusalem of the International Missionary Council (April).

Scripture readings—Isaiah 49:1-13; Isaiah 4; Matthew 28; Acts 1:1-12; Romans 10.

Friday—Families, Schools, and Universities.

Thanksgiving—For the faithfulness of God in the continuance of His blessing from one generation to another.

For the Christian families who in the midst of growing temptations continue to give promise of the formation of fresh strength for the Church of tomorrow.

For the development of spiritual work among the young, and all efforts to follow up the work of Sunday Schools by keeping them in touch with the Churches.

For the development of a spiritual movement in a great number of colleges and universities.

Prayer—For all parents, that God may give them clearer consciousness of the influence they can exert, and a more complete faithfulness in their efforts to set a right example.

For all officials of Sunday Schools, Christian Associations of Young Men and Women, of Student Christian Movements, Boy Scouts, Girl Guides, etc., that they may ever give first place to the things that accompany salvation.

Scripture readings—1 Samuel 1:21-28; Hebrews 12: 14-28; 2 Timothy 1 and 2; 1 John 2:1-17.

Saturday—Home Missions, and the Jews.

Confession—Of our tendency to neglect home duties in seeking those that lie farther afield.

Of our temptation to leave to others the accomplishment of the tasks that do not appeal to our imagination, and to let ourselves be carried away into new paths.

Of our skepticism with regard to some parts of the home mission field; particularly of the possibility of spiritual revival, and the return of the Jews to the God of Jesus Christ.

Prayer—For hearts large enough to realize the needs of all parts of the mission field, those close at hand as well as far distant.

That God may lead us to take seriously the affirmations of His Word and the will of our Lord Jesus Christ: "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

That He may give us sufficient faith and love to like the most difficult tasks and to give ourselves wholly to them.

Scripture readings—Isaiah 51:17-23; Romans 8: 1-17; James 1:12-27.

The Holy Spirit and the Incarnation

By Kenneth Mackenzie

BY the Incarnation we imply that hallowed process by which the Eternal Son of God became, by His own choice, the Son of Man, that He might share with humanity the common experiences of mankind in a world fraught with suffering; to reveal His Father as He knew Him; to make a disposition of sin by His meritorious death. To simple faith there are unmistakable evidences of His being the former; His own teachings disclose Him as the latter.

This is not readily believed by many, though for generations it has claimed the acceptance of millions of professing Christians. The psychological atmosphere of the age has clouded the sky of faith; and thinking men are asking why they should be required to believe what is so contrary to the standards by which they appraise that pure life, that winsome character, that willing sacrifice. Is it not enough that His untiring service, exalted ethics and uncomplaining surrender to death should inspire grateful hearts with a worship worthy of Him? We allow all this; but hold for an added incentive to devotion, the recognition of His supernatural birth.

We must accept the challenge that this doctrine is based upon fact or fiction. It cannot be a mingling of both. To maintain that the writers of the New Testament did not record history, but rather that they framed a record consistent with the majesty of the sovereign character they would portray, does not meet the exigency. Nor yet, that we may hold the symbolism and deny the reality. Such expedients are wide of the mark to the true believer. He cannot adopt the principle of reciting the venerable creeds of the Church with mental reservations. The believer must confess that the history which He Himself is described as having experienced ere the coming to earth, must be a vital truth, not an invention; and if truth, the recorded manner of His birth is but consistent with what He was in His pre-incarnation life.

Our part is not to argue; but to discern if we can the relation of the Holy Spirit to this profound mystery. If we are in any measure persuaded of the inspiration of the Word of God by the Holy Spirit, as the writers claim, there lies in the concession the allowance that the Holy Spirit has a vision of the Incarnation in sundry passages predictive of the coming of the Lord Jesus.

It was the seed of the woman who should bruise the head of the serpent (Gen. 3:15). By common consent, the serpent is the administrator of the power of darkness (Rom. 16:20; Rev. 12:9; 20:1, 2). It would seem that a purposeful omission is here made; that the woman was in the transgression (1 Tim. 2:14) should be the means of the coming of the Redeemer without the agency of the man. This may not be dogmatically asserted; it is at least suggestive. Turning to the much-disputed passage in Isa. 7:14, we may be well persuaded that the Holy Spirit meant an unmarried woman when the word "almah" was employed. The translators of the Hebrew into the Septuagint about 280 B. C., used the accepted word for virgin, "parthenos", as St. Matthew records in Matt. 1:20-25. There is a beautiful blending of the divine with the human in Isa. 9:6, "Unto us a child is born (the human), unto us a Son is given (the divine)". Did not the Holy Spirit move Micah to write of Him that His goings forth have been of old, from everlasting? Then by all that is consistent with such a postulate, His advent should be commensurate with such declaration (Micah 5:2).

The writers of the New Testament have no perplexity. The Incarnation is as simple and admitted as any other fact in the matchless life. It is so naively believed, that save for St. Luke's explicit testimony, it was taken for granted (Luke 1:35). The majestic opening of St. John's Gospel needs no commentary. Such an ascription carries with it the presumption of the very doctrine we are treating (John 1:1-9). There is room for the suggestion that the pronoun "who" in verse 13 may have been in the singular originally and that its verb corresponded. The context would allow a possible construction, so that we might read, "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; who was born, not of blood (bloods in the Greek, signifying the singularity of the flesh generation), nor of the will of the flesh, nor of the will of man, but of God; and the Word was made flesh and dwelt (tabernacles) among us, and we beheld his glory, the glory as of the only Begotten of the Father, full of grace and truth" (John 1:12-14).

When the contention is made that there is an utter absence of reference to the Virgin Birth by St. Paul, we urge that attention be paid to Phil. 2:5-11. If our Lord thought it not a thing to be grasped at to be equal with God, and emptied Himself that He might take upon Him the form of a servant and be made in the likeness of men, surely such a procedure should be accompanied by a method consistent with the positive supernatural intent implied. If we look to St. Luke for the particulars of the Incarnation (Luke 1:35), let us not fail to note that his close relation to St. Paul must have embraced a mutual acceptance of this truth.

Should we be confronted with the claim that the absence of a direct assertion on the part of our Lord Himself as to the manner of His coming into the world is proof of its unreliability, let us be clear in our answer that the Incarnation as understood by us, if admitted by Him would have supplied His enemies with the most successful weapon by which to condemn Him. Consequently, we may readily see that it became a doctrine, only after His mother had passed on; when there would be no ground for involving her in a misunderstood relation. We may reverently acknowledge that the Holy Spirit would thus guard her and Him. But what is meant by His challenge to the inquisitorial Jews if not this very thing, when He demanded as to Ps. 110:1, "If David in spirit called him Lord, how is he his son"? Matt. 22:41-46)? Certainly, generation is here implied, though they would be too blind to see it. Would it be too hard to believe that veiled behind this appeal, lay His recognition of His supernatural entry into the world?

As we study His marvelous life, we see how closely to the mind of the Holy Spirit He held Himself. Every act, deed, word and thought was submitted to the behest of the Third Person of the Holy Trinity, by whom He came into the world; by whom He was inspired and energized. He could, and would do nothing of Himself (John 5:19, 30). It was in the power of the Spirit that He wrought His wonderful works (Acts 10:38). God gave not the Spirit by measure unto Him (John 3:34). And the Spirit by which He had been held and quickened in His earth-life, He confers upon His own for their following Him in the way they should go (Rom. 8:14). As He was born of the Spirit in natural generation, His mother being the human channel, so all saints are re-born children of the heavenly family (John 3:3, 5; Titus 3:5, 6), by the same Spirit.

There remains yet one feature of the theme. Thinking men, conceding the Scriptural declaration of His sinless life (John 8:46; 2 Cor. 5:21; Heb. 4:15; 7:26; 1 Peter 2:22), are in difficulty as to how He could escape the infection of sin through His mother. The Romanists guard Mary by attributing to Anne, her mother, a sinless condition. But this is not essential to the solution of the question. Undoubtedly, when the Holy Spirit came upon Mary the Virgin, as predicted by the Angel Gabriel (Luke 1:35), that "overshadowing" must have purged her of all sin, from the time of her conception until she saw the face of her Child in Bethlehem's manger. This is reasonable and appealing.

All saints who have found the reception and indwelling of the Holy Spirit to be the normal experience of the Christian life, have rested in the Biblical concept of the Virgin Birth. Following the delivery of a Christmas sermon, in which the preacher urged the acceptance of the doctrine of the Incarnation as essential to a right comprehension of the Lord Jesus, one of the men of his congregation, a clear thinker and cultured, went to the rector's study in a state of mind. His protest was, "I do not like your sermon. It antagonizes me. I cannot bring myself to accept this teaching. My regard for my Lord is as reverent as that of any man; but I cannot think of Him as being a particle different from the rest of humanity. To receive this idea would take Him out of my life, would prove a perpetual source of confusion. Besides, your presentation of the matter offends my sense of delicacy. To follow you would be to put a blight upon Him and His mother". His rector quietly listened to the impassioned outburst and then gently advised, "You will not get anywhere in this matter by an argumentative pathway. Nor, so I think, can you get away from the problem. You are an honest man; you want grounds for your beliefs. You will not accept a half truth; nor will you take second-hand what others dictate to you. There is one thing you can do; and I am sure you will do it. Cease controverting the question and give yourself to prayer. Will you forget everything else and ask God to give you His Holy Spirit"? A ready and relieved assent to this proposition was accorded and he left to make his quest. After some days, he caught the vision; and charged with a newfound joy, he rushed to his rector, and grasping his both hands, exclaimed, "O my brother, God has revealed to my heart, what I tried and failed to see by my intellect. I believe that Jesus Christ is the incarnated Son of God".

PLAIN BIBLE STUDIES

Prepared by J. T. Bougher.

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

Lesson No. 14.
Topic—The Holy Spirit (I).
(Read carefully Romans 8:1-27.)

In the topic before us we are again reminded of our negligence as Christians in failing to search the Holy Scriptures for the wonderful things concerning the mighty third Person of the Blessed Trinity; Father, Son, and Holy Spirit. Rarely do we hear the subject discussed, yet the importance of discerning the personality and work of the Holy Spirit is manifold; in fact, the gift of the Spirit to believers, is that which distinguishes God's own plan of salvation from all other so-called religions of the world. In title, the Holy Spirit might well be called, **The Divine Executive of the God-head,** as we shall see from past acts and present functioning power.

1. In action at the creation.—Gen. 1:2; Psalm 104:30; Job 26:13.
2. The divine association.—Matt. 28:19; 2 Cor. 2:10.
3. To exalt Christ, the Spirit's chief work.—John 16: 13, 14.
4. Imparts life eternal.—John 3:8.
5. The Incarnation of our Lord.—Luke 1:35-37.
6. When sinners believe on Christ, they are born of the Spirit.—John 3:5, 6.
7. Mighty works through the Spirit's power.—Luke 4: 18; Acts 1:8.
8. Was sent as Comforter, and to preside over the Church when our Saviour departed.—John 16:7; Acts 1:8.
9. Dwells within the believer.—John 14:17.
10. The Church is being formed by Him.—1 Cor. 12:13; Eph. 2:22.
11. He caused the Scripture to be written.—2 Peter 1:21.
12. Enlightens and teaches.—John 14:26; Job 32:8.
13. Imparts skill.—Exodus 31:3-5.
14. Gives inward assurance.—Rom. 8:16.
19. Will guide in all truth.—John 16:3; Acts 16:7-9.
20. Bestows gifts.—1 Cor. 12:4-11.
21. Fruit of the Spirit.—Gal. 5:22-23.
22. Makes intercession for believers.—Rom. 8:26.
23. Believers are sealed by the Spirit.—Eph. 1:13.
24. Gives peace, joy, and hope.—Rom. 14:17; Rom. 15:13.
25. We cannot flee from Him.—Psalm 139:7.
26. He will not always strive with man.—Gen. 6:3; Ps. 103:9.
27. Restrains iniquity until the Church is completed.—2 Thess. 2:7.
28. Can be grieved and quenched.—Eph. 4:30.
29. Victory through the Spirit.—Rom. 8:13, 14.
30. Believers are to walk in the Spirit.—Gal. 5:16.
31. Believers are to be filled with the Spirit.—Eph. 5:18.

The unconverted have but one nature, i. e., the flesh or self-life. After we receive Christ, the Eternal One, and are thus born of the Spirit, we have two natures with each struggling for supremacy (Rom. 7:23). The measure of surrender to either nature marks our daily walk and warfare (Eph. 6:10-18). The highest reference and cautious walk is due this Holy Guest within.

(To Be Continued.)

That Christmas Star

By the Reverend Theodore L. Cuyler, D. D.

ONE of the most intensely interesting of my recollections of Palestine is the memory of my ride down from Bethlehem and across the fields that lie eastward towards the Jordan. I said to myself, "It must have been in some of these fields that the shepherds were keeping watch over their flocks on that most wondrous night in the history of our world. Up in the midnight sky hung the star that guided the wise men to the sacred spot. And up yonder hillside trooped the shepherds to find that miracle of all miracles, that Babe lying in the manger who was the incarnate Son of God"!

The Star of Redemption.

How differently has human history read since that memorable night when the **Star of Redemption** shone out upon a world that had lain in darkness and spiritual death! With that star came the descent of the promised Christ —"God manifest in the flesh"! With Jesus Christ came a new gospel of human brotherhood—a gospel whose keynote was **love.** With Jesus Christ came a new civilization founded on the golden rule. With Jesus Christ came the perfect model for human conduct; with Him came the atoning sacrifice for sin and deliverance from the powers of hell. With Him came the "resurrection and the life". and the redemption of a countless host of immortal souls, into an exceeding and eternal weight of glory.

The Star That Shines Afar.

When the Christ of Bethlehem had finished the transcendent work of redemption on the cross and became the ascending Christ of Bethany, the luster of that star began to be visible beyond the narrow limits of Palestine. Apostles, baptized with the Holy Spirit and with fire, went everywhere preaching the new gospel of salvation. The most extraordinary man of the age, with his great soul illuminated by this star, wrote to Greek philosophers and skeptics, "I am determined to know nothing among you but Jesus Christ, and Him crucified".

Every minister who has done the best soul-saving work during the past twelve months has done it by preaching the faithful saying that Christ came into the world to save them; he has led his hearers where the star was shining. Not only has he guided them by that star to the only place of pardon, but to the only model and motive for a pure, strong, useful and happy life. To teach sinful, tempted and wayward men and women to steer towards eternity by that infallible and unchangeable star—is not that the great purpose for which pulpits were built and God's ambassadors placed in them?

The Star of Resurrection Victory.

There are thousands of readers of this tract to whom the year now closing has been a year of suffering and sorrow-stricken homes. You have seen dark hours. In one house there is an empty crib, and in another house an empty chair at your Christmas table. No human consolation was even a farthing-candle to cheer your aching hearts. You wanted not guesswork or conjecture—but a light straight from heaven itself—a light that could illuminate the grave, and could bring a blissful eternity into view. And oh, what an uplift it was to you when the star of Bethlehem became the star of Bethany's comforted household and resurrection victory over the tomb!

Over the plot in "Greenwood", where the dust of my own precious children is slumbering, that Christmas star is shining. **"I am the resurrection and the life";—"them that sleep in Jesus will God bring with Him";—"I do not leave you comfortless"**—these are the sweet words which the Christmas angels are singing. Our faith, listening to these voices from heaven, answers back again:

My Jesus, as Thou wilt!
Though seen through many a tear,
Let not my **star of hope**
Grow dim or disappear;
Through sorrow, or through joy,
Conduct me as Thine own
And help me still to say
My Lord, Thy will be done!

The Star that Shines All the Year Round.

And now let me tell you that some of you make the sad mistake of crowding your Christmas into one day, or a single week. You ought to have the Christmas star beam-

ing into your hearts and into your homes all the year round. You are generous in giving once a year; why lock up your bounties during the rest of the time? You try to make your children happy at Christmastime; can't you love them as well, and do as much to put sunshine into their young hearts through the other one and fifty weeks of next year? You remember the poor, and make their tables smoke with your bounty; but they cannot live on a Christmas turkey for twelve months. You let the star of Bethlehem gladden your heart and cheer your spirits on one day of the calendar. But you cannot live on that single glimpse of the blessed light and joy that Jesus sheds. The only healthy and happy Christian is the one who runs his or her Christianity through every day's experience and conduct.

An Unerring, Unsetting Star.

Some people keep their religion for Sundays; and on Monday they fold it up and put it away with their Sunday clothes. Some thaw their hearts and purses out on a Thanksgiving day or in Christmas week, and then freeze them up again. Periodical religion is a sham and a reproach A healthy vigorous, cheerful working and Christ-serving religion cannot be maintained on Sabbath and on festival days alone. Every day has got to be a "Lord's day". Every step in your life has got to be taken by the light of that unerring, unsetting star that rose over the hills of Bethlehem twenty centuries ago. You and I must walk in the constant light and constant love of our Blessed Jesus if we expect to reach heaven, or to help others there.

Yet doth the star of Bethlehem shed
A luster pure and sweet;
And still it leads, as once it led,
To the Messiah's feet.
O Father, may that holy star
Grow every year more bright,
And send its glorious beams afar
To fill the world with light.

Be still, my heart, these anxious cares
To thee are burdens, thorns and snares;
They cast dishonor on thy Lord,
And contradict His gracious word.

Brought safely by His hand thus far
How canst thou now give place to fear?
How canst thou want if He provide
Or lose thy way with such a guide?

When first before His mercy seat
Thou didst thy all to Him commit,
He gave thee warrant from that hour
To trust His wisdom, love and power.

Did ever trouble yet befall
And He refuse to hear thy call?
And hath He not His promise passed
That thou shalt overcome at last?

Though rough and thorny be the road,
It leads thee home apace to God;
Then count thy present trials small
For Heaven will make amends for all.

God from on high has heard thy prayer,
He will thy ruined state repair,
Nor shall thy watchful Monarch cease
To guide thee in eternal peace.

—Newton.

A CHRISTMAS VISION.

On Christmas eve 'mid all the joyous glee
That in my plenteousness surrounded me,
I happened by some chance to turn mine eye
Out through a window-wreath that hung nearby.
And as I glanced through it into the night
I seemed to see, lit by some holy light,
A childish face with wistful, smiling lips
That thrilled me to my very finger-tips.

Two eager hands stretched forth called, as in stress,
To me to carry help to helplessness,
And in the sad eyes of that child I saw
In all its loveliness the Christmas Law—
Not a command, no overlasting Must
Upon reluctance for its teaching thrust,
But just a pleading hint to him who runs
That all who suffer are God's Little ones!

And then the picture in the wreath was gone,
And in its place the Eastern Star-beams shone—
The same that nineteen centuries ago
Led on the Wise Men with their heavenly glow;
And e'en as they I wandered through the drifts
And into lowly places carried gifts
To cheer, and give release, and pay my due
Unto my Lord through them that suffer rue.

—John Kendrick Bangs, in Scribner's.

Book Reviews

A CHILD'S BOOK OF HYMNS AND CAROLS: Compiled and Published by Margaret G. Weed.

A recent importation from Czechoslovakia should prove of interest to all who are concerned in religious education of children. It is "A Child's Book of Hymns and Carols", being the words and music of sixteen of the best known hymns and carols with eight colored illustrations.

The book was published in Prague by V. Neubert a Synorie, and the book covers and the first illustration are by the well known child's artist, Maria Fischen Kvechova Further interest, however, lies in the fact that the seven other illustrations are by a young American, Judith Wragg, of Columbus, Georgia, and also that the book was compiled by Margaret G. Weed of Jacksonville, Florida.

"The idea is not mine," said Miss Weed. "So many mothers asked me why there were no hymnals with pictures for children as all the other song books had pictures and they liked them so much better. Then I saw a hymnal which the late Mrs. James Bancroft had made for her little children, and it was from this that the book grew. I have had the book printed on tough paper with flexible backs so that the children can handle them easily. I did not want a book so beautiful that it must be 'kept nice' and only looked at carefully. I wanted a book which they could use constantly and love to sing from."

Through the courtesy of the general distributor, Raf. D. Szalatnay, liberal discounts can be given churches and church organizations, either for their own use or for resale. It is especially felt that in Sunday School, kindergartens and first grades, as well as personal Christmas gifts, these books will fill a long-felt need.

IN THE HILLS OF GALILEE: By Louis Tucker. The Bobbs-Merill Company, Indianapolis, Indiana.

This is a beautiful book of stories in the time of Christ for children and also for grown people. The author has brought back the life of the first century with real people and, dominating all, is the wonderful Person of Jesus. Incidents not usually chosen for children's stories are selected. For, example, a beautiful tale is told of Jairus' daughter meeting Jesus, and in the following story Simon, who was the son of the widow of Nain, meets her also and after awhile they are married and live a very happy and holy life. The incidents introduced, and the style of the author will hold the attention of any reader. Thirty stories are included in the book, which cover many miracles and incidents of our Lord's life.

It is a good book for young people, wholesome and instructive.

SEMMES.

THE ANGELS' CHRISTMAS.

Angels look down with sad surprise
And disappointment in their eyes,
That it should be so long
Since their glad song
Awoke the earth with heavenly harmonies,
To welcome Christ her King.
Nigh twenty centuries
Have fled on swiftly flying wing,
And still we love to sing:
"Glory to the new-born King";
And yet we let the years go by
And do not really strive and try
With all our minds and hearts to make Him King:
Then would the whole earth ring
With praise of Him the mighty Prince of Peace
Who would make wars to cease
And untold blessings bring within His train
If we would only let Him reign.

Frederick W. Neve.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

THE REGISTRATION OF CHURCH SCHOOLS IN CHINA.

Mr. Editor:

Many people throughout the Church deeply regret the inability of Bishop Tucker of Virginia to act on the Special Commission sent by the National Council to China this autumn. In view of his experiences in Japan, the following statement which he has written, and which he now allows me to send to the Church papers, is both interesting and timely.

S. Harrington Littell.

"In view of the problem of registering schools in China, it may be well to say something about a similar problem which confronted us in Japan in 1899. In that year the Japanese Government made very stringent regulations about the compulsory teaching of religion in licensed schools. Most of the missions felt that they were not able to register under the law, but they were allowed by the Japanese government to make a partial registration which allowed them to teach religion as a part of their curriculum, but withheld from them certain of the privileges of fully licensed schools.

"In our own mission, however, we had already adopted a system of voluntary religious teaching in the school proper. We, therefore, went to the Japanese authorities and explained our method of teaching. They were willing to allow us to continue. The arrangement was as follows:

"We were not allowed to make religion one of the regular subjects in the curriculum. We were allowed to conduct religious classes outside of the regular curriculum hours.

"We also were allowed to register only the school itself and to exclude the dormitory from the provisions of the law. This meant that we were allowed to teach religion in any way that we chose to our dormitory students; the Japanese law applying only to the hours between eight and two when the regular classes were being carried on.

"We were greatly helped by the fact that the Japanese Government had a permanent policy, which while it did not allow religion to be taught as a compulsory subject, yet it was not antagonistic to Christianity. The authorities recognized that our schools were established in order to promote our Christian work and they were willing that they should be so conducted so long as we did not violate the actual provisions of the law. They showed great consideration, and in some cases suggested means by which we could effect our Christian purposes and still keep strictly within the provisions of the law.

In my opinion the conditions prevailing in Japan are so different from those existing at the present time in China, that no inference can be drawn from the policy adopted in Japan that would apply to the question which now confronts the Church in China with regard to its educational system.

(Signed) **H. St. George Tucker."**

GOOD WORK.

Mr. Editor:

I am thoroughly enjoying the Churchman under the new editors and management. Keep up the good work.

R. M.

Oxford, N. C.

APPRECIATION.

Mr. Editor:

Herewith $2 and postage.

I am enjoying the first arrivals. They breathe the spirit of the New Testament Church.

James Walter Lowrie.

Shanghai.

GOOD WISHES.

Mr. Editor:

Enclosed fine check for $3 in payment for 1928 renewal to The Southern Churchman. I am much pleased with The Southern Churchman "as is", and wish you much power in the continued presentation of the Bible and its gospel in such orthodox manner. With the season's warmest greetings.

H. D. Rawlings.

Tacoma, Washington.

CABLE.

Mr. Editor:

The enclosed may prove of interest to you: it is a copy of a recent cable received and forwarded by the Rev. A. B. Parson:

"Mission Conference strongly recommends that Dr. Claude M. Lee return alone some time after January 1, attempt to recover St. Andrew's Hospital, Wusih, testing possibility opening September first."

J. Keith M. Lee.

Church Intelligence

Revised Prayer Book Is Approved By Lords.

London, December 14.—The revised Prayer Book of the Church of England tonight received the stamp of approval of the House of Lords, by a vote of 241 to 88.

The action took the form of acceptance of the motion of the Archbishop of Canterbury, that the revised Prayer Book be submitted to his majesty for royal approval. It followed days of debate, in which was stressed the potential effect of adoption of the revision upon reunion of the Churches. Because of the unusually large number of voters, the division required twenty minutes.

In today's debate the Bishop of Durham expressed the opinion that rejection of the book, if concurred in by the Church of England, would work irreparable harm to reunion, whereas evangelization would lay the foundations for restoration of Church discipline.—Richmond Times Dispatch.

Address by Bishop Guerry.

Following an eloquent address by the Rt. Rev. William A. Guerry, Bishop of the Diocese of South Carolina, before the December meeting of the Ministerial Union on Monday in the Y. M. C. A. building, on the subject of Church Unity, it was decided that in January the Union will take steps to create interest in this important subject among laymen as well as ministers in the Charleston district. The ideal of the movement is a united Christianity, and those who heard the bishops' address believe firmly that it can be attained. Special consideration of the unity idea will be given at the January meeting.

Bishop Guerry was introduced to the meeting by the Rev. Dr. W. C. Davis, Chairman of the Program Committee. The session was conducted by the Rev. I. E. Long, President of the Union, who named a nominating committee which will make its report at the annual meeting next month.

The Rev. Paul McCullough, of Summersville, was introduced to the Union as a new member. It was announced that the January meeting will be held on the first Tuesday in the month instead of the first Monday, in light of the celebration of New Year's day on Monday.—Charleston Evening Post.

Dr. Wood sends word that he and Bishop Sanford arrived in Kyoto December 12, and found all well there.

MARYLAND.

Rt Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor.

The Rev. Penegrine Wroth, D. D.

The death of the Rev. Peregrine Wroth, D. D., on December 9, in Baltimore, brings to a close an epochal ministry in this city, for he had been rector of a down-town church for fifty years, was intimately associated with the business section of old Baltimore, and was one of the most widely known and best beloved men in the city. At the time of his death, Dr. Wroth was rector-emeritus of his church, the Church of the Messiah, which is now in the suburbs, but for the major part of

his ministry the church was located in the busiest section of the city.

In the religious life of the nation he will be remembered as having inaugurated the noon-day Lenten services, now so popular. For more than thirty years his church was crowded with men at these services.

The interment in a vault at Loudon Park Cemetery is temporary, for the vestry haev decided to honor his memory by burying him beneath the church to which he devoted his life. The present beautiful church will thus stand as his monument, and his name and memory will be forever linked with his beloved parish.

J. A. M.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Christmas Carol Service.

The annual Cathedral Christmas Carol Service, which began with the first Christmas in Bethlehem Chapel in 1912, and which has come to be almost a necessary part of the Christmas joy of many of the Church people in Washington, will be held this year on Sunday, January 1, 1928, at four o'clock in the afternoon. Popular, ancient, modern, foreign and American carols will be sung by the full Cathedral choir. Edgar Priest is organist and choir-master.

U. S. Senate Chaplain.

Rev. Z. B. Phillips, D. D., rector of the Church of the Epiphany, has recently received the appointment as chaplain of the U. S. Senate. This is the first time in a long period of years that this office has been held by a clergyman of the Episcopal Church. Epiphany Church people and Dr. Phillips' many friends are offering congratulations to him and also to the Senate upon such an appointment.

$21,000.

By the will, recently filed for probate of T. Clarence R. Dix, the sum of $21,000 has been placed in trust, the income to be used for the maintenance of a free ward for white children under the age of twelve years, at the Episcopal Eye, Ear and Throat Hospital. If this hospital cannot accept this sum to be used this way, within six months, other institutions are named in a similar way and in the event that they cannot accept it, the income is to be paid to the Bishop of Washington.

American Guild of Organists.

The annual dinner and organ recital, given by the D. C. Chapter of the American Guild of Organists, to which members of the Chesapeake Chapter, Baltimore, and Virginia Chapter, Richmond, were invited, were held on December 15 at Epiphany Church. The dinner was followed by speeches by the Warden and General Treasurer of the Guild, and by other honor guests. The recital in Epiphany Church was played by Mr. Rollo Maitland, F. A. G. D., of Philadelphia. Rev. Z. B. Phillips, D. D., rector of Epiphany Church and Chaplain of the D. C. Chapter, A. T. O., was present at both dinner and recital, and conducted a short service and address in the church, in connection with the recital.

Rt. Rev. Frederic Llewellyn Deane, Lord Bishop of Aberdeen and Orkney and Very Rev. H. Erskine Hill, provist of St. Andrew's Cathedral, Aberdeen, Scotland, were in Washington during the past week and preached on Sunday, December 18, in Washington Churches. They are seeking the aid of American Churchmen for the Seabury Memorial in Aberdeen.

M. M. W.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

Statistics of the Diocese.

Thirteen parishes, self supporting, four parishes, not self supporting, six organized missions receiving no financial aid from the diocese, thirty-two organized missions receiving financial aid from the diocese, six unorganized missions.

During 1926 there were three hundred and thirty-eight baptisms and three hundred and thirty-four confirmations. Number of Church thirty-eight, officers and teachers two hundred and fifty-six, pupils 1,523.

Accomplishments the Past Year.

Gave more money for "General Missions" than ever before.

Bought Bishop's House—first one ever owned by the diocese.

More clergy in the diocese than ever before.

More services held than ever before.

Dedicated new "plant" (church, parish house and rector) at Carbondale.

Accomplishments This Year—So Far.

Opened new Chapel of St. John the Divine at the University of Illinois.

Celebrated Golden Jubilee.

New church at Herrin, Illinois.

New combined church and parish house at West Frankfort, Illinois.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

Christ Church, Williamsport, Reopened.

The reopening of Christ Church, Williamsport, the Rev. Hiram R. Bennett, rector, on the Second Sunday in Advent, after nearly six months of the congregation worshipping in the parish house, marked the fulfillment of the terms of the bequest of the late Mrs. Susan Baird, who left her estate to the parish for the express purpose of redecoration and beautifying the interior of the church. What made the occasion all the more remarkable is the fact that the estate of Miss Alma Baird, her daughter, was also given to the endowment fund of the parish. The Bairds were among the oldest and most devoted communicants of Christ Church, and George Westle Baird, husband and father of the testants, was a well-known carpenter and cabinet-maker in the old days of Williamsport.

A feature of the service was the donation, on the part of the congregation, of a handsome rose window over the high altar, as a memorial to the Baird family, and a testimonial of appreciation of their loyalty to the parish and their unselfish generosity which was always shown in their daily lives, as well as in this act of making Christ Church their heir.

Mr. Percy W. Fowler, a noted ecclesiastical architect of Trenton, N. J., was called in soon after Easter, and it was on his recommendations that the improvements were made, under the direction of Charles W. Feil & Co., of Williamsport.

Other memorials were blessed at the service, including a rector's stall from Charles Levering, in memory of his parents, and a priest's stall for the sanctuary from Miss Ann Doebler, in memory of her parents. Frederick W. Zahn has given a section of the new choir stalls in memory of his father, who was for many years a member of the choir. Mrs. Max L. Mitchell has given a sanctuary lamp for the side altar, where the sacrament is reserved for the sick.

A. A. H.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Consecration.

On Sunday, December 11, 1927, the Rt. Rev. Frank W. Sterrett, D. D., consecrated the new chancel of Trinity Church, Bethlehem. During the summer practically the whole interior of the church was renovated.

Dean Gateson, of the Pro-Cathedral, brought the greetings from the "mother" to the "daughter" and warmly congratulated her on her new appearance and fine progress. The Bishop also complimented the rector and people on the fine result achieved.

The rector, the Rev. E. L. Haines, delivered an historical address.

H. P. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

Improvements at Norwood.

The children and grandchildren of the late Mr. Mayo Cabell have given to Christ Church, Norwood, a handsome pulpit as a memorial to him. The pulpit is simple in design and of solid walnut, in keeping with the other furniture of the church. It will be dedicated at the next visit of the Bishop.

Mr. Cabell was for many years a communicant and vestryman of Christ Church and it was largely through his efforts and liberality that the present edifice was erected about the year 1845.

The appearance and comfort of the church have recently been greatly improved by the installation of a new heating system—an "Estate Heatrola"—the gift of the Christ Church Aid Society. This takes the place of the two old-fashioned wood stoves in use heretofore.

Christ Church is in Nelson County and is one of the three under the care of the Rev. Frank Mezick; the other two being Trinity Church at Arrington and Grace at Massies Mill.

T. A. S.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Christian Social Service.

A service and a conference on social service were held in St. Paul's Church, Savannah, on December 11, conducted by the Diocesan Department of Christian Social Service of this diocese, of which the Rev. Harry S. Cobey, of Albany, is vice-chairman and executive. At the service the address was given by the Rev. C. B. Wilmer, D. D., Professor of Practical Theology at the University of the South, who is part-time field secretary of the Committee on Social Service of the Fourth Province, of which the Bishop of South Carolina is chair-

man. Following the service there were three speakers for the conference, two of them giving brief talks on child-welfare.

During the afternoon the visiting clergymen and several other social workers visited the many county institutions. Chatham County has a chain of rural penal institutions that are known throughout the state as being of an exceptionally high standard. Nearly all of them are operated as farms, and consist of one for white and colored men, segregated; one for colored women; one for colored boys, a detention home for young colored girls and an unusually fine and up-to-date home for white women prisoners, which is not a farm. At the farm for colored boys about one hundred were assembled in the school room and a short service was held conducted by one of the Negro ministers of the city. The boys sang very beautifully several Negro "Spirituals", and Dr. Wilmer gave a short talk to the boys.

E. D. J.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Gift to Sports Bay of Cathedral.

An unexpected gift of $50,000 from an anonymous source was announced just before a dinner of division chairmen of the nine bays of the Cathedral of St. John the Divine at the University Club last night as completing the $150,000 necessary for the building of the sports bay.

The gift was in the nature of an underwriting pledge and covers quotas assigned to various sports groups which have not yet been formally pledged. The underwriting pledge was obtained by General Charles H. Sherill, vice-chairman of the sports division and chairman of the historical and patriotic societies division, which recently reached its goal.

"It is a great surprise," said Bishop William T. Manning, "as well as a great satisfaction so soon after the completion of the fund for the Bay of the Historical and Patriotic Societies to be able to announce the completion of the fund for another of the nine community bays."

Twenty-six major sports are represented in the chapel window of the Sports Bay. This, according to Bishop Manning, will show that the cathedral is in touch with the whole of life.

Funds for other community bays were announced as follows: Military and naval, with Colonel George W. Burleigh as chairman, $100,986.81; education, Dr. John H. Finley, chairman, $62,450.24; press, William T. Dewart, $62,318.77; fine arts, Electus D. Litchfield, $46,878.36; legal profession, Judge Samuel Seabury, $42,395.00; New Jersey Dean Emory, $40,021.23; medical profession, Dr. J. Bentley Squier, $31,585.00.—New York Tribune, December 14, 1927.

Christmas Eve.

The famous "Candlelight Service" at St. James' Church, Madison Avenue and Seventy-first Street, will be held at five o'clock on Christmas Eve. Old Christmas carols will be sung by the boys' choir.

The Christmas Eve Midnight Communion will be held at 11:30 P. M., at St. James' Church.

S. S.

Family Department

Roman law, they seized Stephen and

December.

1. Thursday.
4. Second Sunday in Odvent.
11. Third Sunday in Advent.
14. 16, 17. Ember Days.
18. Fourth Sunday in Advent.
21. Wednesday, S. Thomas.
25. Sunday, Christmas Day.
26. Monday, S. Stephen.
27. Tuesday, S. John Evangelist.
28. Wednesday, Holy Innocents.
31. Saturday, New Year's Eve.

Collect for Christmas Day.

Almighty God, Who hast given us Thy only begotten Son, to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same Our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

Collect for First Communion Christmas

O God, Who maketh us glad with the yearly remembrance of the birth of Thine only Son, Jesus Christ; Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Collect for St. Stephen's Day.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first martyr, St. Stephen, who prayed for his murderers to Thee, O blessed Jesus, Who standest at the right hand of God, to succor all those who suffer for Thee, our only Mediator and Advocate. Amen.

Collect for St. John the Evangelist's Day.

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being instructed by the doctrine of Thy blessed apostle and evangelist, St. John, may so walk in the light of Thy truth that it may at length attain o everlasting life; through Jesus Christ Our Lord. Amen.

Collect for the Innocents' Day.

O Almighty God, Who out of the mouths of babes and sucklings hast ordained strength and made infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace that by the innocency of our lives and constancy of our faith even unto death we may glorify Thy holy name; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

To Bethlehem!

F. B. Stone.

To Bethlehem, to Bethlehem,
We haste with eager feet,
The new-born Christ and Saviour there
With loving hearts to greet!
The love of God incarnate now
In Mary's infant Son,
We find there in the manger laid,
Life's mystery begun!

Christ Jesus came to save the world;
From strength to strength He grew,
As on His Father's love He called,
As on His grace He drew;
O Christ, Thou blessed One, the world
Must learn to walk like Thee,
If it would gain what Thou didst win
For it on bended knee!

'Twas there Thy victories were won,
For all mankind, for me,
For Thou didst early learn to meet
Thy God upon Thy knee,
There, too, would we meet Him, meet Thee,
This happy Christmas Day
In spirit kneel in Bethlehem,
And at Thy feet would pray.

A Christmas Prayer.

Almighty God, we give Thee thanks for the mighty yearning of the human heart for the coming of a Saviour, and the constant promise of Thy Word that He was to come. In our own souls we repeat the humble sighs and panting aspirations of ancient men and ages, and own that our souls are in darkness and infirmity without faith in Him who comes to bring God to man and man to God. We bless Thee for the tribute we can pay to Him from our very sense of need and dependence, and that our own hearts can so answer from the wilderness the cry, "Prepare ye the Way of the Lord". In us the rough places are to be made smooth, the crooked straight, the mountains of pride brought low, and the valleys of despondency lifted up. O God, prepare Thou the way in us now, and may we welcome anew Thy Holy Child. Hosanna! blessed be He that cometh in the name of the Lord!—Samuel Osgood.

For the Southern Churchman.

Outside the Jerusalem Gate.

Myrtle Humphreys.

St. Stephen is thought to have been a Hellenist or Grecian Jew, and was evidently very young. For this reason, his name is a favorite appellation often bestowed upon schools which are exclusively for boys. Upon him fell the honor of being the first to die for Our Lord, and his day occurs upon December 26, next to the birthday of Jesus Christ. He was brought before the Jewish Council, and charged with being a blasphemer, and as he listened to their accusation, his face became so transfigured that it appeared like the face of an angel.

In his subsequent speech, he reproached them with being the murderers of Jesus Christ; and so infuriated were they with the truth of this accusation that they resorted to mob violence. Disregarding all restrictions of Roman law, their seized Stephen and dragged him through the city and out at what was probably the Damascus gate. Here they stoned him to death, and he said his last beautiful prayer: "Lord, lay not this sin to their charge." Then as the account exquisitely renders it "he fell asleep".

Being without the sanction of the Roman law, his execution was absolutely illegal; but it appears that Saul, himself a Roman citizen, assumed most of the responsibility concerning it. One wonders what was passing in his mind as he stood guard over the pile of garments and watched the onrushing mob wreak their vengeance upon the innocent young martyr. Some one has aptly remarked that in spite of subsequent events, Saul's conversion must really have begun when he stood and watched Stephen die.

It has been pointed out that although Stephen was a marvelous preacher, his eloquence seems to have made slight impression upon his hearers. By his life, therefore, he seems to have accomplished little, but by his death, he gave impetus to a movement which was to set the world afire. The color for the day is red, and the name Stephen means a crown.

For the Southern Churchman.

Again We Hail Thee.

Lilla Vass Shepherd.

Again we hail Thee to Thy realm of light
In childhood's kingdom, Holy Babe, to-night;
For earth has still one place to call Thine own
While any little one is Mary's Son.

Dear Light of Immortality, reset
Lest any lonely traveler forget
The Bethlehem-Window of our Home above—
Truth bears Thee witness, for Thy name is Love!

The Mother of Our Lord.

Part II.

That being so, we are prepared to learn that Mary was of a meditative nature. Luke tells us twice, as if to fix our thoughts upon it, that she kept things quiet in her heart. Once when the shepherds came with their amazing tidings of the chorus of angels in the sky at Bethlehem; once when the Boy had been lost and then was found in eager converse with the Temple doctors, Luke tells us how Mary kept it in her heart—laid it up there as a secret thing—never breathed a word of it to anybody. Clearly a woman who had the gift of silence as truly as she had the gift of song; a woman who knew that there are things you tarnish the moment you begin to speak of them; a woman who set a guard upon her lips—felt that, without its secret, life was poor—recognized the indignity of gossiping. There are mothers who can talk of nothing but their children. Mary was not a mother of that kind. With the most wonderful child that ever woman nursed, she was silent about Him, and held her peace in Nazareth. She dreamed her dreams, and had her own sweet thoughts, and prayed to God and had her cradle-music—and all the time she kept things in her heart. The beautiful thing is that as her son grew up, He showed so evidently His mother's influence. You talk of the power of speech our Saviour had—have you ever thought of His power of keeping silence? And it seems to me that the reserve of Christ, which added to His authority so mightily, goes, back, like His love of the flowers and of the birds, to the days of boyhood in the village home. There is many a son you will never understand unless you know something of his mother. Traits of his character—little compunctions — tendernesses—it is the mother who explains them all. And so in the perfect character of Christ are traits that you can never understand till you remember the motherhood of Mary. When I see Him standing before Pilate; when I find Him refusing to say a single word; when I think how often He was urged to speak and how often He refused to speak; it is then this text comes back to me out of the happy days of home and childhood: "Mary kept all these things within her heart."

There is another glimpse we get of the Virgin-mother, and we get it in the song she sang. There is one feature of that song you note at once. It is not merely a welling-up of praise; it is a song that is steeped in the Old Testament. The words are scarcely Mary's words at all; they are from the treasury of psalmist and of prophet. "My soul doth magnify the Lord"—that long ago had been the cry of Hannah. "He hath shewed strength with His arm"—that is not Mary's, it is David's. And there are words of Job, in the Magnificat, and thoughts taken from the song of Moses, and golden utterances of Isaiah. That does not mean that Mary was a plagiarist. It does not mean that for that tumultuous hour she scanned the pages of psalmist and of prophet. It means that Mary had a heart so full of all that was written in the Word of God, that in that hour it came welling to her lips. Upon the Bible she had fed her heart. She had lived in the fellowship of all its noble teaching. In maiden meditation, fancy free, she had turned to the glorious heritage of Israel. In the quiet and unrecorded years of girlhood she had prayed and studied in the light of heaven, and now the witness of the years was in her speech. Is not that one mark of our great hours? Do they not reveal the life we have been living? Do they not show what we have loved or hated in the hidden days when there was none to see? And so in this great hour of Mary's life, when she is lifted into the gaze of all the world, the past that stands revealed to all the world is one of beautiful and earnest piety. No need to ask now where our Lord was taught these ancient Scriptures that He loved so truly. With such a mother, whose heart and life were full of them, we can understand the secret now. That wonderful knowledge of prophet and of psalmist that was the sword of Jesus as it was His stay, began in the teaching at His mother's knee.

I close by asking you if you remember what is the last glimpse we get of Mary? It is one of the most beautiful touches in the Scriptures. It is not an appearance of the risen Christ to her, for we never read that He appeared to Mary. It is not a vision of her as the queen of heaven, for she is never mentioned in the Revelations. It is something far more womanly than that; something far more human and more tender. After Jesus had ascended into glory we read of a little company who gathered in Jerusalem—in the upper room, to pray. And that is the last glimpse we get of Mary—for the Apostle tells us she was there—and so in prayer she passed out of sight. Not reigning on any heavenly throne, not wielding any authority with Christ, not lifted up in any queenly dignity with the universe worshipping the Mother of God. But a woman—praying—like any other sinner, whose only hope of power and peace and glory lay in the work that ended on the Cross. It is with that last thought we think of Mary. It is thus that she, too, leads us to the Saviour; whose is the only name given among men whereby we must be saved.—Dr. G. H. Morrison, D. D. Glasgow.

Christmas.

Christmas is the source of all Christian Doctrine. Once grant the Incarnation of the Word, and all the articles of the Creed range themselves as the natural consequences of that Event.

It is, indeed, true that any one fact does, in its complete analysis and farthest reach, mean all other facts. But only God can see how this is.

For us men there are pivotal facts, cardinal crises, from which we take our widest and clearest view of the universe.

Of such the Birth of Jesus Christ is transcendantly supreme. What God meant in creating us, what is the drama this strange world stages, what glorious future beckons us—it is all flashed out by the Christmas Gospel.

That Gospel, or "Good News", is of an historic event and a philosophic disclosure; it tells of a visible happening out of which issues an eternal force.

All men nowadays are thrilled by the tale of the earthly life of Jesus—the tale of Him Who went about doing good, Who spoke the miraculous parables and wrought the parabolic miracles, Who preached the Sermon on the Mount and the Discourse at the Last Supper, Who walked the dolorous way to the Cross.

But many men do not perceive that this tale gains its highest value from its starting with the Birth at Bethlehem of One Who was uniquely the Son of God—Who was indeed Very God.

"And so the Word had breath, and wrought
With human hands that creed of creeds,
In loveliness of perfect deeds
More strong than all poetic thought."

Yes, the Word, God the Son—it is this which places Jesus Christ so utterly above all other prophets and teachers. They told what they knew about God; He showed God. His own declaration is "He that hath seen me hath seen the Father". He is, as ancient prophecy said "Emmanuel, God with us".

The affection displayed, the power displayed, the purpose displayed, by Jesus, are the tremendous motives which they are, because He is Divine as well as Human, "the Son of God Who loved me and gave Himself for me".

That is the Christmas Evangel; the Baby Who lay in the manger was as divine as the Man Who wore the crown of thorns. His infancy was an integral part of His redemptive work. In its very impotence it was puissance; in its poverty it was wealth; in its humiliation it was glory.

He came from the higher world, and angels followed Him to the verge of this world with congratulating song. And then He took the conditions of earth and wrought out the redemption of mankind by becoming man.

But, we must ever observe, with the Humanity was the Deity. As St. Paul says, "though He was rich, for your sakes He became poor". "He was rich." That means a pre-existence whose riches He put by.

As St. Paul again says, "He emptied Himself, taking the form of a servant". That also means a pre-existence when He was a lord in splendor.

Yes, the primary idea of Christmas—the only idea which will insure a perpetual observance of Christmas—is that it commemorates the Birth of a Son of Man Who was also in fullest sense the Son of God.—Palm Branch.

For the Young Folks

For Christmas Day.

Give light, glad morn!
Proclaim, sweet horn,
The season in,
With merry din;
Break, bells, and chime!
Wake, hearts, and rime;
For love, and Christ,
And Christmas-time.

Deck, white, pure snow!
Lift, wind, and blow,
Foul things away
On Jesus' day;
Go, sin nd pride!
Good-will, spread wide,
For love, and Christ,
And Christmas-tide.

Ring out, clear voice!
Free soul, make choice
Of Him who came—
(God save His name)
Speak, lips, and say!
Bow, knees, and pray;
For love, and Christ,
And Christmas-day.

—Rev. Joseph Folsom.

For the Southern Churchman.

Jackie Takes a Nap.

Donald Chisolm Trenholm,
(Age 13 Years.)

It had been a very busy day. As early as nine o'clock in the morning the toy department in Smith & Smith's big store was crowded. And all day the people had surged back and forth—every elevator adding its share.

By five-thirty the tired clerks were very glad to leave for home; but when every light was out and the big doors closed, there was one member of that vast army of workers that was left behind in the deserted store.

Jackie, a little messenger boy in the "Toys" was fast asleep under a counter, a big blue elephant keeping silent watch beside him.

It was ten o'clock by the big clock on the City Hall when Jackie awoke and looked wonderingly about him.

Where was he? What had happened? Why wasn't he at home in his own bed?

Then in a flash it all came back to him. He remembered crawling under the counter to rest for a few minutes. He had been so very tired.

And he had fallen asleep!

He lay quite still for a few moments, watching a moon-beam at play on the floor, and wondering how he was going to get home and if his mother was worrying about him.

"Well," he said to himself, stretching his cramped arms and legs. "I'd better go downstairs and ask the watchman to let me out. My! but won't he be surprised when he sees **me**."

He was crawling out of his hiding place when his eye was caught by a queer flickering light.

What could it be? he wondered. It was not a moon-beam, he knew.

Suddenly a terrible fear shook him. He jumped to his feet, running in the direction of the light.

Yes, it was just as he had thought: fire! The store was on fire!

In an instant he was across the floor and speeding down the long flights of stairs that led to the cellar.

Luckily he found the watchman there.

"Fire—fire!" he cried breathlessly, grabbing him by the arm. "The store is on fire! Quick, Mr. Mack, turn in the alarm. The toys will burn up and the children won't have any for Christmas."

The watchman did not stop to ask Jackie what he was doing in the store at that time of night. He ran to the fire-box under the steps and turned in the alarm. And in a very little while the engines arrived, putting out the fire before any great damage had been done. Most of the toys were safe.

The next morning Jackie was the hero of the hour; every one crowded round him, congratulating him on his bravery.

At noon Mr. Smith, one of the owners of the store, sent for him.

"Jackie, my boy," he said, holding out his hand, "I want to reward you for your quickness of thought last night. Here is fifty dollars in gold for your mother. She should be very proud of her son. And now I want you to go with me to the toy department and pick out something for yourself. Do not think of the cost. You not only saved the toys for the children, but you saved me a great deal of money—"

And so it came about that a proud and happy boy numbered among his Christmas presents a beautiful, shining bicycle.

For the Southern Churchman.

Ann's Happiest Christmas.

V. Doris Harnaker.

Some weeks before the joyous Christmas season, little Ann, aged eight, had expressed to her mother a very great desire for a doll just like Helen Grayson's, her little school chum. Helen's doll was as large as a real baby, with big blue eyes that opened and closed, and soft lashes. Ann told her mother that it had a sweet smile, like many real babies she had seen, and it could cry: "Mama."

Helen had carried it to school one day, and it was dressed in some of the very clothes Helen had worn when she was about one year old, and this appealed very much to Ann, as she had seen so many times, some of her baby clothes that her mother had packed away in her own little trunk.

So Ann wrote a letter to Santa Claus, telling him what she longed for, describing the doll fully.

Ann had been sleeping upstairs with Grandmother, who was spending the holidays with them, so when her father called her early Christmas morning, saying that the living room was cozy and warm, and that Santa Claus had surely been there from the looks of the beautiful tree, you may be sure Ann lost no time in hurrying downstairs. But after Ann had examined the tree and the packages which laid beneath it her little face drooped with disappointment.

Her father, noticing this, asked: "What is it, dear?"

"Father," she said, "do you think Santa Claus read my letter?"

Her father, after a careful search, exclaimed, "O Ann, here's a letter for you, but first I want you to go in to see your mother".

Can you imagine her astonishment, when there beside her mother lay a real, live baby, with a tiny bit of hair on his head, and two tiny tightly clenched red fists? After hugging her mother and father, and bestowing kisses on the new arrival, Ann asked her father if he would read Santa Claus' letter, and, with the happiest face, Ann listened, while her father read:

"My Dear Ann: I enjoyed reading your letter very much, but after I found that you have a baby brother for a Christmas present, I decided you would not want a doll baby, so I will give that to some little girl who is not so fortunate as you are. I am leaving a few things I hope you will like, and I am also leaving a package with some pretty clothes for the baby. I know you will enjoy helping your mother care for this baby, and selecting the clothes he is to wear when he goes visiting. Let me know next Christmas if you were satisfied without the doll. Happy New Year! Santa Claus."

When Ann's little friend, Helen, came in to see if Ann had gotten her doll, she, too, was amazed to see the real baby, and as she gazed upon the dear little face tears rolled down her cheeks, as she confessed that she had prayed for a brother or sister, and had gotten the doll instead. "Oh!" she exclaimed, "how I wish a real baby had been left at our house; I get so lonely with no one to play with." Then Ann told Helen that every time she thanked God for sending her this precious brother, she was going to ask him to send a real baby to Helen's home, too.

I wonder if you can guess what her reply will be to Santa Claus, next Christmas.

Christmas Eve.

The mountain road on Christmas Eve was like a highway in fairyland. Snow had fallen all day long until tree and bush and field and fence had become as things of magic, and the road stretched away like a band of white ribbon that lost itself in the hazy distance. And everywhere sparkled the tiniest gems, hundreds and thousands, in the light of the lowering sun.

And now, down the alluring road came three children, running and shouting and frightening the snow birds that did not know it was Christmas Eve.

"Wait!" cried one, a little boy in a ragged, brown coat, who was being left behind.

"Come on, Billy," called his sister, turning to wait for him. "Don't take so long."

Billy came trotting, and his cheeks burned red beneath his tattered cap.

"Oh, the 'possum's up the 'simmon tree,
The 'simmon tree, the 'simmon tree;
The 'possum's up the 'simmon tree,
A-laughing at the moon."

The older boy was waiting now, shuffling his feet as he sang.

"Sam," said the girl as they came up, "you'd better take Billy's money and put it in your pocket. He's goin' to slip and fall and lose it, I know."

"No, I'm not, either," declared Billy, gripping his hand defiantly and holding it behind him.

Just as he spoke his feet slipped and down he sprawled in the snow.

"Unh!" he exclaimed, scrambling up.

"I knew it! I knew it!" cried the girl. Now, I bet you've lost it."

"No, I haven't, either," retorted Billy, holding out triumphant hand, in which gleamed a shining quarter.

Sam stood off and grinned.

"Better let me have it, like Moon says," he recommended.

For answer Billy strode past him and led the way down the road.

"What you goin' to get, Moon?" asked Sam presently.

"I don't know," she answered. "What are you goin' to get?"

"I might get that book," said Sam.

"Robinson Crusoe?" she asked.

"Yes."

"Can you get it for a quarter?"

"I don't know."

There was a moment's silence.

"I know what I'm goin' to get," Billy declared.

"What?" the others asked.

"Pop-gun," he answered.

"Pop-gun?" repeated Sam. "You can't get a pop-gun for a quarter."

"Yes, you can, can't you, Moon?"

"I don't know," said Moon.

"Jim said so," Billy argued.

"Aw, Jim don't know," said Sam.

"Yes, he does," insisted Billy.

They pondered this as they went along, trudging down the road. They knew that all they would get for Christmas was what they were going now to buy, because a quarter for each of them was all that could be spared of the small sum their father had saved before he was hurt. After a time Moon spoke:

"What about Ma and Dad?"

For a little while there was no answer. When it came it was from Billy.

"I tell you!" he exclaimed, halting. "Let's spend it all for them."

Sam and Moon stared. It was a stupendous thought.

"Yes, yes!" cried Moon. "Let's do it."

Sam waved his cap in the air.

"Hooray!" he shouted. "The very thing!"

And off down the road they ran as fast as they could go.

It was some time later when they returned with their precious packages, and the sun was just hiding beyond the horizon. They were quieter now, and very thoughtful; but their hearts were glad, because every penny of their three quarters had been spent on presents for their mother and crippled father.

Presently, as they trudged along homeward, they heard singing behind them. A stranger was approaching, and was now close at hand.

"Oh, the funny man rode on a hobby horse,
A hobby horse, a hobby horse.
The funny man rode on a hobby horse,
Yo-ho! Yo-ho! Yo-ho!

"Oh, the funny man jumped in the air and danced,
And danced and danced, and danced and danced,
The funny man jumped in the air and danced,
Yo-ho! Yo-ho! Yo-ho!"

The singing stranger smiled as he sang, and the children stared in wonder. He wore a faded brown overcoat, and was bent with a burden which he carried on his back. But his soft hat curled up jauntily in front and his ruddy face was bright with a look of friendliness.

"Good evening," he said cheerily, coming up to them, and swung his bulging sack to the ground.

"Unh!" he grunted, straightening up. "That's a pretty good load when you're not used to it."

The children stood without a word, wondering who he might be and whence and whither bound, what was in his sack and why he sang. The man glanced from one to the other.

"Seems like Christmas, doesn't it?" he began again.

"Tomorrow is Christmas," said Billy.

"Well, well, so it is," returned the stranger. "And have you written your letters to Santa Claus?"

Billy glanced at Sam.

"He ain't comin' to our house this time," said Sam.

"Oh!" exclaimed the man.

There was a moment's silence.

"He ain't been for three years," added Moon.

"Is that so?" replied the stranger. "That's too bad."

He swung his sack over his shoulder again, and they set out together up the road.

"I guess he just can't get everywhere," the man said.

"No," echoed Moon.

There was a short pause.

"Have you any other brothers and sisters?" the stranger asked.

"No," replied Moon, "just ma and dad."

"And Shep," added Billy, "he's our dog."

And now as they walked along and talked the daylight gradually changed to twilight, and it seemed as if the white world about them was wrapped in a veritable spell of enchantment.

"And do you have prayers together in the evenings?" asked the stranger at length.

"No," Moon answered.

There was another brief silence.

"I wish you did," said the stranger.

Presently they rounded a curve in the road and the lighted window of a cottage came into view.

"That's my house," said Billy.

"I see," replied the man. "So you're most home."

"We've got some presents for ma and dad," Billy informed.

"Well!" exclaimed the stranger. "That's lovely."

When they reached the gate he paused.

"I hope you'll have a Merry Christmas," he said.

"Merry Christmas," echoed Sam, looking up at him through the dusk.

"I wish you'd do me a favor," the man added, swinging sack to the ground. "This bag is getting right heavy and I don't think I'll carry it any further. Would you mind taking it in for me? I don't know when I'll be back this way and if you find anything in it you want, you may have it."

Then he pulled something from his pocket.

"And give this to your father and mother," he said.

He handed it to Billy, who saw it was a little white box. And before the children said a word the stranger had disappeared in the gathering darkness.

"Jumpin' crickets!" exclaimed Sam. "Here! Catch hold!"

Amidst great excitement they lugged the bulging sack into the house, and half dragged, half carried it to where their crippled father sat by the open fire. Billy tripped and almost fell into his lap. Their mother was at their heels, asking questions which they barely heard and did not heed.

And now followed great and still greater excitement as they plunged into the bag and drew forth its contents; a football, a doll, story books, horns, checkers, dominoes, other games, bright ribbons, jumping jack, doll trunk, bouncing ball, a knife, candy canes, harps, oranges, figs, a watch, marbles, nuts, a fruit cake, coloring pencils, a flute and a little train.

In the midst of the excitement and shouts of delight, Billy clapped hand to pocket and held up the little white box.

"Look!" he yelled. "Look! This is for ma and dad!"

His mother took the little box and opened it. The children crowded about her. Inside, upon soft white cotton, lay two sparkling twenty dollar gold pieces. —J. C. Jamison.

Christmas Communion.

Come in, dear Babe, and rest!
Cold is the night and keen;
Here is no Mother with her tender breast,
Her long hair's silken screen,
To hide from Thee the stable poor and mean.

There are no angel-folk
Hung between Heaven and earth,
Making the night a glory, and no flock
Of stars that sing for mirth
Because of the wonderful, long-looked for Birth.

It is so dark and cold,
Colder than Bethlehem was;
Here are no sheets with lavender in fold,
Nor even the pleached grass.
Cold as a stone, cold is my heart, alas†

But two gaunt beasts are here,
Not meet for Thy delight;
Ox of my appetites, misspent and drear,
Ass of my folly light,
Hanging their heads, Thy courtiers are tonight.

Not like those innocent things
That shook the bed for Thee;
Here are no shepherd men, here are no kings
With gifts in their degree;
Cold, bare, and empty, yet wilt come to me?

Cold as the clay, and hard,
Yet wilt Thou come as of yore?
I who have neither gold nor spikenard,
Thou Hope as long before!
For Thee, for Thee, the stable waits once more.

—Katharine Tynan.

A Christmas Candle.

Janey lived in the poorer part of the town. Janey's father was dead, and her mother had moved from the beautiful country to the big city thinking to find more work and so be better able to care for her little girl.

Janey was often alone. She lived near her school and there she spent her days. At the close of school each day she lost no time but hurried home to do the simple housekeeping of the two small rooms. These rooms were poorly furnished, but they were beautiful, for they were neat and tidy and glowed with love and cheer.

This was Friday night and Christmas Eve. Janey's mother would work late at the big store and so Janey must make her own Christmas preparations.

She swept and dusted the rooms carefully and put up fresh curtains at the two windows. Then she climbed up on a chair and took down an old-fashioned saucer-shaped candlestick from the highest shelf in this dish-cupboard. In it she placed a beautiful red candle, and placed it in the kitchen window.

"There," she said to herself as she lighted it, "that will show that I have not forgotten the Christ-child, and perhaps it will give good cheer to many passers-by this snowy Christmas Eve."

A bright star twinkled merrily from behind a cloud as Janey peered out, and seemed to throw its beams straight into Janey's eyes.

"I wonder how those wise men

learned so much from that other star?" thought Janey to herself as she turned from the window toward the fire.

She picked up her copy of Anderson's "Fairy Tales", and turned to the story of "The Little Match Girl". The wonder and beauty of Christmas lifted her up. She felt that God was good—the star? "How did those people of old know it was His star?"

She started up from her chair. A strange child stood in the room beside her. Silently as he came he held out his hand toward her. His dress was curious—a long robe of coarse cloth held at the waist by a girdle. About his shoulders was thrown a sheep's skin, in his hand was held a staff and at the crook of his arm hung an odd-shaped bundle with a covering of skin. At his feet lay a similar bundle and without instruction Janey knew she was to carry this bundle. She took it and out of the house they sped.

Janey was astonished to see that the ugly rows of flats had shriveled into little one-story houses with flat roofs. Vari-colored stone had replaced ugly red brick. The shapes and sizes differed when the street twisted and turned.

The moon was shining fitfully and stray snowflakes straggled down. It was not long before Janey and her companion reached the outskirts of the town and then the open country.

Being country-born, Janey noticed that the land was poor and stony, and, without any words on the part of the boy, she divined that they were carrying food to men at work in the fields. The coarse grass, and barrenness of the ground, told her also that these men were probably shepherds—"abiding in the fields, keeping watch over their flocks."

The two hurried along silently and soon they came to the edge of a small flock of sheep huddled about a smaller group of three or four shepherds. The boy freed his hand and swung it above his head, calling in a sweet voice, "Greetings, O Father! My mother has sent thee food".

"Welcome art thou, O my son!" returned a shepherd on the far side of the fire, rising to embrace the lad. Then followed much talk about the crowded condition of the town, and of relatives who had come from distant places to pay their tax to the Roman Government. Also there was much bitter grumbling against the tyrant, Herod, who robbed the poor of their hard-earned money. The bundles were opened, and dried cheese and sweet cakes were passd about.

The boy's father wrapped the empty skins together and stooped to tie them. In the act he stood transfixed and a low exclamation escaped him, but before he could utter a word, a light, brighter than they had ever seen came upon them, "and the glory of the Lord shone round about them, and they were sore afraid".

Panic gripped both shepherds, and sheep, and they would have fled in dismay but a voice stilled them, saying, "Unto you is born a Saviour, which is Christ, the Lord!"

Then there filled the air a chorus of heavenly voices, saying, "Glory to God in the highest! Peace on earth, good will toward men"!

Great happiness spread among these humble men. They seized their staffs and started toward the stony road over which Janey and her guide had come.

"The Light! The Light!" thought Janey, straggling along behind. "The light is so bright—the Star?" "Janey, Janey; will you ever waken, Sleepy Head? Mother will put you to bed. It would never do for Santa to find you here."

Janey looked around the familiar room. Sleepily, she allowed her mother to undress her and it was not until she was tucked safely in bed that she said, "I wish, mother, that you had not come so soon. I wanted to see Mary and the Tiny Jesus".

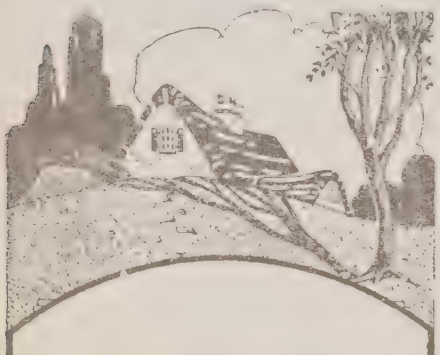
"Poor child, she is still asleep," thought her mother.

The candle flamed up.

"God bless us—that must be a Christmas candle," thought the old cobbler, across the street as he put up his shutters and locked his shop for the night. "I'll just take the wife a bit of candy." —Exchange.

Unspotted lambs to follow the one Lamb,
Unspotted doves to wait on the one Dove;
To whom Love saith, "Be with Me where I am",
And lo! their answer unto Love is love.
For tho' I know not any note they know,
Nor know one word of all their song above,
I know Love speaks to them, and even so
I know the answer unto Love is love.
Christina Rossetti.

"Still to ears attuned to Heaven
Sounds the angelic minstrelsy;
Still to waiting eyes is given
God in human form to see.
Come then, Holy Child, oh, come!
And our hearts shall make Thy home."



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Deaths

GRYMES: Entered into rest November 28, 1927, at Orange, Va., MARY LEWIS Grymes and his wife, Katherine Grymes, of Orange, Va.

"And with the morn, those angel faces smile,
Which she had loved long since, and lost awhile."

THOMAS RICE JACKSON.

Entered into eternal rest, Trursday, October 20, 1927, at Montross, Va., in the fifty-fifth year of his life, THOMAS RICE JACKSON, son of the late Samuel R. and Lucy Rice Jackson. For twenty-seven years Mr. Jackson was vestryman of St. James Church and during that time served twenty years as Junior Warden, and for past seven years was Senior Warden.

He was a native of Westmoreland county and had spent most of his life at Montross, the County seat, where he was engaged in business and was among the county's most widely known and esteemed citizens.

He married Ethel A. Sandy, who, with four daughters and a son survives him. He leaves also one brother and two sisters.

An earnest follower of Christ, faithful member of his church, a loyal husband, a devoted father, a true friend and a splendid citizen, honorable in all business relations, his passing has caused general and genuine regret.

Genial, sympathetic and companionable, singularly steadfast and sincere, his life was a moral straight line—the shortest distance between man and God.

"I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness."

T. P. B.

MRS. ELLA RUTHERFOORD WHEAT.

On the morning of November 16, 1927, MRS. ELLA RUTHERFOORD WHEAT, age seventy-five, "passed over the river to rest awhile in the shade of the trees". She was the youngest daughter of the late Samuel and Frances Rutherfoord, and widow of Dr. Lewis Wheat. A loving mother, a loyal friend, a woman of surpassing gentleness, a consistent member of All Saints Church, she was mindful not of herself but gave unselfishly to those with whom she came in contact.

Physically, Mrs. Wheat was as fragile as a flower, in appearance she was exquisitely dainty. To those of us left, let us feel, "That's best which God sends. 'Twas His will."

FRANCIS A. LEWIS.

Resolutions.

Whereas it has pleased Almighty God in His wise providence, to take out of this world the soul of FRANCIS A. LEWIS; and

Whereas for forty-two years Mr. Lewis served the Church of St. James the Less as vestryman and accounting warden, in which church his mother was reared and of which his maternal grandfather was one of the founders; and

Whereas in the history of the Parish no one man has ever had a greater length of service or been more faithful in the performance of his duties or more devoted to furthering the best interests of the Parish; therefore be it

Resolved, That in his death the Rector, Church Wardens and Vestrymen of the church of St. James the Less have suffered an irreparable loss, and humbly commend his soul into the hands of God, with a thankful remembrance of his life and service; and be it further

Resolved, That these resolutions be spread upon the minutes and copies sent to his family and the Church press.

Attest:
SAMUEL T. WAGNER,
Secretary.

Germantown, Pa., December 2, 1927.

MRS. SOPHRANIA JAMES HUNDLEY.

Entered into the life eternal on November 16, 1927, at Lutherville, Md., MRS. SOPHRONIA JAMES HUNDLEY, widow of the late Rev. J. Hervey Hundley, D. D., in the 96th year of her age.

The subject of this brief sketch was born in Essex county, Va., in 1832, and was educated at Mrs. Southgate's School in King and Queen county and at Mrs. Gray's, in Tappahannock. Mrs. Gray's School, which later passed into the hands of Mrs. John P. McGuire, was noted for its thorough training and for its atmosphere of Christian culture and refinement.

At the age of 20, beautiful and greatly admired, she became the bride of Mr. James Hervey Hundley, later the Rev. Dr. Hundley, beloved Rector of St. Luke's Church, Essex county. Their beautiful home, Rose Hill, was famed for its gracious hospitality and its happy home life. Here there grew to manhood and womanhood three sons and daughters whose lives have spoken more eloquently than words could do of the spirit and ideals of that home.

Five of the children survive: Dr. J. Mason Hundley and Mrs. W. H. Farinholt, of Baltimore, Dr. Peyton Hundley, of Essex, Mrs. George D. Richardson, of Lutherville, Md., and Mrs. John F. Anderson, of New Brunswick, N. J. One son of great promise, Dr. Larkin Hundley, died a few years after beginning the practice of medicine in his native county.

If grace and beauty of character; if gentleness and sweetness of disposition; if the ability to fashion a home after the likeness of the one "not made with hands", are as most men believe, among the finest contributions we can make to life then Mrs. Hundley has left the world infinitely richer for having lived.

In her closing years she was surrounded by the love of kindred and friends and her life was peaceful, serene and happy. She suffered no eclipse of mental powers nor lingering illness and her end was

"Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams".

It was falling asleep to awaye up in the likeness of Him whom she had served with a loyal devotion through her long life.

"For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest..
Alleluia."

L.

Personal Notes

The Rev. Charles W. Sheerin, rector of Trinity Church, Fredericksburg, Virginia, has accepted a call to be rector of St. Paul's Church, Waco, Texas, to take effect January 19, 1928.

The Rev. A. M. Forsythe's new address is 311 West High Street, Charlottesville, Va.

The Rev. J. D. Gibson, rector of Trinity Church, Covington, Kentucky, has returned from Florida, where he went to recuperate from a severe cold. He is now resuming his services, which during his absence, the Bishop of the diocese held for him.

The Rev. Wythe Leigh Kinsolving, B. D., of the Diocese of New York, is now professor of Latin and French in Union College, Barbourville, Kentucky. This college is in the eastern section of Kentucky, in the Diocese of Lexington, under the auspices of the Methodist Church.

The Rev. J. William Baylor, a deacon from the Diocese of West Virginia, has accepted charge of the colored mission of St. Andrew's, Lexington, Kentucky, taking effect December 15, 1927.

The Rt. Rev. John P. Tyler, D. D., Bishop of North Dakota, will spend six months from January 1 assisting Bishop Stires in the Diocese of Long Island.

ORDINATIONS.

Friday, December 16, 1927, at Calvary Church, New York, the Rt. Rev. Arthur S. Lloyd, D. D., Suffragan Bishop of New York, ordained to the Diaconate Mr. Walden Pell, II., presented by the Rev. Theo. Sedgwick, D. D.; Mr. Bertram John Mortlock, presented by the Rev. J. McV. Haight, and advanced to the Priesthood the Rev. Richard Henry Devill, presented by the Rev. Canon Nelson, who celebrated Holy Communion.

The Rev. Samuel M. Shoemaker, Jr., preached the sermon, and united with the presenters in the laying on of hands.

On St. Thomas' Day, December 21, at 11 A. M., in the Cathedral of the

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Incarnation, Garden City, the Rt. Rev. Ernest M. Stires, D. D., Bishop of this Diocese, will advance to the priesthood his eldest son, the Rev. Ernest Van-Rensselaer Stires. Mr. Stires will be presented by the Rev. Wallace E. Rollins, D. D., Professor of Church History in the Virginia Theological Seminary. Other assisting clergy will be the Rev. Alexander Zabriskie, of Alexandria, the Rev. W. Russell Bowie, D. D., rector of Grace Church, New York, and the Rev. Stephen Webster of East Orange, N. J. The Rev. Mr. Stires was ordained deacon last spring by his father in the chapel of the Seminary at Alexandria. He was at once appointed to establish a new mission at Bellerose, one of the recently developed parts of Queens Borough, under the supervision of Archdeacon Duffield. He will continue in charge of this work.

On St. Andrew's Day, 1927, in St. David's Church, Bangor, Pa., the Rev. Frederick Thomas Trafford was ordained to the priesthood. The Rev. John W. Schmalstieg said Morning Prayer and the Litany; Dean D. Wilmot Gateson, of the Pro-Cathedral, preached the sermon; Bishop Sterrett ordained Mr. Trafford and celebrated the Holy Communion; the Archdeacon read the Epistle and administered the Chalice. Mr. Trafford is the Y. M. C. A. Secretary of Lehigh University, Bethlehem. His Sundays are free and he serves this mission.

On the Third Sunday in Advent, the Rev. Stuart Franklin Gast, B. A., was ordained a Priest by Bishop Darlington in St. Luke's Church, Mechanicsburg. The candidate was presented by the Rev. John H. Schwacke, of Freehold, N. J. The sermon was preached by the Very Rev. Allen P. Van Meter, of Germantown, Pa. The Rev. George D. Graeff, of Chambersburg, was the Epistoler, and the Rev. Harry G. Hartman of Lancaster, the Gospeller. The Rev. A. M. Judd, of Harrisburg, acted as Master of Ceremonies and read the Litany.

The Rev. Mr. Gast is a graduate of Franklin and Marshall College, Lancaster, and the General Theological Seminary. He will continue as Vicar of Mechanicsburg and adjacent missions.

On November 19 Mr. John A. Wilson, Jr., was ordained to the diaconate by the Rt. Rev. Robert Carter Jett, D. D. The Rev. Edward W. Hughes of Pearisburg preached the sermon. The Rev. Herbert H. Young, Dean of Associate Missions, presented the candidate and read the Epistle. The Rev. John S. Wellford of Norton said the Litany. The newly-ordained deacon read the gospel. Bishop Jett celebrated the Holy Communion, being assisted by Mr. Wilson.

Mr. Wilson, in 1906, went into the mission service in China and remained in this work until 1925, with the exception of a year spent in welfare work in France.

In 1925 he returned to America as lay missionary at Trinity Mission, Richlands, in the Diocese of Southwestern Virginia. Since that time he has continued in this work and has also rendered valuable service at other points in that section of the diocese under the direction of the Dean of Associate Missions. As deacon he will continue in the same capacity as heretofore, having his headquarters at Richlands.

In St. Mark's Church, Towner, N. D., on Tuesday, October 18, the Rt. Rev. J. Poyntz Tyler, D. D., advanced the Rev. Tom Gibbs Akeley to the priesthood.

The Rev. George H. Swift of Minot presented the candidate, and Archdeacon Harrington of Fargo preached the sermon. Mr. Akeley is to be minister-in-charge of St. Mark's Church, Towner, St. Paul's, Rugby, Grace, York, and St. Sylvan's, Dunseith, with residence at Towner.

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For the maintenance of the work of the General Church in 1927, General Convention approved a Budget of		$4,212,370
General Convention told the National Council to adjust appropriations yearly to meet expected income. In February, 1927, the National Council reduced appropriations under this "Pay-as-You-Go" Plan by the sum of		254,313
This left the net appropriations at		$3,958,057
The National Council estimated that it would be able to save during the year on these appropriations because of vacancies in the staff and other savings, the sum of.		200,000
This leaves the estimated expenses of the National Council for the year 1927 at		$3,758,057
Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at	$702,370	
The Council expects from gifts not applicable to quota and from other sources the sum of	75,000	
This gives a total of income other than gifts on the quotas of		777,370
The Council therefore needs from the Dioceses to meet its estimated expenditures		$2,980,687
When making reductions in appropriations in February, 1927, the Council provided for an estimated surplus for the year of		2,656
There is thus needed from the Dioceses to balance the Budget for 1927 (Note.—This is the exact amount which the Dioceses told the Council it might expect to receive during the year.)		$2,983,343
The Dioceses have paid to December 1st		2,086,401
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Almighty and Everlasting God, in whom we live and move, and have our being; we, Thy needy creatures, render Thee our humble praises for all Thy mercies, and loving kindness, from our earliest being to this moment. Ever draw us closer and closer to Thyself by all Thine unceasing goodness toward us. Establish us in Thy faith and fear and love. Let Thy work appear unto Thy servants, and Thy glory to their children. Give us seeing eyes, and hearing ears, and wise and understanding hearts, that we may see the good of Thy chosen, rejoice in the gladness of Thy people, and glory with Thine inheritance. Bless us and be merciful unto us: Lift up the light of Thy countenance upon us, and give us peace, now and evermore.

Through Jesus Christ, our Lord. Amen.

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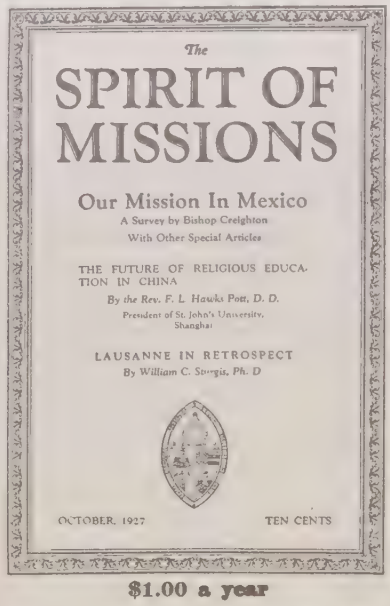
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"Difficulty is the very atmosphere of miracle."

Prayer is so mighty an instrument that no one ever thoroughly mastered all its Keys.—Hugh Miller.

No man has any wisdom to throw away who puts physical relaxation above soul cultivation.—Rev. Wm. Porkess.

The New Testament is the happiest, most joyous book ever penned. And yet it came out of the heart of as bitter an outward experience as was ever experienced.

For all the saints, far hidden from the strife,
Saints of the home, and ward, and healing knife,
For mother, lover, comrade, loyal wife.
Alleluia!

A spirit tremblingly responsive to the heavenly voice is the grandest gift of all. —W. L. Watkinson.

Love one another in spite of your faults; do what you can to serve each other, to lighten each other's trials and inconveniences, and burdens; above all, make the best of one another.—Dean Stanley.

Whatever problems of social difficulty clamor for solution, Christian love brings to the work at least the element of unconquerable hope.—H. Henley Hanson.

Late one fall, when visiting a lonely Labrador settlement, we found almost an absolute dearth for the winter, and every teacher gone south, with eight months of isolation ahead. This meant a terrible prospect for the people. I shall never forget the anxious meeting at night, when prayer was made for a solution of our difficulty, or the surprise with which we greeted a trading vessel two mornings later, which had, by "chance", been driven north again by the strong southerly gales.—Wilkes T. Grenfall.

Instead of being narrow and gloomy and dismal, religion is the biggest and brightest and grandest thing that can come into a man's life, transforming every power and every energy, bathing it in peace and flooding it with joy. Lay firm hold on the full consequences of the faith, and go out to the tasks of your life, strengthened by the deep power of joy.—Hugh Black.

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EDITORIALS

Vol. 92. RICHMOND, VA., DECEMBER 31, 1927. No. 53.

AFTER

After Christmas. Christmas of 1927 has passed into the long procession of yesterdays—a procession extending back into the dimness before the beginning of history, beyond the limits of human knowledge, each unit of it carrying its record of human joys and woes, virtues and sins. Some of us—let us hope very, very many—look back to the day and time as completely happy and beautiful, a lovely, fragrant, memory to be cherished gratefully through life, a glowing jewel among the treasures carried in hearts. The yesterdays go back further than we know. Acts done or words spoken in those through which we have lived may, often do, go onward and forward further and more widely than our hopes or fears or imaginations may reach. Thought stirred, impressions given, impulses and emotion aroused, in a child of now may be guiding influences of potent lives sixty or seventy years hence, after those of us now of mature age are forgotten and in conditions inconceivable to us as those of the present were to people of seventy years ago.

Some of us—let us hope very, very few—have found the Christmas time disappointing. The happiness and soothing peace that should come with the season have been lacking or somehow marred or broken and there have been stings, deep and lasting or slight and transient, but hurting. And the Christmas can not be recalled, revised or remodeled or lived over. It is gone among the countless yesterdays, what was done or left undone, said or left unsaid in it to live, maybe, in the endless line of tomorrows, to be accounted for when history has closed, in the far future, hidden from us by darkness denser than that enwrapping the far past.

We can not recall this Christmas nor any of the yesterdays. All of them are gone. Today is our's. Tomorrow is our's. None of us—not the youngest and strongest—may know we will be here for the next Christmas, but whatever time is allowed to us before the inevitable call is ours to use as we will.

If our Christmas has been perfect, serene, beautiful, let us learn from it to hold close and dear the love and kindliness and charity, the expanding longing for brotherhood, the forbearance and ready forgiveness and patiently generous, gloriously brave, self-sacrifice the day commemorates. If it has been disturbed, spoiled, made a bitter and burning memory instead of a sweet and comforting one for ourselves, let us search within ourselves, with courageous honesty, to know how much of the fault has been our own. Neglect? Carelessness? Temper permitted to break beyond control when the meaning and purpose of the hallowed and holy festival should have taught control of it against any provocation? Jealousy? Vanity denied gratification of extreme and unreasonable desires? Niggard grudging? Wasteful, ostentatious or dishonest spending? Pursuit of gaieties to sodden and exhausted satiety? Unseemly revels and drunkenness to belated and vain remorse and misery? The list of sins of omission and commission, of thought and tongue and deed, that may make a Christmas miserable, that have made miserable many Christmas days, yet tormenting and humiliating memories, is interminable.

Yet the days after the Christmas are ours. Most of us who read this will be here next Christmas. All of us can learn from the Christmas through which we have passed. We can learn to bow our heads and humble our hearts and beseech the Almighty Creator, for the sake of Him whose coming to us and for us we should joyously and gratefully remember, to continue His mercy. If the time has been happy and unclouded for us, surely it behooves us to be intensely thankful and to beg that the qualities and conditions that made it so may abide with us. If it has been unhappy through sin or fault of our own, there is time and invitation for us to beg forgiveness and the strengthening to victory of purpose to overcome our own weaknesses and evil dispositions. If malice or folly or failure of others made for us trouble and pain where we hoped for joy, the surest alleviation and consolation is to ask help to forgive, as we hope to be forgiven, and to put it away from us. The season can not be profaned more grossly by any vicious misdeed done in it than by carrying from it grudges and resentments.

Devout, faithful gratitude for the gift to us and all our race to remembrance of which the day is dedicated and for such blessings and pleasures as have been bestowed on us, honest and earnest penitence for wrongs we have done, sorrow for the moments and hours of happiness that might have been, forfeited by our shortcomings or sins, sincere, ungrudging pardon for wrongs done to us and for all blunders and offenses of our weak and erring brothers and sisters of humanity, should come with the days after the Christmas. The future, be it many days or few, as the tomorrows come and pass into yesterdays, will be ours, to make fruitful and beautiful or barren and ugly, as we will, whatever this Christmas may have brought us. Those who have enjoyed the season most happily and justly, those who have been disappointed in it most bitterly, those who have misused it most vilely, may share a common hope and purpose. All may determine, with the always proffered help of the All Merciful Helper, to absorb into souls and hearts and take with them and prove by behavior through all the tomorrows to be given them, understanding of the real message of this Christmas, of all the Christmas days that have passed and all of those to come.

Alfred B. Williams.

REDEMPTION'S AVAILABLE FUTURE

Ring out the old! Ring in the new! These words may mean nothing more than the childish tiring of one game and the eager quest for a new one. But to the thoughtful the earth's annual completion of its swing around the Sun and starting afresh in its orbit brings solemn reflections.

Not Bound by the Past.

To some the past rises as Banquo's ghost did to Macbeth, darkening all the future and disturbing one's serenity of mind with anxious forebodings. Taking inventory of past achievements may lead to depression. We may cry "all our yesterdays have lighted fools the way to study death". And life may be "a walking shadow, a poor player

"That struts and frets his hour upon the stage
And then is heard no more. It is a tale
Told by an idiot full of sound and fury,
Signifying nothing".

But to the Christian hope glows like a star in the evening sky. God loves new things—"I make all things new". A new race of people is being fashioned, for by faith in Christ we are born anew. Redemption strikes the fetters from the bondage of a dead past, sets one free from the corroding power of sin, lifts from the pit and sets one to "sing unto the Lord a new song for He hath done marvelous things—with His own right hand and with His holy arm hath He gotten Himself the victory". So when the Passover feast was instituted it was a new beginning of time. God said "this month shall be unto you the beginning of months, it shall be the first month in the year to you". Redeemed persons in Christ are said to be a new creation, "old things have passed away, behold all things are become new". The resurrection came on the eighth day and the number eight signifies a new beginning. There are seven notes on the piano and the octave speaks of a new beginning. How little Christians realize the vast change wrought by our Redeemer. In 1838 an evangelist gathered 10,000 slaves on the island of Jamaica for a praise meeting for the putting into effect of the Emancipation Act. An immense coffin was prepared. They filled it with whips, branding irons, handcuffs, fetters, slave garments, and all other memorials belonging to the horrid system. At the first stroke of the midnight bell the minister shouted, "The monster is dying"! At the twelfth stroke he shouted, "The monster is dead! let us bury him". They then screwed down the coffin lid, lowered it into a twelve-foot grave and covered it up, thus burying forever out of sight the very things which so long had made human lives a hard and painful bondage. Every throat, that night, of those ten thousand liberated slaves shouted itself hoarse with the joy of freedom." Note that all our duty springs out of Redemption. I am the Lord thy God that brought thee out of the land of Egypt, out of the house of bondage.

The Available Future.

F. W. Robertson, in one of his sermons, speaks of Jesus' words, "Sleep on now and take your rest", as referring to the irreparable past. It has gone from us—nothing can be done about it. But in His words, "Rise, let us be going", there is an available future.

"Life is real! Life is earnest!
And the grave is not its goal,
Dust thou art, to dust returnest,
Was not spoken of the soul.

In the world's broad field of battle
In the bivouac of Life,
Be not like dumb driven cattle!
Be a hero in the strife!

Let us then be up and doing,
With a heart for any fate
Still achieving, still pursuing
Learn to labor and to wait."

"Forgetting the things which are behind and reaching forth unto those things which are before I press toward the mark for the prize of the high calling of God in Christ Jesus."

Pilate's cry, "What I have written I have written", is echoed by all not born anew. Oh, the awful damning scarlet letter that brands itself on the sinning soul and leaves it desperate under the sentence of death. Oh, the glory of the evangel that proclaims Him who came "blotting out the handwriting of ordinances that was against us which was contrary to us and took it out of the way, nailing it to His cross and having spoiled principalities and powers He made a show of them openly, triumphing over them in it" (Col. 2:14, 15).

Our Responsibility.

We then have a responsibility to walk in newness of life. That will not be done by good resolutions. It is praiseworthy to set before the mind rules such as Benjamin Franklin did. He set himself daily to do certain things under the headings: Temperance, Silence, Order, Resolution, Frugality, Industry, Sincerity, Justice, Moderation, Cleanliness, Tranquillity, Chastity, Humility. He began the day by asking What good shall I do today? In the evening he asked What good have I done today? He had a chart and kept tab on himself. But hear him say, "On the whole though I never arrived at the perfection I had been so ambitious of observing, but fell far short of it, yet I was by the endeavor a better and happier man than I otherwise would have been". We are told to hitch our wagon to a star. But how to get to the star is the question. Christ is the end of the law to every one that believeth. "For what the law could not do in that it was weak through the flesh God sending His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh: that the righteousness of the LAW MIGHT BE FULFILLED IN US, who walk not after the flesh, but after the Spirit." Note that the law is fulfilled IN us not by us. "It is God that worketh IN us to will and to do of His good pleasure." Here is your one hope of attaining your New Year ideals. A good recipe for success for the Year is given in Joshua 1:8: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way PROSPEROUS, and then thou shalt have GOOD SUCCESS."

Have You a Passport to Heaven?

No one can travel abroad without a passport. One is required to go to Beulah Land. Here it is: "The blood of Jesus Christ , His Son, cleanseth us from all sin." The priest was to have blood sprinkled on his right ear, the thumb of his right hand, and the great toe of his right foot. It would seem to signify our complete consecration to Christ—hear for Christ—do for Christ—go for Christ. That will be sufficient for victory and blessing during the coming year. Claim your possessions—there is power in the blood. Do not try but TRUST.

"So live that when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

R.

We take pleasure in announcing that in the past six months the subscription list of the Southern Churchman has been increased by six hundred subscribers.

SUGGESTED BIBLE READING.

Last year the American Bible Society suggested a plan of reading their penny Gospels during January and February. The plan proved so popular that they have increased the publication of these Gospels and expect to issue 800,000 of them. The plan as suggested this year calls for the reading of Matthew in January and John in February. Reading a chapter a day will take one to the beginning of Lent.

This seems to us an excelent plan, and we hope that our readers will follow it. The penny Gospels are well printed and convenient to carry in the pocket. The Southern agency is at 218 North Adams Street, Richmond, Va.

WITH CHRIST IN SEPARATION

By the Reverend F. B. Meyer, B. A.

The Bible rings with the cry for separation. Those words, Divide! Divide! so often heard in the House of Commons compelling every man to take a side, speak through its pages, from those earliest verses which tell how God divided the light from the darkness.

This call came to Abraham, bidding him get out from country and kindred and father's house; to Moses as the bugle-note of the Exodus; to the tribe of Levi, mustering them at the gate of the camp; to the children of Israel, as they languished in Babylon, bidding them return to their fatherland; and along the resounding aisles of the New Testament Church, these words re-echoed: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you." "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (2 Cor. 6:17 and Rev. 18:4).

But what is that separation to which we are called? There are many counterfeits, against which we do well to be on our guard. It is not the separation of the monk. This has ever fascinated noble minds. For like-minded men to go off together to some sequestered vale, protected from the storms that sweep across the world; to build for themselves homes and temples, and mingle their toils with holy meditation and prayer; welcoming the daybreak with matins, and greeting with vesper hymns the first couriers of the starry host: such was the dream that stirred the imagination of saintly hearts in the Middle Ages. And something like this filled the Mayflower with the Pilgrim Fathers, and peopled the Black Forest with colonies of Moravian settlers.

But such separation, however attractive, cannot be the separation of Christ. He solemnly prayed that we might not be taken out of the world; yea, He expressly sent us into the world. And what would become of it if we were all to withdraw from its life? Night without a star; a rock-bound coast without a lighthouse beam raying out into the murky gloom; a vessel drifting on the rocks without a watch on deck; a carcase corrupting in midsummer without salt! No, this cannot be the separation to which we are called.

It is not the separation of Pharisee. The Pharisees held that a man could be religious without being good. He might be full of extortion and excess, if only he washed the outside of cup and platter; full of dead men's bones, if only he appeared clean as a whitewashed sepulchre. In their judgment, therefore, impurity was not a matter of inward evil, but communicated by a touch. To be touched by a man who had not washed since eating would be sufficient to defile the stately Pharisee.

But our Lord forever broke down these unrighteous distinctions. He taught not only by speech, but by action, that impurity is not communicated by contact, but is nurtured in the heart and bred in act and speech. He did not wash after His meals; He ate with publicans and sinners; He let a fallen woman weep at his feet; He touched the bleared eye of blindness, the tied tongue of dumbness, the polluted flesh of the leper. Repeatedly we are told that He stretched forth His hand and touched.

And is not this what the world wants? It needs hand help—the touch of the King. We shall never be able to help men by simply looking on them or exhorting them; we must touch them. Those lily-white delicate jeweled hands which may turn this page must be yielded to Christ, that He may use them and work through them His miracles of mercy in our weary age. And such contact will not defile. Pitch is a disinfectant; so far from defiling, it will tend to promote our love for purity, when we dare the contact, in the name of Christ and for the welfare of a dying world.

It is not the separation of the stoic. The Puritans were not entirely free from this mistake. For them the world was a great howling wilderness; laughter and mirth signs of an unregenerate soul; their scheme of life too narrow and severe to admit of those lighter and softer passages which relieve its strain and draw out the tenderer sentiments of human hearts.

Against this, Christ's life was a perpetual protest. He mingled with wedding guests, smiled at the children as they played in the market places and called to their fellows, directed the crowds to the beauties of the flowers and the habits of the birds, noticed the sunrise hues and evening tints, and lived as a man amongst men. However severe He might be to the formalists of His time, He had ever a warm heart towards what was natural and human. Let us not forget the command, Thou shalt rejoice in every good thing which the Lord thy God giveth thee, and let us cultivate the habit of extracting joy and blessing from all the innocent and beautiful things around us.

The necessity of answering this question is really urgent. It is a pressing question. Hundreds of young Christians are asking what they should do or avoid; and in so many cases, for want of a clear principle, begin to drift; the bloom passes off the basket of summer fruit, and when once gone, can never be replaced. It is a pertinent question, especially at those seasons of the year when the dark evenings afford such abundant opportunities for the dance, the ball, the theatre and the opera. It is also a perplexing question, because good people are found on such opposite sides, and give answers, wide as the poles asunder, to the various questions with which they are plied. Some forbid the theatre, but allow the opera. Some have no objection to the children's pantomime, but are horrified at the proposal to see an ordinary play. Some would go to see Shakespearean plays, but would not go to others. Some distinguish between a dance and a ball.

What is the result? Christian ministers frequent theatres. Professors give dancing parties not far removed from balls. Funds for religious purposes are raised by private theatricals. Our young people are perpetually loosening the restraints by which they are held, pressing outwards the fences which divide them from the world, taking in new lengths of territory and fretting against restraint.

Are there no self-acting principles, so that each individual soul may decide for itself these difficult, doubtful and perilous problems which are so incessantly cropping up in all lives, either in one form or another? There are, and the following are surely amongst them: and, like the spear of the seraph Ithuriel, will indicate by a touch the evil that may lurk under innocent appearances:

(1) Beware of anything which is consistent with your relationship to the Lord Jesus. What is that relationship? And, of course, we are dealing here with the case of those who are His, or who are desirous of being identified with Him, both here and hereafter.

We are His servants; bought by His blood, sworn to loyal allegiance. Is it quite consistent, then, to be mingling with the amusements and gaieties of the world, which is of the same spirit today as when it cast Him out of its camp and crucified Him? It has an ugly look about it when loyal soldiers fraternize in the carousals of rebels.

We are His members; bone of His bone, flesh of His flesh, whom He nourishes and cherishes. Our Head is already passed through the grave on to resurrection-ground, where He is gathering round Him His own—His kindred. Is it not incongruous for the Head to be on one side of the grave and the members on the other? Is it not altogether unbecoming to pretend to be one with Him in His risen glory, whilst we are practically as close as we dare in our contact with the world which He has left?

We are His Bride; He, the Heavenly Bridegroom, is one with us in a union which has no analogy, save that of wedlock, where heart locks with heart. Is it consistent with fidelity to Him for us to dally with the world, whose hands were embued with His blood? What did the people of Scotland think of the familiarities of marriage between Mary, Queen of Scots, and Bothwell, the murderer of her first husband, Darnley?

Surely the Cross, with outstretched arms, bars the bridge between us and the world; and we may cry with the Apostle, "Far be it from me to glory, save in the Cross of our Lord Jesus Christ, through which the world has been crucified unto me, and I unto the world."

Whenever, then, there is any doubt as to whether it be right to go to this place or that, bring the question beneath the light that streams from the Cross and from the Throne; clear your heart and mind of all selfish aims and thoughts of what others may do or say; let your eye be single to discern the will of the Lord; ask what He would have you to do; and before long the difficulties will roll up as quickly and noiselessly as the mists which fill the mountain valleys before the touch of the summer sun; your whole body will be full of light; you will even lose your taste for the things which once you loved; and in the new-found ecstacy of the Living Water, welling up in your heart, you will be prepared to leave behind the waterpot on which you had been relying as the source of your life.

(2) Beware of anything which the world itself would deem inconsistent. Though the world is not religious in our sense ,yet it has a very keen appreciation of true Christianity, and a very high ideal of what Christians should be. And we may well arrest our steps when we are met with a surprised interrogation—"What! are you here? We didn't expect to see you!" The very fuss which is made over us when we step over the line may well make us pause and ask whether we have not done something to forfeit the smile and "Well done" of Jesus.

(3) Beware of anything which would injure some weaker conscience. This is one of the most important considera-

tions in Christian living. "All things are lawful to me, but all things are not expedient." And why are they not expedient? It is inexpedient to do things which may be harmless enough in themselves, and which you may feel able to do with impunity, if in doing them you lead others to do them also, not because they feel at ease, but simply because they are emboldened by your example, regarding you as further advanced than themselves in the Christian life, and therefore a trustworthy guide. Estimate every action, not only as it is in itself, but as it is likely to be in its influence on others, lest you break down wholesome barriers, and place them in scenes of temptation which, however harmless to yourself, are perilous in the extreme to them. We have no right to lead our young children up perilous passes, where we may clamber with clear head and nimble foot, but where their inexperienced steps may slide into the abyss.

(4) Beware of scenes and companionships which dull your spiritual life. Who is there that does not long for a life on fire? But how can we possibly look for such a thing if we are persistently exposing ourselves to influences which choke and repress it and damp it down? There are some scenes which seem incompatible with earnest prayer and Bible study, ere we retire to rest; which lower the inner temperature, which leave an ill-flavour in the mouth; which poison the young life, as the noxious gas-fumes poison the life of flowers and plants. From all such scenes we do well to refrain our feet.

(5) Beware of any society in which you feel compelled to put a bushel over your testimony. We must shine as lights in the world. And the most necessary condition in a lighthouse lamp is its permanence. If it shines at one time and is hidden at another, now flashing afar over the dark, seething waves, and then standing sombre and obscure on the beetling cliffs, of what use is it? It is worse than useless. And if we are to be of any real use in this world, our testimony for Jesus must be maintained in season and out of season, in storm and sunshine, always and everywhere. But if, before going into any scene or fellowship, you have to remind yourself that you must not touch on any of those subjects which are dearest to your soul, you may well fear lest you are trespassing on forbidden ground. Go nowhere that you cannot take Jesus with you, and ask His blessing before going. "Do all to the glory of God."

All this will involve a hard fight, persecution and misunderstanding. It is thus, however, that we prove our lineage with the noble martyr-spirits of the past. See that young girl, in the days of Diocletian, beautiful and richly dressed; standing before the altar, with the judge on the one side, her lover on the other, her companions grouped around. If she will but throw a few grains of incense on the brazier she shall be spared from cruel death and given back to love and friends and life. But not a grain is cast upon the expectant flames, and she is ruthlessly led off to die for Him whom she loves better than all. Was she not consistent? Would you not have done the same? Then do the same now, and dare to be consistent to your lover, Christ.

Sometimes we may be placed in such a position that we have no alternative than to go into scenes which, for ourselves, we would not choose. For instance, when the worldly mother of a Christian girl insists on her accompanying her into society, where there is nothing positively sinful, but much that is light and thoughtless, it would evidently be her duty to go. You may ask to be excused, but if your plea is not allowed, you must go, unless conscience positively forbids, and Christ will go with you, keeping your heart.

There are many compensations. This is the only safe course. The world is so attractive, and so appeals to our weaknesses, that if we once launch upon its waters they will insensibly sweep us toward the rush of the whirlpool, and we shall go down into the deep, dark abyss. It is the only strong course. He who would lift me must stand above me. Who did most for Sodom: Lot, who went down into it and sat in the gate, or Abraham, who got up early to the place where he stood before the Lord? The old heathen games were swept off the world, not because the early Christians went to them, but because they stopped away. The brutal sports of the last century fled away, not because the Methodists patronized them, but because they abstained from them. And the moral pests of modern society will never succumb until good people withdraw both their patronage and support. This is the only blessed course, because God's promise of being a Father and of receiving us is entirely dependent on our complying with His conditions. It is when father and mother forsake that the Lord gathers us; when the synagogue casts us out that Jesus finds us; when heart and flesh fail that He is the strength of our heart and our portion forever.

Dare to go outside the camp, at the risk of being counted singular and unfriendly! Let the world treat you as it did your Lord. Why should the servant be fawned on and flattered where the Master was crucified as a felon? Lie in His grave, and thus you shall know the joys of His Easter life, the sweetness of His love, and the closeness of His friendship, which would compensate for a thousand deaths. To know the King you must share His exile.

Gather ye, gather ye, out to the lone Cave of Adullam, and around the standard of the exiled Prince; and when He comes again in triumph to be crowned with the diadem of universal empire ye shall appear in His train and by His side, confessed and acknowledged as those of whom He has no reason to be ashamed.

THE HOLY SPIRIT AND THE NEW DAY

By Kenneth Mackenzie

NO pursuit, however romantic, has the adventurous elements of vital Christian experience. It stands not in need of the importation of fanciful speculation, bristling novelties, challenging interrogations. It is based upon the old faith of our fathers, despite the charge of "must and mold", by which it is arraigned before the court of modern thinking. For whatever genuine, heaven-born faith exists, it must find and possess fresh acquisition and ultimate triumph.

The new life of the regenerated child of God discovers in Him and His precious dealings the sweet mystery of the worth-whileness of living, being and doing. For to him, every day is a new day. He stands in a new covenant, which constantly unfolds its divine provisions (Heb. 9: 15; he walks in a new way (Heb. 10:20); he possesses a new spirit (Rom. 7:6); he is a new creation (2 Cor. 5:17) and expresses a new life (Rom. 6:4); he bears a new name before God (Rev. 2:17); he is exuberantly expectant of new mercies (Lam. 3:23), for he is a new man in Christ (Eph. 4:24) and sings the new song (Ps. 40:3) in anticipation of the grand chorus which will eventually be his to engage in (Rev. 5:9, 10).

And this will not be signalized by strenuous effort. If we are in the world of spiritual newness (2 Cor. 5:17), our works will be God's working in us to will and to do of His good pleasure (Phil. 2:13), and we shall be in line for doing the things well pleasing in His sight (Heb. 13:20, 21). The while, we stand expectant of all that He will accomplish in our behalf, because we know the power of resting in Him (Ps. 37:7; 62:1, 2, 5; Isa. 26:4; 30:7).

Now, this is not bondage, nor is it the "laziness of faith", veritable slaves are they who seeking, striving, struggling, live a life of fuss and fret, of self-generated plans and purposings. For this divinely provided relief from carking care and its resultant calamities is not an implication of abandonment to indifference. The rather it suggests an intelligent cooperation with God in fulfilling life's highest ideality and heart satisfaction. Anything that makes our loving Lord necessary to us, even to the minutest detail, is to be cherished, sought for and treasured. It was this deep secret that burned in the heart of Jesus as looking into faces, seared with the furrows of solicitude, He urged, "Take no anxious thought. . . Your heavenly Father knoweth" (Matt. 6:25-34). If any one ever possessed competence to interpret life from its truest perspective, it was He, who not only knew, but lived in God His Father, for the complete fulfillment of His Father's will (John 4:34; 6:38; 8:29). Nor was this attitude, predicated of Him centuries ere He came in the flesh (Ps. 40:7, 8), a desperate surrender to the inevitable fate to which He felt Himself sentenced. It was to Him the really normal life; the only vibrating life of potency. He was undismayed in peril, until the Father's program for Him was scheduled to the hour (Luke 4:28-30; 22: 53; John 7:6-8). Aye, He would not be impatient in hunger, while He awaited His Father's provision for Him through the angelic ministry (Matt. 4:1-11); He could sleep innocently during the tempest, calmly reposing in His Father's protection (Luke 8:22-25); and at the end so buoyant with expectancy was He that His very death was a triumph (Heb. 12:1, 2). And we note that this freedom from all self-interest provided Him the release which empowered Him to sincerely pray for others (Luke 23:34).

We reverently behold that this habit of life, not for our imitation, but as the pledge of our own enabling, was the expression of the Holy Spirit, who brought Him into His earthly tabernacle, and dominated Him at every turn of His matchless life. And we should be far from our in-

herited prerogatives if we argue that He was so much beyond us that what was vital to Him can never be so to us. The very reverse is His ideal for us. To this very end, He designed the coming of the Spirit. We cannot be one with Him, and His Father and ours, unless all that was true of Him in the experience of God's gracious care becomes true of us (John 17:21, 22). The world will know that God sent Him, if our lives are like His. Shall we not confess with shame that the reason why the world sees so little in us to commend our Lord to it, is this very susceptibility to separate ourselves from Him in this sphere of experience?

So a new year breaks upon us. We may lightly make our usual resolutions, laughingly confessing that they are only to be broken. Again we may apprehend dark days, hot fires, deep waters, bereavements, losses, defeats and failures. We may with Mohammedan stoicism, forecast the approaching months with the "Kismet" of fatality. But God forbid that those "who profess and call themselves Christians" should so belittle their covenant privileges and descend to the level of unbelievers. For, as we have noted, every day is a new day, fair and fresh from His hand, upon which He yearns to write the strong story of His loving kindness, no matter what the circumstances. Confessedly, we have crossed more bridges of our own constructing than God ever thought of asking us to face. The calamities we have anticipated and failed to mature would fill a life many times the length of our own. And all for want of what we may know is His mind for us.

When we urge that our Lord meant we should have the same quiet restfulness in God that He exercised, He gave to us the lives of virile men, flesh and blood, of like passions with us, and weaknesses, too. The writing of their experiences, as shown by their own confessions, emboldens us to seize the boon presented to us and make vital the realization of the truth we are discussing. A Hamlet might solliloquize, "Whether it is nobler in the mind, to suffer the slings and arrows of outrageous fortune; or to take arms against a sea of troubles, and by opposing, end them"? But a St. Paul could confess that though he died daily (1 Cor. 15:31), yet his inner man was renewed (2 Cor. 4:16); for that he prayed in behalf of his friends (Eph. 3:14-21). And every believer has the authority to make this provision his own. If we are tempted to think hard of our situation, let us be warmed in confidence by the record of this man (2 Cor. 2:14; $:7-10; 6: 4-10; 12:9, 10; Rom. 8:35-39; Phil. 4:11-13; 2 Tim. 1:12). And impatient, impulsive, impetuous Peter becomes a shining testimony of the power of the Holy Spirit to transfigure an unseemly vessel into one of transcendent winsomeness. For what he enjoins upon others, he first experiences in his own life (1 Peter 1:6-9; 2:19-25; 3:8-17; 4:12-14; 5: 5-7).

Therefore, we may contend that if Christ dwells in us the hope of glory (Col. 1:27); if our lives are hid with Christ in God (Col. 3:3); if we look for the guidance and infilling of the Holy Spirit (Eph. 5:18), as others before us have known that blessed estate, there shall not lack to us the charm of spiritual adventure and our lives may become a wonderful romance, written by the divine hand upon the imperishable tablets of our surrendered hearts.

Thus every good thing that comes to us will bear the imprimatur of His loving touch (Matt. 5:45; James 1:17); we may interpret every trial as the occasion for jubilantly waiting to see what He will do (Ex. 14:13; 2 Chron. 20: 17); we may translate every inexplicable incident into the realm of His outworking for good (Rom. 8:28); we may exultingly claim the promise, "Be anxious for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God", and thus realize the faithful guarding of the peace of God that passeth all understanding (Phil. 4:6, 7). The things we may have dreaded will no longer affright us; for He will measure out to us that meed of kindness we shall so much require, the degree of testing He sees we shall be able to bear; and looking closely into our lives as does the refiner of silver on the face of the molten metal (Mal. 3:3), when He sees Himself, the process of purification will be completed. We shall grow to appraise our true relation to Him as dear children (Eph. 5:1), and accept the affectionate cherishing which He has for all who are in the Son of His love (Eph. 1:6; Col. 1:13). And as the long drawn shadows of the closing day dim the luster of our glorious past, we shall sing with Rutherford:

"And when I'm to die, 'Receive me', I'll cry;
For Jesus hath loved me (I cannot tell why).
This one thing I find, we two are so joined,
He'll not be in glory and leave me behind."

The while, let us see Him in His Word and providences, blending with a wealth of personal experience, increasing more and more (2 Cor. 3:18), until we shall rest as a babe in His tender arms, gloriously anticipating our exodus or our translation as He shall will (2 Tim. 4:7, 8; 1 Thess. 4:13-18), sleeping, if needs be, to waken with the sight of His face to gladden our wondering eyesight (Ps. 17:15).

Shall we dedicate ourselves for this year to the reception of this marvelous provision and infect other lives with the contagion of our joy and gladness in the majesty of our calling, and the potentiality of our resources in Him?

OUR CHURCH STATISTICS.

Thomas Semmes.

Estimates of the number of members in any Church or in any of the larger divisions of the Church can only be approximate. Accuracy is impossible from the nature of the situation. That admirable Year Book of the Episcopal Church, "The Living Church Annual", in its editorial for 1928 makes this very clear, but at the same time presents some very interesting figures for consideration.

The number of baptized persons in the whole Church is estimated at near 1,800,000. This estimate is very carefully made, based on actual reports from a majority of the parishes. We think this quite conservative. The number of communicants for 1927 is reported as 1,218,941, which is about 18,000 over 1926, but the number of persons confirmed during the year shows a slight decrease and the number of baptisms for the year shows a more serious decrease of over 4,000. The Church Schools (Sunday) number 495,894 pupils and 58,462 teachers, there being a small increase in both. The clergy also show an increase of 48, the total reaching 6,207. This number shows how small a percentage of the clergy voted on the prohibition question recently, not quite twenty per cent.

The editorial points out some important facts in connection with the membership of the Church. The constant movement of population and the indifference of many members are creating a very large body of unattached people and loss of our membership to other churches. Judging from our knowledge of the City of Richmond for many years, our Church has become a "feeder" to our sister churches. At the same time it may be remembered that many members of other churches come into our confirmation classes. Divided households and mixed marriages cause many changes in membership. A serious cause of loss to us is the rapid increase of suburban churches of other denominations catching the drift of our membership on account of proximity.

On the whole the report for 1927 is above the average and rather encouraging. There is much room for improvement. Any real advance must come in renewed and sustained efforts of the clergy, concentrating on parish and Sunday-school work and in arousing the conscience of communicants to the lay duty of prayer and service in building the Church through personal sacrifice.

IS THERE A SANTA CLAUS?

Little Virginia O'Hanlon, perplexed by this question, wrote to the editor of the New York Sun. The following editorial from the pen of Francis P. Church answered the question for all time:

"Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas! how dreary would be the world if there were no Santa Claus! It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment, except in sense and sight. The eternal light with which childhood fills the world would be extinguished. Not believe in Santa Claus! You might as well not believe in fairies! You might get your papa to hire men to watch in all the chimneys on Christmas Eve to catch Santa Claus, but even if they did not see Santa Claus coming down, what would that prove? Nobody sees Santa Claus, but that is no sign that there is no Santa Claus. The most real things in the world are those that neither children nor men can see. Did you ever see fairies dancing on the lawn? Of course not, but that's no proof that they are not there. Nobody can coiceive or imagine all the wonders there are unseen and unseeable in the world.

You tear apart the baby's rattel to see what makes the noise inside, but there is a veil covering the unseen world which not the strongest man, nor even the united strength of all the strongest men that ever lived, could tear apart. Only faith, fancy, poetry, love, romance, can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else real and abiding.

No Santa Claus! Thank God! he lives, and he lives forever. A thousand years from now, Virginia, nay, ten times ten thousand years from now, he will continue to make glad the heart of childhood.

PLAIN BIBLE STUDIES

Prepared by J. T. Bougher.

Note: In this new series of studies effort will be made to set forth in brief form wondrous things that God would have us know as told in His own eternal words.

Lesson No. 15: The Holy Spirit.
(Read Romans, Chapters 7 and 8.)

In our previous study we considered the works and functioning power of the Holy Spirit, and in our present lesson we will consider the principal names of his wonderful third Person of the Trinity, or triune God. As is the case with the many titles of the Son of God, each name of the Holy Spirit also has its special significance.

1. **The Spirit**—A glimpse of His life-giving power. "Born of the Spirit."—Jno. 3:6-8.

2. **Holy Spirit**—"All may receive the Spirit. "Shall your heavenly Father give the Holy Spirit to them that ask Him?"—Luke 11:13.

3. **Comforter**—To comfort and sustain the believer. "I will pray the Father, and He shall give you another Comforter."—Jno. 14:16.

4. **Spirit of God**—Emphasizing the Divine nature. "The Spirit of God dwelleth within you."—1 Cor. 3:16.

5. **Spirit of the Lord**—(Jehovah) Involving promises to **Israel.** "The Spirit of the Lord shall rest upon him."—Isa. 11:2.

6. **Spirit of the Living God**—The inward workings. "Written not with ink, but with the Spirit of the living God * * * in the heart."—2 Cor. 3:3.

7. **Spirit of Jesus Christ**—To make like Christ. "The supply of the Spirit of Jesus Christ."—Phil.

8. **Spirit of Burning**—His searching and illuminating power. "Purged * * * by judgment and Spirit of burning."—Isa. 4:4.

9. **Spirit of Truth**—Guarding against error. "When the Spirit of truth is come, He will guide you."—Jno. 16:13.

10. **Spirit of Holiness**—Reminding of His holy character. "With power, according to the Spirit of holiness."—Rom. 1:4.

11. **Spirit of Life**—His redemptive power. "The Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8:2.

12. **Spirit of Grace**—Bestowing unmerited favor. "Hath done despite Spirit of Grace."—Heb. 10:29.

13. **Spirit of Glory**—Granting happiness, even under reproach. "For the Spirit of Glory and of God resteth upon you."—1 Pet. 4:14.

14. **Eternal Spirit**—The sacrificial, mending love. "Christ, who through the Eternal Spirit offered Himself."—Heb. 9:14.

From the above it will be seen that the blessed Holy Spirit is more than a mere influence. In the "Old Testament Age" the Spirit was manifested through chosen individuals. In this present church age the Spirit comes to dwell within every believer, imparting eternal life, we thereby becoming children of God and joint heirs with Christ, and with the present high privilege of being fellow-helpers and co-laborers with God.—1 Cor. 3:9; 2 Cor. 5:20.

The condition for the Spirit-filled life is sincere surrender to God.—Rom. 6:13—12:1. The Spirit ever exalts the Lord Jesus, hence when the believer is so surrendered and indwelt, he may truly acclaim with joy, "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."—Gal. 2:20.

What a holy privilege, as we occupy for a little time, these "houses of our earthly pilgrimage".

CYPRIAN'S TESTIMONY TO THE SCRIPTURES

Cyprian, the famous Bishop of Carthage, suffered death as a martyr for the faith during the Valerian persecution of 258 A. D.

He was born of wealthy and distinguished heathen parents. Rather late in life, through the ministry of an obscure preacher, he was converted to the Christian faith. Immediately he gave to charitable purposes the greater part of his ample fortune, reserving only enough to sustain him in the simple and austere life to which he gave himself. Taking orders in the Church, he soon became famous as a preacher throughout North Africa.

When it became necessary to elect a Bishop for Carthage, the populace demanded Cyprian. The clergy were reluctant to choose a man of such austere manners and of such known insistence upon piety and holy walk and conversation in the ministry of the Word. They were overborne by the earnestness and indeed vehemence of the people. And so in 248 A. D. clergy and people of Carthage proclaimed Cyprian their Bishop.

During the Decian persecution of 250 and 251, in which multitudes of Christians suffered death and torture, Cyprian, acting on the advice of his chief advisors and depending upon Matt. 10:23, went into hiding and so saved his life. This act, wise though it was and justified by the need that the Church had of his counsels, resulted in much trouble to Cyprian and involved him in much controversy with the many self-righteous "Confessors", as they were called, that is, the men who had suffered persecution and stood firm during the harrying of Christians. In all of his controversies, whether with his own people or with Stephen, the Bishop of Rome, Cyprian insists upon Holy Scripture as the final and decisive arbiter of all conflicts and questions.

When tradition was pleaded against him, he wrote as follows:

"Whence is the tradition you refer to? Does it descend from dominical and evangelical testimony (i. e., from the testimony of the Lord and of the Gospels)? Does it come from the commands and epistles of the apostles? For God declares that those things are to be done which are written. If, then, a matter is either commanded in the Gospel or contained in the Epistles or Acts of the Apostles . . . let it be observed as a divine and holy tradition. . . . It is obstinancy and presumptive to prefer a human tradition to the divine appointment, and not to perceive that God is indignant and angry as often as human tradition annuls or neglects divine precepts. Custom without truth is merely old error. Wherefore, leaving error, let us follow truth."

Further, he says: "If Christ only is to be attended to, we ought not to regard what any one of our predecessors thought was to be done; but what He who preceded all, Christ, did. For we must not follow the customs of men, but the truth of God. So let us send letters to our colleagues that the evangelical law and the dominical tradition may be everywhere observed, and that departure not be made from that which Christ both thought and did."

It is clear from this that Cyprian took Holy Scripture and especially what he calls the evangelical and dominical and apostolic tradition, by which names he means the Gospels and the Epistles of the Apostles, as the authoritative guide in belief and practice.

He has been quoted as advocating the authority of "tradition" in the sense of some report of apostolic teaching outside of the New Testament, and supplementary to it. But it is clear that by tradition he meant nothing else than what is contained in the Scriptures. Dominical tradition is to him the teaching of the Lord; evangelical tradition is the written records of the Gospels. Apostolical tradition is the teaching of the Epistles and other New Testament writings.

Cyprian was condemned after some hesitation by the Roman authorities under the Emperor Valerian, 258 A. D. Multitudes witnessed his martyrdom by beheading, and his submission yet courageous surrender to his sentence strengthened the whole African Church.

TRUMPETS OF GOD.

By Carter Wormeley.

Trumpets of God, o'er land and sea,
Again set free your clarion call,
That the whole earth may hail the birth
Of Him who is the Lord of all.

Trumpets of God, from throats of gold,
As once of old, again proclaim
The hallowed graciousness of Christ,
The spotless splendor of His name.

Tonight, afar, is seen the star
Which burned o'er Judea's sacred sod,
What time was born on Christmas morn
The Prince of Peace, the Son of God.

Book Reviews

JEWS AND CHRISTIANS.

The caption is the captivating name of a new magazine—new in age, character and purpose. Few of us realize that we have in the United States more than 3,000,000 Jews, nearly half of them in New York City. Zebulon B. Vance, North Carolina mountaineer, twice governor and thrice United States Senator from his state, in a lecture famous thirty-five years ago on "The Scattered Nation", compared the Jewish race poetically to the Gulf Stream, a great and wonderful river of humanity flowing through the ocean of mankind, always part of it but distinct from it. When the lecture was being delivered a comparatively mild but nevertheless stinging persecution of Jews was in progress in this country, shown most prominently by exclusion of them from many of the hotels. Vance denounced this with eloquent invective. About that time, possibly partly a consequence of the little anti-Jewish crusade, a new factor came in—the Jewish anarchist, communist, destroying criminal. While Shakespeare had drawn Shylock and Dickens his Fagin, in "Oliver Twist", in contrast to his Riah of "Our Mutual Friend", Vance said in all his long experience and observation, he never had known but one American Jew guilty of offense beyond the grade of misdemeanor. He would be compelled to withdraw assertion if he were living now, for Jewish names are thick on the criminal records of the great cities. Doubtless for that reason, the first number of "Jews and Christians" is "Anti-Bolshevik number", and its most impressive article is by its editor, Mr. B. A. M. Schapiro, director of the Hebrew-Christian Publication Society, 405 Bible House, New York City. This is addressed "To My People", and preceded by the verse from Isaiah, "Cry aloud, spare not, lift up the voice like a trumpet and declare unto my people their transgressions and to the house of Jacob their sins". The injunction is obeyed faithfully. With unsparing bluntness and incisiveness, but with kindly paternal tone, Mr. Schapiro tells his people the mistakes and sins of acts, methods and manners into which they have strayed or been betrayed.

Like Governor Vance in the nineties of last century, most of us in the average American community know the Jew as a good citizen, peaceful and orderly when poor, useful and public-spirited as he wins wealth and place, assimilated with his surroundings in everything but religion, usually voting for conservatism and honesty, almost invariably charitable, regardless of race or belief, frequently a generous contributor to support of churches he never enters except for the funerals of friends or lodge brothers. Yet there are in the country three types of Jew —the widely distributed men and women familiar in our business and social life; the smaller class of rigidly orthodox in their own self-made ghettoes, wherein through blocks all signs are in Yiddish or Hebrew, all married women wear wigs and men beards, contact with Christians is avoided as far as is possible, the old rituals and rules are observed to the utmost conditions permit; the yet smaller class renouncing and deriding all religions and faiths and obligation to law. Some of these last were busy proclaiming from soap boxes through New York City what we now call Bolshevism twenty years before the Russian Czar was dethroned.

Presumably there is little hope for any Christian influence to reach into any improvised ghetto. Of the 1,500,000 Jews in New York City, however, there is synagogue room for but 45,000 and presumably the others of the million and a half are more or less religiously adrift The Hebrew-Christian Publication Society doubtless is intended to reach these and those like them scattered over the continent, many of them, it is said, eager to believe that the hoped-for Messiah really has come, if their consciences and minds can be persuaded, and to warn and deter the dangerous and disgraceful thousands misled by the diligent apostles of violence and enemies of society and the religion on which it is established.

For all who are interested in the tremendous question of the future of the marvelous Jewish race and its relations with Christianity and the progress of humanity the magazine is invaluable, invaluably instructive and interesting. The first number contains twenty-three strangely, but attractively, assorted articles from sixteen contributors, including bishops, clergymen of different denominations and Jews. There is an appreciative, sympathetic tribute to the memory of Bishop Brown, of Virginia, with a handsome portrait. The magazine has character, purpose, meaning, distinctively its own, a fascinating mixture of oriental and occidental, ancient and new. It will be issued quarterly, the title page says, "If funds permit". The price is fifty cents a copy.

It would be unjust to close the notice without expression of the admiration all writers must feel for the evidence of Mr. Schapiro's intense, patient, devoted toil visible on every one of the ninety-six pages. Obviously, he is a tireless worker. Not only has he prepared and edited and issued the magazine and a vast mass of other appeal to Jew and Christian, but he has translated and published, as a handsome book, a literary revelation in "The Shepherd Prince", a beautiful and beautifully told love story of Judea in the time of King Ahaz and Isaiah, written by Abraham Mapu, Jew of Russia, in Hebrew, more than seventy years ago. An introduction by Professor Wilson, professor of Semitic languages in Princeton University, certifies to the wonderful purity and fidelity of the translation, the precision with which the meaning and spirit of the Hebrew diction have been wrought into delightful English.

Alfred B. Williams.

CHRISTIANITY, PAST AND PRESENT: By Charles Guignebert. The Macmillan Company, New York.

The author of this five hundred page, octavo volume, is Professor of the History of Christianity in the University of Paris. It is a very able book from the standpoint of the scientist. Anatole France writes on the fly leaf: "I am not concerned about knowing whether what you have seen gives you pleasure; it is enough for me that it should be the truth. Science does not trouble about pleasing or displeasing; she is inhuman. It is not science, but poetry, that charms and comforts, and that is why poetry is more necessary than science."

But from any view point the book is a storehouse of painstaking study of nearly two thousand years of the slow, painful progress of the religion the world at large calls Christianity. What an awful, sordid, selfish, debased, inconsistent and unnatural phenomenon some of its adherents and leaders have made of it! Looking at it as a purely human development to be scientifically studied the author says: "No doubt it is a law of human mentality, by whose means religions are born, live and die, that though in certain respects the religious phenomenon may be different in itself, and perhaps, too, may raise itself from age to age towards an unconscious ideal of which some believe they have obtained a glimpse, yet it is really the same cycle that is being everlastingly developed and consummated, and then beginning once more."

We cannot blame the man of science as he looks over the history of human progress in religion. It is really, in many of its worldly aspects, a most appalling sight, and yet through all the murk and mire we are getting higher and heavenward and through the ages shining grains of human salt have appeared and bright human lights have been seen.

The author points out the difficulty of defining "religion", and the need for insisting on an analysis of positive religions. He tells why the history of Christianity is not more advanced and how Christianity as a whole appears to the historian.

The utter break down of the scientific method of treatment of the New Testament, the person of Jesus, the motives and intelligence of the disciples after the resurrection, and the true nature of the Kingdom of God, is shown in part one in which the author discusses Jesus' initiative and His failure to present His mission in a way convincing to either the people, priesthood or the scribes. The result, which he calls failure, we preach and teach, was the glory of Christ and the one only way by which the world might be saved from sin and death. The only way the world has ever found to win a rebellious and sinful heart is the way of love, such love as was shown in the sacrifice of the cross. But science does not recognize this and, therefore, misses the truth it seeks to discover.

The treatment of St. Paul follows the same method. His intellectual education, his temperament, the elements of his teaching are all put under the cold light of scientific investigation. The result again misses the exact truth. Other great scholars and some modern scientists have examined the same material and reached opposite conclusions. Yet the author's manifest sincerity of purpose and his great erudition command our respect.

But after getting away from New Testament times, the work of St. Paul and the Hellenistic influences in establishing the early Church the author is at his best in tracing its progress and the growth of theology and the papacy through the middle ages. Here his profound learning and intellectual grasp of the problems met with, the cause and purpose of the great councils of the Church, together with the decisions they reached, are well worthy of close study. Differing viewpoints often help us to reach the truth.

The author's examination into the rise of the Jesuits and

his grasp of the problems surrounding the papacy causing the assembling of the Ecumenical Council of Trent, with its long-drawn-out meetings for nearly twenty years, is another evidence of his orderly mind and painstaking care in his selection of material. His estimate of the Society of Jesus and its action in the Council, combatting the influence of the reformers is, we believe, one of the best parts of the book.

The book is a notable one. It is intended for scholars and readers of liberal minds.

Semmes.

MAGPIE LANE: By Nancy Byrd Turner. Harcourt, Brace and Company. $1.60.

In this little volume of children's poems Miss Nancy Byrd Turner, the laureate of childhood, and "one of our own", brings into play all her delicate fancy and inerrant sense of rhythm. From Linda Lou, who was "almost shocking" (but not quite!) to the fairy who lost her dimple, we are held captive by a succession of miniature tragedies, with a smile in every one. The silhouettes by Miss Decie Merwin are as charming as the poems, seeming almost to give wings to the elves of Miss Turner's verse.

M. L. G...

SOME LAST HOUR REFLECTIONS. By Arthur W. Ware. Published by Marshall Brothers, London. Price 1 shilling.

This booklet is of absorbing interest to all who love the appearing of the blessed Son of God. The author traces the logical development of events predicted by Dr. Guinness in his book, "Light for the Last Days", published some forty-nine years ago. The latter's prophetic interpretations have been wonderfully confirmed, and in the light of the happenings incident to the World War in Palestine and recent development in Rome, one shares the author's conviction that we are in the last days. Chronological and prophetic periods are presented clearly and with fascinating interest. One at least is strongly inclined to accept the year-day theory of interpreting David's chronology. At the same time the booklet, while interesting and helpful, seems to us scarcely worthy of unqualified commendation because of its setting of dates for the coming of Christ. But while we may not agree with his effort to prove that Christ will return in 1934, the book is well named and will move one to solemn reflections in view of the converging of many prophecies on the present period as being that of the last days.

R.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

THE CATHOLIC PARTY.

Mr. Editor:

By a gradual process, and as the result of enlightenment of the people in the pew, through the "Southern Churchman", "The Chronicle" and various Diocesan papers, they are becoming aroused to the objects and purposes of the "Catholic" or (Romanizing) party in the Church. It was for this reason that the statement made at the recent "Catholic Congress", that the aim of that party is to bring about union of the Protestant Episcopal Church with that of Rome, came as no surprise. It was this party which introduced into the last General Convention the proposal to drop—discard—the Articles of Religion, and which proposal will be before that body in October, 1928, for final action. The reason for this "Catholic" move will be apparent from a perusal of Articles 19, 22, 25, 28 and 31.

There have been some striking developments as the conflict waged by this incongruous "Catholic" (or "Back to Rome") element in the Church has progressed, in its effort to destroy the priceless heritage of the Protestant Reformation and introduce into the Church the Mass, Transubstantiation (or the so-called miraculous change of the Communion elements into the actual Body and Blood of Our Lord), Reservation and Adoration of the Sacrament, Invocation of the Virgin Mary and of the Saints, Worship of Images and Relics (such as the supposed hair from the beard of the "Sainted Martyr, King Charles I of England" not so long ago carried in a procession at St. Andrews, Tenn.), Purgatory, Penance, Auricular Confession, use of the Rosary, Holy Water, etc.

The first phase of this conflict which challenges our attention is the failure of Diocesan authorities to comply with the constitutional requirement that knowledge of all proposed changes in the Prayer Book or Articles of Religion shall be disseminated among the people of the Church before adoption.

Article X of the Constitution provides, in part:

"No alternation thereof (Prayer Book or Articles of Religion) or addition thereto shall be made unless the same shall be first proposed in one triennial meeting of the General Convention, and by a resolve thereof sent within six months to the Secretary of **every Diocese,** to be made known to the Diocesan Convention **at its next meeting,** and be adopted by the General Convention at its next succeeding triennial meeting."

So far as the writer is able to learn, this plain and unmistakable provision of the Constitution has not been complied with in but a very few Dioceses, probably not half a dozen.

Why this requirement that all such proposed changes **shall** be made known to **every** Diocesan Convention **"at its next meeting"** after receipt of the same from the Secretary of the General Convention? Obviously, in order that delegates to the Diocesan Convention shall return to their respective parishes, inform the people of the nature of the suggested change and thus enable members of the Church to express their wishes in the election of delegates to the following Diocesan Convention, which, in turn, elects representatives to the General Convention which is to act upon the proposed chagne.

As the result of this failure to advise the membership of the Church of this radical legislation about to come before the General Convention, it is safe to say that not 10 per cent of the people are even yet aware of it.

Why this omission to inform the laity of the Church, as its fundamental law requires, of this move to so completely alter as to destroy the Protestant Episcopal Church as our forefathers established it?

Can it be possible that bishops and clergy are either afraid or unwilling to tell the people of the Church candidly and frankly that it is now proposed to abrogate—wipe out—its Protestant declaration of faith?

Is it right that any such vital change in the doctrine of the Church should be acted upon by the General Convention without full knowledge on the part of the laity and an opportunity afforded them to indicate their desires, when the very constitutional law of their Church demands that they **shall** be so informed?

Is it fair?

These are solemn questions which address themselves **now** to the serious consideration of every Protestant Episcopalian and cry aloud for an answer.

If any such enactment as this is put through the General Convention without the full knowledge and consent of its people, can it do otherwise than provoke indignation and resentment when it becomes generally known? And how will that indignation and resentment be expressed?

In "Catholic" circles the statement is constantly heard that these are matters solely for the bishops and clergy and that the laity have no part in their determination; but "Catholics" should be reminded that such is not the law of **this Church,** and that they have not yet reached the goal of their movement, union with Rome.

Another phase of the controversy which has presented itself is that the protest against this Romanizing movement is beginning to assume such proportions that "Catholics" have become fearful of their ability to secure passage of the resolution to drop the Articles of Religion. What then? The suggestion has been advanced that the Articles be left in the Book, but with an "explanatory" note to the effect that they are printed in it merely as "information", and are not binding on either clergy or laity! "Information" of what? What use is to be made of the "information"?

Such a subterfuge is too thhinly veiled to hide its true purpose from any thinking Protestant Episcopalian. Patently, its effect would be a complete elimination of the Articles from the doctrinal law of the Church. The idea is, of course, that Protestant Episcopalians would be placated by finding the Articles left in the Book, but would fail to observe that they had been robbed of their force by the "explanatory" note.

How strange it seems that in this twentieth century Protestant Episcopalians must again fight battles won four centuries ago, but such is the fact.

No compromise or evasion will settle anything.

The "Catholic" party has thrown down the gage of conflict, and the next General Convention next October will determine whether our Protestant Episcopal heritage is to be preserved to us or whether a "requiem high mass" is to be sung over the remains of that which was bought

with the blood and treasure of those who suffered and died that we might be spiritually free.

Will we be true to the trust our forefathers solemnly committed to our charge, or will we betray it by our apathy and indifference?

C. L. Marsilliot.

Memphis, Tenn.

ON ETERNAL PUNISHMENT.

Mr. Editor:

As an earnest friend of the Southern Churchman, may I respectfully protest against a certain teaching which you are permitting in your columns.

It is that gruesome doctrine inherited from the "dark ages", viz., everlasting torment.

This doctrine is repugnant to the Gospel of Christ. He taught conditional immortality. With Him hell was comparable to the garbage dump outside of Jerusalem, in the Valley of Hinnom. There the worm and fire were continuous, but the garbage was annihilated. Likewise the wicked are annihilated, as Jesus teaches in St. Matthew 10:28: "Fear Him, Who is able to destroy both soul and body in hell."

Again, that wonderful epitome of the Gospel—St. John 3:16—makes "perish" the alternative to eternal life. Moreover, in his first Epistle—5:12—St. John declares: "He that hath the Son, hath life, and he that hath not the Son of God, hath not life."

The beloved disciple, in Rev. 20:14-15, depicts the final cleansing of creation by the complete annihilation of all God's enemies.

Hence we conclude that everlasting **punishment** does not mean everlasting **pain,** but rather **everlasting exclusion from heaven.**

(Signed) James L. Smiley.

Annapolis, Md.

Dear Mr. Smiley:

Yours of the 19th received and I am disposed to agree with you as to the everlasting, burning fire in hell for those who have neglected to embrace so great a salvation as that offered by Christ, our Redeemer.

Whilst the burning of the wicked in hell throughout eternity would be very aggressive punishment, I think our Guide Book, the Bible, calls on us to believe there is eternal punishment, although, in my opinion, this eternal punishment may not be a physical fire, but the wicked are however bound for the "hell' a time" forever and forever. It is not necessary to salvation to believe that this eternal punishment is an everlasting, physical fire, because, as you say, exclusion from heaven, and the consequent separation from God and our loved ones who have reached heaven, would be sufficient punishment to gratify all reasonable interpretation of the word "punishment" described in the Bible.

You recall that passage which reads: "The wages of sin is death and the gift of God is eternal life," but "Glory be to God, who giveth us the victory through our Lord Jesus Christ".

It is not clear to my mind what is the exact nature of the eternal punishment to be meted out to sinners, and I do not think it important to know what kind of punishment. The vital matter is that we know all sinners will be **eternally punished,** and those who pass out of this world not trusting in their own merits, but in the merits of Jesus Christ, their Saviour, are going to be rewarded by Eternal Life.

"There is a fountain filled with blood,
Drawn from Emanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

Yours truly,
Langbourne M. Williams,
President.

Church Intelligence

National Council Meeting.

Three major matters considered by the National Council at its regular meeting on December 14 and 15 were the disposition of the Children's Lenten Offering, the status of the Woman's Auxiliary, and the adjustment of quotas.

There has been a general demand in the Church that the Lenten Offering of the children should be devoted exclusively to missionary work, and not be subject to the division of funds as between the diocese and the General Church, which is the almost universal custom today. The Department of Religious Education brought in the following resolution, which was adopted by the Council:

Resolved, That the Children's Lenten Offering throughout the Church should be an offering designated for the general work of the Church and not for diocesan or parochial work, and that all moneys secured through the Lenten Offering should be remitted undivided to the Treasurer of the National Council.

At the October meeting of the Department of Missions a resolution was introduced by the Bishop of Washington, asking that this Department through the National Council should give a word of assurance to the Woman's Auxiliary that the work of the Auxiliary should go forward unimpaired and unhindered. This resolution was referred without discussion to the National Council, and by it was referred, together with much correspondence which had been received on this question, to a special committee composed of Bishop Burleson, the Rev. Dr. W. H. Milton, Mr. Richard I. Manning, and Miss Grace Lindley, executive secretary of the Woman's Auxiliary. This committee reported at this meeting of the Council; the report was unanimously adopted, and was ordered printed.

General Convention of 1925 authorized the Presiding Bishop to appoint a committee of one bishop, one presbyter and three laymen to consider the advisability and possibility of a revision of the basis and percentages of apportionment, looking toward the fairest possible distribution of responsibility for the General Church Program, this committee to report to the National Council. The committee was composed of Bishop Slattery, Chairman; the Rev. B. H. Reinheimer, Messrs. Reynolds D. Brown, Frank G. Merrill and Arthur Boehm.

Bishop Slattery presented this report in person. It was placed in the hands of the following special committee of the Council for careful consideration: Bishop Reese of Georgia, Bishop Garland, the Rev. Dr. G. S. Stewart, the Rev. Dr. W. H. Milton, Dr. Franklin, Mr. Patten, Mr. Peterkin.

The General Convention Committee recommended that the basis for determining the diocesan quotas be a flat rate on the total of current parochial expenses, instead of the percentage basis on a sliding scale at present in vogue, which was adopted by General Convention of 1922.

The special committee appointed by the Council reported that while recognizing the difficulties now existing in certain dioceses concerning quotas, it was not prepared to suggest any change in the present plan of apportionment, and recommended that the quotas for the coming triennium be fixed upon the same basis and scale as heretofore. As the debate progressed it developed that under the flat rate plan the quotas of twelve of the large dioceses would be reduced while that of all of the seventy-five other dioceses would be increased. This was the dominant factor in the ultimate defeat of the proposed flat rate as against the sliding scale now in use. After a very general debate on the question, the resolution of the National Council Committee was adopted.

The National Council Committee recommends the adoption of the other resolutions contained in the General Convention Committee's report, as follows:

1. That the items in the first schedule of the Standard Annual Parochial Report Blanks under the head of disbursements be itemized and defined, in accordance with a schedule submitted by the committee; and

2. That the Board of Church Finance be requested to add a third page, made detachable by perforation, to the Standard Parochial Report Blank, furnishing a table for reporting the items to be used in calculating the Quotas, as itemized in the above suggestion; and

3. Recommending that the Board of Church Finance be requested to provide space on the Standard Annual Parochial Report Blank for reporting the name and address of the Parish Mission Treasurer.

Bethlehem Throng Acclaims Nativity.

Bethlehem, Judea, December 24 (The Associated Press).—The anniversary of the Birth of Jesus Christ was celebrated here tonight by devout Christians from all over the world on the very spot of the Nativity.

For weeks the followers of Jesus have been converging on this little town in the hills of Judea, and tonight a great multitude gathered under the open, starlit sky outside the village in the very field where the shepherds watched their flocks on that eventful night.

Christmas carols, sung there by an English choir from Jerusalem, revived again in the imagination of the visiting pilgrims the scenes of that first, long-ago Christmas, the humble Hebrew maiden and her babe, the stable and the manger, the shepherds and their flocks.

The services in the Church of the Nativity, the oldest Christian Church in the world still in Christian use, started early in the evening and will continue

well into Christmas Day.

Like the Church of the Holy Sepulchre in Jerusalem, the outline of the Church of the Nativity is hidden by the complex of buildings over and around St. Franciscan, Aroenian and orthodox convents. There is no Protestant Church connected with the site of the Nativity.

The entrance is a door only four feet high, built purposely low enough to keep out the cattle which Mohammedan Governors in the past had no qualms about driving into the most sacred of all Christian churches.

Although the pilgrims stooped to enter, they found themselves in a spacious basillica, where on Christmas Day, 1100, the Crusader Baldwin was crowned King of Jerusalem.

The long, wide nave was soon crammed from end to end with a noisy, struggling, pushing crowd, whose ideal of behavior at the joyous festival was not one of silent solemnity.

About midnight the Patriarch, Bishops and clergy and privileged visitors, each bearing an enormous lighted candle, worked their way cautiously down the steep, narrow, slippery steps leading under the sanctuary of the church to the grotto of the Nativity.

There they knelt in homage before one of the most revered spots in the world, the spot where Jesus Christ is believed to have been born, the spot where the bewildered shepherds knelt to worship, the spot where pilgrims of many centuries have come to worship and meditate on the birth which so transformed the world.

At the spot of the Nativity is a small altar, and beneath it on the pavement is a large silver star marking the exact spot of the manger in which Christ was born. Sixteen silver lamps that are never extinguished glow over the silver star. The former manger is now a tiny chamber, a natural grotto cut in the rock. Tonight it was densely packed.

The special Christmas Gospel was sung, after which the Patriarch and Bishops fell on their hands and knees to kiss the silver altar with its Latin inscription, "Hic de Virgine Maria Jesus Christus natus est".

The final act of the enthralling ceremony was the procession of the Patriarch three times around the entire basillica, preceded by banners and processional crosses, by a double file of priests and Bishops in richly embroidered garments.

The Patriarch moved slowly on, flanked by the Governor of Jerusalem and foreign Consuls, including Oscar S. Heizer, of Iowa, American Consul, blessing the congregation, many of whom tried to kiss the hem of his vestments as he passed by.

During all this time the subdued excitement was stimulated by huge candelabra hanging ablaze with lights which were swung from side to side in the nave. The whole congregation joined in singing the great hymn of the angels: "Glory to God in the highest, and on earth peace toward men of good will!" before filing slowly out into the still-darkened streets.—New York Times.

A Chapter a Day.

Church members throughout the country are being asked, through the Commission on Evangelism of the Federal Council, to read a chapter a day of the Gospel of Matthew during January and of John in February. More than five hundred thousand copies of the Gospels of Luke were purchased for such reading last year. Pastors, as well as the local and State Church Federations and the religious press, recognizing the intensified interest which will result in the spiritual life of the churches, are recommending this plan among their constituents. Several denominations have sent letters of endorsement to all their churches. The American Bible Society, Astor Place, New York City, is cooperating by preparing special editions of more than a million one-cent copies of the two Gospels to be used.

A New Project.

New York, December 30.—A new project undertaken by the Federal Council of the Churches through its Commission on Christian Education is announced today. It is assist parents to meet the problems of children and youth arising out of sex relationships.

The project, in which the American Social Hygiene Association is cooperating, involves the working out of materials and methods of sex education appropriate for all ages for use in the teaching program of the Churches.

As a result of conferences in a number of cities on the subject of the Church and social hygiene it is hoped that a large number of parents' study classes may be formed, using as a basis for study the new textbook."Parenthood and the Character Training of Children", written by Dr. Thomas W. Galloway, under the joint auspices of the Federal Council and the Social Hygiene Association. Dr. Galloway is associate director of the association's Division of Educational Measures.

The conferences are being addressed by Valeria H. Parker, M. D., of the Association. Such meetings have already been held in St. Louis, Chicago, Cleveland, Philadelphia, Rochester, Brooklyn and New York, and are planned for Boston, Buffalo, Detroit, Milwaukee, Minneapolis and other cities.

Explaining the need of this emphasis in the churches' program of education Dr. Benjamin S. Winchester, secretary of the Federal Council's Commission, said:

"It is a surprising fact that the members of our Churches, the very people who are most concerned with the preservation of the home and the building up of wholesome relations between the sexes, should have been so hesitant in adopting constructive programs of sex-education. Such programs are indispensable to the development of lofty ideals in youth and their intelligent understanding of some of their most pressing problems. While the Church delays, sensational newspapers and motion pictures, and unsupervised relationships on playground and the street, are all the time making boys and girls acquainted with the abnormalities and perversions of sex. How are they to receive right information and be trained in wholesome attitudes if the Church does not help the parents wisely to fulfil their responsibility?"

In Bible Lands Today.

A Golden Rule Sunday offering of $65, contributed by boys formerly in Near East Relief Orphanages in Palestine, but now earning their own living, has been sent to aid flood sufferers in the Mississippi Valley and in New England.

At Leninakan, Armenia, several hundred guests ate a Golden Rule Sunday dinner with the 8,000 orphans still in the care of Near East Relief. These included representatives of the government and other prominent organizations. On Sunday evening the government officials invited the American Relief Workers to a dinner in their honor and announced gifts "to assist homeless children in any area under the direction of Near East Relief". These gifts included five hundred roubles from one organization, 1,500 from another and 3,000 from another. All officials showed a spirit of hearty cooperation and appreciation of the services of the American Relief Workers in their country.

The services of Miss Alice Carr, a nurse who has been for the past four years connected with Near East Relief, has been loaned by that organization to Turkey, and is now supervising Public Health work in Smyrna. She reports that one clinic shows a reduction in infant mortality from seventy per cent to one per cent. Miss Carr is the first Public Health nurse in Turkey.

Hagop Mardrosian, an orphan boy artist from the Juniyeh Orphanage of Near East Relief, now twenty years old, has been entrusted with the task of completing the work of his master, a famous Italian painter, in the Cathedral at Tripoli, Syria. The work was left incomplete by the painter's failing health, thirty-six of the sixty large paintings in the cathedral are the work of the boy's brush, and at the end of a year and a half he has been granted a certificate of honor for the excellent work, by the Trustees of the Church.

Seventeen girls, graduated the past summer from the sewing school of the Tiflis Orphanage, were granted certificates of proficiency in making measurements, cutting, fitting and completing garments, when examined by the Commissariat of Education and representatives of the Dress Makers Union of Georgia. One was selected as a teacher for the government trade school, and another for the Tiflis public school. All others have been provided work sufficient to earn a living.

WESTERN NEBRASKA.

Rt. Rev. Geo. A. Beecher, D. D., Bishop.

Unusual Confirmation.

Bishop Beecher in his journal of October 21, says: "This is the first opportunity I have had in many years to call upon our people in their homes in this rural district, St. Mary's Church, in Holly, twelve miles north of Rushville.

"Seventy-five people were present at the service held at St. Mary's Friday evening. There being no minister the two candidates for Confirmation were presented by the whole congregation, who read the words of the presentation in concert.

"Reverend Father in God we present unto you these persons to receive the laying on of hands."

"There is a wonderful opportunity for our Church in this community; I am hoping and praying for a suitable man who will see this opportunity and take a little interest in the work."

B.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Bishop Jett a Phi Beta Kappa.

The Rt. Rev. Robert Carter Jett, D. D., was one of a class of five persons initiated as honorary members of the Phi Beta Kappa fraternity at the College of William and Mary at Williamsburg, Virginia, on the evening of Monday, December 5. Dr. Albert Shaw editor of the "Review of Reviews", was the presiding officer at the meeting, which was held in the new Phi Beta

Kappa hall at Williamsburg. The others receiving honorary membership were the Rev. Dr. Charles J. Smith, President of Roanoke College at Salem, Virginia; Mr. Otto H. Kahn, of New York; Mr. Frederick D. Scott, of Richmond, and Miss Cornelia Adair, President of the National Educational Association.

Christmas Offering For Advance Work.

In this diocese the Program for 1928, laid before the congregations to be subscribed in the Every Member Canvass this fall, consisted only of the diocesan budget of $50,425, and the budget quota of $15,300 for the General Church; making a total program of $65,725. Sufficient figures have not yet been received from the various churches to indicate how well the program has been pledged.

Inasmuch as the program included no provision for Advance Work in the Diocesan or General Church mission work, the churches have been asked, through their respective vestries, to devote their Christmas offerings to this purpose. In the fall of 1926 the Bishop and Executive Board made a similar request for the churches, with the result that $942.88 was given at Christmas for Advance Work. This was forwarded by the parish treasurers to the diocesan treasurer and was divided between the General Church and the diocese in the proportions of twenty-five and seventy-five per cent, respectively; this being practically the proportion between the General Church Budget Quota and the budget of the diocese itself.

At its session last May the Council of the diocese went on record as heartily approving the appeal made by the Bishop and Board in 1926 and recommended that the devotion of the Christmas offerings to Advance Work become an annual custom in this diocese.

Rev. J. R. Ellis Goes to the Diocese of Virginia.

Effective December 31, the Rev. Josiah Richard Ellis has resigned the charge of St. Luke's Church at Pedlar Mills, Amherst County, in the Diocese of Southwestern Virginia. He will probably become rector of one or more churches near Richmond. This move became necessary in order that Mr. Ellis might be near his wife who has been ill for some time past and must be under the care of physicians in Richmond for an indefinite period. Mr. Ellis' address for the present at least is 1016 West Franklin Street, Richmond, Va.

Mr. Ellis is a native of Amherst County and has numbers of relatives there. He has resided at Pedlar Mills and had charge of the church there since April, 1921. During a large part of this time he also served at Trinity Church at Boonesboro, near Lynchburg, and at Ivy Chapel. These two churches are located in Bedford County.

The affection of many friends in Southwestern Virginia goes with Mr. Ellis to his new field, and the earnest hope that Mrs. Ellis may rapidly recover her health and strength.

The Bishop Goes Abroad.

The Bishop and Mrs. Jett are planning to sail from New York in the middle of January for a cruise in the Mediterranean, after which they expect to visit the Holy Land, Italy, France and England and perhaps Switzerland and Germany. The trip was made possible through the generosity of a friend and will probably extend over a period of about three months.

Bishop Davenport of the Diocese of Easton and Bishop Thomson of Southern Virginia have kindly consented to make several visitations to churches in this diocese for confirmation during Bishop Jett's absence. Persons desiring to communicate with the Ecclesiastical Authority of the Diocese will address the Rev. Thomas D. Lewis, D. D., Amherst, Virginia, President of the Standing Committee. Matters relating to the routine work of the diocese, its finances, the activities of the Executive Board and its various departments, etc., should be addressed to Mr. Thomas A. Scott, Executive Secretary and Treasurer, Box 1068, Roanoke, Va., who will see that they receive proper attention and, as occasion requires, will take them up with the Board.

T. A. S.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Conference at Garden City.

The conference of Bishop Stires and his clergy at Garden City on November 21 was well attended. Holy Communion was celebrated in the Cathedral, after which the clergy assembled in the crypt. The Bishop reviewed the two years that have passed since his consecration, and enumerated three important achievements. First he ranked the large increase of missionary giving for the diocesan and national program. Long Island, the Bishop declared, is attempting to take its rightful place in the American Church. Secondly, he dwelt upon the loyal support that was given to the Bishops' Crusade, and the spiritual blessings that had come upon the diocese as a result of that whole-hearted effort. Third, and only lately completed, was the great campaign for one million dollars to build a new and larger St. John's Hospital —a real translation of the love of God into the service of men. Not only in respect of the amount of money raised, the total has now gone to $1,125,000, but in the great number of contributions secured, upwards of 12,000, and in the extent of cooperation attained throughout the diocese, this had been a great achievement.

Joy and Sorrow at Bay Shore.

The formal opening of the new parish house of St. Peter's, Bay Shore, an occasion of real rejoicing for all the parish, was turned into tragedy and bereavement by the sudden death of Mr. David Gardiner, chairman of the Building Committee. The handsome auditorium of the new building was filled with joyful parishioners, Friday evening, November 18, the keys had been formally handed over to the rector, and Mr. Gardiner had begun an address. Suddenly he put his hand to his head and fell back into a chair. Those near by hurried to his relief, two physicians present came to his help, and he was carried into an adjoining room. The rector attempted to continue the ceremonies; but shortly word came that Mr. Gardiner was dead. The people stood while prayers were offered, and then sorrowfully dispersed.

Mr. Gardiner was a member of an old Long Island family, being descended from the Colonial proprietors of Gardiner's Island, which lies between the two prongs of the eastern end of Long Island. His home, on the Montauk Road just west of Bay Shore, was a fine old farm house in which General Washington was entertained over night when he made a tour of Long Island during his presidency. The room in which Washington slept still contains the furniture which was in it then, and other rooms have many colonial furnishings and utensils, all of which Mr. Gardiner used to show to guests with much pleasure. He was unmarried, and lived with his sister, Miss Sarah Gardiner. In his death not only the parish at Bay Shore, but the diocese as well loses a valuable member.

St. Clement's, Brooklyn, to Be Sold.

Recent newspaper articles, somewhat premature and only partially correct, make it expedient to state the real situation with regard to the property of St. Clement's Church, Brooklyn. Diocesan authorities give the fact as follows. The Borough President recently secured the approval of the Board of Aldermen to the purchase by the city of the realty of St. Clement's Church, a fine location on the northeast corner of Pennsylvania and Liberty Avenues, as a site for a needed courthouse. The city will save a good sum by the opportunity to purchase without condemnation proceedings, the price of $50,000 having been agreed upon. The legal procedure is not yet complete, and title has not passed.

St. Clement's was closed July 1, 1927, and no services have been held there since that date. The parish had had a very difficult existence for several years past. Finally a careful study of the situation under the direction of the Bishop was decided upon, and this study was made by the Rev. Arthur H. Mellen, and continued for six months. At the end of that time it seemed wise to close the church. A careful effort was made to transfer every remaining parishioner to some other parish. If the sale now under consideration is completed, it will be to the advantage of both the city and the Church.

Lay Readers' School.

The first term of the Lay Readers' School was recently completed, and the students were recommended to the Bishop for his license. At the conclusion of the sessions, the Bishop, the faculty and the students dined together, and the Bishop disclosed his plans for the use of these men. They will receive their diplomas and the licenses at a meeting of the Brotherhood of St. Andrew to be held December 5, at the Church of the Resurrection, Richmond Hill. The next class will be received in February.

Remarkable Advance in Missionary Giving.

The Church of the Epiphany, Brooklyn, shows unusual advance in support of the Program. In 1925 its quota was $300, and was met. In 1926 the quota was advanced to $646, and was met. In 1927 the quota of $1,552 was given, and this has been met already, and will be exceeded. The quota of $1,771 for 1928 has been accepted with enthusiasm.

The parish is by no means without problems of its own. The congregation is too large for the Church, and a serious building program must soon be undertaken, for the Church School is also sadly in need of additional space. The Rev. Lauriston Castleman has been rector not quite two years.

Brotherhood of St. Andrew.

The annual dinner meeting of the Brotherhood of St. Andrew in this Diocese was held on Monday evening, December 5, at the Church of the Resur-

rection, Richmond Hill. The rector of this parish, the Rev. Arthur R. Cummings, M. A., is Diocesan chaplain to the Brotherhood. Mr. Leon Palmer, author of the well-known book, "The Ministry of Laymen", spoke at the first assembly. Immediately after dinner a service was held in church, beginning with a modified evensong. The ten graduates of the Lay Readers' School were called by name from their seats in the choir and stood, vested in cassock and cotta, before the Bishop, who complimented them on their loyalty in volunteering for this service, their faithfulness in perusing the course of study and exercise laid out for them, and their readiness to give their service now as lay readers. Some of them are at work in their own parishes; some of them will undertake pioneer missionary work in newer places in the Diocese. The next term of the school will begin in January, and six candidates are already enrolled.

Corner-Stone Laid at Woodhaven.

The corner-stone of the new St. Matthew's Church, Woodhaven (Rev. Francis V. Baer, rector), was laid on November 26 by the Rt. Rev. Ernest M. Stires, D. D. Pilgrim Commandery, Knights Templar, of Richmond Hill, assisted in the ceremony.

C. H. W.

Diocesan News.

Two groups of clergy in this dioceses have developed a plan for meeting their own spiritual needs and obtaining help from each other in frank discussion of specific personal problems and in united intercessions for each and for the Church. It may be that other clergy, elsewhere, will find valuable suggestion in an account of it.

One group, composed of clergymen whose parishes are contiguous to Jamaica, meets for Holy Communion in Grace Church, Jamaica, every Thursday morning at seven. In the Eucharist special intercessions are made upon request. At breakfast silence is kept while a devotional book is read. After breakfast there is a presentation of a problem or difficulty, alternating weekly with meditation or an exegesis. The attendance varies from five to ten.

Another group, comprising the clergy of parishes in the neighborhood of Lynbrook, meets on Wednesday mornings at eight in Christ Church, Lynbrook. The program is somewhat similar, except that a half hour after breakfast is given to intercessions for the Church. Attendance in Lynbrook has been as high as twenty. One of the October meetings was lengthened out into a day's retreat, one of the group conducting it. At a November meeting Bishop Stires presided. Careful effort is made to exclude every form of propaganda. The breakfast readings are from books not less than one hundred years old, guaranteeing material of proved value and free from the bias of any present-day school or party; and each man celebrates in turn, in the manner to which he is accustomed, and conducts the intercessions in his own method. Another's day retreat is planned to be held shortly before Lent.

In each of these groups the clergy are finding great spiritual value in doing the thing they are constantly urging their people to do—to go to Church to pray and to seek spiritual enlightenment and strength. These meetings are entirely apart from the fixed time and places of public worship, and the necessary fulfillment of professional duty in their own churches. The fact that one of these groups has continued its weekly meetings without interruption for eight months shows that real value has been found.

Christ Church, Bay Ridge, Brooklyn, has just received payment of a legacy of $10,000 from the estate of Mr. James Warren Lane, who died a few months ago.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Centennial.

On December 4 was held the celebration of 100 years of work carried on at St. Andrew's Church, Ann Arbor. An interesting feature of the celebration was the musical service under the direction of Mr. R. A. Kempf, organist and choir director at St. Andrew's for thirty years. St. Andrew's owes its origin to the efforts of the Rev. Richard F. Cadle, one of the pioneer missionaries of Michigan. The present day interests of St. Andrew's, once a tiny mission in a remote country village, is that it represents the Episcopal Church in the great university town of Ann Arbor. Through its rector, the Rev. Henry Lewis, it seeks to minister to over 800 Episcopal students.

McE.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop.

Washington, D. C.: Bishop Darlington, of Harrisburg, made the opening address and prayer at the great Temperance Convention of the Anti-Saloon League held in the Mayflower Hotel Hall, Washington, D. C., on December 5. The Bishop attended as the representative of the Governor of Pennsylvania. The Rev. George W. Atkinson, D. D., rector of St. James' Parish, Washington, acted as the Bishop's Chaplain

Lancaster, Pa.: A number of improvements have been made to the property of Yeates School, the diocesan boarding school for boys, said to be the oldest Church boarding school in the country. On Thursday, December 15, Lord Dunsany's "Golden Doom" was presented with full costume. An exhibition of the gymnastic work of the school was also given. The enrollment is steadily growing, and from all indications, the school has taken on a new lease on life and sustain its former fine traditions for scholarship, manliness and refinement.

A. A. H.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Parish House Cornerstone.

Following the morning service at St. Philip's Church, Charleston, on a recent Sunday, a brief ceremony, during which the cornerstone of the new parish house was laid, was held on the playground at the north of the church building.

Led by the clergy and the vested choir, the congregation proceeded to the site prepared for the service. The invocation and benediction were asked by the Rev. S. Cary Beckwith, rector of the church. Following the impressive rendering of a hymn, records pertaining to the new building were placed in a copper box and sealed in the cornerstone.

The new building was started las spring. It will be finished and read for use in the spring of 1928. It an adaption of an old building, corner of Church and Cumberland Streets, which wwas purchased by the congregation. Plans were prepared by Simons and Lapham, architects, in such a way that there will be ample space for all departments.—Charleston Post.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

Meeting of Standing Committee.

The Standing Committee of the Diocese held a meeting in the City of Little Rock last week and passed a resolution granting to Bishop James R. Winchester a continued and indefinite leave of absence, and further relief from all diocesan duties. This was done on advice of the Bishop's physicians; and he will abide entirely by their advice.

Also a resolution was passed changing the date for the meeting of the next Diocesan Convention from the last week in April until the first week in May. This change will enable the convention to avail itself of the privilege of having the Presiding Bishop to attend its sessions.

The Bishop has gone to El Paso, Texas, for an indefinite stay. He is making fine progress towards recovery.

Bishop Winchester has appointed the Rt. Rev. Edwin M. Saphore, the Suffragan-Bishop to exercise Diocesan Authority and to perform all episcopal functions during his absence.

The Aannual Canvass.

The Every Member Annual Canvass is being carried out in practically all of the parishes of the diocese. Some of the parishes are agreeably surprised at the results, especially those that had not conducted a canvass before.

R. R. C.

SHANGHAI

Rt. Rev F. R. Graves, D. D., Bishop.

Consecration Service.

The Service for the Consecration of Archdeacon Ding to be Assistant Bishop of Fukien, took place November 1, at All Saints' Church, Shanghai. It was an inspiring occasion. With nine Bishops and more than forty other clergy present, the strength of the Church in this part of China was remarkably illustrated. The sermon, by Bishop Molony, of Chekiang, dwelt upon the spiritual gifts demanded for the exercise of the office of a Bishop. At the dinner following the service there were a number of stimulating speeches by both Chinese and foreigners, among the latter of whom were Bishop Sanford and Dr. John W. Wood, who had reached Shanghai in time for this occasion.

The House of Bishops of the Chung Hua Sheng Kung Hui met during the first week of November, holding its sessions at St. John's University.

Woman's Auxiliary.

On October 27, at St. John's Pro-Cathedral, Shanghai, was held the annual meeting of the Woman's Auxiliary of the Diocese. There was the largest attendance on record, about 250 persons. The offering exceeded $1,000, which for his time of many disturbances was exceedingly good. At the church service preceding the meeting there was un-

(Continued on Page 22.)

Family Department

December.

1. Thursday.
4. Second Sunday in Odvent.
11. Third Sunday in Advent.
14, 16, 17. Ember Days.
18. Fourth Sunday in Advent.
21. Wednesday, S. Thomas.
25. Sunday, Christmas Day.
26. Monday, S. Stephen.
27. Tuesday, S. John Evangelist.
28. Wednesday, Holy Innocents.
31. Saturday, New Year's Eve.

January.

1. Sunday. Circumcision. New Year's Day.

Collect for First Sunday After Christmas.

Almighty God, Who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same Our Lord Jesus Christ Who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

Collect for the Circumcision of Christ.

Almighty God, Who madest Thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same, Thy Son, Jesus Christ Our Lord. Amen.

Collect for The Epiphany.

O God, Who by the leading of a star did manifest The only begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may after his life have the fruition of Thy glorious Godhead, through Jesus Christ our Lord. Amen.

For the Southern Churchman.

Star-Followers.

Grace Louise Robinson.

Shepherd-souled, they watch and ward
Gentle lambkins far afield.
True-of-heart, their task is sealed,
Lightened with a nascent star.
Humble hearers of choirs divine,
Follow they softly to beckoning shine.

Wise-of-heart and rich with lore
Kingly travelers ride in haste,
Trysting through an Eastern waste.
Hope-inspired they cross the wild;
Vision-blest they see the Child.

Still life's watches are stirred with song.
Now, as ever, the humble hear
Carols sweet that conquer fear.
Still Epiphany gladdens the wise.
Sons of men, aye, see the star,
Followers all to the Babe afar.

When Two Worlds Met.

This old world of ours was a cruel, cold, hard place on the morning of the first Christmas. Rome held it in her grasp. From the Irish Sea to the Caspian it stretched in power. The bones of her young soldiers lay bleaching on a thousand battlefields. It was built by blood, pillage and ruthless power.

People could believe or not whatever they pleased. They could worship one god, or a temple full of gods. Under no conditions were the citizens allowed to interfere with one another's religion. Sometimes men fancied their gods had insulted them. It was not uncommon for them to imagine their gods had a grievance against them.

Emperor Tiberius remarked, on a memorable occasion, "If the gods think that they have a grievance, they can surely take care of themselves". Is it any wonder fear reigned everywhere?

As it always happens, women and little children suffer most where there is no protecting God.

Cities were full of imported and domestic religions and slaves. Free feeds, bloody fights in the amphitheatres kept the crowds quiet. We read of a Roman matron ordering a female slave to be lashed and put to death because she placed a tress of hair in the wrong place. "What!" she exclaimed, when a protest was made, "has a slave a soul?"

Child life, as we know that expression, had not been born. Ancient writers have nothing to say about children. Even the boyhood of Jesus is not known to us.

Imagine a world without children's voices singing hymns and carols, generations who had never heard of a babe born in a stable and laid in a manger, never watched a Christmas tree, never saw a Santa Claus, never received a gift, homes with no sand man creeping up the stairs to interrupt the mother's bedtime stories, twilight without evening bells, vesper songs and little children robed in white kneeling by mother's knee, lisping:

"Gentle Jesus, meek and mild,
Look upon a little child."

It was a hard world. The poor were oppressed and had few friends. Individuals counted for little or nothing. The nation was everything. Freedom, there was none. Human life was cheap. Hunger was common. Tenements reeked with miserable families. Prisons were full. Superstitions were rife. Redress for wrong unknown. Education was scanty. Men lived in fear and died in terror. The world was very old, and the human race very tired.

Israel's religion had hardened into a cold formalism. For four hundred years no prophet had spoken. No Psalmist had burst into song, singing, "Glory to God in the highest". Men's hearts had grown weary. Their eyes were dimmed. Hope had faded out, and there was no vision in the land of Israel. The devout cried, "Where is the promise of His coming"?

But, as always, another world is working for the welfare of this one. St. Luke would bid us have our eyes and ears open for this higher realm of activity. He would have us open our eyes to behold the God of Eternal Compassion keeping watch and ward over His own.

The Lord God of Israel was wakeful. He saw the confusion, wickedness, cruelty and godlessness, and was working for the redemption of mankind.

Into this proud, pushing world, with its greed, strife and nameless fears, an angel winged his quiet flight, under the peaceful stars, on an errand of mercy and stood before Zacharias.

"I am Gabriel that stand in the presence of God and am sent to speak unto thee, and to show thee good tidings."

Two worlds met that first Christmas, the most thrilling hour since the birth of time, when heaven and earth met. A world of simple obedience where power and pride having nothing in common, where prophets rank higher than kings, and a Saviour highest of all.

The first feet which found their way to Bethlehem were those of simple shepherds—poor men with nothing in their hands to bring, unlearned men with no powers of complex thinking, plain men with no official raiment to trail behind them. "The Angel of the Lord came upon them and the glory of the Lord shone round about them". "I thank Thee, O Father, Lord of Heaven and Earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

"So, at mine Inne Thy blessed Son
His lodging, Lord, shall take.
And there (much more than I have done)
Him welcome I will make.
For, not a Stable but my Breast
Shall be His lodging-Roome,
And mine own Heart to give Him rest
A Pallet shall become.

—Dr. George MacPherson Hunter, in Presbyterian Banner.

Where Is He?

The Epiphany is the time to find the Christ, to search for Him until we find Him. All the world needs Him. He alone is sufficient for the worship of the human heart, and He alone has the power to bring peace and contentment. In those other days the Wise Men asked the question, "Where is He"? We are still asking the question, "Where is He"? And we can tell you where He is. He is still walking among the children of men in tender solicitude and divine service. He is still listening to the cries of the widow and the orphan. He is still touching the broken-hearted with the fingers of love and smoothing away from their wrinkled brow the evidences of a sorrow they cannot bear alone. He is still by the side of the sinner who cries, "God be merciful to me, a sinner". And He is saying to him, "This day thy sins are forgiven thee. Go and sin no more". He is still preaching the gospel of the good way of righteousness. He is still listening to the prayers of men and answering them in the glory of His power. He is still as a divine providence overreaching the pathway of men to ward away the evil of the world. He is still with us in the shadows of the night until we break forth in song. Christ is not alone in heaven. He is in the human heart. He is knocking at the doorways of the human heart. He is listening to the cries of every child, and His strong arms are underneath age and feebleness, that they may have comfort in Him.

This world is trying to find Him in strange vicissitudes; trying to find Him in the molecule, and in the mountain, in science. And He is in all these, but the Christ you and I need is right at our elbow, waiting to minister to us out of His unfailing love the things we need to make Christmas a time to be remembered forever. And the message

of this Christmas to you, my brother, may be to answer this question as in prayer you seek Christ, that you may find Him a Friend and a Saviour and a Lord. Those who have found Him have been content. So will you. There is none like Him in all the world. No heart so tender, or so true; no love so everlasting and unfailing; no power so great that it created men and the world, and yet stoops to put its arms around the lowly sinner and speak to him forgiveness.—Selected.

For the Southern Churchman.

A New Year Dawns.

Mary Davis Reed.

Has this year brought you grief and sorrow?
A New Year dawns for you tomorrow.
Did disappointing shadows rise
To cloud the sunlight in your skies?
Did irksome duties sometimes gall;
And bitter tears too often fall?
Did worry from your soul's faith borrow?
A New Year dawns for you tomorrow.

Has this year brought you pain and sadness?
The New Year holds a store of gladness.
Your Father knows the weight of care
Which your frail strength alone can bear.
Stormclouds are edged with golden light;
Sunrise follows the darkest night;
Forget the wound, the sting, the sorrow—
A New Year dawns for you tomorrow.

Has this year brought you joy and pleasure?
The New Year holds an added measure.
God will grant peace for each new day,
And give strength for the untried way.
Safe in His love be then at rest,
Sure He will send just what is best.
His grace will bring surcease from sorrow
Throughout the year that dawns tomorrow.

Blessed Are the Quiet.

In the first letter of Paul to the Thessalonians he counsels them, "Be ambitious to be quiet". Paul does not say, "Be ambitious to be wealth". He does not advise them "to hurry up and have a good time", or "to strive to become famous". He knew the people then didn't need that advice, just as the people today do not need it. But they needed—we need—"Be ambitous to be quiet".

To say that this is an age of hurry and speed is to voice a truism, but one which is none the less true. But history seems to tell us that every age has been considered one of hurry and speed by the people of that age. It is only a hundred years ago that steam as a power of locomotion was discovered. It is only a few years ago when gasoline, electricity and such inventions as they brought into use became generally known. Yet it is only a century ago that the poet Wordsworth, when none of the things that make this twentieth century such a mad, hectic thing were in use, wrote:

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers."

But we need not stop there. We go back some nineteen centuries and we find Paul advising, yea, almost commanding, the people of Thessalonica to "study to be quiet". The Gospel had come to them in such reality that they wanted to hurry here, rush there, forsake the common, every-day things of life, and all in the name of religion. Paul writes, "Make it your ambition to be quiet and to do your own work". If that advice was needful then, it is ten times as needful today. "Be ambitious to be quiet."

"Halt!
And silence falls on land and sea,
Behold, behold, a mystery."

And that mystery is life.

Some one has likened this age and its people to a yard engine, that puffs and blows, rings its bell, runs up and down, but the truth remains it never goes, never gets anywhere. Much the same thought is expressed by the life of certain birds seen on some of the eastern seas. These birds are said to be always on the wing. No one has ever seen them rest. The natives call them "lost souls", because they never are still. Are the descriptions true? Do they apply to our lives—"yard engine", "lost souls", always on the go, never arriving?

In the Book of Kings there is a story which is a wonderful commentary of present-day life. A prophet once told it to the king, for purposes of his own. The story was about a battle in which a certain prisoner was taken. The captor committed the prisoner into the prophet's care, and ordered him to guard the captive well. For a time he did, but things evidently became interesting where they were, and the prophet took a hand in the battle. But when he returned the prisoner had vanished. The excuse offered was, "As thy servant was busy here and there, he was gone". "Served you right," said the king in effect. The king, I feel, spoke the truth. "Busy here and there"—and so life escapes us.—New Outlook.

The Indian's Gift.

Away up in the north country a Christian missionary was speaking to his Indian friends of consecration.

Presently, as he spoke, an old Indian chief arose, walked forward and laid his tomahawk at the missionary's feet: "Indian Chief give his tomahawk to Jesus Christ," said he, and sat down.

Still the missionary spoke on of the love of God in Christ Jesus; of the gift of His Son for us and of His claim upon our lives. Rising from his seat the old chief walked forward once more to the front. Unwrapping his blanket from his shoulders he laid it at the preacher's feet, saying, "Indian Chief give his blanket to Jesus Christ". Again he sat down.

But still the messenger preached on concerning the love of God in Christ Still he showed how God had sent Him to earth to redeem us lost men and give Himself for us.

Presently the old chief was seen to disappear from the meeting. By and by he came leading his pony to the tent door. He tied it to the stake and again walked up the aisle. Facing the missionary, he said, "Indian Chief give this pony to Jesus Christ". Once more he took his seat. He had given about all he had—all the things he had. Have some of us, too, given things instead of ourselves?

And now as the missionary preached of the God who spared not His only Son, but freely gave Him up for us, he pressed upon his hearers the claim of Jesus Christ upon the life. Still the message kept sinking into their hearts.

And then the old Chieftain arose for the last time. He walked forward with tottering steps to the front of the tent. He kneeled down reverently before the missionary. With tears streaming down his bronzed cheeks he said, with trembling lips, "Indian Chief give himself to Jesus Christ".—Selected.

For the Southern Churchman.

A Prayer to Live.

Mary Elizabeth Barbot.

Oh, Let me **Live!**
I do not ask to merely breathe,
And go through life
A looked-on, cold-eyed, afar.
But let me give
Quick tribute, as when colors seethe
In vivid strife;
Gasp at the jewel in a star;
Grow dumb before
The vista of a sunset sky
Hue-swept; adore
The dew-lined cups of roses; sigh
With eyes that smart
At the defiant red of wings
Untamed; start
At sudden loveliness that stings;
Thrill to the calls
Of saucy jays, echo the peal
Of waterfalls
That vie young laughter.
Oh, to feel! to feel!
To have my heart
Keen-tuned to every breathless strain,
And be a part
In concert with my fellow-men;
To count well-spent
What time I use, what tears I shed,
To heal some rent
As if it were **my** soul that bled;
To set aright
The wayward, tired foot that slips;
To hear as light
The careless dart from mocking lips
That do not mean
To wound; try hard to understand
Deeds that may seem
Not due the clasp of friendship's hand—

But these I seek.
Just tune me to be sensitive
That at life's peak
I'll be content. Lord, let me live!

A Prayer For The New Year.

Our Father, unto Thee, in the light of our Saviour's blessed Light, we would lift our souls. We thank Thee for that true Light shining in our world with still increasing brightness. We thank Thee for all who have walked therein, and especially for those near to us and dear, in whose lives we have seen this excellent glory and beauty. May we know that in the body and out of the body they are with Thee, and that when these early days come to an end, it is not that our service of Thee and one another may cease, but that it may begin anew. Make us glad in all who have faithfully lived; make us glad in all who have faithfully died. Lift us into life and love and purity and blessedness, and give us at last our portion with those who have trusted in Thee, in small things, as in great, in things temporal and things eternal, to do Thy holy will.—Amen.

An inalienable peace—beyond the reach of changing circumstance—a joy that the world could not give by its privileges nor take away by its deprivations, these were the promises of Christ to His first followers, as they stood under the shadow of the supreme tragedy. These are still our inheritance from Him, if we prove ourselves His spiritual heirs.

For the Young Folks

WHAT IS THE COMING YEAR?

It is a door,
By which we reach new fields
Of service for our God and fellowman:
A door by whihch we can
Explore
Wide spheres of usefulness
Our world to bless;
And reap the sheaves, God's Word of witness yields.

It is a task
Set by the Master of our Souls,
A little part of our life's work below:
And so we ask
The holy wisdom which alone controls
Our labor, teaching what and where to sow;
That the year, at its end,
Moy show God's glory and man's profit blend.

It is a book,
With many pages and as yet all white,
On which to write
The history of thought, and deed, and **word**
In this new group of days.
We pray Thee, Lord,
As Thou shalt look
Upon the book, when written o'er, may all be to Thy praise.

—William Olney, London, England, In The Moody Monthly.

For the Southern Churchman.

Why Minnie Meade Went North.

A Story of Old Virginia.

Part I.

L. J. A.

"Dear me," said Miss Lizzie, "if that isn't Minnie Meade; I had almost forgotten her." She dived down to the bottom of the trunk and brought out the said Minnie, and, although she hadn't seen the light of day for many years, she did not blink an eye, but regarded her long-lost mother cheerfully and composedly.

"Law, Miss Lizzie, where did that doll come from?" said Maria, stopping her sweeping in a distant corner of the garret, arrested by the exclamation and the smiles on Miss Lizzie's flushed face.

"Oh! Maria, it's my dear Minnie Meade! I got her, let me see, it must have been the second year of the War, 1862, because I remember it was the last year at home before we left to refugee in North Carolina. That pink cambric dress and those shoes! I remember how beautiful I thought them all. I'm sorry the clothes have those ugly brown stains on them, and the underclothes trimmed with tatting,—never was a doll so beautifully dressed, I thought. But there's the bell! I wonder who it is. You had better go on with your sweeping, Maria, and get up the dust in that corner, and I'll see who is at the door."

So saying, she laid the doll back in the trunk, and casting a glance at the varied assortment piled on chairs to be looked over, descended the stairs. The slight shade of annoyance passed from her face. She remembered how her mother had never been too busy to welcome visitors; at the same time she wished her hair had been smoother and that her hands and dress had not borne such witness to her occupation.

"Good morning, Mrs. Harrison; I am so glad to see you if you will only excuse my appearance. I have Maria here today cleaning the garret."

"Dear Miss Lizzie, don't bother about that; I only stopped by to bring you some beaten biscuits and old ham. We enjoyed some last night and I thought of you."

"Isn't that like you and won't I have a delicious tea this evening? You must stop long enough to tell me what you have been doing with yourself lately."

"Why, the Rummage Sale for the Near East Orphans is occupying all my thoughts. I'm on my way to a committee meeting now. We are anxious to make it as big a thing as possible for such a little town; we don't want to have only trash. We want to have things that will bring some money, though people here can't pay big prices. It is such a splendid object."

"It certainly appeals to me," said Miss Lizzie, "and I wish I had something to give, but I can't think of a thing. Oh, I know—Minnie Meade!"

"Minnie Meade?"

"Yes; just wait a moment," and up the steps Miss Lizzie went as fast as she could. But it was some time before she reappeared and, with a little apologetic laugh, held up to view Minnie Meade, looking perhaps a little the worse for wear and the passage of years, for it tells on us all.

"Don't you think if her clothes were nicely washed she might attract a buyer? Maria will do the laundering at home; and how delighted she will be when I tell her she can put as much starch as she pleases; Maria can't be reconciled to the limpness of modern lingerie and loves to starch with a heavy hand on the slightest pretext."

"No, indeed, Miss Lizzie, I couldn't bear to think of your parting with your treasure, after having kept her all these years."

"Oh, but I want to have some share in helping those children of the Near East and I think Minnie Meade would love to help, too," she said, casting an understanding glance at Minnie's imperturbable face. "She has had a very useful life and has brought happiness to innumerable youngsters beside myself. Somehow they always love her and will leave their pretty dolls with real hair, and eyes that open and shut to play with Minnie Meade. You see she has charm. My brother's children adored her and all the children in the neighborhood considered it a great honor when I allowed them to play with her. But they are all grown up now and I think Minnie Meaade will do more good by being sold than by staying shut up in my trunk."

"But I must tell you about the Christmas I got Minnie Meade, for though it was during the War—of course, I mean 'Our War'," she said parenthetically, "it has always been a bright spot in my life."

"I was nine years old and loved my father very dearly; and I remember how I used to pray that he would be kept safe. He was with General Lee in the Army of Northern Virginia, and sometimes it was very long between letters, for it was hard to get them through the lines. Mother was so brave and kept things going as best she could. The servants were faithful and never left us but even as a little child I could see that things were going badly enough. Sugar and salt were very scarce and real money had vanished.

"As Christmas drew near I constantly gave vent to my two chief longings, that father would get home and that I would get a doll. My oldest sister's doll was almost dismembered from the affection lavished on it. Mother explained that Santa Claus would have a hard time getting through to us, and she warned us not to expect much; she was sure he wouldn't bring raisins or oranges or candy. She was mysteriously busy, however, and our expectations were not completely downed. We were much cheered by the delicious smell of molasses cooking and though Aunt Abbie, who was the best cook I ever knew, ordered us out of the kitchen, we caught sight of most delectable cakes. In some way she and mother had captured the bottom of a molasses barrel and an artistic triumph in sugarless cake had been achieved.

(To be concluded.)

The Christmas Guest.

Once upon a time, a long, long time ago, on the night before Christmas, a little child was wandering all alone through the streets of a great city. There were many people on the street, fathers and mothers, sisters and brothers, uncles and aunts, and even gray-haired grandfathers and grandmothers, all of whom were hurrying home with bundles of presents for each other and for their little ones. Fine carriages rolled by, express wagons rattled past, even old carts were pressed into service, and all things seemed in a hurry and glad with expectation of the coming Christmas morning. From some of the windows bright lights were already beginning to stream until it was almost as bright as day.

But the little child seemed to have no home, and wandered about listlessly from street to street. No one took any notice of him except perhaps Jack Frost, who bit his bare toes and made the ends of his fingers tingle. The north wind, too, seemed to notice the child, for it blew against him and pierced his ragged garments through and through, causing him to shiver with cold. Home after home he passed, looking with longing eyes through the windows in upon the glad, happy children, most of whom were helping to trim the Christmas trees for the coming morrow.

"Surely," said the child to himself, "where there is so much gladness and happiness some of it may be for me." So with timid steps he approached a large and handsome house. Through the windows he could see a tall and stately Christmas tree already lighted. Many presents were hung upon it. Its green boughs were trimmed with gold and silver ornaments. Slowly he climbed up the broad steps and gently rapped at the door. It was opened by a large man-servant. He had a kindly face, although his voice was deep and gruff. He looked at the little child for a moment, then sadly shook his head and said: "Go down off the steps. There is no room here for such as you." He looked sorry as he spoke; possibly he remembered his own little ones at home and was glad that they were not out on this cold and bitter night. Through the open door a bright light shone, and the warm air, filled with the fragrance of the Christmas pine, rushed out from the inner room and greeted the little wanderer with a kiss. As the child turned back into the cold and darkness he wondered why the footman had spoken thus, for surely,

thought he, those little children would love to have another companion join them in their joyous Christmas festival. But the little children inside did not even know that he had knocked at the door.

The street grew colder and darker as the child passed on. He went sadly forward, saying to himself: "Is there no one in all this great city who will share the Christmas with me?" Farther and farther down the street he wandered, to where the homes were not so large and beautiful. There seemed to be little children inside of nearly all the houses. They were dancing and frolicking about. Christmas trees could be seen in nearly every window, with beautiful dolls and trumpets and picture books and balls and tops and other dainty toys hung upon them. In one window the child noticed a little lamb made of soft, white wool. Around its neck was tied a red ribbon. It had evidently been hung on the tree for one of the children. The little stranger stopped before the window and looked long and earnestly at the beautiful things inside, but most of all was he drawn toward the white lamb. At last, creeping up to the window-pane, he gently tapped upon it. A little girl came to the window and looked out into the dark street, where the snow had now begun to fall. She saw the child, but she was only frowned and shook her head and said: "Go away and come some other time. We are too busy to take care of you now."

Back into the dark, cold street he turned again. The wind was whirling past him and seemed to say: "Hurry on, hurry on, we have no time to stop. 'Tis Christmas Eve and everybody is in a hurry tonight."

Again and again the little child rapped softly at door or window-pane. At each place he was refused admission. One mother feared he might have some ugly disease which her darling would catch; another father said he had only enough for his own children and none to spare for beggar rats. Still another told him to go home where he belonged, and not to trouble other folks.

The hours passed; later grew the night and colder blew the wind and darker seemed the street. Farther and farther the little one wandered. There was scarcely any one left upon the street by this time, and the few who remained did not seem to see the child. Suddenly ahead of him there appeared a bright, single ray of light. It shone through the darkness into the child's eyes. He looked up smilingly and said: "I will go where the small light beckons; perhaps they will share their Christmas with me."

Hurrying past all the other houses, he soon reached the end of the street and went straight up to the window from which the light was streaming. It was a poor little low house, but the child cared not for that. The light seemed still to call him in. From what do you suppose the light came? Nothing but a tallow candle, which had been placed in an old cup with a broken handle in the window, as a glad token of Christmas Eve. There was neither curtain nor shade to the small, square window, and as the little child looked in he saw standing upon a neat, wooden table a branch of a Christmas tree. The room was plainly furnished, but it was very clean. Near the fireplace sat a lovely-faced mother with a little two-year-old on her knee and an older child beside her. The two children were looking into their mother's face and listening to a story. She must have been telling them a Christmas story, I think. A few bright coals were burning in the fireplace and all seemed light and warm within.

The little wanderer crept closer and closer to the window-panes. So sweet was the mother's face, so loving seemed the little children, that at last he took courage and tapped gently, very gently, on the door.

The mother stopped talking, the little children looked up.

"What was that, mother?" asked the little girl at her side.

"I think it was some one tapping on the door," replied the mother. "Run as quickly as you can and open it, dear, for it is a bitter cold night to keep any one waiting in this storm."

"Oh, mother, I think it was the bough of the tree tapping against the window-pane," said the little girl. "Do please go on with our story."

Again the little wanderer tapped upon the door.

"My child! my child!" exclaimed the mother, rising, "that certainly was a rap. No one must be left out in the cold on our beautiful Christmas Eve."

The child ran to the door and threw it wide open. The mother saw the ragged stranger standing without, cold and shivering, with bare head and almost bare feet. She held out both hands and drew him into the warm, bright room. "You poor, dear child!" was all she said, and putting her arms around him, she drew him close to her breast.

"He is very cold, my children," she exclaimed. "We must warm him."

"And," added the little girl, "we must love him and give him some of our

AS THE YEAR NEARS ITS END

How Much of God's Money is Still In Your Hands?

ARE YOU A PROPORTIONATE GIVER?

A proportionate giver is one who gives each year a definite percentage of his gross income to God for Church and charity. It may be a tithe. It may be a smaller percentage. It may be the 15 per cent inferentially suggested by the income tax law. It may be more than this. Whatever the percentage he fixes it in advance.

BALANCING THE LORD'S ACCOUNT

As the year nears its end, he figures out how much he has still to expend as the Lord's steward. He selects the objects to which to devote this balance.

WHAT ARE YOU PLANNING TO DO?

As a member of the national Church, are you giving a generous share to the general work of the Church?

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Mention this Paper.

Christmas, too."

"Yes," said the mother; "but first let us warm him."

The mother sat down beside the fire with the child on her lap, and her own two little ones warmed his half-frozen hands in theirs. The mother soothed his tangled curls, and bending low over his head, kissed the child's face. She gathered the three little ones in her arms, and the candle and the firelight shone over them. For a moment the room was very still.

By and by the little girl said softly to her mother: "May we not light the Christmas tree and let him see how beautiful it looks?"

"Yes," said the mother.

With that she seated the child on a low stool beside the fire and went herself to fetch the few simple ornaments which from year to year she had saved for her children's Christmas tree.

They were soon so busy that they did not notice the room had filled with a strange and brilliant light. They turned and looked at the spot where little wanderer sat. His ragged clothes had changed to garments white and beautiful; his tangled curls seemed like a halo of golden light about his head; but most glorious of all was his face, which shone with a light so dazzling that they could scarcely look upon it.

In silent wonder they gazed at the child: Their little room seemed to grow larger and larger until it was as wide as the whole world; the roof of their low house seemed to expand and rise until it reached to the sky.

With a sweet and gentle smile the wonderful child looked upon them for a moment and then slowly rose and floated through the air, above the treetops, beyond the church spire, higher even than the clouds themselves, until he appeared to them to be a shining star in the sky above. At last he disappeared from sight.

The astonished children turned in hushed awe to their mother, and said in a whisper: "Oh, mother, it was the Christ-Child, was it not?"

And the mother answered in a low tone, "Yes".—Adapted from the German by Elizabeth Harrison.

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Here are a few out of many letters, showing how much this little booklet has helped.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, INC., Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

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BOOK WANTED.

WANTED—A SECOND-HAND COPY OF "Doctrine of Real Presence", by Strong. Address James Irving, Pipestone, Minn.

Deaths

GRYMES: Entered into rest November 28, at Orange, Va., MARY LEWIS GRYMES, daughter of the late Peyton Grymes and his wife, Katherine Catlett Grymes, of Orange, Va.

"And with the morn, those angel faces smile,
Which she has loved long since, and lost awhile."

MISS ELEANOR C. WHEAT.

On the 15th of November, in the year of our Lord nineteen hundred and twenty-seven, the soul of MISS ELEANOR C. WHEAT entered upon that rest that remaineth for the people of God. She had been faithful in the Church Militant here upon earth, and she was taken to the Church Triumphant on the other side. She rests from her labors and her works do follow her.

It would be difficult to estimate the value of the service which "Miss Eleanor" gave to the church and the community in which she lived. Social service in any adequately organized form was a thing unknown in the days when she began her labors among the people on the mountain near her home at Lynnwood, Rockingham county, Va., but any one who will note the change in the religious atmosphere and spiritual outlook of the people among whom she labored will be made aware that a real social service work had been undertaken and carried on under the inspiration and in the spirit of the living Christ. In this work she ever took abundant share. The writer remembers well driving with her to the humble homes of the people, she being always ready to offer for duty, undaunted by heat or cold as she went on her mission of mercy to those in need.

She seemed to be peculiarly fitted, by inheritance and training, for this difficult task to which she gave herself in such unstinted measure. Her father, the Rev. J. C. Wheat, D. D., was a man of splendid mind and devout spirit; her mother, who was Miss Elizabeth Lewis, was one of rare grace and charm of manner, with a soul rich in those virtues that make for an admirable womanhood. Miss Eleanor combined the spiritual features of both. For a number of years she taught in her father's school, and there, among the younger girls, who came from far and near, she lived and labored and drew them close to her in tender love. Wherever they are today there is she, in memory and spirit, working for the good. She was faithful indeed in the things that God had committed to her. Her relatives and friends mourn her going, but rejoice for her in the peace upon which she has entered.

J. S. D.

FENTON NOLAND.

Died, suddenly, of heart failure, December 22, 1927, in the 69th year of his age, FENTON NOLAND, of "Airwell," Hanover county, Va. Besides his wife, who was Miss Lucy Landon Cooke, of King William Co., he leaves six children, Fenton St. George, Edmonia Berkeley, Lucy Landon, Francis Callendar, Eugene Blackford and Churchill Cooke, to whom he has left a priceless heritage.

"He has fought the good fight; he has kept the faith; he has finished his course and from hence forth there is laid up for him a crown of glory that fadeth not away."

L. L. N.

CHURCH INTELLIGENCE
(Continued from Page 16.)

veiled in the Pro-Cathedral a tablet to the memory of Mrs. Graves, wife of Bishop Graves. This tablet was presented by the friends and members of the Woman's Auxiliary, of which Mrs. Graves had served as President for twenty years.

St. John's University.

Though the other departments of St. John's University, Shanghai, are closed for the present, the theological department is open and work being carried on. And for this term the students formerly pursuing their theological work at Boone University, Wuchang, have been transferred to this place and the two institutions combined, with a total of fourteen men, in two classes of seven each. The Central Theological School of the Chung Hua Sheng Kung Hui, located at Nanking, has also, on account of disturbed conditions there, been temporarily removed to Shanghai, and is accommodated in the spacious quarters of St. John's University.

Military conditions have reverted to the old bald struggle for personal power. All the glow of the hopes founded upon the Nationalist pretensions of the early part of the year have faded into the light of common day, as it has become manifest that the movement differed from other militaristic enterprises in no respect except in the possession of a better catch-word. The mass of the people are disillusioned and sick at heart. Among Chinese, Hope now finds but a faint voice. The saying that great occasions call out great leaders has not been justified here. We who know where hope may be found are waiting and praying for the dawning of that day when the Sun of Righteousness shall rise upon this land with healing in His wings.

Announcement is made of the birth, in Shanghai, of a daughter to the Rev. and Mrs. L. R. Craighill, of Nanchang. Mother and child doing well.

B. L. A.

WONDERFUL BOOK.

"Christianity and Liberalism"
by Dr. J. Gresham Machen. Published by the Macmillan Company.
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RHODE ISLAND.

Rt. Rev. J. DeWolf Perry, D. D., Bishop.

The Church of the Messiah, Providence, Rhode Island, of which the Rev. Frederick Irving Collins is rector, was burned early Sunday, December 11, with a loss in structure and memorials of between $100,000 and $125,000. It was built in 1890 by Mrs. Elizabeth Amory Gammell in memory of her son, Arthur Amory Gammell and was noted for its beauty. The parish house adjacent was saved. The granite walls are still standing and rebuilding will soon be started.

HANKOW.

Rt. Rev. Logan H. Roots, D. D., Bishop.
Rt. Rev. Alfred A. Gilman, S. T. D., Suffragan.

Church General Hospital After Six Months.

By Mary Latimer James, M. D.

There is just time, before the September Newsletter goes to press, for me to rush off a few lines to give my first impressions of The Church General Hospital on my return after an absence of six months. On Monday morning, September 26, our steamer tied up at the dock in Hankow, and from the deck I looked across the broad expanse of golden water to the green hills and the smoking factory chimneys on the Wuchang side of the river.

After duly registering at the American Consulate and attending to various other necessary things, I found myself, by early afternoon, actually sailing across the Yang-tse to visit our beloved hospital. It seemed like a dream to draw up, as of old in a rickshaw at the hospital gate, and to walk once more through that archway by which I had passed out, with such a sad heart, the twenty-fifth day of last March. Although the hospital staff now knew I had finally received the necessary Consular permission to return to Hankow, there had been no opportunity to tell them that I was actually arriving in Wuchang that day. (Our telephone system still leaves something to be desired.) Hence, I walked in on them all unannounced, and saw the hospital just as it was, without any special preparation to receive me.

What I found does splendid credit to our Superintendent, Dr. Samuel Lowe, to our other Chinese doctors, to our nurses, and to all our faithful staff, who have carried the very heavy burden of this institution through these most trying months of political uncertainty, and that in the absence of all foreign members of the staff. In these dark days the Church General Hospital has witnessed, in no uncertain way, to the true spirit of Christianity. The dangers faced and the loving service rendered amid the most trying conditions show the power of Christ in these human lives. I found every one going about his or her work in a spirit of cheer that thrilled me. My heart overflowed with thankfulness that such could be the case in such days.

The struggle is by no means over yet, but surely we have ample grounds for hope since the hospital has so successfully weathered these thirteen months, beginning with the siege of Wuchang, the thirty-first of August, 1926. The professional standard is still kept high, the Nurses' Training School is still flourishing, the Men's Department, which had to be closed for about six months, is again open, and best of all—the Christian aspect of the work is in no sense lost. Religious services

and personal evangelistic work continue as usual, the autumn schedule for the nurses includes Bible classes, as in the past, and the morale of the institution demonstrates the power of Christianity in concrete form. We who love the place cannot too heartily thank Dr. Lowe and the staff who have stood behind him for this good work achieved.

The Consul is still unwilling to grant us foreign members of the staff permission to live in Wuchang, so that it is but little we can do to help as yet. But we are allowed to go back and forth, and we hope that soon more settled political conditions will ease the strain somewhat. May the Church in America, as well as out here in China, stand whole-heartedly behind this one of our diocesan institutions which has been enabled, by God's mercy, to weather the storm.

UTAH.

Rt. Rev. A. W. Moulton, D. D., Bishop.

A Trip to the Uintah Indian Reservation.

The Bishop of Utah with Archdeacon Bulkley and Mr. Frank Gregory, of the Emory University House in Salt Lake City, made a trip to the Uintah Indian Reservation in November. A drive that has been accomplished in five hours took twelve, on account of almost impossible muddy roads.

On Sunday morning at Whiterocks, where the Rev. Stirling Talbot is in charge of St. Elizabeth's Mission, Bishop Moulton baptized five and confirmed twenty-seven Indians. At Randlett, over a hundred miles from the railway, where there is practically nothing but sand, sage-brush and mountains, the Archdeacon baptized twenty-three persons, nearly all adult Indians, and the Bishop then confirmed thirty-four, twenty-four being Indians.

At Roosevelt, the Rev. H. J. Johnson presented a confirmation class of ten. In all, twenty-eight were baptized and seventy-two confirmed this day.

NEVADA.

Rt. Rev. Arthur W. Moulton, D. D., Bishop.

"May Their Kind Increase."

At Carson City, the Rev. M. J. Hersey has painted the church and rectory, doing most of the work himself. The whole block, which is all Church property, has been renovated, fences taken down and the lawns placed in first-class shape, with flower beds well cared for, all about, and new porches built on the rectory. He has made such marked improvements that the newspapers have had several articles about it and are now advertising it as one of the showplaces of Carson City. "There are still some of these men in the Church who can and do work with their hands, beautifying the Church's property as well as training the minds of their people. May their kind increase!" says the Archdeacon.

Is it Worth While?

Is it worth while with life's fierce storms to wrestle,
To face and fight he driving wind and rain;
To stretch and strain each bone and nerve and muscle
O'er flaunting foes a victory to gain—
Is it worth while?
Is it worth while the steep ascent of heaven,
To climb with aching limbs and weary feet,
My hope and duty ever onward driven,
Deaf to the siren, Ease, with songs so sweet—
Is it worth while?

Is it worth while to sow beside all waters
The precious seeds of faith and hope and love,
To rest not till earth's many sons and daughters,
By righteous fruits make glad ever ever heaven above—
Is it worth while?

O gracious Christ, at Thy dear feet low falling,
In Thy dear wounds our trembling hands we press,
And Thee our pattern and our Lord now call,
We lose the doubts our hearts at times confess—
Is it worth while?

For Thou didst bravely give Thy life for others,
Didst bear the cross and walk the way of shame;
So naught for men whom Thou didst call Thy brothers
Should daunt the hearts that bear Thy blessed Name—
Is it worth while?

—M. L. Gordon.

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